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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3210. NEW SERIES, No. 314.] *LONDON, SATURDAY, JANUARY 2, 1904.* [ONE PENNY.

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NOTES OF THE WEEK.

A HAPPY NEW YEAR! The wish never grows stale among friends, and THE INQUIRER reaches out the quiet hand of a warm friendship to many, in many lands, and rejoices to feel the cordial grip in return. This year we offer at the same time a small New Year's gift. Yes—"wired and cut!" It is, of course, a little thing, but let it be accepted as as a token of good will.

WE want to keep on good terms with friends, and *we want to be read.* This we are told is one way to secure it, and we intend during the year to redouble efforts to be worth the reading. We have no revolution to announce in the main features of our paper, only the earnest desire to do better than ever what we have been trying to do in the past, and to secure more general co-operation both of readers and writers, to make THE INQUIRER a genuine meeting place for the best thought and energy and inspiration in our churches, and in that wider circle of liberal religious thinkers and workers in many lands, in which it is our delight to have a place.

Copies for Free Libraries. Several friends in the past have generously paid for copies of THE INQUIRER to be placed in Free Libraries in different parts of the country; but while we should be very unwilling to curtail the number of copies so placed at public disposal, but would much rather greatly increase it, we have to confess that last year hardly half the number so given were paid for by our friends. May we ask for a renewal of that generous participation in our work, and for a considerable addition to it for the present year?

ON Tuesday morning Archbishop Francis Bourne, the new Roman Catholic Archbishop of Westminster, was enthroned with stately ritual in the new cathedral, and, having celebrated High Mass, read his first pastoral from the chancel steps. Succeeding Manning and Vaughan, he confessed distrust of himself and his lack of their gifts. His first care, he said, would be for education; and next, the battle against drink called for all his energies.

No definite news is obtainable at the moment of writing as to the prospects of a peaceful settlement of the differences between Russia and Japan. It is officially denied that the Japanese Government has fixed a time limit to its acceptance of a reply from Russia to its latest demands. But should war be regarded as inevitable it is recognised that Japan cannot afford to sit still while Russia matures her present extensive preparations. On the other hand, the belief is growing in many quarters that, even with those immediate preparations matured, Russia knows she cannot afford to go to war for many years yet, and that unless Japan should absolutely force a breach her policy will be to make concessions sufficient to shelve the dispute for the time being. Meanwhile it is scarcely to be doubted that the Powers generally are using every effort to compose a quarrel which so gravely menaces the peace and security of the civilised world.

MR. JUSTICE GRANTHAM'S letter in response to the insolent resolution of the Croydon Licensed Victuallers' Society is most opportunely timed. On more than one occasion, in his charges to Grand Juries, this Judge has pointed out the terribly close connection between excessive drinking and crime, and the grave responsibility which rests upon those licensed liquor dealers who supplied the drink which converted potential into actual criminals. His latest utterance — at Durham—has raised a storm of protest among followers of a trade who believe themselves on the point of having their annual licences converted at the expense of the State into a capitalised vested interest.

SIR WILLIAM GRANTHAM'S reply to one of these from his old Parliamentary constituency is terrible in its completeness:—

Twelve murders, eighteen attempts at murder [he says], and woundings without number that were just as likely to have ended in murder, as far as the conduct of the criminal was concerned, have been mine and my brother judge's daily fare for the last four weeks on one circuit, and in almost every case, as appeared in evidence, drink was the cause—drink served by publicans, and not at clubs, and drink proved to have been served in the public-house where the man was openly drunk. These are the men whose conduct I complained of, and these are the men whom the Croydon publicans consider are carrying on a lawful and respectable trade, and on whose behalf they speak of my strictures as being "vile aspersions."

THE Public-house Trust movement has made rapid progress. Lord Grey says: "Never in the history of social reform has any movement fixed its roots so firmly in so wide an area in so short a time." County trusts have been formed in every shire of England, except Berkshire, Buckingham, Leicestershire, Norfolk, and Oxfordshire; also in two Welsh counties and in Ulster. These trusts own one hundred and fourteen houses, and will receive one hundred more on the expiry of existing leases. This is the result of two years' work. Colonel Crawfurd, who recently made a tour of inspection, reported that the managers were generally very careful about the good repute of their houses, and that the expected results, larger demands and better supply of food, and less drinking and incentive to drinking intoxicants, were attained.

THE Mansion House Committee on the Unemployed has taken two important decisions. The old policy, which was practically one of indiscriminate relief in money or in kind, has been abandoned, and the fact that Mr. Percy Alden is the hon. secretary may be regarded as an assurance that it will not be resumed. We all remember the mischief that resulted from the distribution of emergency funds from a central source through untried local almoners. The determination, therefore, of the committee to offer work and not gifts must be received with satisfaction. The particular scheme which the committee, acting under the influence of the Bishop of Stepney, has decided upon is not an adequate one, but it is a step to the good that a body of men endowed with the prestige of the Lord Mayor of London, should lay it down that the provision of work is essential to a solution of the problem.

MANY questions besides that of unemployment have to be considered in dealing with the removal of poverty. A number of these are outside the sphere of the Mansion House Committee; some of them

are dependent on action of the executive, and others upon the passing of fresh legislation. The giving of relief has not become unnecessary, because it cannot successfully be bestowed through this body. The need for it is great, and is especially pressing during the first few months of the year. It is at this period that the health of the people in the poor districts is at its lowest. The savings of the summer are largely spent; the little reserve of summer vigour is almost exhausted. And it is the experience of those who know the slums that now is the time when slight illnesses are most prevalent, and a low physical condition most general. This is a kind of misery, the relief of which calls for that large knowledge that only comes to those who live among the poor. Their resources will be fully taxed between now and Easter. One cause of the suffering they will try to alleviate is the want of wages to buy nourishing food and keep up warm fires, and wages are but one aspect of a fact that in another form is known as work.

THE decision of the Mansion House Committee to find employment for workless men at Hadleigh and Osea Island is good, but it does not go far enough. It is a suitable provision for men in whom the process of degeneration has already begun, and there are no doubt some of these who will avail themselves of the chance offered them. But these places are not suited for the upright, industrious man, whose *bona fides* is above suspicion. Those who know the real honest working man best, think that he is as unlikely to apply for this test labour as for casual relief. His feeling of self-respect holds him aloof from the one as from the other. The decision of the Mansion House Committee to offer only the kind of labour test that befits the man of doubtful character is at the same time a decision to leave the man whose industry is without a flaw to the dismal expedient of tramping London in quest of work. The limitation imposed on itself by the committee excludes the class whose needs are most deserving of consideration. It cannot be too often repeated that the poor do not form one homogeneous class, and that, since this is so, the plans adopted for helping the poor must be as various as the needs of the very diverse classes that we seek to help.

THE gathering of 4,000 working men which met last month at the Palace Theatre at Leicester during the annual meetings of the Leicestershire Adult School Union, reminds us of a practical religious movement which is rapidly gaining ground. The county union now includes over one hundred schools (twenty-one having been opened during the year) and more than 8,000 scholars, some 6,000 of whom are men, who meet at nine o'clock on Sunday mornings.

THE Leicestershire Union, though among the most active, is far from standing alone in its activity. All through the country the Adult School movement is increasing rapidly in numbers. The estimated membership in 1901 was 45,000; in 1903 it had risen to 61,000. Half of the "scholars" are to be found within thirty-five miles of the centre of England; one-fourth lying to the north of such an imaginary circle, and one-fourth to the east and south of it. Some 47,000 of the scholars are men and youths, and about 14,000 are women. The figures show how much room there still is for growth. Extraordinary increase has taken place this year in the Northamptonshire schools.

ALTHOUGH the movement originated half a century ago among Friends, it has now extended far beyond the limits of the Society, and is purely non-sectarian. About 55 per cent. of the membership is still found within adult schools under Quaker care, but this is a much smaller proportion than in 1901, when it was nearly 70 per cent. Yet the Friends' Schools are by no means declining in number. In comparison with the movement as a whole they cannot be expected to keep their numerical preponderance, any more than we can expect Great Britain to keep for ever her first great lead in the commerce of the world. We are glad, however, to believe that the true Quaker influences remain, and that in every part of the country there are Adult Schools which are, in the most literal sense of the phrase, "religious societies of friends."

IN Wednesday's *Times* appeared a communication from their Paris correspondent, giving a summary of a striking letter from Father Hyacinth to the *Siecle* on the condemnation of the works of Abbé Loisy. Not only Roman Catholicism, the Father declares, but orthodox Christianity, Roman and Protestant alike, rests on false or falsified texts, and is to be distinguished from Christianity as understood in a spiritual sense and explained by scientific and liberal methods. The so-called orthodoxies have foundations "received from a Biblical exegesis convicted of error, from the Pentateuch, which is not by Moses, and Messianic prophecy, which is not by Daniel, down to the fourth Gospel, which is not by St. John."

"IN condemning the learned works of Abbé Loisy," he adds, "the Roman Inquisition maintains these false authorities in the face of scientific evidence, because it believes them necessary to the authority of religion over the people." And he goes on to contrast with the action of Rome that of the French Republic, which by a singular coincidence was almost on the same day revising the Dreyfus judgment. From this he draws a contrast between Paris and Rome, between lay and clerical justice, and touched by this profoundly, as a religious man, "he asks with anguish, where is the living God—not the idol fashioned by priests, but the God inseparable from truth and justice, of which He is the seat and the organ? Is He with the Roman Papacy or with the French Revolution?"

DR. WHITON'S last communication in the *Daily News* of December 26, told of Thanksgiving Day, and the services of religious Union, of which it is the happy occasion. Episcopalians, he says, as a rule give thanks by themselves, and it is other bodies who unite. Yet exceptions occur.

In Detroit this year there was a comprehensive union; Jews, Roman Catholics, Episcopalians, and others—nine denominations—met in the Opera House for a civic thanksgiving. The address of the Rev. S. S. Marquis, an Episcopalian, took advanced ground, saying: "It seems to me that God has refuted our denominational claims. It has been demonstrated that God can work irrespectively of denominational machinery, and we are gradually awakening to that fact." . . . . This inclusiveness reincarnates in the twentieth century, after long absence from the Church, the spirit of John Robinson, the minister of the Pilgrim Fathers. To those who urged non-intercourse with the Church of England that had persecuted them he said: "Leave her doings to the Lord, and study how nearly you may close with her without sin."

As a signal instance of the better mind, Dr. Whiton cites the recent action of the Connecticut Conference of Congregational Churches, with reference to the rival "Pilgrim" Churches at Plymouth. The original church established by the Pilgrim Fathers, like many other of the early New England churches, became Unitarian, and the orthodox seceders, who built another church close by, claim that they are true representatives of the Pilgrims. They are appealing far and wide for funds to erect a new building, the First Church (now Unitarian) having already a fine stone edifice. The matter, Dr. Whiton says, came recently before the Connecticut Conference, which issued a unanimous report, substantially as follows:—

Declining to judge which of the two Churches in Plymouth is the genuine successor of the Church of the Pilgrims, the Conference regards the more conspicuous realisation of the unity of the Churches as the thing to be supremely desired. Let past controversies be buried so far and fast as possible, and, while creedal differences should be respected, let them not be erected into separating walls. We should regard it as a happy sign for the new day of Christ's coming if, in the town where our liberty of worship was first planted, all descendants of the Church of our forefathers should again be united in one covenant as a Church of Christ. The bond of Church fellowship in the Pilgrim Church [Dr. Whiton adds] was a simple covenant. Creeds were added later. To those New Englanders who remember the feud between Trinitarian and Unitarian in its bitterness but half a century ago, this seems remarkable. Still more remarkable must it seem in England, where the Unitarian is to-day more subject to religious ostracism than in America. Connecticut, moreover, is reputed to be a rather Conservative State, and the above memorandum, after full discussion, was drawn up by Dr. Newman Smyth.

DUTY changes, truth expands; one age cannot teach another either the details of its obligations or the matter of its knowledge, but the principle of obligation is everlasting. The consciousness of duty, whatever its origin, is to the moral nature of man what *life* is in the seed-cells of all organised creatures; the condition of its coherence, the elementary force in virtue of which it grows. *J. A. Froude.*

TO CORRESPONDENTS.—Letters, &c., received from H. B. B., J. B., F. F., B. K. G., E. C. J., A. J. M., J. M., A. H., A. H. P., F. P., H. R., W. R., C. B. U., C. W. W., E. B. W., H. C. W., U. P. W.

DR. BROOKE HERFORD.

MEMORIAL ADDRESSES.

To the memorial notice of Dr. Herford, which we published last week, we add here three tributes: the address given by the Rev. P. H. Wicksteed at the funeral service in Rosslyn Hill Chapel, Hampstead, on Wednesday week; the address by the Rev. H. Enfield Dowson, in Hale Chapel, on the following morning, before the interment; and passages from the sermon preached by the Rev. Henry Gow, at the memorial service in Rosslyn Hill Chapel on Sunday morning.

MR. WICKSTEED'S ADDRESS.

We hardly meet as mourners to-day. It is true that the pathetic sense of the weakness that closes upon the last scenes of a strong man's life is with us; but that life itself in all its active power is far more vividly in our minds; and if we are to mourn over the life of Brooke Herford, wherein and whereat shall we rejoice? Those who have lived may die without sorrow overwhelming our hearts. It is those who have never really lived their lives whose deaths are tragic.

He lived. He drank in life at every pore. He knew what he most cared to have, to do, and to be, and went straight for it. As every crisis of life came to him he chose on those principles on which he would afterwards wish to have chosen, never letting the moment triumph over the hour, or the hour over the drift and purpose of a lifetime. And so the tragedy of life's mistaken choices—of leaving the substance for the shadow, of the vain illusions that make us choose according to the surface stream, neglecting the deep currents of our being, that delude us into taking this one path that we may spend our lives in weeping that we took not the other—never cast its shadow over the radiance of his inward conviction or the strength with which he handled life. Often in his younger days he was rebuked for want of worldly wisdom. He seemed to choose rashly, without weighing consequences; but that was because he set no great store on the things that worldly wisdom values. To the best of his judgment and his light he choose the things that he valued, he took that which signified most to him, and triumphed in his choice.

Those who knew him only in his later years of success and prosperity (in all in which he most cared to succeed and prosper) scarcely realise the days of hard trial, of what, indeed, would seem to most desperate struggle, through which he went, traces of which he bore throughout his life, and which aged him beyond his years; but he faced everything not with passive courage, but with active and victorious strength and joy.

Generous, open-handed, and open-hearted, with a noble simplicity and a noble frugality, he was able to share with those around him, nay, with the merest stranger, those simple supports and adornments of life which were all he cared to have—all, at least, that he cared to win—and his whole housekeeping and home-building were a proclamation of his faith that material things are to be valued only for the life of the affections, of the mind, and of the spirit to which they can be made to minister. His choice throughout was for the things that are real and abiding, and he cared not what came of the shows and conventional requirements of life. He knew what life was. He chose it, and he lived. Hence his power as a preacher and teacher. He did not commend to his flock as precious things which he was himself content to barter for dross. His joy of the spirit, his secure sense of power to point out the pearls of great price for which man should sell all that he hath, had upon them the stamp of vital sincerity. He testified of what he knew. Hence, too, the invigorating quality of all intercourse with him. Few men, in word and deed, held up so high a standard with more convincing force, with more infectious enthusiasm, and with less of direct or implied rebuke.

But the world has a strange respect for those who frankly and openly despise its treasures—no, I would not say despise, for Brooke Herford never despised the good things of the world, but he took them, if they came in his way, reverently, even tenderly, just for what they were worth and for no more. The world respects those who do not fawn upon it, and gives them of its best. And so the world brought its tribute at last to this man who would not sue for its favour; and after the long struggle, days of comparative ease and abundant honour came to him. He once said with the quaint humour that never sat amiss on him, and that would play around subjects human and divine that were nearest and dearest to him, that he thought he had learnt the lesson of a struggling and a poor life, pretty completely, and that, if the Lord in his wisdom saw that the temptations of prosperity were necessary for the perfecting of his Christian character, he should be prepared to meet them also! Well, he met them and triumphed over them with the same buoyant and triumphant victory with which he had met the temptations and difficulties of poverty.

Such prosperity as transcended the measure of his modest ambition came to him; and with it honour, position and influence. Across the ocean he had these things, some in fuller measure, others over a wider area than he had at home, and finally he commanded that leisure for which he had so often and so sorely longed.

Always eager in his intellectual life, he was conscious that he had never done systematic justice to his powers; he was aware of a certain raggedness and patchwork quality about his scholarly and intellectual equipment, and he longed to be able to take a systematic survey of certain fields, especially of theological study; to start again, as one might in one's youth, and lay sure and fast and evenly the foundations of a more systematic student life. The opportunity had come, but there came also an invitation to relinquish it, and also to relinquish or risk some part at least of the material resources that meant ease and grace to the years that survived the struggle. The prospect of work triumphed over the prospect of leisure, and he determined to come back and plunge himself again into incessant toil of organising, stimulating, forming and carrying out this scheme and that; and in so choosing he obeyed, I take it, the yearning of his heart—which he had been too brave to humour, but which he could not resist when there was a clear and honourable opportunity to indulge it—the yearning of his heart for home.

So he came back again, bringing the full strength of his gathered honours and influence, to work to the utmost of his strength, for another stretch of years. And then came upon him that which hangs over one or the other of every loyal wedded pair. The time came when he must pursue to the end, alone, the journey and the task through which he had been sustained by loyal fellowship. His chosen companion had never allowed worldly cares or fears of hers to be a drag upon his sense of duty, or to hamper his spiritual flight. She had been a true support to him in all things. She had shared his struggles and shared the joy of his triumphs. Parting from her was the beginning of the end. For some time already his strength had been failing, and from this time it failed rapidly. He died "in his nest," with his children about him, and for many months he was so completely withdrawn from all possibility of work, or even of communication with the outer world, that his bodily presence in our midst seemed rather to veil than to reveal his pure and eager spirit. We can hardly feel to-day that we have but now lost him, or cry, "Know ye that there is a prince and a great man fallen this day in Israel," for we rather feel that he has come back in his strength after long weakness, and "this day a prince and a great man has risen again in Israel."

Throughout his life Brooke Herford was an optimist. In his youth, confidently and somewhat impatiently looking for the kingdom of God on earth, he was fond of quoting one who, when exhorted to trust in the Lord, answered, "Yes, but the worst of it is, the Lord isn't in a hurry, now I am." But in later years he would never admit any disappointment, only he was willing to wait the Lord's time. With the humorous self-criticism which never failed him, he looked back on the self-confidence of former years and declared that he had begun to think that after all he was not responsible for running the universe, and was inclined to give Providence a chance. But he was still an optimist—an optimist all round. I think he was conscious of no re-action in social and moral affairs, deeply as he was shocked and afflicted from time to time by particular events; and the tendencies of thought had long seemed to him to flow towards a deepening harmony between heart and head. Indeed, the supposed conflict between religion and science had never troubled him much. They needed no reconciliation to him. He never would have it that there was any serious drift in scientific thought that threatened the fundamental matters of faith. They were beyond the reach of intellectual bewilderment to him. He would indeed try his hand from time to time, like another, at the intellectual exposition of the fundamentals of his faith, or at the analysis and refutation of intellectual attacks upon them, but the true reconciliation of know-

ledge and faith to him lay in the unity of his own life.

His piety always had a childlike simplicity and directness about it, on which philosophical subtleties or intellectual exercises could never really get a bite; and for the like reason his devoutness was never a plant that needed a sheltered atmosphere, and the protection of hallowed associations. It was a primal emotion, robust and rejoicing in the open air. It could live and reveal itself unembarrassed in the press of social or even political life. His aspirations and his devotion could express themselves in the midst of merriment as well as sorrow. They required no preface or skilfully considered transitions, but rose spontaneously in the midst of breezy laughter as easily as in the solemn moments of what we others call the deeper life. The deeps are never far even from the surface of a true life.

He was a man. He lived, he loved, he fought, he triumphed; he suffered, he lost, he has found.

MR. DOWSON'S ADDRESS.

We are gathered together this morning, with sorrow in our hearts, to pay the last tribute to one who has occupied a great place in our religious community, and in the reverent affection of every one of us. His work for God and man has been done with all the might of a strong nature. He was a tower of strength in our midst, full—in all the thought of his mind, in all the words proceeding from his lips, in all the work to which he set his hands—of a vital energy peculiarly his own. His was a most kindling and inspiring personality, exuberant with overflowing life, living in close communion with God. In the ministry of our little band of churches where personal relations largely exist between us all, Brooke Herford's was a unique place. No one of us ever came into contact with him without feeling that a fresh breeze of religious influence had blown upon us, invigorating our souls; manliness marked him in religion as in all things; his faith was as robust as it was devout, and vibrated in the very tones of his voice. He lived his life humble at heart, yet rejoicing in his loving service of God and man, devoted with passionate enthusiasm to his Master, Christ, the Christian ministry to him the most glorious and the happiest of earthly callings. How he carried that abounding joy of his into his untiring, devoted labours. This was the very source of his power. His religion was the sunshine of his life; trust in His Heavenly Father's ever-present love and goodness filled him with serene happiness; and to go forth in the spirit of Jesus to bring to his brothers and sisters a faith as full of joy as his own was to himself was with him no task, but the one irrepressible longing of his great, loving, sympathetic soul. He had such a gospel to preach, the inspiration of his own life, that he rejoiced every moment that he preached it, and so brought to others the blessings it could give. Just that was the impression which he always made upon us. Never was there a minister of Christ who was more genuine. While faith in his Heavenly Father beamed from him in every word and look with contagious power, his enthusiasm for religion, pure and undefiled, revealed in its native beauty and simplicity in the soul of Jesus, was a passionate emotion. Moreover, with clear eye and independent judgment and practical sagacity, all alive with fine moral and spiritual sense, he ever went to the heart of his subject, dealing not with words but realities, human and divine, and the Christian religion that he preached was a gospel of humanity interpreted by one who, with devotion and love, had sat at the feet of the Master, and been lifted up and strengthened. His power as a preacher lay in his preaching—in plain language and homely phrase, with many an apt illustration—a religion of common life out of the rich stores of his own knowledge of men and things, under the touch of the spirit of Jesus. It was this personal experience of the power of the religion of Jesus in his own life that made him the enthusiastic sanguine missionary of the simple gospel in which he had so intense a faith. How he roused others to the service of the cause he loved. What a valiant soldier of Christ he was. Never sparing himself, but willingly, joyously, giving up his life to the work of his Master.

We all loved him. His presence with us was a constant inspiration; our souls were kindled by the touch of his. His enthusiastic faith strengthened ours; his bright energy laid hold upon us; his devotion to the highest service he could render quickened us. We were the better, the braver, the truer men and women for every hour we passed with him. His strong, tender humanity won for him an influence on all who knew him that was as rare as it was powerful. We shall ever remember that noble Christian character of his, honest as the day, full of love to all things good and beautiful and true, losing himself in each cause he loved, and bright with enthusiastic joy in living for God and man. With immortal hope and a faith that casts out fear, we commit his soul to his Heavenly Father's care; and, although no mortal eye can behold the unseen realm into which our dear brother's spirit has passed, it is enough for us to believe that his Father is with him there, as He is with us here, and holds in the same embrace of deathless love him whom He has taken and those whom He has left.

FROM MR. GOW'S MEMORIAL SERMON.

We are all remembering to-day with many grateful and affectionate thoughts one who was for nine years the loved and honoured minister of this congregation. You remember him in this pulpit speaking strong words of courage and of trust. You remember, as many have told me, how the very tones of his voice and the look upon his face were in themselves an influence on you for good. You remember his humour, his wise counsels based on large experience of human nature in many lands and upon brave, stern conflicts with difficulty in his own life. You remember the clear and simple faith, the open heart, the cheerfulness and sympathy which you felt in all he said.

You remember him in your houses as minister and friend. You found the same man there as in the pulpit; a man of firm faith and strong convictions, a man to encourage the depressed, to stimulate the indolent, a man to lighten difficulties by his humour, his common sense, as well as by his sympathy. He was loved by little children. He was equally at home with men of all classes and all ages. He was at home with happiness as well as with sorrow. His faith in God gave him power to comfort many in times of grief and care, and it was the same quiet faith which gave him keen enjoyment in children's laughter and fun, and made him rejoice in all innocent gaiety. That faith was seen not only as a power to lighten the burdens of others, and to cheer their hearts, it was a faith which shone out most clearly in its influence upon himself.

We remember to-day very reverently the long and weary months of inactivity and patient waiting. We remember how in the midst of his success and power, in the midst of the appreciation and love of ever-multiplying and deepening friendships, in the midst of his joy in helping others and in bearing witness to what he felt ever more profoundly to be true and good, he was struck down at his post. He who so loved his work, who was so tireless in its performance, to whom it was life and fullest joy, had now only to lie and wait for death. He could do nothing more it seemed for men. Those of us who have seen him in the last year of weakness cannot feel his work was ended when his strength was gone. We feel that his influence was not less deep, was in some ways even more in his days of patient waiting than in his days of fullest strength. We have learnt to know and love him in a new and deeper way. We have felt the power of his faith, the beauty of his patience, the strength of his spirit, in the extremity of weakness.

There were no complaints, no fretfulness, no doubts. He showed us all that the simple faith which he had preached so earnestly, for which he had worked so devotedly, by which he had helped so many lives, was a faith which in the darkest hours of his own life could give him hope and peace. He was glad to go, and we are glad with him that the long weariness is past. But the time of waiting and of weariness has left its imperishable precious memories for his family and friends. We thank God for the witness that he bore to the power of his religion, not only in the strength and joy of his manhood, but in his times of sorest trial. . . . . As we think of him now we remember his own words. "Compared to that greater life, this little span of earthly years is only like a dream! Compared to its imperishable realities, these objects of earth that are silently changing every moment are but as the shadows which fill our dreams. Like a little dreaming child we think there can be nothing so real; but the watching angels must smile to see the eager expressions of passion, hope, and fear, which pass over our faces; and in a little while the Father's presence bending over us will touch us with that kind hand which in our blindness we call death, and, even while the visions of this earthly life fade from us like our dreams, the glorious realities of the heavenly world will open to our changed and wondering sight."

LITERATURE.

THE BEGINNINGS OF CHRISTIANITY.*

UNDER this title the Rev. G. A. Bienemann offers to English readers the first volume of a translation of Wernle's striking book, "Die Anfänge unserer Religion." Prof. Wernle, though his special field is now that of modern Church History, in the University of Basel, was already known by his penetrating essay on the Synoptic problem (1899), when he issued in 1901 a work on the origins of Christianity, which was based on a course of University lectures on New Testament Theology. The method and spirit of the work, however, are far removed from the technical forms of theology. The writer's aim, as he traces the changes which the New Testament literature exhibits, from the original teaching of Jesus to the rise of Catholicism in the second half of the second century, is to get back from the theologians to the Gospel.

The present volume, embodying rather more than half of the original, deals with the preaching and person of Jesus, the early Christian community, the missionary work and theology of the Apostle Paul, and the meaning of the Book of Revelation. In brief trenchant sentences—made sometimes briefer still by division at the hands of the accomplished translator—the author expounds the significance of Jesus, the growth of the Pauline Christology, or the impassioned hopes of the Apocalypse. There are no long critical discussions. The writer marches on with a firm grasp of his subjects, but he hardly ever tarries over side-issues or even over single passages. He has no time to justify his interpretations, save in the interesting exposition of Luke xvii. 20, "The kingdom of God is already among you." (p. 62). Readers may be sometimes puzzled to locate his descriptions of the ideas or arguments of the Apostle Paul; that is their affair; he cannot pause to give them clues. In one case —(p. 251) "St. Paul used the words, 'man such as we are,' in a very strict sense indeed"—this breathless haste is positively misleading, for the Apostle nowhere employs the phrase thus put into his mouth. Similarly this speed occasionally leads to somewhat reckless assertions, as when the greater part of the canonical Psalter is declared to be not much older than the age of Pompey (p. 20), or when the title "Son of God" is cited (p. 52) as a "self-designation of Jesus." What Jesus uses, in a kind of triumphal hymn (Matt. xi. 25–27, Luke x. 21, 22) of contested origin, is "the Son" in correlation with "the Father"; apparently Prof. Wernle recognises no other passage ("It is striking how very seldom Jesus uses the word—in reality only once"); the occurrence in Mark xiii. 32 is thus disowned (in Matt. xxiv. 36, the reading of course is doubtful). But it may well be doubted whether "the Son" can be described as "the Messianic title" in the Jewish theocratic sense. In the same way we should like to see further justification of the statement that "Jesus spent the whole of his life in the faith that he had the law on his side, and that he himself was its true interpreter." What of the breach with the Scribes over the question of defilement, which involved such risks that he took refuge in flight?

The opening sentence of the section entitled "The Rise of the Religion" discloses the author's general position:—

> Christianity arose because a layman, Jesus of Nazareth, endowed with a self-consciousness more than prophetic, came forward and attached men so firmly to His* person, that, in spite of His shameful death, they were both ready to live for Him and to die for Him. Jesus imparted new values to things; He scattered new thoughts broadcast in the world.

The delineation of Jesus is, of course, at once confronted with the question of the Messiahship. The writer's view is that he accepted the title because he could not help it: "He laboured with it, broke it up, recast it; yet a portion of the deception which it contained was transmitted to Him." Nothing can be franker than the recognition that the Messianic idea had only a temporary value; but the author does not really get rid of its encumbering language. Not only does he ascribe to Jesus a superhuman self-consciousness, even while he emphasises its limitations, he persists in retaining titles like Mediator and Redeemer, which are, of course, part of the official terminology. To be sure, it is explained that the redemption operated first in delivering the sick and suffering from their diseases; next, "Jesus redeemed his listeners from the theologians" (p. 99); thirdly, comes the redemption from the Jewish Church (p. 103). Is it not rather a pity to play with serious language in this half-jesting fashion? Prof. Wernle has so much that is true and important to say concerning the subsequent developments in theology, that we cannot help regretting that he has not more frankly placed himself where such partial concessions to tradition would have been needless or impossible.

The main thesis of the book is that Jesus was obliged by the circumstances of his age to clothe his message to the world in a form which could not adequately express it. The history of the early church is a history of the efforts to disengage it from its eschatological entanglements, and restate it in terms which could make it available for human life at large. The chapters describing the "rise of the religion" are thus occupied with an attempt to distinguish the permanent elements in the teaching of Jesus from the forms into which they were inevitably thrown by the national hopes in the midst of which they were produced. There is much that is suggestive and stimulating about these discussions; but the total impression is less powerful than that of the exposition of the Pauline doctrine. It is doubtless easier to delineate the attitude of the Apostle towards the different sets of opponents by whom he was confronted—Gentiles, Jews, and Judaising Christians—than to disclose to others the secret of being in Jesus which can justly be described as "a new mediatorship between God and man" (p. 55). The whole section on the great Apostle, accordingly—really occupying just over half the volume—seems more vigorous in its handling, whether it describes the mission to the Gentiles, the conception of salvation, the anti-Jewish apologetic, the beginnings of a Christian gnosis (is it correct to say that St. Paul "can set down the equation Jesus = the Lord [*i.e.*, God] in the Old Testament," p. 331?), or the personal religion of the thinker who "introduced Christianity into the world's history." Here the writer has no reserves and no compromises. His judgments ring clear and terse as the successive aspects of the Apostle's many-sided work come into view. No special position has to be maintained; and the author rises above restraints of which before he was perhaps hardly conscious, into an unembarrassed freedom. The sequel of the work will be awaited with great interest.

J. E. C.

* "The Beginnings of Christianity." By Professor Paul Wernle, Professor Extraordinary of Modern Church History at the University of Basel. Translated by Rev. G. A. Bienemann, M.A. Edited, with an Introduction, by Rev. W. D. Morrison, LL.D. Vol. I., "The Rise of the Religion." (Williams & Norgate. 1903. Theological Translation Library. 10s. 6d.)

* In view of the repeated emphasis on his character as "layman," the capitals so freely sprinkling the page have a peculiarly objectionable look.

SHORT NOTICES.

THE Sunday School Association begins with the New Year the publication of *Monthly Notes for Sunday Classes*, a tastefully printed eight-page magazine (for a half-penny), which is to furnish a lesson for every Sunday in the year, to be used either in school or home, and also notes on the Sunday readings, of which the list is printed on the back of the motto card to which we recently referred. The little magazine is edited by Miss Marian Pritchard, President of the Association, whose letter on the subject we published last week, and who also contributes the lessons for January, on "Why Come to Sunday Classes." In the next two months the lessons are to be on the Old Testament, by the Rev. J. H. Wicksteed. From April to June Mrs. Alfred Hall, of Norwich, will deal with "Foundations of Character." From October to December Miss Emma Piper of Evesham, with "Thirteen Sayings of Jesus." The contributors and subjects for the summer months are:—July, Mr. Ion Pritchard, "Francis of Assisi"; August, the Rev. Thomas Robinson, "Nature Lessons"; September, the Rev. T. P. Spedding, "The Land where Jesus Lived." The January number has also Notes for a New Year's Address. (S.S.A., Essex Hall. Single copy, one half-penny net. Yearly subscriptions, by post, 1s.; six copies, 4s.)

We are very glad to welcome the English translation of Professor Jean Réville's *Liberal Christianity: Its Origin, Nature and Mission*, in the Crown Theological Library. These valuable lectures were fully noticed, on their publication last year, in THE INQUIRER of April 18. (Williams and Norgate. 4s.)

The Reformers' Year Book, 1904, has for joint editors of this, its tenth issue, F. W. Pethick Lawrence and Joseph Edwards, the former having taken Mr. Percy Alden's place as editor of the *Echo*. The *Year Book* is full of interest and valuable information, and has a number of portraits, including (as frontispiece) Mr. B. Seebohm Rowntree, author of "Poverty: A Study

of Town Life," Mr. Leonard Courtney, Mr. C. P. Scott, M.P., editor of the *Manchester Guardian*; Mr. W. N. Dickinson, J.P., L.C.C.; Mr. G. M. Trevelyan, one of the editors of the *Independent Review*; and Mr. T. Holmes, the police court missionary. After the 1903 Chronology comes an account (with portraits) of the Labour members in Parliament, then a list of Liberals, then a complete list of the House of Commons, with the Labour and Liberal candidates added. The Parliamentary Representative of the *Echo* contributes a brief article on the Legislation of 1903, and Mr. Lawrence writes on "Mr. Chamberlain's Proposals," with a list of the real reforms, for which, in his view, we ought to work. An interesting section of the *Year Book* is that on "Other Countries." Trade Unions, Women's Work, Temperance, University Settlements are among the subjects dealt with, and there is a useful directory of Social and Political Reformers. (*The Echo*, 19, St. Bride-street, E.C. 1s. net. In art linen, 2s. net.)

From the Oxford University Press we have received a copy of the 16mo *Clarendon Reference Bible*, beautifully bound in limp leather. The real marvel of the book is the Oxford India paper, which, with the text printed in large heavy-faced type, gives ease in reading within a small compass, such as we have not seen before. This Bible is in the old Authorised Version. If the University Press would issue the Revised Version in this form they would confer a great boon. (London: Henry Frowde. In leather bindings. From 6s.)

Another Oxford India paper book is Nave's *Index Digest of the Holy Scriptures*, containing over 20,000 topics and sub-topics, and 100,000 references to the Scriptures, a work of astonishing diligence. The author's standpoint may be seen by reference to the article "Trinity," where the "Three Heavenly Witnesses" duly appear. (Henry Frowde. Pp. 1,622. With 12 Coloured Maps. 17s.)

Boswell's Johnson, abridged and edited by G. Nugent Bankes and H. Higgins, With an Introduction by G. K. Chesterton, is a welcome addition to the series, in which John Wesley's Journal and George Fox's Journal led the way. (Isbister & Co. 3s. 6d. net.)

Among the timely books which we are sorry to pass over with so brief a notice are:—

The Political Works of Richard Cobden. With a Preface by Lord Welby, a full Index and Bibliography. T. Fisher Unwin. 2 vols. 7s.)

British Industries Under Free Trade. Essays by Experts. Edited by Harold Cox, Secretary of the Cobden Club. (T. Fisher Unwin. 6s.)

The Wonderful Century. A new edition, revised, and largely re-written, by Alfred Russel Wallace. With 107 Illustrations. (Sonnenschein & Co. 7s. 6d. net.)

Parliamentary England. Evolution of the Cabinet System. By Edward Jenks, M.A. Story of the Nations Series. (T. Fisher Unwin. 5s.)

WHAT I must do, is all that concerns me, not what the people think.

Emerson.

MARY JONES, OF LLANFIHANGEL.

ABOUT the time, or a little earlier, I surmise, when angelic little Angles and Saxons were being taught to say or sing, "And made me in these Christian days A happy English child," there was a famine of Bibles in Wales. And one little Welsh girl, Mary Jones, of Llanfihangel, had so sore a hunger for a Bible, that she walked a distance of fifty miles, in two days, from her village to Bala and back, to feed her hunger, paying for her precious treasure, romantically obtained, what now would seem a truly famine price. Whether the British and Foreign Bible Society would have been founded so soon without her, or whether its field of operation would ever have been so widespread, one cannot say; but when the story of the notable expedition of this little Welsh girl was related in London by the Rev. Thomas Charles, of Bala, "the Apostolic Charles of Bala," and he appealed for Bibles for Wales, it kindled such a flame of enthusiasm in the Rev. Joseph Hughes (one of the secretaries of the Religious Tract Society) that he exclaimed, "Mr. Charles, surely a society might be formed for the purpose; and if for Wales, why not for the world?" And the monopoly of the "happy English child" was destined soon to come to an end. But in the interim, the cheery little Angles and Saxons would make the most of their opportunity, and raise the roof as they "thanked goodness" and sang (the patriotic little cherubs)—

I was not born a little slave
  Beneath a burning sun,
To wish I were but in the grave,
  And all my labour done.
My God, I thank Thee, who hast planned
  A better lot for me,
And placed me in this happy land
  Where I may hear of Thee.

And if ever there was "a little slave" it was Mary Jones, till she had learned to read, and till she had worked and saved enough to pay for the Bible its famine price. And then she lived to slave on behalf of the infant British and Foreign Bible Society, as well as on behalf of some of her own hardly less precious infants. *Dux femina facti* was said of Dido of Carthage, and might well have been said of Helen of Troy, and still better of Joan of Arc; but of all women who have been leaders of great expeditions and famous undertakings, commend us to this little woman of sixteen summers and her gallant barefooted march to win the Bible which was largely hers already, and to win renown of which she knew nothing. *Dux femina facti* might very well be the grateful motto of the British and Foreign Bible Society, engraved on the Bible House, where this now famous Bible is to be seen, for it joins many another famous Bible there. The story of her expedition is beginning to resound throughout the world in this centenary year of the Society's existence, and Llanfihangel bids fair to vie with Troy and Carthage and Arc. And of all expeditions what could be more glorious than that a nation that values one book above all others and attributes its own national greatness to some little knowledge of its best teachings, should endeavour to spread it throughout the world, in all its hundreds of languages, for the most part without money and without price, or at a price so low that none need spiritually starve.

Wherever you go, therefore, speak well of Llanfihangel. The fame of Pontevedra cannot be compared with it; no mention, indeed, need be made of it but for the soreness of the temptation, what though in its advocate, according to its galvanic notary public Garcia, it contained the cleverest man in Spain (to say nothing of the world), who understood all languages and sciences. Ah! "The Bible in Spain"! One needs must think of it once more, in this centenary year, how its grave vies with its gay. Yes, George Borrow was an agent of the British and Foreign Bible Society in 1835, and he broadcast the Bibles o'er the lands of Spain and Portugal, and sometimes literally scattered them about, dropping them where thorns and thistles grew, and scattering them on the rock. And when he was about to depart from Pontevedra, the Señor Garcia stood by the side of his horse, and having embraced him, thrust a small pamphlet into his hand. "This book," said he, "contains a description of Pontevedra. Wherever you go, speak well of Pontevedra." Borrow nodded. "Stay, my dear friend, I have heard of your Society, and will do my best to further its views. I am quite disinterested; but if at any future time you should have an opportunity of speaking in print of Señor Garcia, the notary public of Pontevedra—you understand me—I wish you would do so." And Borrow said, "I will." And he did. And nothing surely even in all the happy literature of unsolicited testimonials can compare with the sweet savour of this solicitor's solicitude.

From Llanfihangel to Pontevedra! From China to Peru! That is exactly what happens with the mind of anyone interested in the British and Foreign Bible Society's work. It extravagates here, there, and everywhere. We should not be surprised to hear that the little book about Mary Jones published by the Society—"versions in various languages have been issued"—is to be had in Spanish, and that the little boys and girls of Pontevedra are duly speaking well of Llanfihangel wherever they go. And oh! as a reward we hope they are allowed to read the "Bible in Spain" in Spanish, and I for one should like to know which they love best, "Don Quixote" or "The Bible in Spain." Whatever was the value of the pamphlet on Pontevedra, it could not exceed the interest of the little book, "The Story of Mary Jones and Her Bible," by "an accomplished authoress." It contains a description of Llanfihangel nestling at the foot of Cader Idris, within sight of Cardigan Bay, and it gives a simple, sweet, unsensational story of the uncommon child who aroused such a sensation as to begin the establishment of an enterprise surely having no parallel in history. She was indeed the dawn maiden of a light that is shining more and more unto a perfect day. Can you imagine any other nation or society combining to scatter broadcast, and almost for nothing, its precious "Sacred Books" and translating them into every tongue?

Twenty-five miles was a long walk even for such an aurora-like maiden as Mary Jones, and she arrived too late at Bala to see Mr. Charles that night, but the

old preacher, David Edwards, at whose house she stayed, knocked at her door at early dawning, and said in words that now sound like a golden prophecy of other things, "Wake up, Mary Jones, my child, Mr. Charles is an early riser, and will soon be at work. The dawn is breaking . get up, dear." And after all there was not a Bible to be bought, and the heart-broken maiden covered her face with her hands and sobbed. She had struggled hard to learn to read; she had slaved to raise the needful funds; she had toiled over twenty-five miles of road, and lo! a famine. But one was at length forthcoming, one that had been intended doubtless for someone who, it was felt, could easily have paid the expected famine price. And Mr. Charles turned to the old preacher and said huskily, "David Edwards, is not such a sight as this enough to melt the hardest heart? A girl so young, so poor, so intelligent, so familiar with Scripture, compelled to walk all the distance from Llanfihangel to Bala to get a Bible! From this day I can never rest until I find out some means of supplying the pressing wants of my country that cries out for the word of God." Mary Jones led the man who led the expedition. On the title-page of this precious Welsh copy she wrote in a neat hand and in English (a little broken—why English?)—these words:—

Mary Jones was
born 16th of December 1784
I bought this in the 16 year
of my age I am Daughter
of Jacob Jones and mary Jones
His wife the Lord may
give me grace Amen
Mary Jones His the True
Onour of this Bible
Bought in the year
1800 Age 16.

Never was there truer "onour" of the Bible. And now the Bible House, the great centre of the British and Foreign Bible Society's activities, holds it a high honour to be the "onour" of this romantic treasure trove.

In 1800 the great journey was made; in 1802, whilst the Welsh apostles mused, the fire burned. On March 7, 1804, the great Society was founded.

E. L. H. THOMAS.

THE third and concluding volume of Chambers's "Encyclopædia of English Literature" has a section devoted to American literature in which the articles dealing with Longfellow, Whittier, Hawthorne, Poe, Holmes, Thoreau, Lowell, Whitman, and Harriet Beecher Stowe are from the pen of the Rev. J. W. Chadwick.

THE Rev. Stopford A. Brooke preached last Sunday morning his last sermon for the present in Little Portland-street Chapel. In the coming spring there is hope that he may be heard there again. The sermon on Sunday was from the text, "Behold, I make all things new." It was filled, says a brief note in the *Daily News*, with flashes of deepest insight, and was "a fearless discussion of the sins and woes of the world, in the light of the faith of Christ in God's love and fatherhood."

THE CHILDREN'S COLUMN.

THE GUEST.

You all know the story of Zacchæus—but if you have forgotten, you will find it in Luke xix. It is a story that makes us think people in those days were much like people of to-day. Zacchæus did exactly what men and boys are always doing when some great hero, or some distinguished person, is coming by. The first thing they try to do is to get where they can look over the heads of the crowd. A window, a railing, a platform, a lamp-post, a barrel—anything that will enable them to see the great man, will do. Zacchæus climbed a tree. What he hoped to do was just to get a good look at the man everybody was talking about, the man who was making such a sensation.

Perhaps Jesus himself noticed what he did. Perhaps some one touched his arm, and said, "Master, see, there is the head tax-collector of Jericho—such a rich man—trying to get a good sight of you." But you can fancy Zacchæus's surprise when Jesus stopped and spoke to him, called him by name, told him he was coming to his house to dine. Zacchæus felt this a great honour, and, indeed, it was; just as you might feel if some day, when he was driving by, the King stopped to speak with you, called you by name, and proposed to go home with you.

This centre of all eyes, this man whom everyone was talking about, of whom the most marvellous stories were told, and the wildest hopes excited—he was actually coming to his house! He might not only see the great man, but receive him as a guest—talk with him! And Zacchæus was the more surprised, because though he was such a rich man, he knew he would not be received in society in Jericho. Respectable people looked on him with suspicion and dislike because he was a tax-collector in the employ of the Roman conquerors. So Zacchæus, instead of a passing glimpse of the great man, got more than he ever dreamed of getting. He got the honour and the happiness of entertaining Jesus as his guest.

I wonder how we should feel if it were possible for Jesus to say the same thing to any of us; to say "I am coming home with you to-day from the service, and have dinner with you—Christmas dinner, New Year's dinner, any day dinner." I wonder if we should feel it an honour and a pleasure. We should feel it an honour, I dare say; but should we feel it a pleasure? Do you think the presence of Jesus would make us feel strange? throw an awkwardness and constraint over everything? "spoil the fun?" as children say.

Well, so artificial, and so unreal, are our notions of Jesus; so unlike what he was that perhaps it would do this at first. We should be so shy of him, so afraid to be natural ourselves. We should be afraid to speak simply. We might be afraid to laugh or to make a little joke. We might think we ought to kneel as we do in church; and that listening to him would be like listening to a sermon.

But this was not the way people felt toward Jesus when he lived. They were not afraid of being familiar with him, nor of telling him about their little personal affairs, nor of talking over with him questions that puzzled them, nor of asking his help. They felt he loved them. He loved children, and loved their ways, and was always telling the grown people that they must be like children. No; those who lived with Jesus were not afraid of him, nor constrained, nor ill at ease with him. He seemed—just because he was wiser and more tender and loving than others—to open their hearts, and draw their confidences; and they found themselves telling him things they never thought they could tell anyone. Yes; I am sure if we had known the real Jesus, we should have been glad to have him come to dinner with us. We should have enjoyed our Christmas or our New Year all the more, because he went home with us.

I am sure if he were sitting at the table with us, no one would be greedy or rude, or think too much about eating and drinking. We should all be gentle and courteous, thoughtful for each other. For there is nothing which brings out the best in children, or in grown people, so surely as being with one whom they look up to, without being afraid of him; whom they love, because they are sure he loves them, though he is ever so much better and wiser than they are.

We sit in the church sometimes—as we have been doing lately, thinking of Jesus—hearing again the lovely legends of his birth, singing carols about him, thanking God for him. When we go away from the church, don't let us leave him behind us. Let us ask him to come home with us.

It will not be an actual man walking beside us and sitting in visible presence at table with us, as it was with Zacchæus. But we may take him home with us as the same spirit of love, of gentleness, of thought for others, which dwelt in him, and made him what he was. That spirit may sit at dinner with us, and keep us from a selfish thought, a rude word; keep us from jealousy, keep us from envy; keep us thinking of the happiness of those about us. It may play with us in our games, as well as kneel with us in our prayer. It will make our merry-making innocent and sweet, and kind and pure. It will make our home happy, and the day happy, and ourselves happy.

"To-day I must abide at thy house," said Jesus. Yes, to-day, this temper and this spirit may come home with us and stay. From the house of Zacchæus Jesus rose and went away. But in our house, and in our hearts, this spirit may abide for ever.

C. A. F.

WHEN St. Antony gave up all for Christ, and became a hermit on the desert hills, he was told by a vision that an old cobbler of Alexandria, simply because he was humble and prayerful, was nearer to God than he. And when St. Macarius had made the same self-sacrifice the vision told *him* also, that, after all, he was not so good as two poor married washer-women of Alexandria, who lived at home and whose only virtue it was that they loved God and spoke no evil of their neighbour. If you are humble and faithful in your sphere of Heaven-appointed duty, it is enough. *F. W. Farrar.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—*

	s.	d.
PER QUARTER	1	8
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PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JANUARY 2, 1904.

OUT OF THE SHADOWS INTO LIGHT.

WITH every New Year hope is born again, and steadfast determination faces the coming time. Here is the fresh opportunity for service. Let the dead past bury its dead: but the living treasures that we bear with us, the beautiful memories which cannot die, the hidden fellowship with those who have passed within the veil of heavenly light, let these go with us into the New Year, to nerve our strength, to calm our restlessness, to clear our vision, to fit us for wiser and more effective service. And all that we have achieved, all that has been loyal and true, unselfish and generous in our past work, goes with us, too, as the armour of our faithfulness for the new conflict.

O Time! ne'er resteth thy swift wing;
Thy minutes make no stay;
Yet what vast treasures do they bring.
What treasures bear away!

Some, indeed, are borne away, but leave their radiance with us, and with glad hearts we lift our faces to the sunlight of heavenly day.

Yes, Lord, our days may be divine,
Our hours may golden be;
The brightness of their light may shine
Through all eternity.

In the past year there have been many things to sadden and discourage, but for that very reason we should at this moment gird up our strength and seek for new confidence and new energy of faithfulness, that at least where we are testimony shall be borne to truth, the claims of righteousness and of humanity shall not be dishonoured, and earnest, lowly service shall be rendered, in the spirit of brotherly kindness, the spirit of CHRIST'S self-sacrifice and faith, of trust in the FATHER'S unchanging purpose of good.

In the fellowship of our churches the past year gave us many helpful and beautiful gifts. The International Meetings at Amsterdam renewed the delight of the great gathering in London two years before, and deepened the sense of brotherhood with fellow-workers in many lands, while the meetings of the National Conference and the British and Foreign Unitarian Association were rich in stimulus and opportunities for closer fellowship. The Association, indeed, received a very special impulse of new life, and carries into the new year fresh energy and consecration of purpose, to use its greatly augmented resources for the strengthening of liberal religious thought and life, both at home and abroad. There is new gladness in the work because now it can be more effectively done. Resources are there, now the call is for men.

To everyone whose prayer at the opening of a new year is for a new measure of strength and wisdom and capacity to meet more effectively the demands of a high service, we will offer here some words spoken originally to students leaving college to enter upon the work of active ministry. They are the words of Dr. MARTINEAU, and may be taken now with a wider application, whatever the need and the circumstance of our immediate duty may be. Let them come to each one, whatever his calling in life, as a new year's benediction, from one who knew and could reveal to us the sources of divine strength.

"From the seat of quiet spectator you are flung among the actors of the great human drama; and the very next scene will put you to the test, whether its spirit has true hold of you, and you are equal to its high demands. It is a grave, yet an inspiring change; *grave*, because it will find out your weaknesses, and mark every missed opportunity with a shadow of unavailing regret; *inspiring*, because asking nothing from you but what you can surely give—the free surrender of *yourselves*, the life of pure simplicity, the word of truth to your own best thought, the deed most natural to a considerate and tender heart. If you had any part to play, we could never have taught you to assume it. To be what you are, to say what you think, to teach what you know, to do what you must revere and make no peace with what you inwardly abhor—this is the sacrifice, neither impossible nor ignoble, which you descend into the world to offer to the Lord of conscience and the Searcher of hearts. Only in speaking the word which is most deeply your own will you utter that which is not your own, but the Father's who sends you; only in acting from the inmost shrine of your own spirit will you do *His* work. Resigning our poor guidance, we commit you to that higher care of His which is never withheld from those who trustfully seek communion with Him."

In that spirit all our work will be well done. Without it we may be cumbered about many things, but surely we shall labour in vain.

There are special interests to which we look forward in this coming year. It brings the hundredth anniversary of the death of JOSEPH PRIESTLEY, and the publication of a new Life of that eminent man of science and Unitarian Confessor will be only a part of its fitting celebration. In Birmingham, the scene of his closing ministry in England and of his worst sufferings at the hands of an intolerant mob, strenuous efforts are being made to secure a commemoration that shall be fruitful of practical beneficence, and make for the progress of the cause he had so much at heart. Another interest of the year will be the visit to Australia of the Rev. CHARLES HARGROVE, the present occupant of another of PRIESTLEY'S pulpits, that of Mill Hill Chapel, Leeds. And while these things occupy our thoughts, and the day's work is steadfastly carried on, it ought not to be forgotten during the present year that in 1905 we must celebrate the centenary of the birth of JAMES MARTINEAU. Both for his college and for the churches to whose service his life was devoted that is matter for the most careful consideration, that the occasion may not be robbed of the inspiration that it must have for our common life.

CHANGING AIMS.

THE year just closed will always be memorable in our national and Imperial history as that which saw the formal launching of the scheme for Imperial preferential tariffs. Even in these few months the programme of its sponsors has been materially modified, and its final shape, whenever, and if ever, it comes to be definitely submitted to the judgment of the electorate or of Parliament, is a matter upon which speculative opinion will vary greatly. A curious commentary on the scheme's immaturity has been afforded in the last days of the old year by the proceedings of the Indian National Congress, at which Mr. LAL MOHUN GHOSE, in his presidential address, found it necessary to put the categorical question to its founder whether he was "prepared to include India in his scheme of an Imperial Zollverein"—"whether, if preference is given to the wheat growers of Canada, the same preference is to be given to India, or whether Canadian wheat is to be protected against Indian wheat." "If you succeed," he asked, "in deluding the people of England, and induce them to adopt a suicidal policy, what answer will you return to our people when they desire their industries to be protected against Lancashire?"

These are questions it will be found hard to answer, and they are typical of the difficulties which are displaying themselves at every step in the path of the new propaganda. Even in the self-governing Colonies in whose especial interest it is understood to have been set on foot, everything seems to be going awry. In the Australian Commonwealth elections the Free Trade party has been elected largely on a pledge of some of its members not to disturb the existing tariff compromise, while the Ministerialists

will not reduce the duty on imports from the Mother Country, which they regard, in common with the whole of the existing tariff, as below, rather than above, the ideal. What they may do, if supported by a sufficient number of Labour members to secure a majority, is to increase the duties on foreign-made goods while maintaining those on British manufactures at their present level. That is the plan also of Mr. SEDDON for New Zealand. In Canada the manufacturing interest has for some time shown itself determinedly hostile to any further reduction in the tariff against British manufactures, and any increase in the duties on foreign-made goods would be a complete reversal of the policy pursued by Sir WILFRID LAURIER and his friends since the Liberals came into power.

When the reciprocity scheme was launched last May it was claimed as a move in the direction of Free Trade, inasmuch as, though England was to place a small duty on foreign imports, the Colonies were, on the other hand, in return for their exemption from this duty, substantially to lower their barrier against goods sent them by the Mother Country. Instead, the effect of the propaganda has been to give to Colonial Protectionists the excuse of a misguided patriotism for raising instead of reducing the average amount of their duties. Similarly, at home, the movement is coming to concern itself less and less with means of consolidating the Empire by helping Colonial products in their competition here with foreign goods, and more and more with the simple Protection of our own producers from outside competition.

The change is important and significant. The home consumer is to make sacrifices not now for the benefit of his brother beyond the seas, but for the benefit of any and every home producer who imagines himself aggrieved by the competition of the foreigner. A select body of these home producers has been chosen by the Tariff Reform League to draw up a tariff in conformity with their aspirations, and acceptance of their scheme is to be pressed upon the consuming public in the much abused name of patriotism. Thus will farmers be saved the trouble of studying up-to-date methods of farming, and manufacturers the distress of "scrapping" antiquated machinery and laying down new plant. Truly it is a noble crusade! The tide of Protectionism, kept back for half a century by terrible popular memories, let loose in an unguarded moment by short-sighted statesmen, is sweeping away their nice distinctions between the less and more, and is carrying them powerless on its crest. It will need all the energy and all the patriotism during this new year of those who still keep their heads to drive it back within its appointed bounds.

RETROSPECT OF THE YEAR 1903.

THE year that has just drawn to a close appears in the retrospect as one of confusion and suspense, at any rate in the political world, with little to kindle ardent hope for the immediate future, and the dreadful shadow of the tragedy of Macedonia darkening the whole scene. Yet there are redeeming features, and the friends of peace, of international brotherhood, of justice and humanity, have every reason to stand steadfastly to their own posts of duty. It is, no doubt, being thankful for small mercies to recall that the Venezuelan imbroglio did not lead to worse troubles, but it is matter for the sincerest congratulation that the Alaska boundary arbitration has been brought to a satisfactory conclusion, and we must rejoice over the arbitration agreement concluded between this country and France.

International Amity.

We are grateful also to our "Royal Ambassador" for the good feeling promoted by his visits to Portugal and Italy, where at Rome he visited both the King and the Pope, and especially to France, while the happy visits of President Loubet and the King of Italy to England belong to the same pleasant retrospect. With these also must be remembered the interchange of cordial hospitality in both capitals between groups of French and English legislators.

The year opened with the last of the Coronation spectacles, the magnificent Durbar at Delhi, where the King was represented by the Duke of Connaught. At the same time Mr. Chamberlain was making his progress through South Africa, learning many things by actual contact with the people and the scenes of the late disastrous war. Throughout the year *we* have been learning how great the burden laid not only on that desolated country but (as is just) upon this country also, and how grave the problems to be solved in attempting the restoration of prosperity. Distress has been very great, and the questions of labour for the mines in the Transvaal, and whether the mine-owners or the people of the country are to rule, are matters of the gravest anxiety.

Macedonia.

The close of the year is burdened by the thought of the threatening war between Russia and Japan, and by what may arise from the Indian Government's armed mission to Tibet, while in the Near East we are oppressed by the horror of what has taken place in Macedonia. Once more ruthless massacres, and the miserable delays of ineffective diplomacy, and the shame of the remembrance that this country is very largely responsible for the making of so terrible a situation. Winter has brought a respite, and devoted workers from this and other countries are administering some measure of relief to the sufferers, towards which there have been generous gifts; but if a fresh scene of tragedy is not to open with the return of spring, the Great Powers must act. The closer and more cordial relations between Great Britain, France, and Italy which the year has brought, furnish ground for hope.

Education.

At home, the beginning of the year brought the Education Act of 1902 into force, and much good work has been done in the working out of county schemes. But the radical faults of the Act remain, and the opposition of Nonconformists to its injustice has been steadily and strenuously maintained. The movement of Passive Resistance is still in progress, and has assumed large proportions, and it is admitted by moderate men on both sides that a permanent settlement has by no means been arrived at. The London Bill was passed in the same spirit as that of 1902, but has yet to come into force. The prospect of conflict between dogmatic Churchmen and Nonconformists at the expense of the children, and of the true progress of education, is deeply to be regretted.

In the matter of temperance reform, while the claims of the trade have become more obtrusive, and the position of licensing justices is threatened, there has been a closing of the ranks, and determined opposition will be offered to any retrograde legislation.

For Ireland fresh hope was awakened by the passing of the Land Act, while the Royal visit also contributed to good feeling.

The Fiscal Controversy.

Meanwhile, new matter for acute controversy, introduced by Mr. Chamberlain's fiscal proposals, has largely monopolised public attention during the last few months. Of the prospect at the close of the year we have spoken in another column. The political situation has been unprecedented. Mr. Chamberlain resigned office, to be free to carry on his own determined propaganda, which the Government could not adopt; but his son, holding the same views, remained, and was made Chancellor of the Exchequer. At the same time prominent Free Traders in the Government also resigned, and the Prime Minister, whose opinions appeared to be in suspense, remained in a very curious position. When the Duke of Devonshire also resigned, the Government, which Lord Milner declined to join as Colonial Secretary, was largely reconstructed by the introduction of a number of untried men.

The new fiscal proposals, whether they are to make for greater prosperity at home, or greater Imperial unity, or both, have been met by the most determined opposition, not only of a united Liberal party, but of many of the most capable Unionists, of every living Chancellor of the Exchequer, except the Heresiarch's son, of the great majority of professors of economics and experts in finance, of the entire Liberal press, and such notable Unionist organs as the *Spectator* and the *Standard*, of every working-class leader and trade organisation. Nevertheless, the campaign is being pressed with the most intrepid energy, and with the help of very large resources, undaunted by any awkward facts or figures, and those who are convinced that the true welfare of their country, and the true ideal of Imperial unity and international concord are to be sought on other lines, must gird up all their strength to resist the onslaught.

Ecclesiastical Affairs.

The year has not been remarkable for any special movement in the ecclesiastical world, unless it be the conflict of the Republic of France with the religious orders, but there have been notable changes wrought by death. The aged Pope, Leo XIII., passed away, and has been succeeded by Cardinal Sarto, Patriarch of Venice, as Pius X.; while in England Cardinal Vaughan is gone, and his place as Archbishop of Westminster has been taken by Dr. Bourne, Bishop of Southwark. Dr. Temple, Archbishop of Canterbury, died in December, 1902; early in the present year Dr. Randall Davidson succeeded to the Primacy, his place as Bishop of Winchester being taken by Dr. Herbert Ryle, while Dr. Robertson, Principal of King's College, succeeded him as Bishop of Exeter. On the retirement of Dr. Moorhouse, Dr. E. A. Knox, the Suffragan Bishop of Coventry, became Bishop of Manchester, and there have been other episcopal changes. The Church of England suffered another great loss by the death of Dr. F. W. Farrar, Dean of Canterbury, to whom Dr. Wace succeeded. Among prominent Nonconformists death has not been so busy, but in these last days we have had to bid farewell to Dr. Brooke Herford, and the Congregational Union lost its secretary, the Rev. W. J. Woods, in whose place the Rev. J. A. Mitchell has been appointed. The retirement of Dr. John Brown, the biographer of Bunyan, from his ministry at Bedford was marked early in the year by warm demonstrations of honour and affection, as also more recently that of Dr. Maclaren, of Manchester. On the other hand, the Rev. R. J. Campbell has entered, with high promise, upon the ministry of the City Temple, and the Rev. C. Silvester Horne has taken up the Mission of the London Congregational Union at Whitefield's Tabernacle, in Tottenham Court-road. The year has been also marked by the opening of the fine Baptist Church House in Southampton-row. One of the last events of the year was the resignation by the Rev. C. E. Beeby of his living at Yardley Wood, near Birmingham, on account of the attitude taken up by the Bishop of Worcester towards an article he had written in the *Hibbert Journal* on the doctrine of the Virgin Birth.

Abroad.

In the spring, the trial of Mr. Gottfried Schwarz, of Heidelberg, editor of the *Banner der Freiheit*, on the charge of "insult" to the Roman Catholic Faith (in which some of our readers showed a practical interest), resulted in his acquittal by the Court at Mannheim, and he has since vigorously continued his polemic against Rome. In the autumn, at a meeting of German liberal theologians at Eisenach, of which Dr. Martin Rade, of Marburg, editor of the *Christliche Welt*, is the leading spirit, it was decided to form a definite organisation, and this has since been established, as the "Union of the Friends of the Christian World."

A notable event in Germany was the intervention of the Emperor in the Babel-Bibel controversy, and Harnack's reply to his letter to Admiral Hollmann, the Emperor approving much of the Assyriologist's work, but setting limits to his criticisms of the received ideas of revelation, and repudiating his denial of the divinity of Christ; while Harnack vindicated the scholar's liberty, and affirmed that the Pauline phrase, "God was in Christ" marked the limit to which definition should go.

Commemorations.

Among the celebrations of the year was that of the bicentenary of John Wesley's birth, the fiftieth anniversary of the death of Robertson of Brighton, and the 350th anniversary of the martyrdom of Servetus. This last was marked at Geneva by the erection of an "expiatory" monument, placed as near as possible to the site of the martyrdom, and unveiled, not on October 25, the actual day of the burning, but on All Saints' Day. "Grateful sons of Calvin," with the help and sympathy of liberals in other lands, thus testified to their abhorrence of his act, in the execution of Servetus, and their adherence to the principle of liberty of conscience.

Not as belonging to the churches only, but with a special significance for them, we may recall here also the celebration of the centenary of Emerson's birth, observed with much enthusiasm in New England, and with many tokens of gratitude and honour in this country.

Our Free Churches.

For our own churches the year has been one of distinct progress, while to its record belongs also the great pleasure and the stimulus of the second meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held at Amsterdam in the first week of September. Under the presidency of Professor Oort, of Leiden, attended by a large contingent from America, and a still larger party from this country, and representatives from Germany, France, Belgium, Switzerland, Denmark, Hungary, India, and Japan, the meetings were of great interest and value, and their social aspect, with the abounding hospitality of our Dutch friends, most delightful. The proceedings were fully reported in the Inquirer at the time, and the volume of papers, which is being printed at Leiden, is to be issued before long.

The National Conference.

This year has seen the coming of age of the National Conference of "Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing or Kindred Congregations," which met for the first time in Liverpool in 1882, and held its eighth triennial meeting, April 21–24, in the same city, under the presidency of the Rev. J. Estlin Carpenter. Both the President and the Rev. Joseph Wood made suggestions as to the better organising of the work of our churches, which are still under consideration, and the conference was rendered notable also by two addresses, one by Dr. John Hunter on "A Worshipful Church," the other by the Rev. W. J. Jupp on "The Forgiveness of Sin and the Law of Reconciliation," both of which have since been separately published.

The British and Foreign Unitarian Association.

A great stimulus was given early in the year to the work of the British and Foreign Unitarian Association, by the offer through the president, the Rev. R. A. Armstrong, of an anonymous annual subscription of £1,000, if a further £2,000 a year could be raised. Promises to that amount were quickly secured, and a scheme of new and enlarged work was published and is in course of being carried out. For the strengthening of missionary work abroad and at home, the more abundant support of old efforts, and the striking out of new paths, and a larger use of the press, in the publication of books and pamphlets, the Association has now ampler resources than ever before, and is diligently seeking to make full use of the great opportunity. Under the new scheme, theatre services have been held in London, Manchester, and Devonport, and Mr. Carpenter's new course of lectures on "The Christ of the Creeds-and of Experience," has been given at Nottingham, Lewisham, and Richmond, and other Sunday lectures at Cambridge, and the publication department has been also busy. The Whitsuntide meetings of the Association following closely on the Emerson Centenary, Mr. Augustine Birrell gave the Essex Hall lecture on "Emerson," since published. The preacher of the annual sermon was the Rev. J. H. Crooker, D.D., of Ann Arbour. The autumn meeting of the Association was held at Manchester, to which the most valuable contribution was the paper by the Rev. Charles Peach on "City Churches," subsequently published in these columns.

Other Events.

The year opened with the unveiling of the Martineau Memorial in Little Portland-street Chapel, and in the same month, at the annual meeting of Manchester College, the Rev. L. P. Jacks was appointed Professor of Philosophy, in succession to the Rev. C. B. Upton, who became Professor Emeritus. At the June meeting of Trustees at Oxford warm recognition was made of the value of Mr. Upton's services to the college, and a presentation was made to him by his old students. Early in the year the Freedom of the City of Manchester was presented to Alderman Harry Rawson; in the autumn, a Unitarian minister, the Rev. L. Jenkins Jones, was elected Mayor of Woolwich.

In London a new departure was made by the establishment in February of the Laymen's Club, and during the year the Provincial Assembly of London and the South-Eastern Counties organised a valuable auxiliary to the Ministers' Pensions and Insurance Fund. Of Bazaars the chief have been that the Yorkshire Unitarian Union, which, with donations, secured £4,000; the Manchester Sunday-school Association Bazaar, which raised £1,000; and the Rawtenstall Jubilee Bazaar, which secured over £700.

The Manchester District Association has carried out its helpful scheme of monthly visits of the Governing Body to the Churches of the district, and the same work has been taken up by the North-East Lancashire Unitarian Mission. For the last quarter of the year, as in its

first months, the Rev. Stopford A. Brooke has been the morning preacher at Little Portland-street Chapel. In the spring, the Belfast Domestic Mission celebrated its jubilee by a renovation and enlargement of premises. During the year the new Spears Memorial buildings were opened at Highgate, the new church at Birkenhead and at Merthyr Tydvil, a new hall at Blackpool, South Shore, a new chapel at Selby, an iron church at Garston, and another, "All Souls' Church," in the Finchley-road, Child's Hill. Bicentenaries have been celebrated at Rivington and Gorton.

Ministerial Changes.

During the year there have been many ministerial changes. Dr. G. Dawes Hicks resigned the pulpit of Unity Church, Islington, to devote himself to philosophical work; and Dr. Klein retired from the ministry of Ullet-road Church, Liverpool. The Rev. C. J. Street has removed from Bolton to Sheffield; the Rev. E. W. Lummis from Warrington to Leicester; the Rev. H. Rawlings from York to Denton; the Rev. W. Whitaker from Leicester to Cardiff; the Rev. A. Harvey from Gateshead to Northampton; the Rev. E. S. Hicks from Bolton to Islington, the Rev. C. Harvey Cook from Holbeck to Warrington; the Rev. J. Birks from Derby to Yarmouth; the Rev. S. H. Street from Great Hucklow to Bell-street Mission, Marylebone. The Rev. H. D. Roberts resigned his post as District Minister to the Liverpool Association, to join the Rev. R. A. Armstrong in the ministry of Hope-street Church; the Rev. J. Worsley Austin has succeeded the Rev. L. P. Jacks at the Church of the Messiah, Birmingham. The Rev. F. B. Mott is to succeed the late Rev. C. H. Wellbeloved at Southport. The Rev. A. A. Charlesworth has resigned the pulpit of Newhall-hill, Birmingham, and is taking some months' rest abroad; the Rev. F. Allen has relinquished the work at Stamford-street, and the Rev. W. Wilson at Rhyll-street, Kentish Town; the Rev. E. Allen is retiring from active work at Walmsley. The Rev. W. J. Jupp has resigned the pulpit of the Ancient Chapel of Toxteth, Liverpool, to enter with the New Year on the ministry of the Free Christian Church, Croydon; and the Rev. J. Collins Odgers has resigned at Bury, having accepted the pulpit of Ullet-road, Liverpool. This is not an exhaustive list of the year's changes, but it includes the chief of the new settlements.

Books.

The first place among the books of the year must be given to Mr. John Morley's "Life of William Ewart Gladstone"; and next we should name the final volumes of Mr. Charles Booth's great work on "Life and Labour in London," the volumes on Religious Influences, and the last volume of all, with its "Notes on Social Influences" and conclusion to the whole. Another notable book was Mr. F. W. H. Myers' posthumous work on "Human Personality and its Survival of Bodily Death." The year has also seen the completion, with the fourth volume, of the "Encyclopædia Biblica," the concluding volume of "Index and Epitome" of the great Dictionary of National Biography, and the first volumes of the "Cambridge Modern History."

A new volume, by Dr. Martineau, "National Duties and Other Sermons and Addresses," edited by Dr. Drummond, brought a great treasure to his old students in his Valedictory addresses, which were included. The "Life of Anna Swanwick" was another most welcome gift. Professor Jean Réville's lectures on "Liberal Protestantism," published in the spring, have just been issued in an English translation in Williams & Norgate's Crown Library, while earlier in the year the Rev. J. E. Carpenter's lectures on "The Bible in the Nineteenth Century" were published in a substantial volume, and a joint volume of "Studies in Theology" by him and the Rev. P. H. Wicksteed also appeared. Other books in our immediate connection have been Dr. S. H. Mellone's "Converging Lines of Religious Thought," Dr. Warschauer's "Fourth Gospel," and Miss Marian Pritchard's "Job." With these may be mentioned the Rev. J. Hocart's recently published book, "Le Monachisme." Though not a book, we have been specially glad to welcome the beginning of a new series of "Home Pages," edited by Miss Helen Brooke Herford.

Among American books, of which there has been a rich harvest, we may mention the Rev. J. W. Chadwick's study of "Channing," a companion to his masterly "Theodore Parker," the volume of lectures on "Pioneers of Religious Liberty in America," and a considerable amount of Emerson literature.

Obituary.

Of the year's losses by death some have been already mentioned. To Pope Leo XIII., Cardinal Vaughan and Dean Farrar we must add Dr. Bradley, formerly Dean of Westminster, and the Rev. Ernest Fontanès, of Paris. Quite recently we recorded the death of Professor Mommsen, of Berlin. Among the greatest in this country were Lord Salisbury and Herbert Spencer. We have also lost Mr. W. H. Lecky, Mr. W. S. Caine, Mr. Quintin Hogg of the Polytechnic, Sir Joshua Fitch, and Lord Rowton; among artists, Mr. J. M. Whistler; of popular writers of fiction, Miss Bayly (Edna Lyall), W. E. Henley, H. Stowell Scott (Seton Merriman), and J. H. Shorthouse, the author of "John Inglesant."

From the roll of our ministers we have lost the Revs. T. W. Freckelton, Henry Solly, S. C. Pinkerton, T. B. Broadrick, C. H. Wellbeloved, James Hall, and Dr. Brooke Herford; of the bearers of well-known names in our community, S. G. Rathbone, C. W. Willmer, Edward Goldschmidt, A. Follet Osler, Major Bryan Johnson, Mrs. Alfred Lawrence, Miss Constance Bache, Sir Edwin Gaunt, Herbert Thomas, Lieut.-Col. Henry Turner, Alfred C. Osler, I. C. Thompson, and Sir John R. Robinson. The names, without any further comment, are rich in memories and incentive to many kinds of good work. They bid us go forward with courage and hopefulness, and keep a firm hold upon our work while for us it is still day. For the night cometh in which no man can work, and the calmness of that rest into which they have entered.

Love is our highest word, and the synonym of God. *Emerson.*

AN OBJECT LESSON.

A very interesting experiment in associated labour and profit sharing is that of the establishment founded by M. Godin at Guise, which is attracting attention from social reformers because of its great success. M. Godin began to build associated homes for his workpeople in 1859: at the present time there is accommodation for 2,000 people, and there are 6,000 members interested financially in the ironworks. Every workman shares in the profits, besides receiving better wages for shorter hours than are usual in France, and, by means of an insurance fund, an old-age pension, or allowance in case of breakdown in health is secured to everyone who has been employed for fifteen years or longer. On retiring £30 a year and, in addition, interest on accumulated capital (profits) which stand to his credit in the concern comes to each. Since M. Godin's death the workpeople have appointed their managers.

The Familistere at Guise provides tenements of two rooms of good proportions compared with ordinary workmen's dwellings, at a charge of 1s. 6d., 1s. 9d., 2s. a week, according to position in the four-story blocks. There are quadrangles, playgrounds, gardens, and park, baths, wash-houses, reading-room, galleries round the buildings, and recreation rooms, without charge beyond rent; and doctor, chemist, co-operative store and theatre are included in the Familistere, though dwellers there are at liberty to deal where they please. A remarkable feature is the nursery accommodation. Children up to four years of age may be left all or any part of the day to be taken care of, and are fed on the most suitable food and attended by competent persons, the cost being borne out of the profits of the factory. From four years of age to fourteen years all children must attend school. Parents are at liberty to send the children to any school they choose, but free education is provided for all who belong to the Familistere if they choose to avail themselves of it, and 1 per cent. of the profits of the foundry is reserved to send capable scholars to the university. Those who have thus been sent have, it is stated, returned in all cases to the service of the institution.

Two remarkable features should be specially noticed. From infancy the children are trained to understand and take their part in a co-operative community; hence their attachment to it, and their ability to work it successfully when they grow up. The active workers of to-day were brought up under the conditions established by M. Godin which we have briefly sketched. Also, physical inefficiency is provided against by the sufficient nourishment of the young children in the nurseries under adequate medical and nursing supervision; and M. Godin made an investigation of the amount of money requisite to provide the labourer with sufficient food to maintain the body in health and strength, and provided that every man employed should receive at least sufficient for this purpose. The good results of these provisions are shown in the stability of the concern and the well-being of its working members.

Priestley Prime.

CHURCH RECORDS.

THE beginning of the year is the time for good resolutions, and for putting them at once into practice. The one that we wish to commend especially to secretaries of congregations costs half-a-crown, and for 4d. extra will be sent at once by post to any part of the country. It is a help for the proper management of a congregation, and a provision for its future historian. For the preparation of this "Record Book and Register of the Congregation" we are indebted to the Rev. W. Copeland Bowie*; and whoever knows him is aware that he knows how business ought to be done. This is what he says in a brief note of preface:—

Experience in dealing with the business management of Congregations has shown the need that exists for a Record Book and Register such as is here provided. Confusion and worry will be saved, and efficiency promoted, by keeping a careful and convenient record of the chief provisions of the Trust Deed, the names and addresses of the trustees, with the dates of their appointment, and an inventory or statement of the property belonging to the congregation. Several pages are allotted to lists of ministers and officers of the congregation, with the dates of their appointment and resignation; to summaries of income and expenditure; to anniversaries and special collections; and to important dates and events in congregational history. Space is also given for a Register of the names and addresses of the members of the congregation.

Mr. Bowie is careful to add that, in addition to this Record book, the secretary must have a proper minute book, and the treasurer his cash book, suitable copies of which may also be got at Essex Hall; and there is a salutary note as to the annual budget of a congregation.

We need only add that the book, which is strongly bound, is of admirable quality as to the paper and in clearness of arrangement. There is ample space, and a great opportunity for the display of careful penmanship. Every secretary who makes good use of this book will win the gratitude not only of his present fellow-workers, but of those who come after him. Therefore we say, "Get it!"

THE members of the Free Protestant (Unitarian) Church at Capetown have decided to make an effort to secure a new church building. A site has already been obtained, but, unfortunately, the present church must first be sold before building operations can be begun; and as, owing to business conditions, property is at present falling in value, this may mean some delay. But a building fund has already been well started. The Literary Society has just concluded its winter session, one of its most successful lectures having been given by a universally respected Roman Catholic priest. A series of sermons by the minister, the Rev. R. Balmforth, on "The Bible, from the Standpoint of the Higher Criticism," will shortly be published by Messrs. Swan Sonnenschein & Co.

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* Record Book and Register of the Congregation. (London: British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand. Cloth, 144 pp. 2s. 6d. net; postage, 4d.)

PROVINCIAL LETTER.

LONDON.

THE Rev. H. S. Perris is entitled to hearty thanks for his care in compiling the statistics concerning our London churches from the *Daily News* census returns. No doubt many of us, in London at any rate, noted the figures as they appeared week by week; but it needed the services of some diligent brother thus to bring them together. The table forms a valuable contribution to history, and we shall all agree with Mr. Perris in thinking it worthy of very serious consideration.

In accepting the figures as practically beyond question for the particular days mentioned, it is still proper to ask, before discussing their significance, whether they represent normal conditions. I am not able to speak for all, or even a majority of cases; but the facts as to a considerable proportion of the churches visited are fairly within my knowledge, and this enables me to say that (1) there were few, if any, instances of specially favourable circumstances, such as would swell the numbers abnormally, and (2) there were some cases where the circumstances were distinctly unfavourable. Rainy weather, of course, ought not to make a difference; but it does. Several of our more important congregations were visited on Sundays peculiarly unfortunate in this respect. Others were visited before the usual depleting summer recess had really ended, and so suffered by holiday absences. Taking these facts into consideration, it occurs to me that the Rev. J. H. Wicksteed could probably supply a corrective to the figures yielded by a one-day count from the results of his own protracted inquiries as minister of the London District Unitarian Society. The returns obtained by him are not, I fear, quite perfect, and some have been made on the understanding that they are not to be published, but I think they cover a sufficient number of churches and extend over a sufficient time to enable him to give a trustworthy estimate of the average attendances in most of them, and thus in the aggregate. It would be interesting to hear from him on this point—not in detail, of course, but as to the broad features of the case.

We cannot, however, ignore the reflection pressed home by Mr. Perris. A few hundreds more or less—what are they to the vast population of London? Let us all ask ourselves very seriously whether we are content with this state of things. Mr. Perris draws attention to the fact that it is only in the zone of a comfortable residential population that we seem to have the power to secure anything like respectably numerous congregations. The terrible areas of hopelessness spread wide within this zone. Must we, dare we abandon them to their monotony of apathy and religious lifelessness? If any inquiry, such as he suggests, will stir us up to more zeal for these our forlorn brethren in "mean streets," then be it welcome a thousand-fold.

As to the efficacy of the policy of "inquiry by committee" I offer no comment. If it should seem to meet with approval in any marked degree, by all means let us thus inquire into the causes of so poverty-stricken a result as the table shows. "An impartial and weighty committee" could doubtless be nominated from our congregations, and assuredly those who for many years have been giving time and strength to the various London and national societies would only too gladly accept the help of all who might bring fresh wisdom and energy to the old, old problem. Perhaps I may be allowed to speak in some measure for such workers, though there are many who have far exceeded my own modest efforts in these things. If I know their mind, it is one of their troubles that our people have been too much disposed to look on the work as peculiarly an interest of the officials and committees to whom it has been very largely left, instead of being carried on with genuine popular support. Would that a revolution, stern and drastic, would break out, that all "old gangs" (to use a political phrase) might be cleared away and better men and measures be brought forward! To quote the seasonable poet, the "officials" to whom Mr. Perris refers may fitly say—

> Ring out, ring out, my mournful rhymes,
> But ring the fuller minstrel in.

The difficulty often is to suggest something quite immediate and practicable, but as a contribution toward so desirable an end, I would ask whether the Laymen's Club, which is already showing so much admirable enthusiasm, might not take hold of Mr. Perris's proposition and "work it for all it is worth." If anything is really to be done along such lines, our energetic friends in that Club will soon find out how. And meanwhile I venture to propose that every congregation should make a first duty in the New Year of considering these matters for itself. Whatever success may attend a "general inquiry" for London as a whole, I am persuaded that if a "particular local inquiry" were made in each of our thirty or forty centres a good deal of new thought and effort would be evoked. Let us ask whether we have organised our individual congregations so as to secure the maximum effect of influence for good in their respective neighbourhoods; whether our routine of worship is filled with the alert spirit which alone can redeem it from dulness and deadness; whether much we cherish (or pretend to) is not really antique enough to be antiquated; and whether by genuine co-operation one with another we cannot lift the whole life of the churches out of the rut in which things jog so sluggishly along. Are none ready and willing to give a little more, not of money merely, but of their time and thought and love, to make the most of Sunday's opportunity for themselves, their families, and their neighbours? "A little more, and how much it is!"

And if a "particular personal inquiry" were made by every individual who considers himself a Unitarian (or "equivalent"), and if as a result of such inquiry each one would make a start *to-morrow*, *January* 3, 1904, to mend the matter by being in his place before the first hymn is given out, we should soon be well on the way to a better state of things.

Mr. Perris did not suggest inquiring into the quality of our preaching. Doubtless, some interesting evidence could be given

on this point. But he knows well enough that so long as the numbers are small the sermon, however good it be, has a very, very poor chance. And the laymen know—it can be no secret—that a full church helps the preacher immensely. I am free to confess that some of our sermons would take a very full church to make them glow with spiritual fire. But some of them, notably those on the first Sunday in the year—are ready to be made into real preaching, such as souls want all over the world, and even in the "hopeless areas" of London.

Try the experiment to-morrow, and if successful repeat it. If not wholly successful, repeat it till it is.

W. G. TARRANT.

TO MINISTERS AND OTHERS.

SIR,—Please allow me to say, with reference to my letter in your issue of December 19, that the number of applications for copies of Dr. Vance Smith's "The Prophets and their Interpreters" has been large, and that correspondents who have not so far heard from me shall do so as soon as a further supply of the book has been put into covers.

DENDY AGATE.

Dunham-road, Altrincham, Dec. 29.

THE *Times* of December 26, in a Christmas leader, after deploring the lack of peace and goodwill upon the education question amongst the different religious bodies, referred to the continued use of the Athanasian Creed in the following terms:—

Nor is it much credit to the preachers of peace and goodwill, that the dominant party in the Church should still maintain, almost as an article of faith, the compulsory use upon Christmas Day, of a formula that breathes the old intolerant spirit of a bygone age, when men naturally and sincerely held that those who disagreed with them on important Church doctrines would "perish everlastingly." To many a good Churchman, clerical or lay, the use of the Athanasian Creed must have struck a jarring note in the services of Christmas.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Accrington.—According to local custom a tea party and entertainment were held in the school on the evening of Christmas Day. The proceedings were opened by the singing of the Christmas hymn composed by the late Rev. William Mitchell. The Rev. W. H. Burgess presided over a goodly gathering, and the evening was greatly enjoyed. On Sunday evening Mr. Burgess called attention to our weekly and monthly denominational papers, pointing out their value, and indicating the New Year as a good time to begin to take them.

Birmingham: Fazeley-street Mission.—At the recent annual meeting of this Mission held in the congregational room of the Church of the Messiah, Mr. T. H. Russell, president, in the chair, a very satisfactory report of the year's work was presented by the committee, and by the Rev. T. Pipe, the missionary. The committee's report, which was read by Mr. W. Byng Kenrick, hon. sec., stated that during the year an opportunity of purchasing the freehold of the Mission premises occurred, and the committee were able to secure it on favourable terms. Of the purchase price of £410, a balance of £110 had still to be raised. An important question with regard to the future development of the work of the Mission had come before the committee in connection with a very liberal offer from Mr. Arthur Chamberlain, who wrote, "If the committee of the Fazeley-street Mission would put Mr. Pipe in possession of larger (much larger) buildings, and would provide him the assistance of a second missionary, either man or woman, I would give £1,000 to the building fund, and an additional subscription of £100 a year towards the expenses of the second missionary. Mr. Pipe is the most successful man at his work I have ever known, and I believe that if he could have an assistant while he is still in full vigour, he would be likely to put the Mission on a permanent basis, as well as to handle more completely the vast amount of work that is waiting to be done in his immediate neighbourhood." The committee had approached the question from the side of finding a person competent to act as an assistant to Mr. Pipe, and up to the present they had not been successful. Whether any use was made of this magnificent opportunity depended on the interest shown by the general body of subscribers.

Bolton: Bank-street (Appointment).—The Rev. J. H. Weatherall, M.A., of Carmarthen, has received and accepted a unanimous invitation to the pastorate of Bank-street Chapel, vacated by the recent removal of the Rev. C. J. Street, M.A., LL.B., to Sheffield.

Bury.—The Rev. J. Collins Odgers preached his farewell sermons at Bank-street Chapel last Sunday prior to his removal to Ullet-road Church, Liverpool, and on the following evening a farewell meeting of the congregation was held, at which presentations were made to Mr. and Mrs. Odgers. There was a large attendance, and Alderman Thomas Holt, who presided, said that whereas good-byes were sometimes sad and did not leave pleasant remembrances, on that occasion it was different. Mr. and Mrs. Odgers had worked among them for nearly nine years, and during the whole of that time they had been kind and gentle, and had made many friends both within and without the congregation, and all they had done left happiness and pleasant remembrances. He spoke of the respect in which Mr. Odgers was held, and on behalf of the congregation presented him with a purse containing £120. Mr. William Stephenson, one of the Sunday-school superintendents, referred to the work of Mr. and Mrs. Odgers in connection with the Sunday-school, and on behalf of the Sunday school he presented each of them with a gold medal (inscribed) as a souvenir. Mr. J. W. Barlow, on behalf of the girls' adult class, presented Mrs. Odgers (who had been their teacher) with a handsome silver-mounted salad bowl and spoons. Mr. and Mrs. Odgers both acknowledged the gifts, the former referring to a watch which he constantly wore, and which had been presented to him by that congregation on a former occasion thirty years ago.

Derby.—The annual Christmas gathering of the children was greatly enjoyed last Saturday. During the evening the Rev. E. S. Lang Buckland, the newly appointed minister, gave a brief and interesting address.

Dudley.—The Rev. Geo. St. Clair concluded his temporary pastorate at the Old Meeting House on Sunday evening, December 20. There was a large congregation, and at the conclusion of the service a presentation was made of a purse of gold. Councillor Geo. Bean, on behalf of the congregation, expressed the highest appreciation of Mr. St. Clair's preaching, his stores of knowledge, and his pastoral work. They all regretted that the time had come for parting, and every member of the congregation had contributed something to the testimonial. Councillor G. F. Thompson said he echoed all Mr. Bean's words, and he hoped that in Mr. St. Clair's successor they would have a minister whose sermons would be as high in tone and purpose. Councillors E. C. Theedam and E. J. Thompson added their testimony and their good wishes for the future.

Flowery Field, Hyde.—On Saturday and Sunday, December 19 and 20, the congregation of this church celebrated the twenty-fifth anniversary of the opening of their present building, which was presented to them by the late Mr. Thomas Ashton in 1878, the congregation having been formed in 1831. On Saturday upwards of 200 members and friends (including many old members from various parts of the country) sat down to tea; at 6 o'clock a dramatic and musical entertainment was given; and at 7 the chair was taken by Mr. T. Gair Ashton, M.P., who reviewed the past and spoke encouragingly of the future. Speeches, mostly of a reminiscent character, were given by the Revs. T. R. Elliot and J. Kertain Smith, former ministers of the church. Alderman J. Oldham spoke on behalf of the Gee Cross (Hyde Chapel) congregation. A feature of the evening was the presentation of a walking stick and an armchair to the church keeper, Mr. A. Slater, as a recognition of his faithful services. The Rev. H. Enfield Dowson proposed a vote of thanks to Mr. Gair Ashton and to his mother, Mrs. Ashton, who was also present. This was seconded by the Town Clerk of Hyde, Mr. Thomas Brownson, a member of the Congregational body. Letters of goodwill and congratulation were received from members of various other denominations who were unable to be present. The special preachers on Sunday were the Rev. J. Kertain Smith, who was the minister of the church at the time of the opening of the new building, and the Rev. H. Enfield Dowson, and on both occasions there was a very large attendance. On the previous Sundays during November and December the Rev. W. L. Tucker had given a series of doctrinal lectures, when literature bearing on the subjects was distributed.

Gloucester.—In the course of his sermon on Sunday evening, Rev. Walter Lloyd referred in feeling terms to the death of the Rev. Dr. Brooke Herford. "Dr. Herford's life," said Mr. Lloyd, "was not only a useful, but a beautiful and inspiring one."

London: Forest Gate.—The half-session of the Literary and Social Union was pleasantly closed by a Christmas party. At the last moment Mr. Perris was surprised by a gift of Morley's "Life of Gladstone," made on behalf of the congregation by Mr. White, chairman of the committee, who spoke briefly but emphatically of the great services rendered by Mr. Perris in stimulating the members and congregation to higher thinking, and a more spiritual life, in introducing to them the best from the great intellects of all ages. After mentioning the spirit of unity and friendship that existed, the speaker said that the presentation was a spontaneous act on the part of the congregation as a slight token of esteem and affection for their minister.

London: Limehouse Mission.—The Missionary's Poor's Purse at Durning Hall is a very large one, but it is built on a new plan; he takes care of the people's money, and when they are needy he gives them back their own. Elsa-street, where the Hall stands, is long and narrow, and the houses are small, yet over 1,000 souls dwell there; alms-giving in this neighbourhood would be a sorry task, and far more difficult than the present efforts in thrift, as the following statements will show:—The women of the mother's meeting have purchased goods, for making up into clothing, amounting to £37 11s. 6½d., and bought £15 4s. of penny postage stamps for transfer to the Post Office Savings Bank. Post Office Savings Bank account for the year, £192 12s. 2d.; Christian Life Guild 1d. a week subscription, £2 3s.; Durning Hall Provident Association and Loan Society, paid out £1,418 10s. 1½d.; turnover for the year, £2,353 14s. 4d. The contribution is 6d. per week per share; dividend on the share, 1s. 6d. Fifteen years ago Elsa-street was classed as one of the worst streets in East London (not criminal), and to-day it is not a Paradise, yet the cloud that broods over it is lifting, and there is material well worth the labour bestowed upon it. Much has been done for betterment that cannot be spoken of here.

London: Stratford.—On Christmas morning service was conducted by the Rev. Frederic Allen. The usual collection was taken on behalf of Winifred House *Young Days* Cot Fund.

Maidstone.—A very pleasing incident took place at East-street Chapel on Sunday evening, when, at the close of the service, a presentation was made to the Rev. S. S. Brettell by members of the choir and guild. Mr. Brettell, who was quite taken by surprise, feelingly acknowledged the gifts.

Manchester: Lower Mosley-street.—A special service is to be held to-morrow (Sunday) evening, in memory of Dr. Brooke Herford, conducted by the Rev. A Cobden Smith.

Stockport.—At the annual party on Christmas Day, the entertainment included a rendering of Aunt Amy's "Princess May and her Wonderful Lamp" by the children, and other pieces by the seniors. The evening was thoroughly enjoyed.

In one of Dr. J. M. Whiton's communications to the *Daily News* on "Religious Life in America," there was a reference to women as ministers. Having referred to an application for ordination as a Congregational minister in Western New York, Dr. Whiton added:—

A glance at the Congregational Year Book for 1903, taken at random and without exhaustive scrutiny, shows twenty women officiating as ministers of Congregational churches in a dozen States, two of them in New England, the rest beyond the Mississippi. These are without exception ministers of small churches, averaging about forty communicants. Except in Colorado, where there are five such, the few States in which women have the right of suffrage do not seem to be more liberally supplied with women preachers than the others. Much more frequently the names of women appear in the list of church clerks and Sunday-school superintendents. In the so-called "Liberal Christian" churches, *i.e.*, Unitarian and Universalist, the pastoral charge is very often in the hands of women, some of them gifted preachers.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thu sday Afternoon.

SUNDAY, January 3.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. W. LINDSAY.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethna Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., MR. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.
BEDFORD, Library (side room). 11.15 A.M., Rev. ROWLAND HILL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars. Rev. J. HARWOOD.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M., Rev. E. E. JENKINS, 6.30 P.M., Rev. C. J. STREET, M.A., LL.B., Musical Service.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN Stephen's Green West, 12 NOON, Rev G. HAMILTON VANCE, B.D.
WARRENPOINT, co. Down, Unitarian Church, Dromore-road, 12 NOON. The attendance of visitors cordially invited.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH

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No. 3211. NEW SERIES, No. 315.] LONDON, SATURDAY, JANUARY 9, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE news of the death on Thursday of Mr. Harry Rawson, J.P., of Manchester, has reached us too late for more, at the moment, than this brief word of record. So a life lived to the full measure of four score years is ended, rich in honourable service, in public honour, and in private affection. In the fellowship of our churches he was one of the first of men. To him for patient and devoted services through a long course of years we owe more than can be easily expressed. He has not long survived his friend, Brooke Herford. They two were closely knit, as brothers in affection, and in loyalty to the common cause to which their lives were given. Unitarians to the bone, for years in Manchester, as minister and layman, worshipping together in the same church, notable citizens of the same city, now citizens together in the great communion, veiled from us by the Heavenly Light.

THE tercentenary of the birth of the Rev. Robert Bathe, M.A., the ejected vicar of Rochdale, and founder of the first Nonconformist church in the town, now represented by the Blackwater-street congregation, is to be celebrated on Saturday next (Jan. 16), when the Mayor of Rochdale will preside at the unveiling of a memorial tablet, erected in the church by Mr. Richard Heape. On the following day (Sunday, Jan. 17) special services will be held, the preachers being in the morning the Rev. Alexander Gordon, Principal of the Home Missionary College, and in the evening the Rev. T. P. Spedding, minister of the church. The *Monthly Messenger* of this month contains a full and extremely interesting account of Robert Bathe (1604—1674).

WELCOME to the first number of the *Provincial Assembly Messenger* of London and the South-Eastern Counties. This new penny monthly embodies our old friend the *Seed-Sower*, and clothes it with the special *Messenger* pages of the Assembly, making twenty-four pages in all. Its aim is to be a medium of communication between the committee of the Assembly and the constituent churches for business purposes and to strengthen the fellowship in common life and work. Portraits of Dr. Martineau, Dr. Sadler, Dr. Drummond, and Mr. Carpenter, who were among the founders of the Assembly in 1889, appear upon the cover. Mr. Frederick Nettlefold, the first president, sends the following message :—

I wish a warm welcome and a wide circulation for the *Assembly Messenger* Magazine. May it realise the high aims of its promoters, and be a monthly stimulus to its readers. As one who has known the Assembly from the beginning, and believed in it all along, I wish all success to your enterprise.

A letter from Dr. Drummond, Principal of Manchester College, Oxford, is rich in helpful counsel, of which the concluding passage is as follows :—

But, above all, the *Messenger*, if it interpret truly what the Spirit saith, will cultivate a simple and holy life of faithfulness and love. It will promote the widest charity between man and man, and the earnest fulfilment of every civic and social duty. It will wave no sectarian flag, nor try to multiply the strife of tongues, but will aim at the brotherhood of man, charging its readers to co-operate wherever they can, and to separate only when they must. We need a fellowship of the holy life, resting on the pure and large humanity of the Son of Man, and dedicated in his spirit to the lowly and loving service of the world. May the *Messenger* go forth strong in the Spirit of the Lord, and bring glad tidings to many waiting hearts.

The Rev. J. Estlin Carpenter also offers good wishes and encouragement to the new venture :—

Never was there a time when we needed more earnest worship or more steadfast work. We are called to truthfulness in speech, and to strenuousness in thought. We are face to face with great issues of religious duty. Vast problems rise before us. How can we make our Christian profession real? What does discipleship to Jesus require of us in the midst of our complicated industrial civilisation? How can we carry the spirit of the Gospel effectively into our common life? Would that our Churches might ask such questions with a serious purpose to find answers to them. The battle with worldliness has not begun to-day. But in our isolation, far apart from one another, we feel its stress more keenly. Bid your *Messenger* show us that we, too, have our place in the fight; bid him make it clear that our churches will be strong and vigorous just as they seek the Kingdom of God and His righteousness, with singleness of heart, and an untiring resolve; then we shall welcome his advent, and take courage for new endeavours. "A little one shall become a thousand, and a small one a great nation."

THE Education Act has been heavily hit in the January number of the *Nineteenth Century and After*. This contains two remarkable articles, one on "Educational Concordats" by the Bishop of St. Asaph the other, entitled "How long will the Education Act last?" by Mr. Lathbury, the editor of the *Pilot*. Both of these writers are representative of the more reasonable Anglicanism of our day, and both appear to take it for granted that the Education Act in its present form is already doomed. The question with them seems to be not so much "Shall we surrender?" as "Surrender being inevitable, what are the best terms we can secure?" The Bishop of St. Asaph states the Nonconformist grievances with great force and much candour. What he regards as the "greatest grievance of all" arises from the lack of adequate public control. After showing that the contribution to the Voluntary schools from public funds was in 1869 37·7 of the total cost of maintenance, and will in the present year be 90 per cent., he adds, "It must be at once granted in the face of these facts that the control cannot remain where it was in 1869. He then states the case for the Voluntary Schools, and advocates a compromise on the lines of the Welsh concordat which the Anglicans refused to accept.

Mr. Lathbury considers that the minimum demand of the Nonconformists is that expressed by Dr. Horton—(1) That all schools maintained by public money must be absolutely under public control; (2) that in all schools maintained by public money all teachers must be appointed by public authority, without reference to denominational distinction. These demands he would at once grant lest a worse thing happen.

The prudent course, therefore, is to accept these conditions frankly and fully. Churchmen should say in effect: "We resign all claim to the control of the secular education in our own schools. The management of the schools and the appointment of teachers shall be wholly in your hands; you shall have the use of the school buildings during school hours on any terms that may be adjudged fair. These are the concessions we are willing to make, and in return for them we ask that all denominations—including the Undenomina-

tionalists—shall have the statutory right of providing and paying teachers to give religious instruction in school hours to the children of their own members."

It is something to find Anglicans giving up the hollow farce of pretending that Nonconformists have no grievances. Until these grievances are understood and acknowledged there can be no way out of the controversy except the way of a stern trial of strength.

A RECENT number of *L'Européen* of Paris contains an interesting table illustrating the growth of international arbitration. Of the 240 cases submitted since 1840, more than half (125) belong to the last thirteen years, more than a quarter (63) to the last three. Forty-four instances occurred during the thirty years preceding the Franco-German war, 133 in the succeeding thirty years. Inter-parliamentary visits are now being arranged between Norway and Sweden, on the understanding that the feasting and fete-ing be kept within reasonable limits.

THE same journal presents its readers with an interesting and truly alarming estimate of the wealth of "the Standard Oil people." It is calculated that the John D. Rockefeller group, now the richest in the world, is "worth" £240,000,000, which is £50,000,000 more than the total money left by will in France during 1902, and only £50,000,000 less than that similarly bequeathed during the same period in England. Of this sum J. D. Rockefeller alone holds not less than £120,000,000.

THIS fact and those of the preceding paragraph stand in striking contrast. There can be no doubt that the enormous accumulations of invested wealth in the hands of such groups as those of the Rockefellers and the Rothschilds, to mention only two among many, represent a power which is continually menacing the peace as well as the progress of the world. The public history of the Standard Oil Company has had its parallel on larger fields. This power of the hoards of accumulated private capital can only be kept in check by the constant co-operation and vigilance of the true representatives of the peoples.

AN Employment Bureau such as that which has just been instituted at Manchester by the Corporation may prove a boon to the unemployed at a trifling expense. During four hours after the opening of the "City of Manchester Employment Registry" 287 men entered their names, and a crowd of fresh applicants, more than could be dealt with, has come on following mornings. In four days 821 names were entered, and 150 were still waiting at closing time. Each is required to fill up a form stating qualifications, previous employment, cause and date of leaving work, nature of work desired, and other particulars. The officials are thus enabled to make inquiries as to character, &c., and to send to employers requiring workmen those most likely to suit them. Among the applicants are many capable men, as well as those of depressed vitality and physique. Very few of the "loafing" class appear.

THE Corporation Employment Registry will furnish a more complete and accurate means of calculating the number and character of the unemployed than has hitherto existed; and it is already urged that, seeing there is a large number of strong and capable men of satisfactory character out of work, the City authorities should set some of them to labour on useful public work which needs to be done, such as the laying out of Heaton Park. It is certain that till there is an improvement in trade, the Bureau can be the means of finding employers for only a small proportion of those at present seeking it. Even so, it will save time and be of service to both master and man, while showing more accurately the extent of the difficulty which has to be faced.

THE growth and the achievements of the Garden City Association abundantly justify the high spirits manifested in its latest report. The outstanding feature of the year is, of course, the formation of the first garden city company, the securing of a site, and the widespread desire of manufacturers and others to be among the earliest citizens when the town shall be actually built. Beside this, it seems almost a small thing that Mr. Howard's slender volume should have had so quick a result in the founding of the Association; or that the membership, which in 1901 was only 325, should now have reached 2,500. Mr. Howard's fruitful suggestions have indeed met with a magnificent response.

AT the same time, it must be pointed out that even in the greatness of its success the Association finds an element of danger. It must not be supposed that because a company has been formed and a city is to be built, that, therefore, the work of the Association is finished or is in any way less necessary. This is not an end, but a beginning. The aim is not exhausted in providing one healthy or beautiful dwelling-place, for it is nothing less than to permeate English, or, indeed, more than English society with beauty and strength. The work of the builder is not a substitute for that of the dreamer. It is true that the shareholders in the company are largely the members of the Association: as shareholders they are practical men, as members they are idealists. But although a city needs to rest on a material foundation, it is also necessary that it should have an ideal to rise to. The Garden City Association stands for this ideal in civic life, and it is to be hoped that now more than ever its numbers will continue to increase, its finances to be adequate, and its work to prosper. Our readers can help by subscriptions or by arranging for the lectures which the members are always prepared to deliver. The offices are at 345, Birkbeck Bank Chambers, Holborn, W.C.

THE January Quarterly Meetings of the Methodist New Connexion will be requested to answer the following questions:—(1) Do you approve of union with the Bible Christians and the United Methodist Free Churches, or other Methodist Church if found practicable? (2) Do you approve of an effort being made forthwith, by duly appointed representatives, with representatives of other Churches, to draft a constitution, such constitution to be afterwards submitted to the Quarterly Meetings and the Conference?

No one can read the Methodist newspaper and periodicals without perceiving that two phenomena of the religious, or rather of the sectarian, world give rise to anxious thought in Methodist circles: the long-lived and still increasing vigour of the Ritualists, who audaciously maintain that "the Holy Ghost does not make his home with any Dissenting sect"; and the scepticism which doubts whether there be any Holy Ghost; whether claims to special authority by the churches of to-day, and references to miraculous stories in the sacred writings are not equally futile. In reply, the claims of the Word are once more earnestly defended, and the assumptions of the would-be lords of the conscience as manfully repelled. But the position of the Evangelical is difficult to hold. The monstrous claims of the priests can hardly be denied without claiming an authority for the natural conscience of man inconsistent with claims that are continually urged for the Bible; and, meanwhile, Evangelicalism, even in a comparatively simplified form, must appeal to authority if it is to maintain its ground in days when every page of the Bible suggests fresh doubts and difficulties.

A SET of books that will do far more thoroughly the work attempted by the Present Day Tracts of the R.T.S. is still needed. But many positions contended for in those tracts would have to be abandoned. Others must be more strongly held. The question is no longer whether Moses wrote the Pentateuch; it is, What may be found in those books worth reading and heeding? Ever so clever a proof of the bodily resurrection of Christ will leave the average reader unconvinced. But might he not be convinced of the good sense and the practical nature of Christ's teaching, as well as the beauty of his example? If Christ were believed in really, bibliolatry and priestcraft would fall together.

STUDENTS and ministers, and not they alone, will find excellent reading and stimulus for New Year's resolutions in the address of the Rev. L. P. Jacks, on "The Strenuous Life in Relation to the Study of Philosophy," delivered at the opening of the present session of Manchester College, and now published by Messrs. H. Rawson & Co., of Manchester. We wish that the name of an Oxford bookseller, also, could have been on the cover, and that the address might be widespread and taken to heart in the University.

A LETTER on "Attendances at our London Churches," from the Rev. J. H. Wicksteed, we shall publish next week.

TO CORRESPONDENTS.—Letters, &c., received from E. S. L. B., E. G., E. H., J. R; H., M. H. (Halle), J. M. M., C. E. P., V; P. W;

SOCIAL ECONOMICS.

WORK IN THE PARISH.—III.

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Forms of Help.

Certain forms of help suggest themselves readily. There is the convalescent home for the patient recovering from illness, needing more care than is always bestowed in the selection of the right place. Where a vacancy in a Home is not available it will be seldom that some member of committee cannot suggest a country village where the patient can be boarded under suitable conditions.

A sadly frequent need in towns is the surgical instrument, and the visitor's services can hardly be more valuable than in promoting such better care of the little ones as may prevent the need of these in future. But when the need is there the cost is often more than parents can afford, at any rate for the first time, and it is probable that a considerable portion of the committee's work will lie in providing surgical boots, spinal jackets, and such like dreary substitutes for strength and health. But the visitor's work will not be ended when the instrument is provided; she will have to ensure that it is properly worn and renewed, and that at least some provision is made towards its renewal.

Care of the Aged.

The care of the old is a perennial claim upon us, and though it should seldom, if ever, be necessary in a well-managed parish to provide the total maintenance of an old person, yet it may well happen that sometimes another shilling or two a week to supplement the help of children and friends will make all the difference between poverty and modest comfort. It will be the duty of the visitor to ensure that the help thus given does not diminish what is already coming in, and that will best be done by establishing friendly relations with the other contributors. It may prove wise for her actually to collect the contributions made by distant sons and daughters, or by old employers or friends, and to serve as almoner to the recipient. Whatever the source of the income, it should if possible come to the pensioner weekly; otherwise there will be a difficulty in making it meet the weekly needs. Moreover, the weekly payment will ensure the weekly visit, which is so necessary both to bring some change and cheerfulness into a solitary life, and to ascertain whether increasing infirmities do not call for increased assistance in some form or another.

Such are some of the simpler forms of help, which are of frequent occurrence. But the visitor will come across more special needs, which will require different treatment in every case, and cannot, therefore, be foreseen. But to illustrate the adaptability and elasticity of treatment which will be required I will quote a few cases dealt with by the committee of the C.O.S. in London.

A Case of Special Need.

Number 1 is a labourer, W. S., who has suffered since he was 15 from lupus, and latterly has been very irregular in his work, having to attend the London Hospital. For the week in which he came under the committee's notice he had done no work, and before that had been earning only 10s. The wife could not leave the baby to go to work, and there were two other children. They had only one room at 3s. rent, and were 30s. in debt to the landlord, who, however, did not press, "knowing their principle." The grandmother was keeping the eldest child; and when the visitor called on the 5th, the brother had sent in some bread, which the children were eating dry, the parents going without. The man bore an excellent character from his employer. What had the Church done for the family? The Church knew them, and had recognised its responsibility, *for it had given them a ticket.* (Oh, those tickets; if they could only be made illegal. They make it so easy to salve our consciences and "relieve" our own feelings by the mere pretence of relief to the poor.) When the circumstances were reported to the committee, the visitor was instructed to make up the income to 15s. a week, and arrangements were made with the hospital for special treatment to be begun at once, the Samaritan fund of the hospital paying the man's fares to and fro.

Effectual Help.

The second case I shall quote required more planning. It was that of a most respectable family with a good home; the father was earning 32s. a week, and was much respected at his place of work and devoted to his family—four daughters, of whom one earned 4s. a week. Unfortunately he had an extremely foolish and injudicious wife, who, though fond of the children, had so spoiled them that the eldest girl was on the borders of insanity. She was refined and clever, but at fourteen had St. Vitus' dance, and had since been subject to all sorts of nervous complaints, and a great expense in doctors and medicine. The doctor's report was that she was highly neurotic and sensitive, and having been hopelessly spoilt in early days, had developed an extreme degree of hysteria. Unless removed from her mother and placed under firm control, she would probably have to be placed in a lunatic asylum. It was very difficult to know what to do here. The ordinary convalescent home would not take the girl, and could not have exercised the necessary control. At last a small home was found, managed by a lady who was willing to undertake the attempt to cure her, partly by help of a course of gardening. The cost would be 15s. a week, of which the father undertook to pay 7s. 6d. a week, and the local charity trustees 3s. 9d. So the girl was taken into the country by her father, equipped with thick boots, short skirts, and aprons. Three months' fresh air, regular discipline, and firm control worked wonders, but even then it was thought unsafe to bring her back to her mother's influence. So it was arranged for her to stay on, to continue her training, and, if possible, take a situation as gardener without returning to London. She loves the work, and her father rejoices in her prospects.

Fruits of Inquiry.

The third case I shall quote is an illustration of what we often find in our work, that our inquiries, so far from injuring our applicants, frequently result in immediate benefit to them. In this case the father of the family, a carpenter, was incapacitated from work by failing eyesight and an internal complaint. The two eldest sons, aged 18 and 15, were hopeless cripples, and there were three younger children. The wife was earning about 11s. by steel-covering and cleaning, and two of the younger boys were at a school which provided one of them with clothing. We were asked to visit the family by the Congregational Mission, and found that the Ragged School Union was also visiting. As the first result of our inquiries one of the people seen promised the wife regular work from 6.30 to 9 a.m,, for which she would receive 7s. and a good meal each day, and which she could do in addition to her other work. A brother, who was also seen, promised to give her a shilling a week. Attention was then concentrated upon the crippled boys, but amongst all the institutions in London none could be found to do anything for them, owing to their increasing weakness and helplessness. Finally our visitor undertook to teach them fine needlework, their hands being too feeble for any occupations requiring strength, and a few weeks ago I was able to pay them for a piece of needlework of wonderful fineness and neatness. Moreover the sewing hour is made delightful to them by the reading of books of travel and adventure.

Against Consumption.

The next case illustrates the effort that is now being made to check the ravages of consumption in our towns. There is no doubt that many young lives could be saved, if they could be taken in hand in time. F. B., a lad of nineteen, was a carpenter living with his parents. when he developed incipient phthisis. The family was found to be respectable, but rather rough, and living in an untidy home. F. slept in a bed with two younger brothers in the kitchen, although there was an empty room to spare, which was sometimes used by the father as a workshop in his leisure moments. The doctor ordered open air treatment; but it was necessary to wait until a vacancy could be found in a Sanatorium. While waiting the visitor persuaded the mother to put the lad in a room by himself, and explained the importance of open windows and plenty of fresh air. Finally

he was sent into the country pending his admission to the Sanatorium, his father paying 2s. 6d. a week towards his maintenance, and his employer promising to take him back when cured.

Husbanding Resources.

Now I think I hear someone saying that work of this kind costs much money, and where is it to come from? Well, it does cost a good deal of money; but we are apt to think little of that because it is so much easier to get than the skilful visitor without whom money is worse than useless. And then it must be remembered that a parish ordered as I have suggested will have abandoned the futile scattering of tickets and shillings, and will be able to concentrate its resources on really constructive work. It will have abandoned also the policy expressed (and expressed so frequently) by saying, "I had rather help ninety-nine undeserving cases than overlook one deserving." I am sure the people who say this think they have said something rather fine; there is always a ring of complacency about it. But perhaps there never was a saying which, when you come to consider it, more surely indicates laziness and futility. Why should you go through the farce of helping "ninety-nine undeserving cases" in order to get at the one deserving? Because you are too lazy to do your work properly, and find out who needs your help and who needs far more to be let alone by your mischievous almsgiving. And again, what have you left for your one "deserving case" after going through with the ninety-nine? If, as is likely, you are one of the people who think a shilling munificent, then the £4 19s. which you have given to encourage idleness and drink and imposture are practically stolen from the one whose needs you maintain to be "deserving" of help, but will certainly *not* be helped by you and your shilling.

But however wisely we husband our resources it will still be necessary to "raise money," and I hope to conclude my suggestions for work in the parish by suggestions as to how the money should be obtained for carrying on that work.

HELEN BOSANQUET.

A SONNET FOR THE NEW YEAR.

WHAT master-passion should possess man's soul
To make his days magnanimous and strong,
Free with the gladness of triumphant song,
Yet wise and patient, with a self-control
Whose secret is the vision of that goal
Prophetically given? We know that wrong
And tyranny have held mankind too long:
What passion then can move and save the whole?

The passion of self-sacrifice—the gift
Of forceful purpose and quick ministry,
The keen delight of noble brotherhood;
The sacred impulse of the great and good,
Large-hearted, human Christ, so pure and swift
To act: and in this passion man is strong and free.

J. L. HAIGH.

Liverpool, Jan. 3, 1904.

ROBERT COLLYER'S EIGHTY YEARS.

THE *Christian Register* of Dec. 3 published, as a special supplement, a wonderfully vivid and delightful portrait of Robert Collyer, who on the following Tuesday, Dec. 8, was 80 years of age. The anniversary was celebrated at the Church of the Messiah, New York, of which he still shares the ministry with the Rev. M. J. Savage, and the proceedings of that evening in the crowded church are fully reported in the *Register* of Dec. 17.

For an hour Mr. Collyer, with Dr. and Mrs. Savage, received the guests amid a wonderful display of flowers, and then the meeting was held in the church, where Mr. Collyer sat in the pulpit, "enshrined among the heather and roses." Messages came from far and near; one from Yorkshire, at which "Mr. Collyer's eyes gleamed, for his faithful heart echoed the call." Senator Hoar telegraphed from the Senate Chamber at Washington. Mr. Wendte, in a letter, recalled how they two had worked together through the dreary winter after the Chicago fire, when Mr. Collyer never lost heart or courage, though his personal loss had been great. There were also letters from Dr. Edward Everett Hale, Mr. Calthrop, and Mr. Rush R. Shippen, who called Mr. Collyer "the Robert Burns of the pulpit, whose songs ring in many hearts."

After the reading of the letters the first address was given by Mr. E. C. Stedman, who spoke touchingly of the first time he saw Robert Collyer. He thought then that he was too big and strong to be tender: but, when he saw him smile, he feared that he was too tender to be wise. As time passed he learned to know that he could be both tender and wise in deep, true measure. He spoke of once being in sore trouble, and of going to a club of which Mr. Collyer was an honoured member. There sat the strong man, calm and serene. Almost it seemed as if a rainbow circled the snowy head. Suddenly the sorrow lightened, and the words, "God's in his heaven, all's right with the world," bore a new significance. Yet Robert Collyer had spoken no word, and had not known the other's sad need.

Mr. Stedman also spoke of the power and style and the rare use of old Saxon words seldom heard but from Robert Collyer's lips and pen. Those words were full of melody and sweetness, and would be long remembered.

The Rev. George Batchelor and the Rev. T. C. Slicer followed, and then the Rev. J. W. Chadwick, who gave an address and then read a poem. He recalled the remark of Dr. Bellows after first hearing Collyer preach: "Why, this is not oratory: it is oratorio, full of help and cheer and joy."

The Rev. T. C. Williams also read a poem, which contained these lines:—

How oft God's anvils at thy stroke have rung!
How oft the Saxon courage of thy tongue
Hath bade thy comrades in life's roaring flame
Forge steel of temper true! How Freedom's name
Thou hast defended, stalwart blow on blow!
Our Saxon freedom! which men only know
When conscience is awake: which may not be
By scream of mobs achieved, but which like thee,
True men may ever win, if brain and thew
Press to perfect each task, then climb to do
Tasks nobler as life widens, even until
Kindly of heart, impregnable in will,
With all well-proven craftsmen hand in hand,
One liberated brotherhood they stand!

The Rev. J. Cuckson followed, and then Dr. Savage, with speech and poem. Of the close of the meeting the reporter, "H. T. C.," tells in touching words.

The Reporter's Tribute.

Then the patriarch of the occasion arose, and the people rose with him. Through eyes made dim by loving tears he looked at his friends. He tried to belittle the words of praise by merry jest, but the great heart was too full. His presence was a benediction, and hardly needed the sacred words of farewell and blessing to add to the force of the noble personality.

And now very humbly the reporter lays one other tribute among the many that were brought that night. There was once a woman who went to hear Robert Collyer preach when her heart was so heavy with grief that the glory of a perfect autumn day was blurred and darkened. She had come out of a struggle not knowing whether she had done well or ill, and the sermon she heard stirred the very depths of her soul. After the service she paused at the door to see him pass. Had she lived in Bethany long ago she might have touched the hem of his garment, but at least in this latter day she could look upon his face.

Down the aisle he came, his snowy head held high, the radiance of the setting sun of his life shining in his eyes. Near the woman he paused, perhaps vaguely feeling her need, and he said, "Lassie, it is a beautiful world!" That was all. But the trouble assumed its right proportion. The sky cleared, and the man who had known sorrow, and the woman whom he had taught in those few words to bear sorrow, went their ways.

If that beautiful service in the Church of the Messiah taught nothing else to them who enjoyed it, it should have taught this, the need of speaking words of love and appreciation while yet it is not too late—to "be a little kinder than is necessary" when kindness means so much to one who is journeying the life-road over which dear Robert Collyer has so manfully gone.

Up to midnight the happy festival was continued in the social rooms of the church.

THE *Essex Hall Year Book* for 1904 (1s. net) appears in an enlarged form, the great addition being to the List of Ministers, where under each name, in addition to the particulars given hitherto, successive ministerial settlements are recorded. Not all have responded to the request for such information, and the list in this first year is not quite complete, but it is already of great value, and next year it will no doubt be fuller still. Another addition is the interesting chronicle of the International Council, and some full pages of information as to Liberal Religion in Foreign Countries. For the rest, the *Year Book* fully maintains its reputation as a complete and accurate directory to our churches and their ministers and kindred institutions.

LITERATURE.

SHAKESPEARE'S ENGLAND.*

"HE was not of an age, but for all time," wrote Shakespeare's great contemporary, in verses prefixed to the famous First Folio. If we would each realise this saying for ourselves, we might take the fuller prose form: "He was not only of an age, but also for all time," and we should do well to *begin* with the Shakespeare who was both of and for his own age.

Whilst none of the main plots belong to the England of Shakespeare's day, each play contains more or less reflection of that contemporary England.

Foreign sources supplied the Elizabethan imagination with additional material for their national drama, and their own life provided the details that were lacking to give reality to this new material. It was as natural to translate into the foreground of their own time and country noted figures from the indistinct background of the distant past or of distant lands, as to translate into familiar English books from Greek, Latin, Italian and French. George Chapman's "Homer" has been called "more an Elizabethan tale written about Achilles and Ulysses" than a translation. And this tendency to nationalise and modernise, noticeable even in the poetic diction of a scholar translating from the original Greek, is naturally more marked in a popular playwright revising old plays, and dramatising either English subjects or foreign subjects accessible in English translations.

The contemporary setting of Shakespeare's subjects has been recognised in detail, and much of the commentary on the text that is not devoted, in annotated editions, to Shakespeare's English, deals with the conditions of life in Shakespeare's England. Its importance as a whole, however, has been either overlooked, or so taken for granted, that its significance for beginners has not yet been realised.

It is now a commonplace among school boys and girls that Shakespeare did not invent his own plots, but took them from somebody else. But less is said about his methods of working up old or foreign material and presenting it in a new Elizabethan dress for his Elizabethan audience, modernising and nationalising his material. To his material Shakespeare added, from his own experience, local colouring, typical personages and incidents, and allusions to current topics, interweaving old and new into one organic whole. For he uses the real and familiar as an introduction to an ideal world of his own creation, and as a means of realising and interpreting that ideal world.

It is just this popular element that is now a difficulty in interpreting the plays on popular lines. Shakespeare's subjects still appeal to the human sympathies of any audience, but the material, then modern, introduced to make the story more real, is now out of date, and itself requires interpretation. For instance, the tragic story of the old British King Lear and his daughters is simple and straightforward. Contrasting with them and influencing them there are added, from contemporary fiction, another old man and his sons, and from contemporary life, the office and methods of the Court fool and the disguises of Edgar and Kent. The three figures of the Fool, Mad Tom, and the serving-man Caius may, with their by-play, interest a modern audience, but their connection with the development of the story is apt to be a source of bewilderment rather than of enlightenment to those not already acquainted with themselves and their part in the plot. Besides this, the story is told with frequent allusion in the dialogue to contemporary interests and circumstances that call for explanation.

In tales from Shakespeare the Elizabethan factors are as much as possible eliminated, and for beginners in Shakespeare study any introduction to this aspect of the subject is valuable. In two volumes recently published the relations of Shakespeare to his environment has been treated or approached.

"Little Notes on Shakespeare's England," opens with short sketches of his life and of historical persons and events in his lifetime. Then follow chapters on Country Folk, the Clergy and Religion, Festivals and Holy Days, &c., Hawking, Fowling, and other Sports and Diversions, Dress, Food and Furniture, Theatres, Books and Magic. This small book is avowedly based on certain chapters dealing with the everyday life of the period in Dr. Nathan Drake's "Shakespeare and his Times," which appeared in 1817 in two large quarto volumes. Unfortunately in the course of adaptation from Drake, many a passage has emerged without due regard to structure and logical sequence. In parts, however, the style is well suited to the purpose, and much interesting material has been collected. A hint of the close connection between the plays and contemporary English life occurs somewhat casually towards the end of the book. "It must be remembered that Shakespeare wrote of the customs he was used to, and did not specially adapt them to the date and country he was writing of"—a reminder worthy of greater prominence.

The larger volume, "In Shakespeare's England," is on a different plane, both as regards its literary style and its significance for readers of Shakespeare.

Beyond the sphere of social manners, customs and institutions, there are more subtle links between contemporary life and Shakespeare's work, especially in the English historical plays, where allusion in matters of detail is more rare. Whilst he seldom refers to noted persons or events of the day, and holds aloof from religious and political controversy, Shakespeare illustrates principles operative in the public life of the time. Through the history of the past he frequently appeals to interest in contemporary, national questions of vital importance.

The book before us introduces Shakespeare in suggestive juxtaposition to the great men and events of his day, and it is indeed "a vivid study of life in Elizabethan England."

With the exception of a chapter on Country Life and another on Schools and Universities, it consists of a series of graphic biographical studies of the men who loomed large in "the spacious times of great Elizabeth," the men of action in a world where Shakespeare himself was only an actor and a playwright.

From a delightful sketch of the Queen herself we pass on to Sir Thomas Gresham and the Merchant Life of London, Archbishop Parker and the Jesuits and Independants, Bacon, Sidney, Raleigh, Drake, Frobisher, and other seamen, Lords Howard and Essex and the Armada, Lord Burghley, Walsingham, Spenser, Marlowe—and lastly Shakespeare. A dozen reproductions of historical portraits form an attractive feature of a book in which, even independently of pictorial illustrations, the varied figures live and move before us in marked individuality.

Shakespeare's portrait forms the frontispiece, and gains in interest through its association in this volume with other historical portraits of the period. On the other hand, the verbal sketch of Shakespeare in the last chapter loses something of interest and reality through lack of connection with contemporary life. The treatment of Shakespeare as exponent of the general life of England would have given unity to the whole book; but this is not even suggested until the last page but one, where we are told that he "seemed to gather up within his giant grasp all that was worthiest in his age," and that "nowhere can we see a clearer picture of the age in which he lived" than in his pages. Previously Mrs. Boas inclines to the view that minimises his connection with the England of his day.

He needed no personal experiences from which to draw the figures or passions of his plays; to his vast intellect and creative power outward impressions were unnecessary; while he pursued the ordinary routine of his life his mind moved in a world of its own, and of that world he has left us the picture complete.

These two aspects of Shakespeare's work as a clear "pictu e of the age in which he lived," and as a complete picture of an ideal world of his own creation, are not necessarily incompatible, but they need reconciling. We are left either to reconcile them for ourselves or to choose between them.

If they are alternatives we should all choose the world of Shakespeare's creation, and leave Elizabethan England alone. Where Shakespeare study is likely to be very limited, this is indeed the wiser course. But for others the Elizabethan Age may serve better than our own, as a stepping-stone to Shakespeare's ideal world. The full beauty of his work and its significance for our own and all times appears most clearly, when we follow Shakespeare's guidance along his own lines from the real to the ideal.

Shakespeare's closeness to contemporary life, even in so ideal a play as "The Tempest," may be traced in its indications of the general interest in magic, foreign monsters, famous voyages and travels, and the enterprises and experiences of the early colonists. Even Prospero's magic island does not belong altogether to a world other than our own. Its yellow sands are washed by wild waves of the same seas that beat upon the shores of Shakespeare's England.

LILIAN HALL.

* "Little Notes on 'Shakespeare's England.'" By Amelia Andrewes. (Swan Sonnenschein & Co. 1s.)
"In Shakspere's England." By Mrs. Frederick Boas. (James Nisbet & Co. 6s.)

DR. GUINNESS ROGERS.*

WHEN a veteran writes reminiscences he usually claims indulgence, and this might be freely accorded even to a less honoured garrulist than Dr. Guinness Rogers. His autobiography is, in truth, no more interesting as a life-story than would be that of scores of other men who would never think of putting their name as the first line in the title of a book. At the same time it is as interesting as theirs would be. It is, moreover, written with the skill and directness born of long practice, it roams over the records of four-score busy and even momentous years, and it affords glimpses of many of that class of people of whom we never seem to see too much.

The story of his birth, training, and ministerial experience is simple enough. Born at Enniskillen, Dec. 29, 1822, his father being an agent of the "Irish Evangelical Society," Guinness Rogers spent his early days at Prescot; went to school at Wakefield; studied at Trinity College, Dublin, and afterwards at the Lancashire Independent College; and held pastorates successively at Newcastle-on-Tyne, Ashton-under-Lyne, and Clapham, London. Some of the most interesting pages in the book are those in which Dr. Rogers gives us sketches of people and manners, social and religious, in the respective spheres of his ministry. His long and fruitful work in the South-Western suburb has recently closed amid marks of well-deserved honour; and now he rests, reviewing the past—when he is not fighting again in line or at the head in some religious political campaign.

Incidentally Dr. Rogers gives us chatty information on many subjects besides those of the Congregationists of old times as he knew them. The old Unitarian chapel at Prescot, a "gloomy-looking building, shadowed by trees," is mentioned as having, seventy years or so ago, a congregation which "was not large, but their influence in the town was greater than their number, for the few it included were men of high character, public spirit, and considerable intelligence, on whom it was possible to rely in all works of philanthropy or reform." Unitarians, of the Manchester district, at any rate, may be interested in the picture, not a very attractive one, given of that once celebrated Independent, George Hadfield, whose historical interest in our old chapels was not conducive to the comfort of our Presbyterian fathers. Among the interesting notes Dr. Rogers makes of the style of remarkable speakers whom he has known we come upon the following incident, which is new to us:—

> . . . W. J. Fox was *par excellence* a rhetorician. I remember one of his speeches on the Free Trade Hall platform, the effect of which was a remarkable testimony to his power. He was comparing Protection to a snake, and the League to one who was endeavouring to strangle him. In his own most vivid and effective style he described the tightening of the grasp of the man upon the throat of the snake, until, when he was going to close the hand and complete the destruction, the whole audience seemed to rise almost instinctively to join with him in giving the final *coup* to the destroyer. The spectacle of a great audience rising in this fashion was extraordinary and unforgettable.

Dr. Rogers has much to say on the more prominent political events of the last thirty or forty years, and his criticisms of Mr. Chamberlain, once the hope of sturdy educational reformers, are fully as trenchant as might be expected. A good deal is told about Mr. Gladstone, though not much to make us regret its omission from Mr. Morley's "Life" of the great statesman. More touching, and perhaps more valuable in many ways, are the pages that tell about Dr. Dale, that strong, manly man, whose like we look for in vain to-day. But if one were to enumerate all the interesting topics in the book this notice would be unduly prolonged. The reader who may be attracted to it must be left some joys of discovery, and it will be sufficient to have introduced him to a work of discursive pleasure, not without its solid worth as a permanent record of personal, political, and religious life in the past century.

W. G. TARRANT.

* J. Guinness Rogers: an Autobiography. (J. Clarke and Co. 1903. Price 7s. 6d.)

PARABLES HUMAN AND DIVINE.*

Mr. Shepheard has fittingly and gracefully dedicated his thoughtful little book to Dr. Fairbairn. The book itself is suggestive rather than satisfying, more distinguished by logical subtlety than by profundity of thought. The author leaves us in doubt as to the exact meaning to himself of the word parable until page 95, rather more than half way through his work. Here the following not quite convincing definition is suggested:—"A parable is a story, told in terms fit for a lower understanding, of truth too high for it." It may not unreasonably be asked, of what use is such a story to any lower understanding, which is by its nature incapable of comprehending the higher truth?

Mr. Shepheard first criticises physical science with much dialectical skill, pointing out its inconsistencies with its final assumptions. He remarks that most scientists, while ready to give a full explanation of how anything grows, have nothing to say as to that inner principle which compels the thing to grow in one way only. Furthermore, he notes that science has no answer to give to the question *why* things occur as they do. Yet he says the results of scientific investigation are in the main reliable and true, though they have nothing to say of the final reality. Hence he arrives at the conclusion that these results are not the reality itself, but parables to give a glimpse of that reality. Next he deals with Agnosticism, and justly asserts that those who declare that the Infinite Power behind the universe is *unknowable*, declare what they have no right to declare, and by their very declaration affirm this much knowledge about that Infinite Power that it is unknowable. Thus, he argues, they contradict themselves. Next he gives a wonderfully correct description of Idealism, without quite realising its full power as an explanation of the universe in its relation to man and things. In such efforts of philosophy also he sees but a parable of the eternal Reality, of which man has some intuition in his own soul. Man, he says further, can make such parables of truth by the faculty or intuition within him, and by the fact that he is part of a vast organism humanity, the sum of whose intuitions expresses itself in such parables. By way of corollary to the foregoing arguments the author asserts that God, whose very existence is implied by the ordered universe working in a continued evolution to something higher, conveys knowledge to men by way of parables.

The final conclusion of the work, though ingenious, is not wholly satisfying. The author imagines himself with all his present knowledge turned into an ant, and teaching the admiring ants of the ant-hill how to improve their methods and their work. He imagines that they would be grateful to him, whereas if we may judge by man's relations to his great prophets they would have killed him. From this analogy he goes on to infer that in compassion for the wanderings of His children God could take upon Him, and limit himself by, a human form, to show men how He intended them to live. He concludes thus: "All this God might have done. Did He not also do it?" Herein the author, after destroying all actual knowledge of the eternal Reality, takes refuge in the Incarnation as a solution of the consequent confusion. In this he resembles Mr. Balfour in his unsatisfactory "Foundation of Belief." In spite, however, of the *deus ex machina* at its conclusion the little work will well repay examination, and will certainly prove interesting and suggestive.

A. W. F.

* "The Parables of Man and of God." By Harold B. Shepheard, M.A. (Longmans & Co. 6s.)

IN view of Mr. Hargrove's coming visit to Australia, on behalf of the British and Foreign Unitarian Association, it is interesting to note the figures of the Australian Census of 1901, giving the number of those who declared themselves Unitarians. For New South Wales the total is 770; Victoria, 788 (including 550 in Melbourne and its suburbs); South Australia, 621; Queensland, 212; Western Australia, 156; Tasmania, 88; New Zealand, 468. There are, of course, a great many more Unitarians throughout the country, who did not so declare themselves.

The *Christian Freeman*, an old friend in many of our schools and homes, enters this year under new management, and offers special pages of its cover for the use of schools taking fifty copies monthly. The *Freeman*, which is also a *Sunday School Monthly*, is happy in having secured the vigorous editorship of Mr. A. H. Biggs, who knows so well what young people like, and can himself tell such capital stories. In this first number, the Editor, who is to be addressed at 102, West Hill, Putney, S.W., writes a characteristic introduction and New Year's greeting; the Rev. Alfred Hall, of Norwich, contributes four complete lessons for the Sundays of the month; a serial story is begun, and among other attractive matter there is the beginning of a discussion on "Was Cassabianca a Hero or an Idiot?" The *Freeman* is published at 5, Furnival-street, Holborn, E.C., and may be had also at Essex Hall.

A BROAD-CHURCHMAN'S CREED.

IN the preface to his recently published volume of sermons, "Following on to Know the Lord,"* Archdeacon Wilberforce, of Westminster, the Speaker's Chaplain, and Select Preacher before the University of Oxford, speaks of "widening habits of thought, grateful acceptance of the new light which modern criticism has thrown upon religious problems, and a certain reconsideration of the phraseology in which the fundamental truths of Christianity are expressed," as necessarily implied in the title of his book; and then, to vindicate his fidelity to the accepted creed of Christendom, adds the following confession:—"I believe in One Universal Omnipotent Parent-Source, of whom and to whom, and through whom, are all things, and in whom all live, and move, and have their being, whose name is Love, and whom no man hath seen at any time.

"And I believe in Jesus, called the Christ, or the Anointed One; the Revealer of God to man and the interpreter of man to himself; the specific embodiment of the moral character of the Parent-Source, and the Archetypal specimen and Perfect Representative of the sonship of Humanity; the peculiar Incarnation of that Divine Word, or Logos, or Eternal Reason of the Parent-Source which is immanent in all men.

"He was conceived by the Holy Ghost, born of the Virgin Mary; tested and made perfect by exposure to the divinely ordered resisting agency, which is called moral evil; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades. The third day after His crucifixion He showed Himself alive to His disciples, and after forty days He withdrew from limitations and returned, by what is known as the Ascension, to Universal Life and Authority; from thence He is ceaselessly coming in judgment or discernment upon the character and attainments of His brethren of the race, both while they are alive, and when they stand, small and great, before God at the close of the education of this age (for all judgment or discernment hath been committed to the Humanity of the Parent-Source revealed in Jesus).

"And I believe in the Holy Spirit, the atmosphere, or influence, or ceaselessly out-flowing life of the Parent Source, and of Jesus the manifestor of the Parent Source. He is the Lord, the Life-giver, and the Sustainer of the universe: the inspiration of art, science, literature, prophecy, aspiration, holiness, prayer. Though limitless, dateless, and universal, He is revealed as discoverable and accessible in the Holy Catholic Church. He is the invisible bond between souls that are sundered; He assures of pardon, convinces of the non-reality of death, and of the endless continuity of individual life. Amen."

THIS month's *Essex Church Calendar*, which is one of several magazines which now embody the *Seed-Sower*, publishes in one of its special pages the complete text of the Rev. F. K. Freeston's funeral address on Sir John R. Robinson.

* London: S. C. Brown, Langham and Co., 47, Great Russell-street, W.C. 3s. 6d.

THE CHILDREN'S COLUMN.

THE FISH.

THE Lake of Lucerne lies blue under a blue sky, and the green and blue hills stand about it, sometimes with a touch of white on their upper ridges. But I don't think the boys that go to Lucerne care most for this beauty of the mountains and the lake, though I daresay they take something of it in without thinking about it. What they are thinking about is, how many fish there are in this lake? There they stand at the edge of the shore all day long, each with rod and line, and the fish come in shoals, and the boys catch them. It really looks too easy.

It was our third morning at Lucerne, when Harold (I call him so because that isn't his name) said he wanted to go fishing. The day before he had gone on a steamboat to the other side of the lake, and he had seen the fish, little and big, darting about, and fairly elbowing one another to get the bits thrown out by the steward at the landing under the Bürgenstock; and again as we stood on the Alpnach pier waiting for the return boat. "Oh, if I only had a line!" he said.

So next morning, equipped with rod and line, Harold betook himself to fishing. No, there was one thing more, the bait, which naturally isn't kept in shops, and yet without it all the rest is useless. It took a little while to find this; but at last a boatman on the floating pier understood the case, and produced a box of horrid wriggling things, which were on their way to become houseflies, when their development was stopped in this manner. Then the fishing began.

Or rather, it didn't. Harold chose his place. He threw his line. There were plenty of fish, and not one of them would bite. He threw it again. He pulled it up, and put on fresh bait. He moved his place further to the right, then further to the left. Other boys jerked up their line with a fish at the end of it, but this boy's line dangled empty. Still he didn't give up. He stood there patiently trying his luck the whole morning, and I am not sure that he had a nibble. As we went home to dinner I didn't know whether to condole or laugh at him. At last I took my stand on the plain fact. "So you haven't got a fish?" Harold looked up, and his face brightened. "No," he said, "but *I've had my fishing.*"

In the afternoon the bad luck went on. A Swiss boy, rather bigger than Harold, who had evidently come into town with a basket of fruit to sell, which he was now trying to turn into a basket of fish to take home, stood a little way from the English boy, and how fast he was landing the fish! No sooner did his line drop into the water than out it came and always a fish. You may think how discouraging this was to a boy who had got nothing. The Swiss boy noticed the bad luck of the English boy and beckoned to him, but the English boy felt shy. Then he took one of his own fish and brought it to Harold. It was very kindly meant, but Harold didn't quite know what to do. He really didn't want to take the other boy's fish. He wanted one of his own. But somehow he knew that what was given kindly should be taken kindly, and afterwards the two boys fished together and got on quite well. They couldn't talk, but they understood one another.

And just at the last, when it was nearly time to go home, Harold caught a fish—a silver, shining fish, as long as your finger. For my part, I like a fish alive in the water much better than a dead one on land. But all the same, I felt a little pleasure that Harold's perseverance had been rewarded.

Do you think this is the end of the fish story? Not quite. There is no end to anything. When you get one wish, always another wish comes to take its place.

As we went into the house Harold said, "But I wish I could have my fish cooked." The people of the house were too busy, but later, in our own room, he said, "Can't I cook it over the candle?" Then a memory came of a boy and girl of half a century ago, who used to go fishing on Saturday afternoons, and when they had caught two or three little fishes, like this one, made a fire with twigs on some flat rock, and joyfully toasted their fish; and when they were scorched and black enough, ate them, in the character of shipwrecked mariners or the Swiss Family Robinson. So we washed the fish, impaled it on a knitting needle, and held it, not above, but beside the candle. It takes a good while to cook a fish this way. But primitive man had to cook his fish without so much convenience as this. At last the little fish lay brown on a sheet of notepaper. There was no bread, and no salt, and no silver fork, but do not four hundred millions of Chinamen eat their daily dinner with chopsticks?

Harold looked up when he had half finished his meal. "I am sure," said he, "I never tasted any fish half so nice as this one."

Perhaps one fish seems very little for a day's trying and waiting. (One day afterward he got fourteen.) But let us see what he got with his one fish. He got, as he said, the pleasure of fishing. He got the pleasure of hoping. He got the pleasure of patience, and of perseverance, and the pleasure of kindness from a stranger; and at last the pleasure of fulfilled desire.

When he is a grown man he will very often work and wait day after day, and what he does or what he gets won't seem very important in itself; it will look as small as the fish. But if he gets along with it, the pleasure of doing his best, if he gets hope and the strength that comes from working, and kindness from his fellows, and satisfaction in his own heart, he will have all he needs to make him a happy man.

C. A. F.

VERY wonderful is the Universe, but its wonder finds recognition and comes into existence only in the mind of man. Visible Footstep of the Almighty, it is by man alone discovered and discerned. True, therefore, is it what the great Scotch philosopher wrote over the door of his Edinburgh class room, "On earth there's nothing great but man, in man there's nothing great but mind."

Charles Hargrove.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JANUARY 9, 1904.

RELIGION AND ITS EXPRESSION.

IN the New Year's number of the *Hibbert Journal* the editor and three members of the editorial board unite in a discussion of the "Alleged Indifference of Laymen of Religion." Sir OLIVER LODGE and Professor MUIRHEAD, on somewhat similar lines, make the most practical contributions to the discussion. Sir EDWARD RUSSELL is more discursive, but suggests points of great interest, while the EDITOR furnishes not so much a contribution of his own to the subject discussed as a report, without further elucidation, of what he has found through his connection with the *Hibbert Journal* to be a widely prevalent feeling among laymen in regard to this matter.

Sir OLIVER LODGE and Professor MUIRHEAD are agreed that it is not religion to which the ordinary layman is indifferent, but the present day administration of religion in church services. Life is now so full of fresh interests, and there is greater freedom among men than of old in the direction of their lives; convention has largely lost its hold; only interests that can make a powerful claim, by reason of their own manifest intrinsic excellence, will secure the attention of intelligent men and command their active participation.

The services of the Church, Sir OLIVER LODGE holds, ought to be a living interest; the sense of over-pressure in life, which now leads so many to neglect distasteful and unhelpful services, ought to make thoughtful people welcome and eagerly seek the quiet times of rest and recollection of the deepest interests of life, in the worship of the Church. But the fact is, in Sir OLIVER'S view, "the conventional English Church service, or eclectic admixture of combined services, is too long, and, as I think, too mechanical. The Psalter as a whole is oppressively tedious—I speak for myself; many of the chants one is weary of. Some of the prayers are beautiful, or would be if they were properly read and were not spoiled by such frequent iteration." The *Confession* he regards as "historically interesting, and sometimes, perhaps, appropriate, but as a rule it is excessive and unreal; and if ever true, it is not a thing one wishes to sing in public, nor indeed to *sing* at all, still less to pay a few illiterate boys and men to sing or monotone for one."

It is not only the length of the service which is objectionable, but the rapidity, making for formalism, with which it is rendered. Sir OLIVER makes a strong plea for greater reality and sincerity in the services of the Church, greater freedom of expression in the prayers, and more living interest, to be equal to its great opportunity, in the sermon, and he concludes:—

> Religion is one thing; church services as often conducted are quite another thing. Modification will be resented and opposed by some singularly-minded lay Churchmen; nevertheless, if more eminent ability is to be attracted to the service of the Church, if the great body of the laity are to be reached in any serious and effective manner, modifications, excisions, and reforms are necessary. It is not religion to which people are indifferent.

So also Professor MUIRHEAD says, and urges that the expression of religion must be made more effective. While there is no general decay of interest in religion, there is, he declares, a very widespread decay of orthodoxy, while the Church services, and, as a rule, Church sermons, "are still full of the sand and grit of dogmatic and sectarian religion." Thus they have become a stumbling-block to the religious spirit. And both services and churches are too little beautiful, and do not make the profound appeal to emotion which they might and ought. Thus his plea is for fresh awakening in the Church, both to the realities of present day thought, that the living faith of men may find fit utterance, and to the power of art to render service to religion.

Sir EDWARD RUSSELL, as a liberal Churchman, notes the effect of sacerdotalism on the one hand and rationalism on the other on ordinary Churchmen. Though in exceptional cases sacerdotalism imparts zeal and rationalism spurs interest, for the majority the former makes religion mechanical, and the latter takes the practical urgency out of it, and thus on both sides indifference is increased.

Two other remarks Sir EDWARD makes, which we do not find entirely in accord. One is on the prevalent idea that the chief good in connection with religion is "Christian work," which distinctly lessens lay interest in religion, regarding it as "a mere patting of religion on the back on the score of its philanthropic appendages." The other is that the Church must make more effort to apply Christian ethics to the affairs of practical life, to prevent the laity from losing interest on the ground that religion is inapplicable to secular concerns. We should say that this latter effort must embrace the "Christian work" of the other clause, and lift it into its true place of honour as the natural expression of a living religious faith. The worship and the "Christian work" of the Church ought to be so closely associated together as to be the common utterance of the active religion of the people. Then there could be no half-contemptuous reference to "philanthropic appendages," and the charities of life would be felt to be only an added grace to the strong faithfulness of the Christian man, who takes the same spirit and principle into the whole ordering of his daily life, as a steadfast service of the Kingdom of GOD on earth.

But Mr. JACKS reports that to an increasing number of high-minded, practical laymen this very ideal, urged upon them as the true interpretation of Christianity, is the cause of their indifference. They feel, he affirms, that it is not true to their own experience of the world, and they do not mean to change the regulative principles of their life; they will not pretend, therefore, to be Christians, and give up their connection with the Church. Mr. JACKS makes his report, and simply leaves it to our judgment.

The answer we should make is that liberal religion must not take such a denial from "the plain man," but with increasing urgency must press upon the attention of the people the truth of this ideal that Christianity is a life, of which the secret is unselfishness, and must never rest from the endeavour to bring fresh fields of the world's affairs under the dominion of righteousness and brotherly love. It is true, no doubt, that much of the life of civilised and nominally Christian nations is lived to-day on absolutely heathen principles or want of principle; yet progress has been made, the power of righteousness and of unselfish love has prevailed in regions where it was before ignored. The true Christian spirit of life may not be able to effect sudden revolutions in the world, but it has worked as leaven, and it holds the promise of further achievements, until the Kingdom shall be wholly come.

The one spirit must make itself felt in every aspect of religious activity, to put fresh reality into the services of devotion and the religious utterances of the pulpit, to make the charities of life more sincere and practically helpful, and to claim dominion in the whole ordering of the world's affairs. When the Church is manifestly moved by the self-forgetting passion of such service, and dares to speak on all subjects as God gives it utterance, men will be no longer heedless, but will again honour religion with the best service of their lives.

IS AN EDUCATIONAL TRUCE POSSIBLE?

MR. A. J. MUNDELLA, than whom it would be difficult to find a more ardent fighter in the cause of liberty and progress in education, has taken occasion of the season of goodwill to propose a truce between the parties who at present seem further than ever from agreement. In a letter to the newspapers he points to the fact that all parties see the necessity of amending the Act of 1902, and he pleads that until such amendment has been effected the application to London of the principles of that Act may be postponed. He points out that, by the terms of the Act of 1903, the policy which abolishes the School Board and makes the County Council supreme, must come into force between May 1, 1904, and May 1, 1905. Meanwhile, it is notorious that there is no adequate plan ready for working the Act, and even if there were, it would be largely subject to the result of the approaching County Council election. Thus, whether we look at the state of things in the country or in the Metropolis, there is ample reason for further consideration. Mr. MUNDELLA makes the suggestion to grant for the interim a small dole to assist the necessitous "Voluntary" schools in London, and to pass a suspensory Act holding over the enforcement of the legislation so recently enacted and so soon found faulty.

Every friend of popular education knows that even if the Act could be applied peacefully it would be an educational disaster; but that with certain alterations it could be made a great implement for educational progress.

Every wise Churchman knows that a tyrannous victory now is but the prelude to a ruthless retaliation in the near future.

Every Nonconformist, stung with sense of wrong, and eager for the conflict, must realise that for the moment his attitude is one of self-defence, not aggression; and if the shameful blow can be averted he has no ground for a quarrel on this issue.

Every member of the Government must realise that to promote a mere suspensory Bill for London would sacrifice no principle to which he is committed, and would mitigate the hostility which awaits him in the constituencies on the education question.

Every County and Borough Councillor must know that when the moment comes to apply the Act in its present form, he is face to face with thousands of men and women who have vowed "We will not submit." Have not our rulers the imagination to foresee the possibilities when "passive resistance" comes to London? When passions are aroused and crowds drawn together, how small a spark leads to a tumult, how quickly a tumult leads to bloodshed.

If this education controversy were a small matter of ordinary administration arousing no bitter passion, we should without hesitation, delay the application of the Act to London till some settlement, which had an air of permanency, had been secured in the country. I am one of those who are prepared to fight this matter to the bitter end if that be necessary. This is my only excuse for presuming in all sincerity to suggest a temporary expedient, which, if not a practicable settlement, might be, at least, a profitable truce.

It must be admitted by sensible people that there is a great deal of force in this plea. It points in a direction which was only too much neglected in the inception of the Government's attempts at educational reform. Had there been a calmer calculation of the interests affected the story of the last few years would have been more flattering to the wisdom of our legislators.

The state of affairs in which we find ourselves to-day is assuredly most unsatisfactory to all but the incurably optimist. It pleases some journalists, as well as some members of Parliament, to pour contempt on the "Passive Resisters," but these people are of a breed that can stand a good deal of contempt. They are used to it, as their fathers were before them. There is one thing that they cannot stand, and that is the injustice of having to pay for the teaching of a form of religion which they believe to be pernicious, and of being shut out from a very large area of the educational field by tests long since abolished in every other section of civil employment. The apparent incapacity of the PRIME MINISTER, as a typical man, to understand such a frame of mind is much to be deplored. If he showed but a glimmer of sympathy with those who, whatever their eccentricities, are at least his fellow-citizens, we might hope that he would listen to the voice of reason, call together the leaders even at this late hour, and work out some *modus vivendi*.

That any clear-cut and logically complete system can be set up is, to our thinking, impossible. The premisses assumed by the different sections, Churchmen, Evangelicals, and Rationalists, are so distinctly opposed that, whichever might be fully satisfied, the other must be greatly dissatisfied. The most that practical men can hope for in such a tangle is a system in the main tolerable by the vast majority. The ARCHBISHOP of CANTERBURY and the BISHOP of LONDON have sounded a note of absolute non-surrender; the Nonconformists are summoning their energies for a great battle in London; and the plain citizen who cares little for either party but a great deal for intelligence, efficiency, and liberty, doubts much whether they will not "tear the book in struggles for the binding." If this plain citizen could only make his voice heard in the midst of the din, we might get on. He must try. The November elections seem to have startled the Church party, and their hope (if, indeed, it be a hope) is, that the County Council elections will prove more favourable to that party than those in the boroughs. We do not believe they will. Londoners are, it is true, largely—too largely—apathetic, but there are enough of them who care for the real well-being of the people to elect a Council thoroughly in earnest and determined to make the most of its opportunities. And that is, after all, what really remains to do, truce or no truce.

THE REV. CHARLES HARGROVE TO THE AUSTRALASIANS.

THE arrangements for Mr. Hargrove's visit to Australia, as representative of the British and Foreign Unitarian Association, are now so far complete that in the January number of the *Mill Hill Chapel Record* he is able to make the following statement:—

We leave Leeds on the 5th or 6th of April for Marseilles, where we meet the P. & O. boat, *India*, and take passage, *via* Suez and Colombo, for Fremantle, where I stop a week to visit the Unitarians of Perth. Thence to Adelaide and Melbourne, where I shall probably spend some weeks. Tasmania will be my next place of call, and there I am told I shall find Unitarians both at Launceston and Hobart Town. From there I sail for New Zealand, passing round the southernmost promontory, and on my way up the East Coast, calling at Dunedin, Christchurch, and Wellington. I shall make a longer stay at Auckland, where there is a flourishing congregation, and from thence visit New Plymouth. Then we cross to Sydney, take rail to Brisbane, and from there at the end of September or early in October take passage to Vancouver and so across to New York, where I hope to visit Robert Collyer, now past his eightieth year, and be back again home by the middle of November.

In anticipation of his visit, Mr. Hargrove has addressed a letter, in which he tells of the origin and purpose of his mission,

To my Unitarian Brethren of Australia, Tasmania, and New Zealand.

After the preliminary passages (in the course of which he mentions that he hopes to arrive at Fremantle on May 8), Mr. Hargrove continues:—

But for what purpose am I sent so far? or what expectations do you cherish that you should seek the visit of a stranger to you, and promise him so cordial a welcome?

I am the enemy of no form of religion which helps man or woman to resist the temptations of life and to bear its burdens. Had I a giant's strength to overthrow the old beliefs which prevail in your land as in ours, I would not exert it unless I were first fully assured that I was possessed also of the Divine Power which could replace the lost faith by something truer and higher, yet not less effective to control passion and inspire trust.

Nor do I come to you as the bearer of a new revelation, or with a new interpretation of that which is generally accepted. I have neither a theory to win converts to, nor a discovery to promulgate, nor peculiar views of my own to commend to your attention. I walk in the King's High Way. My religious belief is that which is held by the multitude. The religion which I preach, so far from being original or peculiar, is the oldest and most widely spread of all religions.

Or if there must needs be in Unitarianism something which distinguishes it from all other forms of Christianity, it is simply this—that what others regard as the Outer Court is to us the Sanctuary; what they call the foundations of faith we count to be The Faith; our Form of Religion is, we say, Religion itself.

For while we deny what others insist on, and they in turn differ among themselves, some most vehemently opposing what others assert to be soul-saving truths, all are agreed on the fundamental verities which we uphold. And so much so that they maintain that agreement even in despite of doctrines they profess which seem to us wholly irreconcilable with these great truths of universal religion.

I come then to tell you not what you have been hitherto ignorant of, but what you know, and have known from childhood. But if it be so, of what use is it that I should come from so far to say to you what your own teachers are saying Sunday by Sunday, what

you may read in so many wise and holy books, what you know already before it is said?

Just this—that these plain truths are so great, so far surpass our comprehension, that while we readily assent to the words in which they are expressed, we never realise all they mean. And every new teller of them—if he speak out of the fulness of his own soul—will help us to understand somewhat less inadequately, and believe somewhat less indifferently, the truths which we can never understand as a consistent whole nor believe with the entire faith such truths demand.

I am possessed of one advantage over some of my brethren in the ministry more learned and able than myself. I have had experiences of religion such as very few men have had the like of, and I am able to sympathise with and understand views of religion the most opposed to those which I have long held.

My father was an Irish clergyman who, before I was born, gave up his living and hopes of preferment because he could not reconcile New Testament Christianity as he understood it with an Established Church and the Prayer Book. With a wife and young family he went forth, to be henceforth 'a minister of the Gospel,' independent of any denomination, and dependent for support on God—just as did the ministers who for the like reasons were ejected from the Church in 1662, among whom were the first who had charge of my own congregation in Leeds. I was brought up, like Paul, "according to the strict manner of the law of our fathers" (*Acts* xxii. 3). I believed myself to have been born in sin and justly doomed to hell, from which no goodness could save me, but only the Blood of Jesus, which by faith was to be applied to my soul's salvation. When I came to think for myself, I rejected a faith which had always been a source of terror to me. But what was there to replace it? For awhile I floundered in seas of doubt, trying to gain a foothold on sands which failed beneath my feet. At length the conviction came to me that if God had made a revelation to men, he would not have left it uncertain what it meant. It could not be a Book which many could not read, and those who could read it could not agree about. There must be a living witness, which with divine authority should declare the truth from generation to generation.

I left the University and became a Roman Catholic: left loving parents broken-hearted over what they called my apostasy, and never saw them again. It was I now believe a mistake, but one I have never repented of. I was true to my conviction, and true, at a terrible cost to myself and those I loved.

Become a Roman Catholic, I gave myself up soul and body to what was for me the Church of God. I joined one of the strictest of the monastic orders, and for seven years lived a life of study, devotion, and mortification. I look back upon those years with neither indignation nor self-reproach. I saw very much of good and very little of evil among those with whom I was associated. Had I remained in a convent I might have been all my life a Catholic.

But I was sent out into the world, and in contact with the life of common humanity the theory of the Universe to which I had given my adhesion failed me. If what I was taught was true, Hell was the doom of multitudes of God's children. I could not, I would not believe it! It is blasphemy to attribute to the Heavenly Father conduct which, if an earthly father were in a small measure guilty of, would draw upon him the execration of all his fellows.

The Church was wrong in what it taught about Hell, therefore it was not infallible. The rock I had built on failed me. Again I found myself adrift. Neither Book nor Church could be relied on. What is Truth? I asked, and was prepared to devote my life to the teaching of it, could I but find it. I sought in vain for a Revelation, sure and clear. I began the study of medicine, but I was too old to make a new start in life. I was strongly tempted to suppress my doubts, and had all but entered the ministry of the Church of England, the church of all my relations and friends. I accepted an appointment as lecturer on English literature under my University. It seemed to me at one time as if literature must be my calling instead of religion.

Gradually, however, the heavens opened to my gaze. I saw that revelation was not an event of a certain date and place, that it was constant and universal. On God's part there was no hiding of his face, it was on man's part that stupidity and indifference prevented seeing. The vision was always there, but the eyes of men were downcast and bleared.

I had found the truth, so far as I was capable of receiving it. I was invited, stranger as I then was to the Unitarian fold, to accept the pastorate of the Mill Hill congregation. I have often thought since that it was a rash step on their part, for the congregation is one of the oldest and most respected in the North of England, and throughout its 230 years has never but once, and that so far back as the seventeeth century, had trouble or disagreement with its minister. And I? I was unknown to them except by report. I had changed more than once. I might change again.

It is now more than twenty-seven years since I went to Leeds. This is enough to say in commendation of myself. I am conscious of failure and shortcoming and defects. Still I can dare boast that I have for so long a time approved myself as the minister of such a people as meet for worship at Mill Hill.

I shrink at times when I think of all that you expect from me. But I have had a long experience of the work here and throughout England, and I trust I may at least do as well in a new country as I have done in the old. For five months I shall be your servant; it will be my great reward if, when I quit your land, I shall leave behind me the memory of good work done for your highest welfare.

I am, my dear friends and brethren,

Yours in faith and hope,

CHARLES HARGROVE.

Essex Hall, Essex-street, Strand,
London, January, 1904.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

DR. BROOKE HERFORD.

SIR,—It may be interesting to the numerous friends and admirers of the late Dr. Brooke Herford to read the singular circumstance that led to his leaving Manchester for Chicago. It was the result of a joke on his part.

I was leaving for Canada and America in September, 1874, to fulfil a series of professional engagements, and received a letter from my reverend friend to stay with them two or three days before joining the steamer at Liverpool. I found I could not spare the time, and mentioned in my reply the train I should be passing through Manchester in. On my arrival there I found Mr. and Mrs. Herford waiting on the platform. We had only time to exchange a few words before the train started. Just as it was moving he stood on the step of the carriage, and said, laughing, "If you should hear of a berth for an industrious, sober young man, don't forget me;" looking out of the window, and waving my hand, I replied, "All right, I'll not forget you," and I left them laughing on the platform. Some weeks afterwards I was at the house of another old friend, the Rev. Robert Collyer, in Chicago, and he was speaking of the difficulty they had in filling the pulpit of the Church of the Messiah in that city. "Well," I said, "a sober and industrious young man in Manchester says he wants a berth, Brooke Herford," and we both laughed at the idea, when the question arose, was it possible, it might be taken seriously? Mr. Collyer decided to bring it before the next meeting of the church committee, and propose his expenses should be guaranteed, and he should be invited to come to Chicago, and see how he liked the proposal of retaining the pulpit.

The visit was paid in the following year, and in January, 1876, he left England with his family for Chicago, and thus commenced a ministry so full of good works, as described in your interesting memoir. With regard to his leaving America for Hampstead, he writes in a letter I received in Australia, dated from Baden-Baden in 1892:—

"My life in Hampstead is very full. I came back because things seemed to be going slackly in the fight for a noble and more common-sense Christianity, and I had for some time been wondering whether it was quite right for me to have gone away into the easier life and lot of a Unitarian minister in America. And so when the call came I felt bound to accept it, and I do not regret, though I had many kind friends, and one of the largest churches in America."

These words I think illustrate the truth of the modest estimate he had of his own good work, his unselfish, simple truthfulness, and the earnest sense of duty, referred to by the Rev. P. H. Wicksteed in his address at the funeral service in Rosslyn-hill Chapel.

WYBERT REEVE.

LONDON CHORAL SOCIETY.

SIR,—The musical members of our London churches will be interested to hear of an inaugural meeting at Essex Hall to found a Choral Society on Jan. 16; tea and coffee at 7, the chair to be taken at 8 by Mr. John Harrison. All interested are cordially invited, whether singers or instrumentalists themselves or not. The form which the Society shall take will be left entirely to the meeting to decide, but it may be pointed out that such a society will not necessarily involve a great additional expenditure of time, as many of the practices could be conducted locally at the churches themselves, and even possibly in combination with the regular choir practices, wherever such a plan was thought expedient. Occasional meetings at some central place, and under able professional guidance, should surely prove of the utmost value in stimulating the musical interest of our community in general, and they might, also, merely from a social point of view, do much to increase the fellowship amongst our scattered churches.

For the individual church, too, such a society ought to prove itself of great benefit, both in adding to the range of choir singing and in assisting special musical services or festivals.

JOSEPH H. WICKSTEED.
ERIC F. BOULT.

AN OLD MYSTIC.

REVELATIONS OF DIVINE LOVE SHOWN TO THE LADY JULIANA.

I.

"By three things man standeth in this life: by which three God is worshipped, and we be speed [*sped*], kept and saved. The first is, use of man's kindly [*natural*] reason. The second is, the common teaching of Holy Church. The third is, the inward gracious working of the Holy Ghost. And these three be all of one God. God is ground of our kindly reason; and God is teaching of Holy Church; and God is the Holy Ghost. And all be sundry gifts to which he will we have great regard, and according [*accord*] us thereto. . . ."

THUS wrote the solitary recluse of Norwich in the decade which preceded the preaching of John Ball and the rising of the peasants. Her book is among the best gifts that have come out of that golden age—whether it be an age of history or of the Spirit—ere yet the Church on earth had fallen asunder, being old; ere yet reason, and doctrine, and religious experience had wholly lost touch with one another. Singularly enough, it comes to us through the hands of one de Cressy, the chaplain of Strafford, who left England and joined the communion of Rome when his country was troubled by the early stages of civil strife, returning after the Restoration to edit the MS., and to die in a quiet corner of Sussex.

Tradition still shows the chamber of Juliana, whose solitude was filled with the Heavenly Presence; whose isolation was flooded by all-embracing Love; but little else about her save her own words remain to us.

The Story of Juliana.

She tells us she was born in 1342, and she is said to have attained a great age. The sixteen revelations came to her when she "was thirtie years old and a half"; beginning on the fourteenth day of May, 1373, "early in the morning, about the hour of four," and lasting "until it was noon of the day, or past," and the sixteenth "shewing" followed that night. "Fifteen years after and more" a further revelation, perhaps the most beautiful and helpful of all, was vouchsafed to her.

As to the outward nature of these revelations we can hardly speak in other words than those of de Cressy when he wrote: "The objects of some of them were represented to the imagination, and perhaps also to the outward sight; sometimes they were represented in sleep, but most frequently when she was awake. But those which were more pure, intime, and withall more certain, were wrought by *a divine illapse into the spiritual part of the soul, and mind, and understanding*, which the devil cannot counterfeit, nor the patient [*i.e.*, the one who experiences] comprehend, though withal it excluded all doubt or suspicion of illusion." That "divine illapse" into the higher consciousness, describe it as we may, is the simple and felicitous explanation of these and all kindred experiences; its psychological discussion, which does not belong to this paper, will be fresh in the mind of every reader of Professor James's "Gifford Lectures." But a word or two must be given to Juliana's description of the circumstances preceding the revelations, or "shewings" as she generally prefers to call them.

In her youth, she tells us, she had earnestly desired "to have of God's gift a bodilie sicknes. I would that that sicknes were so hard as to the death . . . myself weening that I should have died. . . . I desired to have all manner of paines, bodilie and ghostlie [*spiritual*], that I should have if I should have died: all the dreads and temptations of fiends, and all manner of other paines, saving the out-passing of the soule . . . for I would be purged by the mercy of God, and after live more to the worship of God because of that sicknes." This sickness was to come upon her when she would be thirty years old. She also desired—and she herself gives this longing the first place—that she might fully realise, even as did Magdalen and Our Lady, and other that were Christ's lovers "who had bodilie sight" of the crucifixion, the outward manifestation of the passion of Christ. Thus in truth did she long to mightily drink of his cup and to be baptized with his baptism. She also mightily desired to receive true contrition, "kind compassion," and the desire of the will for God.

Her Sickness and Visions.

According then to her desire, and at the time she sought, which was the time of full maturity—a time which seems often to synchronise with some crisis in spiritual development—there came to her the sickness and the vision. For a week her illness increased upon her until her body seemed to herself to be "dead from the middes downwarde," and after that, as she sat propped up in bed, her eyes upon the crucifix, darkness enwrapping her, only the cross seeming to shine before her, life seemed utterly to fail. Then suddenly her bodily pain left her, and the desire to realise by sympathy the passion of Christ came upon her. She asked then not an outward vision of his suffering, "but compassion, as me thought that a kind soule might have with our Lord Jesus, that for love would become a deadlie [*mortal*] man with him. I desired to suffer living in my deadlie bodie, as God would give me grace."

The Long Desire Fulfilled.

I have dwelt thus at some length on the conditions under which the Lady Juliana beheld her visions, because they are more than interesting. They show a fixedness of earnest purpose that recalls a saying of Behmen's which, although its immediate application is somewhat different, may suitably be quoted here. "It is not so easy a matter," he writes in his *True Resignation*, "to become the children of God as men imagine. To turn the mind and destroy self, there is a strong continual earnestness requisite, and such a purpose, that if the body and soul should part asunder by it, yet the will should persevere constantly, and not enter again into self. A man must wrestle so long till the dark centre that is shut up so close break open, and the spark in the centre kindle." This endurance of desire is again suggested by the closing paragraph of Juliana's book, in which she tells how after fifteen years of longing the mystery of the revelations was further opened to her.

For no Merit of Hers.

But along with this power of enduring desire, she possessed a beautiful spirit of true resignation; she quaintly says that she recognised her request for the sickness and the participation in the passion were not according to "the common use of praier"; and she always added to them, "I will not but as Thou wilt." And again it is to be noticed that she only sought the "outward shewings," in order that she might share in the spirit of Christ; and recognised fully that it was to this end the vision was given to her. It was not for her merit that the vision was given; in the meek and beautiful simplicity of her spirit, she says: "There be many that never hath shewing, ne sight . . . that love God better than I." We know nothing of Juliana's later life, except the one incident of the renewed revelation, and the witness of her own writing, whose intensity and concentrated meaning seems to tell of years of patient thought and meditation upon these shewings. Yet her story suggests that such visions as she beheld are as it were the flower, the blossom of a pure, earnest, and loving life; the flower which opens but once perhaps, and for a day, and after a brief glory fades away and is not renewed, but yet has perfected therein its mysterious purpose, and is followed by the slow maturing fruit. First, the long preparation above ground and below, the co-operation with spiritual forces; afterwards the concentration of the old life upon the new, the gradual nurture of the seed, conceived by the blossom that has perished: such it would seem is the nature of mystical experiences like Juliana's. Of hers as of all spiritual gifts, the divine adage holds true—"by their fruits ye shall know them."

After so much by way of preface, we come to the revelations themselves, which occupy eighty of the eighty-five short chapters of the book. They were sixteen in number, and, however it may have been with Juliana herself, they will appear of varying importance to the reader.

The Sixteen Revelations.

A brief résumé will help us to classify them. The first revelation was of the head of Jesus bleeding from the thorns; the second showed more of his shame, the blood covering all the face; the third was of a different nature, and revealed God working his will in all creatures; in the fourth she saw the body of Jesus broken by the scourging, and covered with bleeding wounds; the fifth showed the victory of the sufferer over the devil, so that in spite of her sorrow at his pain Juliana "laught mightily." In the sixth revelation, "Our Lord said, 'I thank thee of thy service and of thy travel [*travail*] of thy youth.'" The seventh brought her keen spiritual delight, followed by deadly heaviness, and thus alternating "I suppose about twenty times." The eighth was another vision of the dying of Jesus; the bloodless flesh slowly becoming dead in "a dry sharp wind, wonder cold"; and in the ninth the agony deepened so

that Juliana could hardly bear any longer to behold it, and realised the anguish of Mary, his mother; but, withal, it was shown to her that these were not as the pains of hell, for even in the agony Christ was a glad giver, and rejoiced above the pain. The last thought is enforced by the tenth revelation, wherein she heard Him say blissfully, "Loe, how I love thee." In the eleventh, Mary was shown, not outwardly but spiritually, and as it were in the love of Jesus.

The twelfth "shewing" was of the divine nature, and that it is He whom she loves, serves, and desires. In the thirteenth, the necessity for sin was shown to her, but she was assured "all shall be well, and all shall be well, and all manner of thing shall be well." The nature of prayer was revealed in the fourteenth shewing, and how it is not of the creature, but of God; and afterwards she was shown how we must be blamable for sin in our own sight, but are not to blame in God's sight: this was shown "full mistely by a wonderful example of a lord that hath a servant," and of the servant running upon his lord's errand and falling into a "slade" or ravine out of which he cannot rise, and of the lord's love for the servant, and how it is heightened by the servant's strugglings. The account of this revelation, which is given in quaint detail, occupies a third of the volume. The fifteenth revelation shows the uses of the pain, sickness, and disease of life, and the beauty of patience, and the joy of these things in the heart of God.

The Final Revelation.

At the close of these fifteen revelations there is a pause, and Juliana speaks of their renewal in her by "lightnings and touchings, I hope, of the same Spirit that showed them all." The fifteen shewings had lasted some eight or nine hours, during which she felt no pain. But they ceased, and she was empty of comfort and filled with bodily pains, so that when a priest came to ask how she was, she said, "I had raved to-day," and so denied the reality of her visions. "Here may you see," she adds, "what I am of myself." And at night, when she fell asleep, she thought the fiend held her by the throat, but she remained trusting and awoke, and afterwards lay in great peace of body and soul. And in this condition she beheld the last of her revelations, of the nature of the soul, "as it were an endless world, and also as it were a blessed kingdom," the "homliest home" of Jesu. And again the fiend troubled her, but she had faith and comfort, and strove against him till "prime day." And then the whole of her revelations seem to have been again rehearsed before her, that she might be sure in them. And she was bidden to "be not too much aggrieved with sin that falleth to thee against thy will," and was shown how safely she was kept in the love of God. In the last chapter of the book, Juliana tells how she desired to understand what was the meaning of a part of the fourteenth revelation—that God is the ground of our praying to Him. And it was shown to her that the whole meaning of this was Love.

Richard Askham.

(*To be concluded.*)

TO-DAY AND TO-MORROW.

Pillared with chimneys, overarched with smoke,
The city, one huge factory, defiles
The lovely land where Nature's Temple vast
Had many an altar under bowing trees,
And wordless adoration solemnised
The gracious air, or with profounder awe
Confessed in storm the terror of the Lord.
Within its reverence-forsaken gloom,
Creatures of sense, men live and toil and die.
Oblivious whence they are, to present truth
More blind than he who in perpetual dark
Weaves on thought's loom imaginary worlds.
And wedded to the careless day, they hold
Its purpose-laden moments born to please
As summer flies accept the passing hour.
Bare units in a mercenary crowd,
To them no Holy Grail comes floating down
The mystic light to flash the hidden truth
That theirs is holy work the God in man
Requires, and with divinest ardours urge
Their trembling hearts to achieve a noble quest.
In disregarded insignificance,
To all unwelcome tasks their backs they bend,
Reluctant slaves of grim necessity,
Disloyal at heart, and harbouring fatal dreams
Of liberty in Pleasure's scented vales,
Where unrestrained they'd wander, plucking fruits
Of many-hued desire, would loll at ease,
For ever quenching an assuageless thirst,
And cozen pleasant vices in the shade.
Poor victims by some potent magic art
Bound unto soul-destroying lies which smile
In truth's disguise, and lure the labouring feet
To that sad land by strong enchantment held,
Which only is the thing it does not seem,
A land of fatal odours, poisoned sweets,
Malarious swamps where fever lurks, and death
Ravens at will and lords it over all.

Yet shall the Holy Grail glow angerly
Upon their shrinking sight, as thro' dense mist
Reddens the sun, and looms to lonely men
A terror. Truth shall smite them into fear,
Their easy gospel fail the hour of need,
And seeking refuge they shall find the world
To its remotest caverns shelterless
As from the wrathful tempest maddening heaven
Th' inhospitable sea. Then prayer shall rise
From these unwont to look above, and shriek
And plead. The ominous silence shall return
From out its smitten depths an echo charged
With self-accusing bitterness and wild despair.
Then shall the dull and lurid mystery
Darken to dunnest night, wherefrom shall leap
The startling menace of the Power behind
Whose revelation crushes ere His arm
Be felt. And from that dread apocalypse
The hope-abandoned soul shall rush
To death's escape within the kindly earth,
Or the cold deeps of ocean's grave secure.
But lo! the sea is luminous throughout,
The solid globe itself dissolves in light,
An awful splendour of revealing fire,
No pitying shadow, no befriending gloom.
Above, beneath, around, in farthest heaven,
In utmost hell, God's quiet eye regards
The frenzied spirit, which at last o'ercome
Falls self-abased to plead at Mercy's throne.

And now the Holy Grail once more descends.
He feels its presence, hears the mystic fire,
And follows stumbling with a downcast head.
At length he knows obedience is the way
By which the land of heart's desire is reached,
That perfect life unfolds through perfect law.
Companioned by herself, more wondrous fair
Than errant fancy limned when thrilled the blood
And fond imagination rioted
Within the sensual world, he learns to call
Freedom by her true name, Necessity,
Which she from earliest times has humbly borne
Among the sons of God. To her, austere
But beautiful beyond the earth-bound dream,
He yields the guidance of the life to be.
Forth in her might he valiant fares to wage
A holy warfare in the land of death,
Dethrone the universal devil-god
Of Gold, destroy his obscene shrines, trample
The symbols of his worship under foot,
And raise an altar to Eternal Love,
Where, knowing themselves of a diviner race,
Men yield their own to that Supremest Will
Which seeks expression in the living mind
Attaining Truth, unveiling Beauty's face,
And worshipping Ideal Good, become
The spirit which asserts the ends of life
In what is given, not received, and finds
Its gracious inspiration in the needs
Of kindred souls athirst for nobler things,
Hungry with unappeasable desires.

Addison A. Charlesworth.

Liverpool Country Hospital for Children.—On Tuesday evening, Dec. 29, at the invitation of the Misses Holt, 36, Alexandra Drive, a large gathering assembled in the beautiful Church Hall at Ullet-road, to hear a dramatic recital by Mr. John Harwood of Dickens' "Cricket on the Hearth." Dr. W. Carter presided, and, in introducing Mr. Harwood, remarked that the institution which Mr. Harwood had so kindly come to aid, was, he thought, just of that character which Dickens himself would have assisted. The rendering of Mr. Harwood's adaptation of this well-known story was throughout highly artistic, and was intensely appreciated. At the close of the recital freewill offerings were taken in aid of founding a "Tiny Tim" Cot at the hospital (which will be open to receive children from all parts of the United Kingdom), and the National Anthem was heartily sung.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

THE first half of our winter has passed quickly away, and much has happened of an interesting and inspiring character. We look back with a great deal of pleasure upon the Autumnal Meetings of the British and Foreign Unitarian Association, which were held in Manchester. A variety of circumstances combined to make the evening public meeting anything but a numerical success; but in other respects it was all that could be desired. The other gatherings were without exception eminently satisfactory, both as regards attendance and interest. The Lower Mosley-street school buildings were placed at our disposal, and proved splendidly adequate to our needs. They are amongst the finest Unitarian Sunday-school premises in the kingdom. There is a feeling that the most pressing problem discussed was that raised in the Rev. Charles Peach's paper on "The Needs of Our City Churches." It has been engaging the attention of the governing body of the District Association ever since, both as regards the arrangement of Common Pastoral Oversight, and the establishment of a Lay Preachers' Union. There is a grave doubt in many minds as to whether the cure proposed for the remedy of our financial and other weakness is a really wise one. As one critic has put it, the church which cannot easily pay the stipend of a minister rather needs the services of two ministers than of only half of one. Some of our churches do find it extremely difficult to scrape together the minister's stipend; and on the face of it one would think that an amalgamation of two neighbouring churches under one pastorate would be easy and welcome. But there is another side to the question:—It is often pastoral work *during the week* which is most urgently needed for the building up of church life; and somehow or other there is at present a prejudice against lay-preaching in our churches. Our people want training in this matter; and so, perhaps, do our lay preachers also. We have a number of able and earnest laymen amongst us, who should develop into impressive and acceptable preachers, and the present step towards the establishment of a Lay Preachers' Union will doubtless lead to valuable results.

Generous contributions were received towards a fund for guaranteeing the Association against pecuniary loss arising in connection with the expenses of the meetings, and a surplus of over £30 remained after all bills had been paid. The joint committee allocated this as follows:—£10 to the Bradford Building Extension Fund, £5 to the Domestic Mission Building Extension Fund, £5 to the Manchester District Sunday School Association, and the residue to the Manchester District Association of Churches. The work of organising the meetings was extremely well carried out, and reflected great credit upon those who had the matter in hand.

A similar word of praise ought to be said of those who had in hand the arrangements in connection with the three Sunday evening services in the Palace of Varieties. The services were a great success in every way, the congregations growing larger each successive evening. The Revs. J. C. Street and J. P. Hopps were the preachers, and therefore it goes without saying that the services were inspiring. The holding of such services, however, has not met with the unanimous approval of the Manchester ministers, of whom some complain seriously that their own evening congregations were woefully depleted for the time being, and that not only were they and the few who stayed at home discouraged, but also that the strangers who usually find their way into our churches in the winter months were unfavourably impressed with the mere handful of people they saw in the pews. One church closed for the three Sunday evenings rather than run the risk. Of course this criticism comes from the ministers of small congregations, of which unfortunately we have a fair share. And yet even they will probably be benefited in the long run. Those who felt the thrill of numbers at the Palace will perhaps put a little more enthusiasm into their local effort. The Torrey-Alexander Mission was on at the same time, and that would no doubt attract a larger proportion of the members of orthodox churches without any such complaint being made. And it goes without saying that a very large number of those present at the Palace services were either not members of our churches at all, or mere nominal members; and, surely, it was worth a great deal to get them to join with us in common worship. It is impossible to prove by statistics what good is done by such effort; but those who were present must have been influenced for good, and some of the strangers whom we have since noticed at our own services may have come as a consequence of what they heard at the Palace of Varieties.

A most interesting report has been issued by the M.D.S.S. Association, on the work of the Holiday Home at Great Hucklow during last year. Prior to the opening of the Home for the season, considerable additions and improvements were made. Owing to the lateness of Whitsuntide the season was two weeks later than in the previous year. The popularity of the Home is greater than ever. Twenty-three schools spent holidays there, and, in addition, the Home was occupied by a large party of mothers from Bradford, Renshaw-street, and Willert-street; while a large number of individual visitors were supplied with meals. The collections taken at the usual Friday evening concerts amounted to £10, which is to be devoted towards the acquisition of an improved piano. The balance-sheet shows a profit on the year's working of over £48. This result has been brought about mainly through the personal oversight and management of the Rev. Charles Peach, who took charge of the catering, and exercised great care in the preliminary placing of contracts. In all this he was ably assisted by the matron, Miss Jackson. My own school spent Whit-week there, and I was with it most of the time. The Home stands in a healthy and bracing spot, with a variety of beautiful walks and drives in all directions; and after spending a most enjoyable time there we returned, looking and feeling all the better for our holiday. The only thing the management cannot guarantee is fine weather; but we take our chance of that wherever we go.

With a view to testing the need of extending the scope of the work already done by the Convalescent Home at Blackpool, it has been decided to raise the limit of age for twelve months, so as to include elder scholars. A sum of £500 has been set aside from the bazaar fund for the maintenance and extension of this Home when required.

There is to be a Provincial Assembly stall at the East Cheshire Christian Union Grand Bazaar, which is to be held in the coming autumn; and to this end arrangements have been made for a working party of ladies from the various congregations, to be held in the Memorial Hall, Manchester, monthly, on Fridays, at 2.30, with tea at 4.30; 6d. each. The first meeting will be on Jan. 22. So that we have a week of excitement to look forward to next autumn, for the bazaar is to be held here in Manchester.

The monthly meetings of the Association at the various churches in rotation are as successful as ever. The next is to be at Longsight on Jan. 16, and the February meeting at Bradford.

We are not allowed to remain very long without some new scheme being proposed for the adding of interest to our church life. Some while ago one of our churches suggested to the Association that a periodic and organised exchange of pulpits might be a good thing, so that the congregations might have placed before them other men's views of some of the special problems which are not only of permanent but also of current and passing interest. Although the Association is not officially undertaking to carry out such a scheme, it has given it its blessing, and as a result the ministers of the district have had a conference on the subject, and are combining in an effort to give the idea a fair trial. Already some churches have completed arrangements for February.

It seems a little difficult to raise money just now, owing, probably, to the depression in trade. The building extensions at Bradford, which are absolutely essential if the work is to have its natural development, will cost £1,000. This is not really a large sum to raise, and there have been two or three very generous donors. There is a splendid offer made of £250 if the remaining sum of £170 is forthcoming within a few weeks. The work at Bradford has so grown, especially that part of it connected with the Sunday-school, that it would seem a sin not to provide the increased accommodation which is so urgently needed.

The Sunday following the closing of the Strangeways Unitarian Free Church at the end of October, a new effort was begun in Higher Broughton. The Cobden Hall was engaged for morning and evening services, and also for afternoon Sunday-school. Straightway the attendances all round were double what they had been in the church at Bridge-street, and the offertories showed corresponding increase. Many of

the members of the "deceased" church have generously consented to transfer their annual subscriptions, so that the new movement is in the proud position of being from the outset self-supporting. Various committees have been appointed to superintend different branches of work, and a very hopeful spirit prevails. One committee attends to the visiting of absent friends, and the canvassing for new members; a ladies' sewing society is started; and, in other ways, an encouraging interest is manifesting itself. It is hoped these services will be continued throughout the current year, during which time the resources and prospects of the district will be tested.

The Christmas and New Year festivities are probably over by this time in all our centres. If only the energy put into them could be continued afterwards throughout the year for the advancement of the spiritual interests of church and school! That, perhaps, is too much to expect. Still, it is presumable that laggards are roused into fresh enthusiasm by the warmth of a Christmas party, and that for a time their new resolves will secure their more regular attendance at Sunday service. We Manchester Unitarians, although not satisfied with the present state of things, enter the new year hopefully and with a belief that our prospects are bright, and that our opportunities are not less but greater than before. If we are not just now growing in numbers we are certainly consolidating, and that is a prophecy of great things in the time to come.

CHARLES ROPER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.]

Aberdeen. — The annual Sunday-school soirée was held in church on December 25. There was a large and lively gathering. Books were presented to 109 Scholars for attendance, 17 being for perfection. The Sunday evening lectures illustrated by lantern brought crowds, and the lecture on "Ecce Homo" had to be repeated. The "Lily League" initiated by Mr. Webster, has proved a success. It is intended to provide a recreative association for poorer children, living around the church. These come swarming into the school-room on Friday evenings, and enjoy the amusement arranged for them. The ladies' working party have just completed a helpful piece of work and raised about £20 by means of a bed-spread for organ repairs and other necessary outlays.

Bootle. — On the last Sunday of the old year special musical services were held in the Free Church, in the afternoon selections from the "Messiah" being given by an augmented choir. In the evening, the music included Mendelssohn's quartette, "The Lord is mindful of his own," and a movement from a Mozart symphony rendered by an orchestra. The Rev. J. Morley Mills gave an appropriate address and the service closed with the "Hallelujah" chorus.

Cirencester.—On New Year's Eve, at the annual Christmas tree and free tea, prizes were distributed by Mrs. Austin, and useful presents given to all the scholars. At the close carols were sung, and prayer offered by the minister.

Clifton. — On the evening of New Year's Day the annual soirée of the Oakfield-road Men's Club was held in the church parlour. The club was formed three years ago for the purpose of affording the male members of the congregation an opportunity of meeting together once a fortnight for social intercourse, and the discussion of ethical and social problems pertaining to the advancement of liberal Christianity. The soirée this year was more than usually interesting. After the reception by the president, Dr. Warschauer' an enjoyable concert was given, and, after an interval for refreshments, a dramatic performance. At the conclusion, Mr. Furber, on behalf of the members made a presentation of a gold pencil-case to Dr. Warschauer as a token of esteem, which he warmly acknowledged, congratulating the members on the success of the club. The Rev. J. Wain also spoke, and Mr. W. C. Watkins, on behalf of the Lewins Mead congregation.

Derby (Welcome Meeting).—On Monday evening a very successful social gathering was held in the Friargate schoolroom, quite 150 being present, to welcome the Rev. E. S. Lang Buckland, the newly appointed minister. Mr. W. G. Timmans, senior chapel warden, presided, and among those present were the Revs. C. D. Badland (a former minister), J. M. Lloyd-Thomas, and Dr. Griffiths. The chairman, Mr. W. J. Piper, and Mr. S. D. Hall, on behalf of the congregation, school, and other institutions, offered a cordial welcome to Mr. Buckland, in which the ministers present joined. Mr. Buckland, in acknowledging the cordial expressions used concerning him, said he had received nothing but kindness and consideration from the friends in Derby, and he could only humbly hope that he might show himself in some degree worthy of such generous treatment. He trusted they would find that in all he did he would show a broad and tolerant spirit. It was not his aim to preach merely to the righteous and faithful; he hoped to preach to the unrighteous and unfaithful as well; to men of all parties and all creeds, and those who professed no creed at all. A musical programme followed, and a very pleasant and encouraging evening closed with the singing of the National Anthem.

Leeds: Holbeck: (Appointment).— The Rev. W. R. Shanks, late of the Unitarian Free Church, New Bridge-street, Strangeways, Manchester, has received and accepted a cordial invitation from the congregation of the Unitarian Church, Holbeck, Leeds, and will enter upon his new ministry immediately. Mr. Shanks has had ministerial experience extending over twenty-three years, and before coming to Strangeways had held pastorates at Lynn, Newchurch (Rossendale), and Swinton, Manchester.

Liverpool: Ancient Chapel.—On New Year's Eve a large congregation joined in a special evening service, which was conducted by the Rev. R. A. Armstrong, an address being given by the Rev. W. J. Jupp. Last Sunday morning, Mr. Jupp took the Communion Service. His ministry at the Ancient Chapel is now concluded.

London: Hackney (Resignation).—The Rev. R. H. U. Bloor, B.A., has given notice of his intended resignation, at Midsummer next, of the pulpit at the New Gravel Pit Church, Hackney. The intimation has been received with the greatest regret, for both the minister and his wife have won the friendship and respect of the entire congregation. It is understood that Mr. Bloor has received and accepted an invitation to the pulpit at Reading.

London: Wandsworth. — Among the successful candidates at the recent final "B.A." examination of the London University were Miss Lilian and Evelyn Oram, twin daughters of Mr. R. R. W. Oram, of Wandsworth Common, and grand-daughters of the late Mr. Richard Oram of East Stonehouse for many years a warm supporter of our Devonport church.

Manchester: Pendleton (Appointment).—The Rev. Neander Anderton, B.A., of Preston, has accepted the unanimous invitation of the Pendleton congregation to become their minister.

Manchester: Strangeways. — The Rev. W. R. Shanks, who recently resigned the pulpit of the Unitarian Free Church, Strangeways, in view of the decision to dissolve the congregation, has received a testimonial and a cheque for a substantial sum from members of the congregation. The subscribers to the testimonial refer in sympathetic terms to the time of exceptional difficulty through which the minister and congregation have had to pass owing to causes outside of their control, and to their feeling that through it all he, as minister, was always earnestly desirous of doing what lay in his power to make the church a success, and express their best wishes for the future welfare of himself, wife, and family. Mrs. Shanks has also been presented with a gold bracelet and apurse from the ladies' congregational society.

Oldham.—On Christmas Day the usual congregational party was held in the school, Mr. Kinworthy, the president of the congregation being in the chair. The Rev. J. A. Pearson addressed the meeting and referred to certain important work which he hoped to see carried out during the coming year. On Sunday evening, December 27, Mr. Pearson reviewed the year's work in a sermon entitled "Carried Forward." On New Year's Eve a "Social" was held in the school to speed the parting year and welcome the new; whilst Saturday, January 2, saw the school crowded with merry children and happy parents who had again assembled to enjoy the increasingly interesting scholars' party. Mr. Pearson's first sermon of the year had for its subject the late Dr. Brooke Herford, whose manly career and Christian work were described in a most interesting manner. A large number of parents and scholars were present at the school in the afternoon of Sunday, January 3, to witness the annual distribution of prizes to 48 of the scholars whose attendance at the Sunday-school has averaged over 90 per cent. for the past year.

Pentre: S. Wales (Presentation).—On Tuesday evening, December 29, at a social meeting of the congregation, the Rev. D. Davies presiding, presentations were made to the Rev D. Rees (former minister of the church) and to his wife and daughter, in recognition of their services. Hastings' "Dictionary of the Bible," and Driver's "Introduction to the Literature of the Old Testament" were given to Mr. Rees; a silver tea-service to Mrs. Rees; and an ornamental clock, on behalf of the Sunday-school, to their daughter. Warm appreciation was expressed of Mr. Rees' five years of service in the Rhondda, and the best wishes for his welfare in his new sphere of labour.

Reading (Appointment).—The Rev. R. H. U. Bloor, B.A., of Hackney, has accepted the invitation of the Reading congregation to become their minister.

Sheffield.—The Upper Chapel and Upperthorpe congregations begin the new year by uniting to publish a joint calendar, *The Sheffield Unitarian Monthly Record,* which tells also of the Attercliffe Mission.

Stannington.—The usual New Year's Eve festival was held, when about 180 teachers and friends partook of tea. After an address by the minister, the Rev. Iden Payne, the evening was spent in an enjoyable manner in social conversation, and the singing of Christmas hymns, songs, &c. At midnight the gathering was brought to a close with prayer and the benediction.

DEATHS.

CROOK.—On December 29, at Ivy House, Swinton, Lancashire, Margaret Hannah Crook, aged 78 years, widow of Henry Crook, late of Ravenswood, Bolton, and eldest daughter of the late Rev. George Harris, of Newcastle-on-Tyne.

JONES.—January 4, at 11, Bertram-road, Liverpool, aged 52 years, Bertha Jones, wife of Edward Dukinfield Jones.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 10.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M. Rev. J. B. BARNHILL.

Brixton. Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Mr. HERBERT RIX.

Deptford, Church-street, 11.15 A.M., Rev. A. J. MARCHANT, and 6.30 P.M., Rev. L. JENKINS JONES.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethna Green, 7 P.M., Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 A.M., Miss M. PRITCHARD, and 7 P.M., Mr. F. W. TURNER.
Stratford, Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. J. T. SALT.
Wandsworth, Unitarian Christian Church, Easthill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.
BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. ..VENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. E. ODGERS, M.A.
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P M. Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Jan. 10, at 11.15 A.M., JOHN M. ROBERTSON, "Herbert Spencer."

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No. 3212. NEW SERIES, No. 316.] *LONDON, SATURDAY, JANUARY* 16, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

WE publish this week the first of a series of articles on Joseph Priestley, by the Rev. Charles Hargrove, his successor in the pulpit of Mill Hill Chapel, Leeds, in view of the celebration of the centenary of Priestley's death, on Feb. 6.

THE seventy-fourth anniversary of the Brahmo Somaj will be celebrated in London at Burlington-road, Bayswater, W. (Mr. R. N. Ray's rooms), on the 23rd and 24th inst., according to the following programme:—Saturday, Jan. 23, 8.30 p.m., Opening Service, conducted by Mr. V. A. Sukhthankar, of Manchester College, Oxford; 9 p.m., Discussion, led by Mr. B. C. Ghosh, Cambridge, on "The Doctrines of Sin and Salvation in various Theologies." Sunday, Jan. 24, 12 noon, Divine Service: Minister, Mr. Sukhthankar; 3 p.m., Conference: Address by Mr. B. C. Ghosh, "The New Dispensation and the Brahmo Somaj," to be followed by other speeches; 5 p.m., Divine Service: Minister, Mr. B. C. Ghosh. Not only members of the Brahmo Somaj, but any friends in sympathy with the movement, are cordially invited to be present.

WRITING in the *Daily News*, Mr. A. L. Lilley gives some interesting particulars of the Abbé Loisy, whose work "L'Évangile et l'Église," has been both translated into English and placed on the list of forbidden books by the Congregation of the Index. M. Loisy is now forty-six years of age; he comes of peasant stock, and was for two years a village *curé*. But his ability being recognised, he was sent to study in Paris, where he displayed a special aptitude for Biblical studies. In 1883 he was appointed Professor of Sacred Scripture in the Catholic Institute of Paris, a post from which he was removed on the publication of an article criticising the Mosaic authorship of the Pentateuch. Six years later he was given his present Chair in the School of Higher Studies at the Sorbonne. Suspicion, poverty, and continuous ill-health have been unable to subdue his humble but courageous and uncompromising spirit. The terms of the decree of December 16 are not yet known, but it is understood that the Roman Inquisition has condemned portions of his work as heretical. If this be so, it will greatly increase the difficulties of the many Liberal Catholics who desire to remain in loyal unity with the Roman Church without further sacrifice of conscience.

DR. DRUMMOND'S promised work on "The Character and Authorship of the Fourth Gospel" was published yesterday for the Hibbert Trustees by Messrs. Williams and Norgate. It is a substantial volume of over five hundred pages, embodying the lectures given by Dr. Drummond on this subject in Manchester College. It is dedicated to his own teachers in the college:—

> In reverent and loving memory of John James Tayler and James Martineau, who, while themselves fearlessly seeking for truth, taught others to follow evidence with their own independent judgment, however imperfect, and to "Call no man Master upon earth."

And in the preface Dr. Drummond tells how his two teachers, "men very dissimilar in mental constitution, but strongly attached to one another, and alike in their large attainments, the candour and simplicity of their judgments, and their conviction that the great realities of faith rested upon something far more profound than the critical investigation of documents," were agreed in rejecting the Johannine authorship of the Fourth Gospel. And he adds:—

> Naturally, I should have been biassed in favour of their view, and yet I have never been able to see the evidence with their eyes. Nevertheless, I have not been moved by reaction against them, for I have never wavered in my reverence for them, and I have every inclination to suspect the soundness of my judgment when opposed to theirs.

Dr. Drummond's conclusion after the most careful and elaborate consideration of the evidence is in favour of the Johannine authorship. We hope before long to publish a full review of this book, which New Testament scholars of whatever school will study with the keenest interest, and which Dr. Drummond's old students will welcome with special gratitude.

AMONG the most interesting developments of the Summer School work in the Society of Friends, has been the formation of a Union for Social Study. The scope of this Union has been gradually widening, till at the end of last year it secured the services of Mr. Percy Alden as organising secretary and lecturer. Mr. Alden is well known among social workers; he was formerly Warden of Mansfield House, and is now the honorary secretary of the Lord Mayor's Committee for the unemployed. In this connection it is interesting to note that the Union recently offered a prize for a paper on the best practical methods for dealing with the unemployed. This was awarded to Miss Lucy Gardner, of Leeds, whose thoughtful essay appeared in the *Friends' Quarterly Examiner* for October last.

MR. F. LAWSON DODD, whose instructive address on "Religion and Environment" we reported a fortnight ago, regards the system of lay preaching as a natural stage in the progress from priestly control to such a ministry as will be in intimate relation to modern thought, and so able to afford direct and adequate guidance for the life of the present race of humanity. If this be so, the function and work of the lay preacher require to be defined and established on a firm basis. That some such need is recognised in the Society of Friends is shown by the settlement at Woodbrooke. The same problem has been engaging the attention of the Congregationalists. In May of last year the Union resolved—

> That in every county or district there should be in connection with the Union an Association of Lay Preachers, whose work should be fostered by the Union as an integral part of its own operation.

In October the Union held a conference on this subject, and since then funds have been raised for the purpose of the improvement and extension of this unprofessional ministry. It is now proposed to hold local conferences at various centres throughout the country. The further suggestion is made that the office of lay preaching needs a special preparation, such as may be afforded by lectures, classes for the study of Scripture

and biography, and instruction in the art of preaching. In addition, book lists are to be prepared, with suggested courses of reading.

OUR own churches have long ago done something for the organisation of this auxiliary ministry, which is so essential to the effective operation of the minister at large. It can hardly be a fortuitous circumstance that the problem, whether in its spiritual form or in its machinery, should be prominent in the counsels of religious bodies of very different opinions or historical traditions. Indeed, were one talking by the fireside it would be natural, while speculating on the underlying cause, to suggest that this may be found in a shifting of interest from theological thought to the concrete facts of life, or from the scholasticism of the study to the aspiration of common humanity. One might even carry the suggestion further, and say that a recognition of the simple social instincts is found in the proposal to throw this lay ministry widely open to women as well as to men. This movement from priest to minister unordained, from minister to man, from (male) man to human, is a discovery that life alone has a message to life, or may even be described as a rediscovery in terms of emotion and thought of the Euclidean, "the whole is greater than its part."

THE Preston Corporation, which owns six licensed houses, has appointed a committee to consider the advisability of inserting a condition in the agreement of tenancy with a view to making these houses more generally useful and beneficial to the community. Dr. Rigg, who made the proposal, urged that with the results of recent experiments before them, such as those of the Public-house Trusts, they ought to insist that a board should be exhibited in every room used by the public and in the window also, setting forth the price at which tea, coffee, &c., might be obtained, so that people might be encouraged to ask for them and might be secured against extravagant charges.

The January *Cornhill* contains a short paper by the late Sir John Robinson on "Charles Dickens and the Guild of Literature and Art," the proof of which, the Editor says in a note, reached him on the last day of his life, so that it did not receive his final revision. Sir John was associated with Dickens in the Guild, and writes with vivid memory of their meetings. Mrs. Richmond Ritchie's "Blackstick Paper," in this number, is about the two Miss Berrys, "Horace Walpole's well-loved strawberries." In *Scribner's* will be found a description, with some striking pictures, of "A New Valley of Wonders," in Southern Utah, called by the Mormons "Little Zion," and said to rival even the Yosemite and the Yellowstone in beauty and grandeur.

THE January number of our Welsh contemporary, *Yr Ymofynydd*, contains a warm tribute (in English) to the Rev. Stephenson Hunter, a former Principal of the Presbyterian College, Carmarthen, from the pen of one of his old students, the Rev. J. Morgan Gibbon, of the Stamford Hill Congregational Church, London. A portrait of Mr. Hunter is also given. Born near Belfast in 1803, he was for thirty years Unitarian minister at Wolverhampton before his appointment at Carmarthen in 1860. It was on the death of Dr. Lloyd, in 1863, that he succeeded to the Principalship. In 1875 he died. Mr. Morgan Gibbon draws an attractive picture of the Principal as a teacher, and then proceeds:—

Of course the majority of us were separated from the Principal by a wide gulf of creed. He was Unitarian; we were Congregationalists. At least we heard from others that he was a Unitarian. We even read on the notice board of the Unitarian Chapel that a Rev. Stephenson Hunter was its minister. But sometimes we did not recognise the "Rev. Stephenson Hunter" in *our* Mr. Hunter. Never by word or look did he tamper with any man's orthodoxy. Yet he could not prevent the outflow of influences, which without his knowing and without our knowing changed the spirit of our orthodoxy. As we read St. John's Gospel in his room, as he prayed with us in the library, a gracious benignant presence enfolded us. Without ceding a single jot or tittle of his creed, every man was constrained to admit to himself that more than one path leads to the Temple, and that Christianity, like the New Jerusalem, has many gates.

Contact with men like Hunter and Higginson, while it invalidated no man's evangelicalism, led to the shedding of all "damnatory clauses," as Mr. Gladstone said. The declaration of a prominent Free Church leader a few years ago, that he could not pray with a Unitarian, must have taken old Carmarthen men with a surprise akin to terror. For to be candid, in our College devotion Hunter was almost the only man with whom we did pray. . . . With such perfect Christian gentlemen as Morgan, Higginson, and Hunter, the Carmarthen men of those far-off Victorian days had reason to be grateful. The longer I live, the more I value what I received from them, and I greatly appreciate the kindness which has permitted me to lay this wreath on my old master's grave.

SERVICES AT CAMBRIDGE.

SIR,—It will interest several of your readers to learn that, following upon Mr. Carpenter's Lectures, the committee of the British and Foreign Unitarian Association have made arrangements for a series of religious services at Cambridge. The services will be held on Sunday mornings at 11.30 at the hall, 10, Emmanuel street. The opening service will be on Sunday, January 24, when the Rev. J. Estlin Carpenter will preach. He will be followed by Dr. Drummond on January 31. The Revs. J. Edwin Odgers, L. P. Jacks, and Henry Gow will be the other preachers during the present university term.

Mr. Claude H. B. Epps, Christ's College, Cambridge, is acting as local hon. secretary for the services, and he will welcome the assistance of students and others in making the services known among their friends. Those who are able to render help in singing the hymns are especially desired to make themselves known to Mr. Epps, or to Mr. Booth, also of Christ's College.

W. COPELAND BOWIE.

Essex Hall, London, Jan. 12, 1904.

HEAR BOTH SIDES.

SINCE the Rev. Hugh C. Wallace, minister of the David Thomas Memorial Church, Bristol, has thought fit to send to the *British Weekly* the following letter, to which, since we saw the original, he has added an offensive tail, we will give him the further advertisement of this publication.

Mr. Wallace sent us at Christmas the letter in question, saying he would be glad if we could see our way to publish it, adding:—"At first I thought of sending it elsewhere, but it occurred to me that it would be but fair to let you have it first." We replied that we had no desire to publish such a letter, and that if he was bent on publishing, he had better send it elsewhere—or words to that effect.

This is the letter, as it appeared in last week's *British Weekly*:—

UNITARIANS AND THE VIRGIN BIRTH.

To the Editor of THE BRITISH WEEKLY.

DEAR SIR,—Writing to the *Daily Chronicle*, an Anglican Clergyman declares that the Rev. William E. Addis, of Oxford, stated a short time ago that "The argument for the Virgin Birth cannot be put in a legal form convincing to a jury of unbelievers. It implies certain pre-suppositions, and only when Christ is accepted as the Man without sin, as the Risen Lord, and as the Very and Eternal God, the belief in the Virgin Birth becomes almost inevitable, and is clinched by the sufficient evidence of St. Luke. It is not enough to give the reason fair play; the heart also has its reasons, and it has enough to make the venture of faith and to rest for life and death, for time and eternity in Christ, the Son of Man and the Son of God."

I believe that Mr. Addis is one of the tutors at Manchester College, which, if I am rightly informed, is entirely supported by Unitarian subscriptions. With that fact in mind, I would like to ask if the above teaching is any more consistent with Unitarianism than that of Mr. Beeby is with Episcopacy?

A few days ago I sent the above to the Unitarian organ, the INQUIRER, but, in spite of its much-boasted liberality, and its oft-declared willingness to hear both sides, the editor did not see his way clear to insert it. We now know that Unitarians, in spite of all protestations to the contrary, can sit on the safety valve and stifle discussion.—Yours faithfully, HUGH C. WALLACE.

January 2, 1904.

[We understand that Unitarians claim considerable liberty of opinion on such points.—ED. *B.W.*]

Of Mr. Wallace we need not take any further notice, but the editor of the *British Weekly* is perfectly right. Unitarians do claim liberty of opinion, and, as regards belief in the Virgin Birth of Jesus, many Unitarians of former days have held it, on what they regarded as clear Scriptural authority. Such a question, however, ought not to arise in regard to the position of a tutor in Manchester College, from whom no dogmatic test is exacted. The College is maintained by Unitarians, not as a seminary for the teaching of dogmatic Unitarianism, but as a Free School of Theology. Mr. Addis holds his position in Manchester College not because he is a Unitarian (we judge from his recent writings that he is no longer a Unitarian), but because he is a distinguished Old Testament scholar, and an admirable and devoted tutor.

THE PRIESTLEY CENTENARY

I.

JOSEPH PRIESTLEY, SCHOOLBOY AND STUDENT.

ALL who revere the name and cherish the memory of Priestley are looking forward to the Centenary Memorial Volume, which is promised us by the British and Foreign Unitarian Association. There is no man living who is more competent than Mr. Gordon, or, probably, in any degree equally competent, to write of eighteenth century Unitarianism and Unitarian divines. It is not the purpose of these articles to anticipate the forthcoming biography, nor does the writer pretend to relate the story with any fresh details, or otherwise than it may be found in the old and easily accessible sources. But as the readers of "Memoirs and Correspondence," edited by Mr. Rutt, are few, and, perhaps, not many the readers even of the unedited autobiography, it has been thought well in preparation for the approaching commemoration of Priestley's death, to put in brief form the story of his life, as told in great part by himself.

The staple industry of the West Riding of Yorkshire, long before it became a thriving home of the iron and engineering trade, was the weaving of woollen cloth. Before the introduction of steam power this was carried on in the homes of the people; and through all the villages for miles round about Leeds may be seen the old stone cottages, whose long low window in the upper story shows it to have belonged of old time to a weaver, whose loom stood under the window to obtain all the light available for his work. In such a cottage home at Fieldhead, a hamlet between Birstal and Brightlington, and some six miles from either Leeds or Bradford, was Priestley born on March 13, 1733 O.S. (*i.e.*, 1734, if the year be reckoned to begin on January 1, and not, as was still the use in England, last of all countries save Russia to follow the lead of Rome, on March 25).

His father, Jonas, was "a weaver and cloth dresser." He wove the cloth and made a smooth surface to it, two trades which have been long distinct, and took the pieces of the week's work on ass-back to the Sunday market, then held on Leeds Bridge, to sell to the merchants. His mother was the daughter of Joseph Swift, a farmer of Shafton, six miles south-east of Wakefield. Within six years of the birth of her first child, who was to make the name of his humble parents celebrated throughout the world wherever the history of science was told and theology studied as freely as any other science, the poor mother bore five more children, and then, in the bitter winter of 1739–40, she succumbed and died. Of her the son, writing more than half a century later, could remember little; the less that he had lived much with his grandfather Swift, so relieving the crowded cottage and hard worked parents of the care of him. But she found time amidst all her labours to teach him the Assembly's Catechism, and at four years of age, his brother Thomas tells us, he "could repeat it without missing a word." Let us hope it was not "The Shorter Catechism," with its terrible stumbling-blocks for much older folk, "What is Effectual Calling?" and so forth, but that shorter still and yet too long, "for Young Children." But, writes Dr. Calamy, "It is well known that we have many children at four and five years among us, not to say younger, whose memories retain it (*i.e.*, the former) most exactly," and no doubt Joseph was as quick to learn and remember as any of them.

After his mother's death he returned home, his brothers taking his place at their grandfather's. A sister of his father's, married to a man of some property, and herself childless, presently adopted him; and it is perhaps to this Mrs. Keighley, "a truly pious and excellent woman," and to her husband, "distinguished for his zeal for religion and for his public spirit," that we are specially indebted for the Joseph Priestley known to us, who might otherwise have been of necessity early set to help his father at the loom, and grown up without the education by which he was fitted for his work in life. By this aunt he was sent to several schools in the neighbourhood, and "at the age of sixteen had acquired a pretty good knowledge of Greek and Latin," and in holiday time learned Hebrew of a Dissenting minister who lived at Heckmondwick, hard by.

The home was a religious one of the old Puritan kind. There were morning and evening prayers daily. "The Sabbath was kept with peculiar strictness. No victuals were cooked on that day in the family. No member of it was permitted to walk out for recreation, but the whole of the day was spent at the public meeting, or at home in reading, meditation, and prayer, in the family or in the closet. We were all catechised in public till we were grown up, servants as well as others; the minister always expounded the Scriptures with as much regularity as he preached; and there was hardly a day in the week in which there was not some meeting of one or other part of the congregation."

"Many persons of better health and spirits," he writes, would have "been disgusted with these strict forms of religion, on which account I am far from recommending the same strictness to others"; but he was a delicate lad, so much so that the hopes which his aunt entertained of his becoming a minister were given up. This is a somewhat curious statement, as showing that the occupation of a minister, really, as statistics prove, an exceptionally healthy one, was then considered so arduous as to require more than ordinary strength on the part of those engaged in it. It certainly was not the preliminary studies they were afraid of, for the lad straightway set himself to learn French, Italian, and German in order to qualify himself for a position in a foreign counting-house, and made such progress in the first and last—the two which presented greater difficulty—that he was able to translate and write letters in those languages for an uncle who was a merchant. A post was actually engaged for him at Lisbon, and preparations made for his voyage, when his health improved, and he returned to his original purpose to become a minister of religion.

The religion with which alone he was then acquainted was of a very different kind from the confident optimism and cheerful trust which distinguished the faith of his later years. Its central doctrine was that of the necessity of the "new birth" or conversion. And while to some souls this is a source of strength and joy, to others, as the present writer can testify, it is productive of a misery which only youthfulness and animal spirits prevent from becoming chronic. "Not being able to satisfy myself," says Priestley (and, oh, how many can say the same!), "that I had experienced anything of this new birth, I felt occasionally such distress of mind as it is not in my power to describe, and which I still look back upon with horror." And he continues, as will many of us converts with him to Unitarianism, "The remembrance of what I sometimes felt in that state of ignorance and darkness, gives me a peculiar sense of the value of rational principles of religion, of which I can give but an imperfect description to others."

Yet there are compensations, as all history testifies, even for the terrors of rigid Calvinism, and Priestley looked back with thankfulness upon the religious influences to which he was subject as a child. Moreover, his aunt, with a happy and not uncommon inconsistency, "was far from confining salvation to those who thought as she did on religious subjects, and her house was a meeting-place for all the Dissenting ministers of the neighbourhood, even those who were the most obnoxious on account of their heresy, were almost as welcome to her, if she thought them honest and good men (which she was not unwilling to do), as any others." So here he met "the most heretical ministers of the neighbourhood," among them Mr. Walker, of Leeds, who, little as either of them could have suspected it, was even then preparing the way for Priestley to become the first avowed Unitarian minister of Mill Hill Chapel. Mr. Wicksteed records an oral tradition, which he came across seventy years ago in the early years of his ministry at Leeds, that a number of families had seceded from the congregation in consequence of a sermon in which he denied the doctrine of original sin. And he adds that a perusal of the only sermon printed by Mr. Walker—that preached at the opening of the New Chapel at Wakefield—makes it clear "that the worship of God in Trinity and the approach to Him by Atonement formed no part of his belief." As guests of a lady who was known for her strict orthodoxy, these gentlemen were no doubt very cautious of any expression of opinion which might give offence or pain. Still, the mere association with them was not without its effect on the hitherto cramped intelligence of young Priestley. He began to think for himself, however timidly at first, and the consequences came to light when he applied for admission to membership in the Independent Chapel at which he had been brought up. The old minister and his aunt were as desirous of it as himself, but the elders stood out against him, "because when they interrogated me on the subject of the sin of Adam, I

appeared not to be quite orthodox, not thinking that all the human race were liable to the wrath of God, and the pains of hell for ever, on account of that sin only; for such was the question put to me." One would think it impossible! Dr. Priestley in his old age must have forgotten just what the question amounted to. But, no. There it stands in the famous Catechism, learnt of millions of children: "All mankind, by the fall of our first parents, lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever." So he had learnt at his mother's knees; and so—it was the first brave step in a brave intellectual life—so he did not believe, and would not profess that he did.

In these two years between leaving school and going to college, he was not idle. Never was, indeed, to the last day of his life, on which day indeed he was busy correcting proofs and dictating. Now he was occupied learning mathematics of one Dissenting minister, teaching to another Hebrew, studying by himself logic and philosophy, and adding Chaldee, Syriac, and Arabic to his already large stock of languages. Shorthand he had already learnt out of school hours.

When the time came for his commencing the special studies for the ministry, the serious question arose to which of the several "Academies" he should be sent, and his aunt and all his relations, being strict Calvinists, were naturally anxious that he should go where he would be taught the orthodox faith. Plasterers' Hall, which in 1755 became Mile End Academy, was just such a place; and, moreover, they employed there a most ingenious device for keeping out any insidious germs of heresy. The student on entering was required to sign his assent to ten articles containing as in a sort of theological pemmican, the essential doctrines of Calvinism. But it is found that many are willing and even ardent believers before they begin to study, who decline from the faith as they learn to know it better. So it was the rule here that a subscription was to be renewed every six months; as if a clergyman were required to read himself in by reciting the Articles of the Church of England, and declaring his assent to them, not only on taking a benefice, but twice a year as long as he remained in it, which, I fancy would be a sore trial to many who can face the ordeal occasionally with more or less disgust.

Priestley however, wouldn't sign even once. So there he couldn't go, and had it not been for the good offices of his old schoolmaster, Mr. Kirkby, and the high repute of Dr. Doddridge, who had just founded an academy at Daventry, and the great respect in which that famous divine was held by his stepmother, who had formerly served him as housekeeper, the ministry must needs again have been given up, and some other mode of life been adopted. These various influences, however, happily prevailed upon his aunt, and so in September, 1752, in the nineteenth year of his life, he was entered as the first pupil—so he thought, but his name is fourth on the list—of this small seminary for the training of Dissenting ministers. A miserable little place it must have seemed in the eyes of neighbouring clergy, who had grown up, taking for granted the venerable traditions, the ancestral wealth, the beauty and the dignity of the old colleges at Oxford and Cambridge. There was nothing grand about this building, nor did any sacred associations hallow its homeliness. But while the lamp of learning burnt low in the ancient universities during the eighteenth century, their gates kept fast closed against all who were too intelligent not to doubt the doctrines of the Established Church, or too honest to conceal their doubts, it burnt bright and clear, tiny though the flame might be, in obscure and poor haunts like this of Daventry. As Priestley proudly, and not untruly boasted, at a later time, to the Prime Minister of England:

"Shutting the doors of the universities against us and keeping the means of learning to yourselves, you may think to keep us in ignorance and so less capable to give you disturbance. But though ignominiously and unjustly excluded from the seats of learning, and driven to the expedient of providing at a great expense, for scientific education among ourselves, we have had this advantage, that our institutions, being formed in a more enlightened age, are more liberal and therefore better calculated to answer the purpose of a truly liberal education. Thus while your universities resemble pools of stagnant water secured by dams and mounds, ours are like rivers which taking their natural course, fertilise a whole country." Rivulets, perhaps he had better have written, but who that has read anything of the Oxford and Cambridge of those days can deny their stagnant condition in which then they existed, unreformed and from within irreformable.

Of the academy at Daventry, and how religion and learning took up their abode under its humble roof, how Liberty, expelled from the august mansions where it should have been welcomed, found asylum there, how the little band of brothers, young tutors and young students, lived and worked together in freest intercourse of thought, differing in opinion and agreeing in fullest toleration and respect for each other, must be told in my next article.

CHARLES HARGROVE.

THE second volume of the Cambridge Modern History, dealing with "The Reformation," was issued from the University Press this week. Vol. 1 on "The Renaissance," and Vol. 7 on "The United States" are already published, and were reviewed in THE INQUIRER of February 21 and October 31 last year. In this second volume the section on Luther is by Dr. T. M. Lindsay, Principal of the Free Church College at Glasgow. Dr. Fairbairn writes on "Calvin and the Reformed Church," and the concluding chapter on "Tendencies of European Thought in the Age of the Reformation." Mr. A. F. Pollard writes on the "Conflict of Creeds and Parties in Germany" and on the "Religious War in Germany"; also on "The Reformation under Edward VI." The chapter on Henry VIII. is by Dr. James Gairdner.

THE real greatness of a nation lies in the observance of moral law and the time-honoured precepts of the ancient prophets.

H. R. Haweis.

LITERATURE.

THE DOCTRINES OF THE FALL AND ORIGINAL SIN.

"FROM a woman," says the Son of Sirach, "was the beginning of sin." The ambiguous word "beginning" lends itself equally to two positions, for it may mean that the first sin was the cause of all subsequent sins, or it may only mean that it was first in order of time. This may serve as an illustration of the questions considered in the book now under notice.*

The field of inquiry is one which the writer has already made his own. He gives us here the literary material out of which he fashioned his Hulsean Lectures on "The Origin and Propagation of Sin" (1901-2). From this separate treatment the book, as a composition, somewhat suffers. It shows not a little of the disorder of the workshop. The author turns over his stores, as they lie before him in the mass and in the rough. He handles them in blocks—each block a separate study. Consequently there is much repetition, much re-opening of questions which the reader has regarded as already settled. So much attention is given to minutiæ that the finished work in parts seems to be half buried under the chips. A more difficult book to read continuously could hardly be found. And yet to say all this is, from another point of view, to speak in highest praise. The book is a book for students, and will be all the more acceptable to them because the author's chief aim is to present the evidence intact, and to keep constructive argument and logical arrangement as much as possible out of view. He knows the danger that lies in the temptation to fit part to part, so as to give coherence to the whole, and to help on with rhetorical touches the general movement, wherever it may seem to flag. For these reasons the result of his labour will be of permanent, and, we may venture to say, of unique value. Mr. Tennant does not profess to be a specialist in any of the branches of learning involved, but his wide and varied scholarship has enabled him to gather in the fruits of first-hand investigation carried out by many hands, and, so far as the history of the earlier growth of these two doctrines is concerned, such a conspectus of its literature has never been furnished, nor probably has the attempt to furnish it ever been made.

For readers generally the main conclusion may be given in the author's own words at the close of the last chapter but one. Here, for the first time, he commits himself to strongly positive statement:—

It must be concluded [he says] from the foregoing chapters that the doctrines of the Fall and of Original Sin have their beginnings, as doctrines, neither in the Old Testament nor in the New, but rather in the Jewish speculation and the uncanonical literature of the age which intervened between them. It was thence that St. Paul derived, ready-made, his teaching as to the influence of the first man and his sin upon the race. It was, therefore, thence also, through St. Paul, that the Christian Church derived the main con-

* "The Sources of the Doctrines of The Fall and Original Sin. By F. R. Tennant, M.A., B.Sc. (Cambridge: At the University Press. Pp. xiv. —363. 9s., net.)

ception out of which the ecclesiastical doctrine of the origin and propagation of human sinfulness was at length elaborated.

To this may be added an equally positive statement, two pages before, that "strict exegesis fails to find a doctrine of inherited corruption of human nature in St. Paul's theology." In the face of Rom. v. 12-21 this is a bold step to take, but, if the ground is really secure, a very important conclusion follows, for it may then be maintained that the doctrine of the "infection" of human nature (Article IX., *Of Original or Birth-sin*) is no part of the essence of the Christian revelation. To say that human nature is "corrupt" is very far from saying that in a moment, and by one act, it was "corrupted."

Some interesting points present themselves in the course of the inquiry.

(1) The Fall-story of Gen. vi. 1-4 appears to have been the earliest basis for popular Jewish speculation as to the origin of the world's depravity. It certainly reappears in the *Book of Enoch* as the more fully developed legend of "The Watchers," whilst the Paradise-story of Gen. iii. is ignored.

(2) The Paradise-story is possibly of Canaanitish origin, and may subsequently have come under Babylonian influence. Its elements are certainly those which belong to the legendary lore of Semitic races generally.

(3) At the same time the closest parallel to the Hebrew Fall-story of Gen. iii. is supplied by Aryan tradition—the Greek legend of Prometheus. The resemblance may, however, be due rather to similar psychological origin than to common Ethnological source, unless, indeed, Phœnician legend may be taken as the link of communication with ancient Greece.

The book ends with a supplementary chapter on the Doctrines of the Fall and Original Sin in the Fathers before Augustine, but this part of the inquiry seems to belong rather to ecclesiastical history than to a literary study of the *sources* of these doctrines. The writer may be thought to have proved enough for the satisfaction of most minds, if he has conclusively shown that the completed doctrines of the sixteenth century find their point of definite development in Augustine, and their roots in Jewish apocalyptic literature.

It is one of the tendencies of religious thought, released from one extreme, to plunge into another. Perhaps we may expect to see in the next generation a violent reaction from the doctrine of Birth-sin, if not from the scriptural idea of sin altogether. It may be well, then, to remind ourselves here that, if there be no complete theory of the derivation and transmission of sinfulness in the New Testament, there is not the less an unmistakable doctrine of sin therein. Nor does it find a place only in the writings of St. Paul. It forms part of the teaching of Christ, and is nowhere more conspicuous than in the Sermon on the Mount.

E. P. B.

THE spirit of self-indulgence reigns too often in the nursery and the family, and parents are content because the children are happy, having denied them the higher happiness implied in a training to the vigour of a self-denying will.

Dr. Sophie Bryant.

ARTICLES IN THE REVIEWS.

THE first place in this month's *Contemporary* is given to an article on Herbert Spencer by Dr. Fairbairn, who describes him as one of that brilliant group in the Victorian era who owed nothing to any University, J. S. Mill, G. H. Lewes, H. T. Buckle, Tyndall, and Huxley—to whom Darwin is added, for on his own confession his time at Cambridge was wasted. Lewes Dr. Fairbairn describes as "the most accomplished amateur of the nineteenth century." The relation between Spencer and Darwin is admirably described. Spencer's generalisations on evolution began before Darwin's work was published.

It was Darwin's observations, especially as described in the "Origin of Species," which brought Spencer's theory down from the clouds and set it amongst the solid facts believed of men. But it was Spencer's large generalisations and speculative genius that so formulated the doctrine as to make it credible to the scientific mind.

Another article deserving of special attention is that by Mrs. Bosanquet, on "Physical Degeneration and the Poverty Line." Mr. Charles Booth's admissions in his recent volume are quoted, to show how uncertain as a standard of measurement in the matter of poverty is the money income of a family:—"In these bad streets there is generally money going; it is the way of spending it that is amiss." "Everywhere they suffer more from bad feeding than under-feeding." "They are very poor, but earn plenty of money—it is the drink." Mrs. Bosanquet urges the importance of getting at the mothers, and by every means teaching them the elementary rules of management, and especially of feeding their babies and young children—for it is in the first years that most of the seeds of misery and physical degeneration are sown. Thus it is not free meals at the schools that will remedy the evil. There is also a second valuable article by D. S. Cairns, on "Christianity and the Modern World," and Mr. F. W. Pethick-Lawrence proposes the taxation of foreign investments as a better way than Mr. Chamberlain's out of our fiscal troubles.

We noted last week the two articles in the *Nineteenth Century and After* on the Education question. There is also an important article by Sir Robert Giffen on "Ineffectual Preferences."

The *Independent Review* opens with a forcible editorial, "Land Monopoly: The Appeal to History," and a plea by Mr. Charles Trevelyan, M.P., for "Land Reform *versus* Protection." Especially notable is the Rev. J. T. Moffat's article on "Native Labour in South Africa," which is based on thoroughly competent knowledge of the country, and makes a plea not only for the natives but for the general body of settlers in the country, who have its natural industries to maintain, and suffer from the attempt to rush the mines at express speed. South Africa "needs the men on her own lands, and not locked up in the mining centres." Mr. H. W. Nevinson's description of "A Ride in Monastir" will also be read with painful interest.

The illustrated article in the *Monthly Review* is on "The Reconstruction of Karnak," by Mr. John Ward, F.S.A., with a number of striking pictures. In the same number the President of Magdalen has an article on "Tennyson and Dante."

OBITUARY.

ALDERMAN HARRY RAWSON, J.P.

WE briefly recorded last week the death on Thursday morning, Jan. 7, of Mr. Harry Rawson, of Manchester. When he was eighty, in November, 1900, the Watch Committee of the Manchester Corporation, of which he was then chairman, gave a luncheon at the Town Hall in his honour, and presented an address of congratulation and of gratitude for the eminent services he had rendered to his native city. Acknowledging the address, Mr. Rawson said that of late years it had sometimes been suggested to him that he might now fittingly retire from all public services to well-earned rest, but for himself he adopted the sentiment put by Tennyson into the mouth of Ulysses:—

> How dull it is to pause, to make an end,
> To rust unburnish'd, not to shine in use!
> As tho' to breathe were life.

To that spirit of strenuous life, devoted to daily duty, he was true to the last. He had recently suffered from serious illness, but was so far recovered that he was taking up work again, and the very day before his death was in his place at a meeting of the City Council. Less than a month ago he sent us some notes on a subject in which he was keenly interested, the establishment of a Theological Faculty in the Manchester University, saying that it was the first piece of work he had been permitted to do since his illness. It was the last of many acts of kindness which he had shown to THE INQUIRER, having been through a long series of years a valued contributor and a staunch friend. In his eightieth year, Mr. Rawson contributed two articles, published on Aug. 18 and 25, 1900, "Some Reminiscences of a Manchester Unitarian," which friends cannot have failed to recognise at the time as his. We speak of these things now with grateful memories, as one small instance among many, in the full measure of his diligent and faithful life, which make the thought of him now so happy in the sense of completeness, of opportunities of service used to the utmost, of a kindly gracious spirit and the brave integrity of a true manhood, steadfast to the end, ready when the call came quietly to lay down the earthly task—ready, from the very completeness of his service here, for the dawning of the new day.

Harry Rawson was born in Manchester, Nov. 26, 1820, and came (says the *Manchester Guardian*) of Radical stock, "for his grandfather, who was an ardent politician at Leeds, advocated reforms with an energy so little to the taste of the ruling powers that his imprisonment in York Castle was a consequence. Mr. Rawson's father was a man of superior intelligence for his station in life, but there were imperative reasons why his son should early begin the work of life."

As a boy, after very little schooling, he was apprenticed to Mr. Thomas Forrest, bookseller and printer. Ten years later, he and a fellow-apprentice entered into business on their own account, as Messrs. Johnson and Rawson, and after another ten years took over the old shop in Market-street, where they had served their time. For some thirty years this partnership

continued, but since 1885 Messrs. H. Rawson and Co.'s business has been carried on at 16, New Brown-street. "Diligent in business," careful of every detail, Mr. Rawson never let his private concerns interfere with the wider interests of life, and from early manhood, by a wise apportionment of time and prompt attention to every duty as it came, he succeeded in rendering a large amount of public service.

As a boy he attended the Sunday-school connected with the old Mosley-street chapel, of which the Rev. J. J. Tayler was the minister. While still a boy he became a teacher and then librarian, and in 1836 saw the work transferred to the new Lower Mosley-street schools, while three years later the Upper Brook-street church was opened, where for the first time he heard James Martineau preach. Eager for knowledge, he attended evening classes at the Mechanics' Institute, and at twenty-one was made a governor. On the board he was especially active in promoting classes for girls and women. Those early efforts of self-improvement established one of the chief interests of his life, the promotion of popular education by means both of schools and public libraries. His connection with the Mechanics' Institute was unbroken to the end, and its development into the great Technical Schools was to him a matter of the utmost satisfaction. He served on the committee of the Whitworth Institute, and in 1895 was appointed a life governor on the Council of Owens College. He was for many years a member of the Committee of Manchester College, and had been chairman. At the time of the removal of the college to Oxford he rendered services of special value on the building committee. Of the Home Missionary College, also, he was a loyal supporter and a member of the committee, from its establishment as a board in 1854. In 1880 he served as President.

It was in 1856 that Mr. Rawson first entered the City Council, and quickly made his mark as a clear-sighted, public-spirited member. Then began his efforts on behalf of Free Public Libraries, and particularly for the establishment of branch libraries, which were so fruitful of public good. It was a fitting crown to such efforts when he was appointed chairman of the Council of the Rylands Library. In those early days also Mr. Rawson served on the Watch Committee, and his advocacy of Sunday bands in the parks drew down upon him the reprobation of the narrow Sabbatarians. Mr. Rawson's first term of service in the Council was unfortunately interrupted in 1860, by what the *Manchester Guardian* calls "a painful incident, which had, however, the effect of showing the thorough honesty and honour of Mr. Rawson's character." He had invested his capital in a firm of paper-makers in the South, and lost it by their fall. He resigned his seat in the Council, "with the express object of giving up everything to pay debts of which he had not incurred a farthing." How this incident was regarded in Manchester was shown by the presentation to him in the following year of an address together with twelve hundred guineas, "as a token of respect for his public services and of esteem for his private worth." Before long Mr. Rawson was able to return to his place in the Council, but a serious illness in 1864 led to his retirement, and it was only after twenty years, in 1884, that he again took up that special work, and in 1894 was made an alderman. To the honour done him on his eightieth birthday we have already alluded. He took a leading part on the Watch Committee, in the recent regeneration of the police force. He had more than once gratefully declined the offer of the mayoralty, and last year the highest honour was conferred upon him of the Freedom of the City.

In the same spirit in which he served his native city Mr. Rawson gave himself ungrudgingly to the work of the religious community to which he belonged. In the reminiscences above referred to he records his great indebtedness to the Rev. John James Tayler, under whose ministrations he grew up to manhood, and to Dr. J. R. Beard, with whom he worked and worshipped at Strangeways Chapel, as later also with the Rev. Brooke Herford. For two short periods Mr. Rawson was a member of the Cross-street congregation, and then for the last twenty years or more, living at Eccles, of the Monton congregation. But it was not to any individual congregation that his services were confined; he was one of the most trusted and influential laymen of the body.

As a boy in Mr. Forrest's shop he came to know many of the ministers of the Manchester district, and when in 1840 Manchester College returned from York to its own city, both teachers and students brought fresh stimulus and added to the circle of his friends. With the latter especially he worked in the Lower Mosley-street schools, and he had the most affectionate remembrance of Travers Madge, not only as worker in the schools, but for a brief period as a working printer with his firm.

In the forties Mr. Rawson was secretary of the Village Missionary Society, and in that capacity, with the Rev. James Yates, paid a visit to the chapels in the Peak district of Derbyshire. His relations with other congregations may be illustrated by the fact that for thirty years he presided over the annual meetings of the Dob Lane Congregation, and in the work of the District Association his interest was unabated to the end. He was an active member of the British and Foreign Unitarian Association, and in 1887 was elected President.

At a crisis in the history of the Association, in 1876, when there was a controversy over the publication of the works of Theodore Parker, and the late Robert Spears resigned the secretaryship, Mr. Rawson moved the resolution, at the special meeting, which successfully upheld the principle of comprehensive liberality in the administration of the Association; and in doing so expressed his indebtedness to Parker, as the teacher who at a time of serious questioning in his own religious life had saved him from drifting away from the fellowship of the churches.

To Mr. Rawson's connection with the Home Missionary College from its foundation, we have already alluded; he was also one of the founders of the Memorial Hall, and for many years Chairman of the Trustees. In 1899 he wrote an interesting historical sketch telling of the foundation of the Hall and of the principles of its management. For many years he was Treasurer of the Provincial Assembly of Lancashire and Cheshire, and of its advisory committee he was a trusted member; he was one of the first secretaries of the National Conference.

To the columns of THE INQUIRER, as we have already stated, Mr. Rawson made many contributions. In the *Theological Review* of April, 1869, there appeared a paper of his on "The Expediency of an Extended Lectionary in Public Worship." To the *Manchester Guardian* he was also a frequent contributor, especially of memorial notices of local men.

But perhaps the most notable of all the services rendered by Mr. Rawson to our religious community was in connection with work for raising the status of the ministry. His friendship with many ministers and his intimate knowledge of the difficulties of their lives rendered him specially sympathetic in this matter, and he brought all his wide knowledge and business capacity to bear upon it. With the late R. M. Shipman he made a careful and confidential inquiry into the circumstances of ministerial life, and later, at the first meeting of the National Conference at Liverpool in 1882, read the exhaustive paper which led to the establishment of the Ministers' Stipend Sustentation Fund. His services in the management of this fund, and also of the older Augmentation Fund, and in many other confidential ways for the welfare of ministers and congregations, it is impossible to estimate too highly.

In looking back upon such a life of unstinted service, it is pleasant to remember that it was not left without the acknowledgments of abundant honour and affection. Of the city's recognition we have already spoken. His own community also found a voice of gratitude in the presentation of his portrait, painted in 1902 by Sir George Reid, to the trustees of the Memorial Hall.

When last week he passed away, in ripe old age, the testimonies of public and general esteem were of the most impressive character. Monton Church, where the funeral service was held on Monday, prior to cremation at Withington, was filled by a great concourse of people. The city authorities, headed by the Lord Mayor and a large number of the Corporation and the city justices, were there; representatives of the Education Authority, the University, the Whitworth Institute, the Rylands Library, the North Western Branch of the Libraries' Association, Manchester College, the Provincial Assembly, the Memorial Hall, the Home Missionary College, the District Association, and many other societies and public bodies, as well as a large number of personal friends.

An impressive service was conducted by the Rev. Ambrose Bennett, minister of the church, who, in his address, paid a warm tribute of admiration to the work and character of their "beloved and venerated friend." "Mr. Rawson," he said, "was ever modest and of a humble mind. He did not ask for the praise of men, and

was not easy in the hearing of it, but he valued deeply the responsive affection of his kind, and it was that which they were met to utter, for out of the abundance of the heart the mouth speaketh."

MISS BARLOW, NEWCTASLE-ON-TYNE.

IT will come as a surprise and shock to many of our ministers and active Unitarian laymen to learn of the lamented death of Miss Barlow, of Newcastle. She had been so long and honourably known in our Household of Faith for her kind and gracious hospitality, and for her deep interest in all things affecting the welfare of our ministers and churches that Newcastle will hardly seem the same now that she is no longer to be seen there. The friends at the Church of the Divine Unity to which she belonged, and in whose welfare she took so deep an interest, will miss her gentle and benevolent face from their midst, and visitors from a distance, who always had a warm welcome from her, will find the old city bereft of one of its cheeriest human personalities. As a young girl when helping her father and mother in that famous stationery establishment which was the resort of all the best men of the old town, she was brought into contact with the most progressive public men of the day, and from them she learned lessons of enlightenment which broadened and deepened her life and enriched it to its closing hours. When the Rev. J. C. Street began his ministry in Newcastle she hastened to make herself known to him, and soon laid the foundations of a friendship which only grew closer and more vital as years passed by. But she clung with unflinching fidelity to the church during the useful ministry of the Rev. A. Payne, and was a constant attendant on the services of the Rev. F. Walters. She was a steady and consistent supporter of the church, and loved everything connected with it. Miss Barlow was one of those modest retiring natures, utterly unselfish, and profoundly sincere, who never sought publicity, or cared to be spoken of in public assemblies, but was always ready to serve, to help a neighbour, to stand by a friend, and notably to lend a helping hand to the needy. Her religion was written in a sweet pure life, and enriched by all the graces which build up the character of a good woman. A daughter obedient, loving, and helpful, a sister always to be counted on for highest and lowliest services, a friend faithful and loyal unto death, she will be missed in many quiet lives and circles in which she was always helpful and beloved. Women like unto her make our Household of Faith so sweet and saintly. She was interred in the old cemetery at Jesmond on Tuesday, January 12, by the Rev. J. C. Street, of Shrewsbury, her first pastor and her life-long friend, and his address, full of sympathy and pathos, was listened to with strained attention by a large body of friends who filled the chapel in the old quiet resting-place at Jesmond.

J. C. S.

WISELY used and well, wit is a most effective disciplinarian, and one of the greatest sweeteners and purifiers of life.

H. R. Haweis.

THE CHILDREN'S COLUMN.

THE BUTTERFLY.

AT Thusis there is no lake. A swift river rushes out of the gorge of the Via Mala, and dashes through the valley, on its way to become the Rhine. There are plenty of ruined castles to be seen, and the largest and oldest is on the heights at the entrance of the Via Mala, close to the village. But what interested us most in Thusis wasn't the castles, but the butterflies.

On a hillside just above the village was a beautiful clover field, which was a good place to find them. Butterflies are not very early risers. They like the dew to be dried, and the air warmed by the sun, before they venture forth. And this clover field seemed a favourite place for them to come and take their breakfast. There were blues and coppers, whites and yellows, meadow browns and painted ladies, now and then a yellow swallow-tail or red admiral. The rule was, to be satisfied with two of a kind, but sometimes there would sail by a specimen so much finer than any we had, that the rule had to be suspended. He wasn't always caught. Sometimes just as the net was coming down, he spread his wings and soared out of reach, or flew across the road and lighted far down on the steep bank below, where no one could follow him.

Also the swallows used to catch more than we. They had no rule about stopping at two. And I used to wonder whether the butterfly, if he could choose, wouldn't rather fall into the boy's hands, and be put in a case with his beautiful wings spread, and be admired by everyone who saw him, than be just gobbled by a bird, and there an end of him. But perhaps a butterfly doesn't care about glory, and Westminster Abbey, and would rather just live his life out in the sunshine.

Now as we came back from this clover field one noon, as we were entering the village, there flew out of the trees above our heads a large butterfly. He flew strong and fast. We could hardly tell what he was, only he was larger than anything we had, and gone out of reach. "Do you think he will come back?" said Harold. "I am sure he won't," said I, with thoughts of dinner in my mind.

But he did come back. The next morning we walked along the road leading to the bridge over the river. A little way along this road stood a silver birch, mixed up with some fir trees, whose main branches had been eaten bare in the earlier summer by caterpillars. It was a great resort for butterflies. Never did we pass it without seeing butterflies, and nice kinds too: red admirals, painted ladies, tortoise-shells, by twos or threes clustered on it. We called it the butterfly tree, and always stopped in passing to see what was to be found. A great many of our prizes had come from this tree.

And this morning—oh, what was this great butterfly circling in the sun round its top? Would he light? He came lower and lower. He did light. He opened and shut his wings. He settled himself more comfortably. Surely, surely, it was the same butterfly we saw yesterday. He sat there fanning with his purple-black wings bordered with yellow, a large, fresh Camberwell Beauty. Harold had never seen one before, except in pictures. It took his breath away to see it so near. So near? But after all it was fifteen feet away and the handle of the net was but six. Could we find anything to lengthen it with? Could one climb anywhere? "Do let me run to the hotel for my fishing rod," said Harold. But the hotel was ten minutes away. Twenty minutes, half an hour, perhaps—no, it was hopeless to expect a butterfly to stay so long. Better stay on the chance of his coming within range.

So we waited five minutes, ten minutes, and the butterfly waited. "Oh, if I had only gone for the rod at first! You wait and watch him. I'll go now," and Harold was off like an arrow.

Would you believe it? The butterfly still waited. He lazily opened and shut his wings. He rose a little way, and settled again. He had no sort of fear of what a boy could do to him. And he waited till Harold came back. He waited while the butterfly net was fastened to the long bamboo. He obligingly moved to where the net was less likely to be caught in the branches. Harold took the pole. Then a misgiving came over him. He was really very tired and very excited. "You strike," he said. "I know I shall miss."

The net rose to the tree-top. It seemed over the butterfly. It came down, and the butterfly spread his indignant wings and took his flight swift and straight over the tree-tops.

After all, if he had been caught, it wouldn't have been very satisfactory.

As we went back, Harold asked, "Won't you come to the tree again this afternoon?"

"Yes, if you will wait till three o'clock."

About two Harold began to get restless. "Don't you think I might go alone, now?" he said.

Harold is a very careful boy, but then he was only a lent boy, as one may say, and one always feels a double responsibility for what belongs to other people. Still I did not see what harm could come to him, and he started. I was just thinking of going to him when the door opened. There was Harold with a look in his face, not of triumph, not of joy, but of something deeper as of something unrealisable, something transcendent having happened.

"What is it?" I said.

"I have got him!" he replied.

And this *was* satisfactory, because he had done it himself.

That evening, Harold wrote a letter to his little sister, which as nearly as I can remember was like this:—

DEAR HILDA,—I have got such a splendid Camberwell Beauty to day, and I got it all myself. And I have nearly a hundred butterflies, and some are new kinds such as we don't have in England. And they are every one for you, to go into your collection.

HAROLD.

There are two morals to this little story. One is, if you keep on going to the butterfly tree, and try again and again, you will at last succeed.

The other is, if you keep on going to the butterfly tree, and run into danger again and again, some day you will be caught. Both these morals are true, only one is for the boys, and the other for the butterflies.

C. A. F.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JANUARY 16, 1904.

THE WEALTH OF SERVICE.

In Memoriam: HARRY RAWSON.

IT has been well said that the real tragedy of life is to be found not so much in the startling and calamitous events to which we are all liable as in the "great refusals" which most of us make. Not in the misfortunes which happen to us, not in the mistakes which we make, but in the neglect of lofty ideals, whose power we have felt, but upon which we have cravenly turned our backs, are to be found the landmarks of failure and the real elements of tragedy. That a man should in early life feel, as so many of us do, the claims upon him of some lofty and disinterested ideal, and be stirred by it to a generous enthusiasm, and then that the enthusiasm should slowly wane, the ideal lose its hold upon him, and its place be taken by mean ambition and selfish cares; that each year as it passes should leave him less of a spiritual being and more of a mere comfort-seeking animal; that is the great catastrophe in which so many lives, once full of promise, seem to end. The pity of it is indeed unspeakable, but it is so common that we rarely fully realise its sadness. When, however, the spectacle is presented to us of a long life, early illuminated by some noble purpose, and steadfast to the end in the pursuit of its ideal, then our faith in human nature revives. In such a case, though little may have been won of the wealth the world so dearly loves, though continuous toil may have left but little opportunity for the pleasures it so eagerly seeks, though no place among the great ones of the earth may have been achieved, we feel that a life has been lived which was worth living, and stand rebuked for our own faint-heartedness and selfishness.

Such are some of the thoughts which have come to us while pondering the life record of the honoured friend who has just departed from us. Looking at the story of his life it is clear that Mr. RAWSON must from very early years have been possessed by the great ideal of public service. It must have fired his imagination as a young man; it did not desert him to the very end. Many a man has felt the same impulse in his youth, but few have given themselves so with whole a heart to it. How many of us postpone the realisation of our best ideals until time and circumstance shall make it more easy to attend to them. And the time does not come, the circumstances are never so favourable as we desire, the years slip by and the vision grows dim, the end comes, and little or nothing is achieved. Such was not the case with Mr. RAWSON. Looking out upon the world as he grew to manhood, he must have seen how sorely it needed help, help in its ignorance, disorderliness, in its efforts to govern itself and to manage its affairs wisely. This was a kind of help which he must have felt himself qualified to give, and he recognised the call, and set himself to give it. To this ideal of public service he remained faithful throughout a life prolonged beyond the ordinary space, and occupied to the end with labours for the good of the community to which he belonged.

He had that feeling for the community and its rightful claims upon the individual, which is the root of true patriotism; but his patriotism did not evaporate in frothy language, nor serve as a mere cloak for personal ambitions. It proved itself in sustained efforts for the public weal, to be realised in better education, good government, and a higher public morality.

To say, as we sometimes do, in a spirit of self-excusing, that it is all very well for such men to devote their lives in this way because they enjoy the work, or find a pleasure in tasks which to others are irksome, is beside the mark. It is little more than a recognition of the fact that duty faithfully and cheerfully performed brings its own reward.

It is true we are not all called in the same way, not all competent to serve in the same manner. But it is true also that in some way or another all are called; to some service all must bind themselves if life is to be lived as it should be.

It is one of the most difficult problems of life to determine in what direction our real call is, what is the particular ideal that it is our task to make real. Too many of us, with good enough intentions, but with confused vision, uncertain purpose, or a mistaken estimate of our own powers, waste life in vacillation or the attempt to achieve tasks which are beyond our strength. It was not so with our friend. From the first he must not only have realised his particular call, but also made a wise estimate of his own strength, and the part he could best play in the great drama of life. Finding himself placed in two spheres of possible usefulness, as a citizen of no mean city, and as a member of a small religious community, he did not commit the common mistake of going out of his way to seek some novel and, perhaps, more distinguished field of activity; he accepted the position which circumstances assigned to him, and it may be truthfully said that to be an Alderman of Manchester is a finer object of ambition since he has held that post, and to be a Unitarian in Manchester is to start with a stronger claim to respect since he has lived.

Among the praises which are echoing round his grave, one hears it said that he was a self-made man. It is an ambiguous phrase, for too often it is used of men who have made wealth, position, power for themselves, but very little of themselves. If it be used of him, then let it be remembered that what he made was a true self, a character strong but kindly, distinguished by the wisdom of experience, and by a goodwill that grew with advancing years.

Upon his services to our religious community, and to the little group of churches with which his interest and affections were so deeply concerned, there is little need to speak here. They were great and lasting. Not least among them was the example to a fidelity to religious convictions, not of the most popular kind, which is not always conspicuous among men who rise to eminence in other spheres of life. That a man should work for us as he did, is a thing for which we must always be deeply grateful. That he should also win honour and respect among all the churches of the community in which he lived is, perhaps, to have rendered us a greater service still.

Let us not mourn overmuch that he is taken from us, for assuredly the flesh was growing somewhat weary under the unceasing burdens which the spirit laid upon it. Let us rather, as in thought we follow him thither, "where beyond these voices there in peace," rejoice that once more an example has been given to us of high-minded, unselfish life, and that the world, notwithstanding all its follies and weaknesses, has yet the grace to recognise the excellence, and do honour to the memory, of such a life.

MR. G. G. ARMSTRONG, eldest son of the Rev. R. A. Armstrong, of Liverpool, who has recently been in London as second sub-editor of the *Morning Leader*, has been appointed editor of the *Northern Echo*, which is now working in co-operation with the *Morning Leader*. Mr. Armstrong therefore goes to Darlington. We congratulate him on the appointment.

AN OLD MYSTIC.

REVELATIONS OF DIVINE LOVE SHOWN TO THE LADY JULIANA.

II.

THE sixteen revelations fall, broadly speaking, into three classes. (1) Visions of the passion of Christ—1, 2, 4, 5, 6, 8, 9, 10, 11; (2) Illuminations or revelations of the true nature of the divine love and work, of sin, of prayer, of patience, and of the soul—3, 12, 13, 14, 15, 16; and (3) The alternations of delight and heaviness described in number 7.*

Our attention will be principally given to those of the second class, which seem most largely to have occupied and influenced Juliana's own mind—whose natural bent was for religious psychology—and which contain much that is of the utmost value to-day. We no longer claim infallibility, in the old dogmatic sense of the word, for any revelation; we recognise in each the human and personal element essential to it; but neither do we proclaim any longer that the canon of Holy Scripture can be closed by a council of the Church, and in the revelations of Juliana we are as deeply convinced of the inspiration of the Holy Spirit as in the Apocalypse of John.

And now as to the spiritual content of her revelations themselves. Their note is that of the satisfaction of heart's desire in her experience of the love of God to herself and in the revelation given to her of that love towards all men. It is true she is somewhat confused by the theology of her day. She desires to accept the "teaching of Holy Church," which includes the dogma of predestination, and occasionally confines her catholic statements of the universal working and redemptive will of God to those who are to be saved. But in such passages the reader feels at once that she is speaking what she has been taught, not that which she has seen. These men and women outside the love of God are phantoms beyond her realisation; she is not condemning the humanity that she knows. A charming example of her attitude towards ecclesiastical doctrine, and at the same time of her simple sincerity is found in these words: "I believe and understand the ministration of holy angels, as clarkes tell; but it was not showed me; for himself [Christ] is nearest and meekest, highest and lowest, and doth all."

It is hardly possible to give by extracts any true conception of the fulness of Juliana's consciousness of God's Love.†

The Passion of Jesus.

This was undoubtedly brought home to her by her realisation of the passion of Jesus. She entered into the anguish of his physical sufferings only to rejoice with him in his overcoming love for mankind; and she understood how God rejoices in all suffering that is borne in such overcoming love. "I saw," she writes, "that the love in him [Jesus] was so strong which he hath to our soul, that willing fully he chose it [the suffering] with great desire . . . and the cause why that he suffereth, is, for he will of his goodness make us the heirs with him in his bliss." And so great was his love that he told her in her vision "If I might have suffered more, I would have suffered more." "For," she says, "the pain was a noble, precious, and worshipful deed, done in a time by the working of love." She accepts, but does not dwell upon the orthodox view that the salvation effected was salvation from the pains of Hell, and the power of the devil. What impressed her was the humanity of the heart of God. All the passion of maternity is expressed for her in the love of Jesus, whom she calls over and over again "Our Mother," and the pains of his passion are not other than the pangs of a divine child-birth, the birth of the new Humanity. "Ye must be born again" was the word to Nicodemus. Sometimes it is shown to the mystic that the birth is accomplished through the passion of divine love. All this is far enough from the commonplace notions which have passed muster in most explanations of the nature of the Atonement.

Human and Divine.

The humanness of Jesus was made quite plain to Juliana, she felt that she could wonderingly understand his nature. But this is not to belittle him: it means that she understood more than others the divinity of our nature. She could not draw any line between manhood and Deity. She saw "no difference between God and our substance," though she understood that there is a difference, not of kind, but as between the All and the creature. "Whether we be stirred to know God, or our soul," she writes, "it is both good and true." "We may never come to the full knowing of God, till we know first clearly our own soul." The gentlest and humblest of souls, she is aware of the divine potentiality of man. God Himself expresses gratitude to her for her service; filled with "reverent dread," she sees that the divine passion is overpassed by the divine joy in the response of the creature; she beholds men and women as "the blessed creatures of endless life." This is all in keeping with the mystical conception of human nature, as capable of birth into the divine life by the divine process of love. This conception is set forth by Juliana where she says that body and soul grow up together, "either of them take [ing] help of other, till we be brought up into stature, and then in the ground of kind [*nature*], with working of mercy, the Holy Ghost graciously inspireth into us gifts leading to endless life." And elsewhere she writes, "I saw and understood full surely, that in each soul that shall be safe, is a godly will that never assented to sin, nor never shall," and that in this godly will it is always united to God. "For or [*ere*] that he made us, he loved us; and when we were made, we loved him." Man's soul is "made of God" and of naught beside, "and therefore it is that there may, nor shall be right aught between God and man's soul." But, besides soul, there is "our sensuality," that is to say our sense-life. These two were sundered and contrary; but in Christ they were restored into their original unity, they were "oned" in him, and became again one soul. In other words, the man-consciousness became also God-consciousness. Shall we not say that this indeed was the true Atonement, "The work of Christ for our salvation?" We may believe with the mystics that we have all a sinless soul within our soul, but as long as this is sub-conscious and unrealised in our life, what can the hypothesis alone profit us? The life of Jesus is the example which shows how the inner soul can be realised, how we can become conscious of the divine within us, how we can effectuate the thought of God which is the meaning of our existence, and the basis of our reality. And not the life of Jesus only, but the lives of all the saints.

Divine Immanence.

Following upon this conception of human nature comes, naturally, the general conception of the divine immanence and its relation to prayer and to sin. The mystics are always being accused of evading the question of sin, and weakening the sense of human responsibility. There are, of course, two sides to such an accusation, and a great deal may be said in defence of what W. B. Yeats, in one of his plays, calls the "irresponsibility of the Saints." It is doubtful whether the sense of responsibility can be made to fit into the gospel of the lilies of the field, and, perhaps, the best way to overcome sin may not be accompanied by reprobation of the sinner. But our present business is with Juliana's revelations.

The Scourge of Sin.

In the third of the revelations the meaning was as though God said in her, "See I am God: see I am in all things: see I do all things; see I never left my hands of my works, nor never shall without end; see I lead all [*every*] thing to the end that I ordaine it to, fro without beginning, by the same might, wisdom, and love, that I made it with. How should anything be amiss?" In the thirteenth revelation she was shown that "sin is behovely [*necessary, or even advantageous*], but all shall be well, and all shall be well, and all manner of thing shall be well." She observes, "I saw not sin; for I believe it had no manner of substance, nor no part of being, nor it might not be known but by the pain that is caused thereof: and this pain is something as to my sight for a time, for it purgeth *and maketh us to know our self*, and ask mercy." She does not understand why sin was suffered to come. She does not understand why we must see it blameworthy in ourselves and yet God does not blame us for it. But she sees there was more joy in the deed of Christ than ever there was woe in the deed of Adam. And that at the last, "sin shall be no shame but worship to man," when he shall have borne the

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* About eight-ninths of the book is occupied with the revelations numbered 1, 9, 13, 14, 15 and 16; and more than half by the last three.

† Naturally enough Juliana writes generally of the love of Jesus, or of Christ; but at the beginning she explains that "when Jesu appeareth, the blessed Trinity is understood as unto my sight," and by the Trinity, she says she means God our Maker, our Keeper, our Lover, our Joy and Bliss, by, and in our Lord Jesu Christ. Any attempt to deduce dogmas from her terminology is vain; the problem of Unitarianism had not risen above her mental horizon. In Jesus she sees only and fully the passionate love of God revealed to men. Reading in this sense we need not be stumbled at dogmatic archaisms. If she saw God in the form and figure of Jesus, it was the actual love of God which showed itself to her.

full pain that sin brings, and triumphed over it." "Sin is the sharpest scourge that any chosen soul may be smitten with. Which scourge all-to beateth man or woman, and all-to breaketh him, and purgeth him in his own sight: so far forth that otherwhile he thinketh himself that he is not worth, but as it were to sink into hell, till when contrition taketh him by touching of the Holy Ghost, and turneth the bitterness into hope of God's mercy. And then begin his wounds to heal, and the soul to quicken . . . . [and after] that he be healed, his wounds be seen before God not as wounds but as worships." This is not, as she says, a comfort which makes light of sin, for as we understand love, we come to understand that sin is the one intolerable pain and Hell, and we shall "nakedly hate sin and endlessly love the soul," our own and our fellow Christians "as God loveth it."

The Nature of Prayer.

The divine immanence is happily illustrated in Juliana's statement of the nature of prayer, which is, I think, identical with that given by Madame Guyon in her *Short Method of Prayer.*

"Prayer" (writes Juliana), "oneth the soul to God, which is ever like to God in kind [*nature*] and in substance, restored by grace; but it is oft unlike in condition, by sin of man's party [*part*]. Then is prayer a witness that the soul will as God will; and comforteth the conscience, and ableth man to grace . . . . all the cause wherefore we prayer [*pray*], is to be oned into the sight and beholding of him, to whom we pray right marvellously, enjoying [*rejoicing*] with reverent dreed, and so great sweetness and delight in him that we can pray right naught but as he stirreth us for the time." "I am sure that no man asketh mercy and grace with true meaning, but if [*unless*] mercy and grace be first given to him."

All this is set forth in the words of her vision, "I am ground of thy beseeking [*or beseeching*]. First, it is my will that thou have it, and sithen [*since*] I make thee to will it, and sithen I make thee to beseek it, and thou seekest it, how should it then be that thou shouldest not have thy seeking?" For, "prayer, is a rightwise understanding of that fullhead [*fulness*] of joy that is for to come, with true longing and very trust." Let us not then dwell upon our sin and unworthiness, for this only produces doubt and fear which are "a foul blindness, and a wickedness [? *weakness*]." But let us have absolute faith in the love which "maketh might and wisdom full meek to us." "Some of us believe that God is all mighty, and may do all, and that he is all wisdom, and can do all; but that he is all love and will do all, there we fail." And at the close of her book she writes how after fifteen years she was given fuller light on the mystic words, "I am ground of thy beseeching."

"I was answered in ghostly understanding, saying thus: 'What? wouldest thou wit thy Lord's meaning in this thing? Wit it well: love was his meaning, Who sheweth it thee? Love. Wherefore sheweth he it thee? For love. Hold thee therein, thou shalt wit more in the same. But thou shalt never wit therein other, without end.' I learned that love is our Lord's meaning. . . . And in this love he hath done all his works; and in this love he hath made all things profitable to us: and in this love our life is everlasting: in our making we had beginning, but the love wherein he made us was in him fro without beginning.

At one with Humanity.

I can only refer to another side of Juliana's teaching, which is worthy of more consideration—her consciousness of her membership in the unity of the human race. Her visions seem to have special reference to herself, but she understands that they are for "the general man; that is to say, all man [*every man*] which is sinful, and shall be into [*unto*], the last day; of which man I am a member as I hope by the mercy of God; for the blessed comfort that I saw, it is large enough for us all." And, in another place, "the charity [*love*] of God maketh in us such a unity that when it is truly seen, no man can part himself from other." And, again, "our Lord oned us in charity."

As I turn the pages of Juliana's book, I am saddened to see how much I have perforce omitted, how much that seems essential to it has slipped between my fingers, and how little of its ineffable fragrance I have been able to carry away. For her book is a unity, and as it were a living thing that can only be known in its wholeness and personality. But so immanent is the personality in every part that one can hardly fail to convey some hint of its nature even in such inadequate notes as these. And a hint is enough. I do not know whether there is any book which is stronger in the spiritual attraction of sainthood than hers. The happy archaism of its style has a special charm, and will not hinder the meditative reader. And meditation must go with the reading of every mystical work; for the words speak rather to the soul than to the wit, and the soul must *realise* the realities which are only pictured by the mind, "for he will that we know that our soul is a life."

RICHARD ASKHAM.

NOTE.—The edition quoted above is entitled "Sixteen Revelations of Divine Love shewed to Mother Juliana of Norwich, 1373, with a preface by George Tyrell, S.J.," and was published last year by Kegan Paul. There is another version edited by Grace Warrack, 1901.

A CASE which may be of some interest to Passive Resisters is reported in the *Free Methodist.* The Rev. J. Martin of Torquay, who with others had refused to pay the Educational Rate and was therefore subjected to a warrant of distress, wrote a letter objecting to the following charges made on him:—

Distraint (silver watch), 7s.
Possession on day of sale, 4s. 6d.
Cartage of goods (the watch), 1s.

It proved on investigation that the charges could not be justified. The charge for possession was withdrawn, the distress charge reduced to 3s., the cartage was insisted on, but 8s. 5d. was returned to Mr. Martin, and a corresponding amount to the other defendants, amounting in all to about £10. Along with the money a courteous letter of apology was sent to Mr. Martin from the superintendent of the Devon Constabulary. Moral: A Passive Resister should know the law.

NEW FAIRY TALES.*

A YEAR ago, just too late for the Christmas holidays, we received two new books of fairy tales, of which, both on account of their charming freshness and of the special interest of their authorship for many of our readers, we promised ourselves the pleasure of writing in these columns. When pressure of the New Year's work made it impossible, we thought: then, in the summer holiday, which is as fit a time for such enchantment as Christmas, among the little people whose home is in the woods, or with the meadow flowers, or the heather on the hill-side. But summer passed, and now, with another Christmas, has come another new book from one of our authors, to which we add a third earlier work, with this testimonial, that the children ask for its stories again and again.

Those who met Dr. Crothers, and felt the fine spiritual power of his religious utterance, at the meetings of the International Council in London, in 1901, will be delighted to meet him again, as the teller of a fairy tale. It certainly was a surprise to receive his dainty book, with its fascinating pictures and the delicate humour and unexpected imaginative playfulness of its story, but it was also an unmixed pleasure. No less unexpected was the discovery of the imaginative power and thorough sympathy with the children's love of a good fairy tale, in Mr. Harry A. James, who is a son of the late C. H. James, formerly M.P. for Merthyr, and an honoured president of the British and Foreign Unitarian Association.

Dr. Crothers tells of "Miss Muffet's Christmas Party." On that occasion, when the spider came and sat down beside her, Miss Muffet did *not* run away. They had an interesting conversation, and agreed to give a party to all the people in the story-books; and when the invitations had been written and despatched, the spider told her to go to sleep till all was ready.

Miss Muffet closed her eyes, and had already begun to dream of curds and whey, when all at once she was awakened, and found herself in a most wonderful palace. The walls and floors were made of the sheerest, flimsiest spider's web, woven into a thousand delicate patterns. A soft light shone through the tapestries, and the dewdrops on the roof sparkled like diamonds. The music that floated in through the open windows was not so much a sound as a part of the atmosphere. She was not sure whether she heard it or only breathed it in. Everything was so shimmering and so dainty, that Miss Muffet might have thought that she was dreaming had it not been for the spider, who looked so comical in his dress suit that she laughed outright. The moment she laughed, Miss Muffet knew that everything was real.

For a minute she did not dare to trust herself on the floor, but when she took a step she had the most delightful experience of

*"Miss Muffet's Christmas Party." By Samuel McChord Crothers. Illustrated by Olive M. Long. (Boston and New York: Houghton, Mifflin, & Co. 1902. $1·00 net.)

"Oddland, and Other Fairy Tales." By Harry A. James. (London: George Newnes, Ltd. 3s 6d.)

"The Doll-Man's Gift." By Harry A. James. Illustrated by K. M. Skeaping. (George Newnes, Ltd. 1s. 6d. net.)

"King Clo." By Harry A. James. Illustrated by Reginald Savage. (George Newnes Ltd.)

walking on air. She went to one of the great windows. If the palace had been wonderful, how much more wonderful was the view from it. Far as the eye could reach were the shining paths of spider's web, each one leading over hill and dale to the palace door.

Then the guests begin to arrive, Cinderella in her coach, Alice and the people out of Wonderland, the Arabian Nights' folk, and Mr. Robinson Crusoe, "so solid and respectable," Hans Andersen's people, Miss Edgworth's children, Sandford and Merton, and many another. There is an inimitable scene, picturing the superior contempt of Mr. Æsop for Uncle Remus, who gets on much better with Mowgli, who came with Baloo and Bagheera; and one of the cleverest bits is the pleasant satire on the "Youths" out of the moral tales.

"Youths," said the Little Old Woman, "are easier to understand than boys and girls and other young folk. Youths have habits, and each one practises only one at a time. When they do a naughty thing, they keep on doing it regularly; that is the way you come to know which is which. . . . . Now, children are more changeable. When I lived in a Shoe I was driven half out of my wits, for I never could be thorough when I reproved them, they were always naughty in a different way. I don't believe that any one could have got any of my children into a book; they wouldn't keep still long enough to have their characters taken."

These are samples of the good things to be found in Dr. Crothers' story. Its charm is greatly enhanced by the illustrations, not the least amusing of which is the *finale*, when the little girl is fast asleep again, showing the spider mounted on the tuffet, putting an extinguisher on the candle.

Mr. James's imagination is of a different quality, but it is very vivid; he tells capital stories, and his books also are very well illustrated. The "Oddland" volume is a collection of short stories; each of the others is a continuous tale.

The "Doll-Man's Gift" tells of a wonderful apple tree, which grew up from a pip planted by the little girl, and there are many charming touches of sympathy with nature and of human tenderness interwoven with the magic of the story. "King Clo," Mr. James's new story, does not seem to us as a whole so successful as the other. The whimsical conceit of the Prince's discontent with his clothes is too long drawn out; but the story improves, and the later scenes, in which Mercy is the central figure, have much more in them and are more interesting as narrative. The climax, where Mercy, the blind girl, takes the place of the prisoner condemned to death, and is discovered only on the scaffold, and then the King himself is ready to give his own life, if there must be any more blood shed, is pictured with moving power, and the story has a happy ending. Mr. James amuses by the quaint fancies of his fairy tales, but he is at the same time a teacher of a wholesome humanity, and we shall be glad to welcome other stories from his hand.

To CORRESPONDENTS.—Letters, &c., received from N. S. A., F. A. B., J. H. B., E. H. C., J. C., H. W. H., J. H. J., W. H. J., A. J. M., E. W. M., W. M'C., C. R., F. H. S., E. T., V. P., W.

RELIGION AND CULTURE.

ONE of the stock assertions of popular materialism is that religion is joyless. It would seem inconceivable that so solemn a reality should fail to dye the soul with a permanent melancholy. The converse is more true. It is a frivolous scepticism that is sad at heart. The pagan pleasure-seeker looked at the glad side of life and wept—wept through his laughter tears of infinite woe. But the Christian looked on grim and horrible things and smiled—smiled through his tears a radiant smile of triumph. Religion, when it is a real power, not only looks on tragedy and evil, but looks *through* them, as the saint looks through suffering and death and presently visualises the joy of his Lord.

Whatever is a solace or solution for life-problems is a serious thing. Art, which is a "joy for ever," is a serious thing. No true artist ever imagines that art is a toy, any more than a true saint imagines heaven a sweet illusion. There are, however, some people who seem to think that every function of our life should be judged, mainly, if not solely, by its moral purpose and effect. Art, they argue, should be appreciated in proportion as it ministers to the "good" life. Of a painting or a poem they ask, what moral influence does it convey? Pushing this home, they narrow all beautiful conceptions within didactic and ethical limits, and turn every lovely tale into a repellent lecture by tacking on "a moral." Their scheme of life offers no hospitable place for a pure pleasure, which, like the delight in mere colour, appears morally indifferent. They are puzzled to know what to say to men who pursue art while confessing:—

Of Heaven or Hell I have no power to sing,
I cannot ease the burden of your fears,
Or make quick-coming death a little thing,
Or bring again the pleasure of past years,
Nor for my words shall ye forget your tears,
Or hope again for aught that I can say,
The idle singer of an empty day.

Such art would seem a vagrant rogue, and they are embarrassed to find room for it in a Christian society. Now, the worst of this Puritan revolt against an irresponsibly jolly and ethically neutral art is that it has begotten the counter-revolution of "art for art's sake." As a counter-revolution, this is, perhaps, justifiable. Art for the sake of beauty has, at least, the advantage that belongs to every specialisation. It makes the profession in a certain degree self-sufficing and self-contained, independent of meddlesome "mongerers of moral half-truths." But when it passes from being a fighting motto into an authoritative principle, it becomes itself only an inverted Puritanism. It finds its logic in Rossetti's scheme of human society, wherein mankind is divided into two classes, the elect and the foredoomed, one to paint pictures, the other to buy them. Thus a great function of the human spirit is degraded into pedantry and reduced to impotence by removal from the freshening tides of moral desires and aversions. It was the neglect of the deeper maxim of art for life's sake that wrought the doom of Greece.

In much the same way, may it not be said that a similar error clings to the austere maxim, "Duty for duty's sake"? That the Sabbath was made for man, not man for the Sabbath, means for everyone who will think it out to the bottom, that duties were made for man, not man for duties. Put in another way, this means duties for spiritual life's sake. The law which none may offend with impunity is what has been called the law of lifewardness, and this includes far more than morality as ordinarily understood. True, the overarching authority of spiritual life governs all our activities, but this does not make void the fact that life thus interpreted not merely coincides with morality, but may actually overlap it. Is there not a joy in beauty which is neither moral nor immoral, but simply non-moral, and for joy's sake eminently desirable? Even from a biological or evolutionary point of view, may it not prove a pleasant but ethically neutral epi-phenomenon? On the other hand, there may be a life of stern duty which is neither beautiful nor ugly, but destitute of artistic significance. And just as a certain too familiar type of art may not merely fall outside morality, but actually contradict it, so goodness may not merely fall outside art, but actually contradict *it*. There are, in a word, ugly duties, duties discharged by Whittier's "Reformer" for life's sake, even at the cost of wrecking things of nameless loveliness.

In addition to beauty and goodness there remains a third ideal which every soul perceives—truth. But here again we often stumble across the fallacy that the only truth that is valuable is the truth that contributes something to our moral life, as if there were no worth for life in a frank pursuit of truth simply to satisfy the prying curiosity of the intellect. Is it not more reasonable to admit that the instinct for truth, like the instinct for beauty, has a legitimate sphere of play outside the strictly moral realm? The quest of truth as such, apart from any exclusively moral purpose, may surely have a legitimate place in the fully cultivated life. This is often denied, and denied in unwise ways. The result is once more a counter-revolution, this time the counter-revolution of science which raises a fighting standard inscribed "Truth for truth's sake and knowledge its own justification." And then we have the horrors and inhumanities of a defiant vivisection, a pursuit of truth which is not merely non-moral but which is sometimes, if not indeed always, immoral and hideous.

Our wisdom is to hear the commandment which still thunders from the Mount, "Thou shalt have none other gods before me." And the God who speaks is He who is our life and the length of our days. He is a Trinity of three *personæ*, Beauty, Righteousness, Truth, and these three are One. The supremely spiritual life must include and unify them. Viewed separately, they may coincide with, they may fall outside of, they may even contradict each other. But taken together and correctively, they find their symmetry and proportion in the Divine life which embraces and harmonises them. In other words, in a completely religious life, truth, goodness, beauty, must exist in no disproportion or excess, but perfectly.

All this has an important bearing on the

modern development of religious organisation. A church or a congregation is one-sided when it is, like Romanism or Anglo-Catholicism, more æsthetic than true; or like certain types of Dissent, more dissidently moral than true or beautiful; or like much Unitarianism, more true and good than beautiful. A really Catholic and Universal Church should aspire to see there three *personæ* as united through love, in the one God of its worship. It must strive to make the cord of its religion three-stranded, so as to blend the truest philosophy, the most adoring art, the highest morality in one reality of life. Such a church is for some of us the church of our dreams and of our prayers.

O heart of mine, keep patience; looking forth
As from the Mount of Vision, I behold
Pure, just, and free the Church of Christ on earth:
The martyr's dream, the golden age foretold.

J. M. LLOYD THOMAS.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE CHRIST OF EXPERIENCE.

SIR,—I have just been reading in your columns Mr. Estlin Carpenter's answer to the questions of Mr. Edward Grubb,* and as the matter between them, viz., the interpretation of the consciousness of Jesus by the methods of historical criticism and modern psychology, is of general importance, I think I will run the risk of intervening in the debate. We shall all be indebted, in the long run, for anything, whether it be questioning or answering, or discussing and debating, which narrows the area of uncertainty as to what Jesus said and as to what he meant by saying it; and as it is my firm conviction that the area *can* be narrowed, I am grateful to Mr. Grubb for asking Mr. Carpenter what reasonable explanation he can give of the exalted language attributed to Jesus Christ in the pair of related passages, Matthew xi. 27 and Luke x. 22.

When we examine the proposed solution, we shall see (1) that Mr. Carpenter finds it difficult to believe that Jesus uttered such words, and on the double ground (*a*) that they are not a part of the Synoptic tradition and (*b*) that they disclose an exalted type of Messianic self-consciousness, which we can hardly reconcile with the reserve of Jesus previous to the colloquy with the twelve at Cesarea Philippi. (2) that with regard to the pendant to Matthew xi. 27 ("Come unto me," &c., certainly, to the ordinary mind, the most striking and original of Christ's sayings), Mr. Carpenter concedes the authorship ("there is no reason why Jesus should not have used them"), but limits the originality of the words by adducing a striking parallel from the Son of Sirach.

Mr. Carpenter's first objection, then, is that the pair of passages, Matthew xi. 27 and Luke x. 22, are an erratic block in the Synoptic tradition. I think this should be at once conceded, and that a good geologist like Mr. Carpenter should have told us something more of the origin of the erratic block. At the same time he should have recognised that when the block was marked as erratic, his second criticism, viz., that it was out of harmony with Christ's consciousness before Cesarea Philippi, is no longer to the point. Perhaps the block came from some setting where it was in perfect sequence and psychological harmony. But do not let us condemn it for being out of harmony with a situation to which it does not belong. Whether the passage will be ultimately found to be too exalted may also be left out of account for the present. Many people will think that the "meek and lowly" passage can take care of itself. But if it should be found otherwise, Mr. Carpenter will, no doubt, frankly admit, as he did recently with regard to the Messianic claim, that he is sorry that Jesus said such words (supposing them to be fairly established as a part of his teaching).

And now with regard to the "Come unto me" passage. What did Jesus mean by such words? According to Mr. Carpenter, nothing more than the usual prophetic terms. Equate, says he, the "Come unto me" of Jesus with the "Come unto me" of the other Jesus, Bar Sira. The advantage of this parallel for clearing up the sense of the passage is obvious, for (1) it can be proved that Jesus of Nazareth studied the book of his namesake; (2) with this fact in mind, the parallels become so conspicuous that Mr. Carpenter ought to have gone further and claimed one of these passages as the direct ancestor of the other. But even without going so far as that (and I myself think the connection is clear), we should, by the aid of other parallels from the Wisdom literature, be able to make it plain that if the invitation of the Son of Sirach is a call to the yoke of Wisdom, the New Testament passage must be interpreted in the sense that Christ speaks in the person of the Ideal Wisdom, the difference between the two parallel passages being exactly exhibited in the two formulas "Come unto her" and "Come unto me;" or "the yoke," and "my yoke." There is no difficulty in this supposed personification of Jesus as the Wisdom of God, for we have the very same thing turning up in another pair of similarly related passages, viz., Matthew xxiii. 34 and Luke xi. 49, where we have the alternation between "Behold, I send unto you prophets," and "Therefore, saith the Wisdom of God," &c.

And I think we should conclude that on one line of tradition, outside the Synoptic line, Christ was represented in the character indicated and made to speak in accordance with the character. If such a position were fairly made out, I suppose that Mr. Carpenter would say that it was an instance of the "vast hierarchy of superhuman powers and influences, in which an exalted place was naturally soon found for the risen Messiah." But I have forgotten that Mr. Carpenter has practically conceded that these are Jesus Christ's own words. What should one say in that case? Should be it a further regret that over and above the Messianic assumption, there was also the assumption of being the Ideal Wisdom. The erratic block would have been traced, in that case, to the Erratic Person? I finish with a query, as being suited to the pages of the INQUIRER.

J. RENDEL HARRIS.

Selly Oak, January 4, 1904.

* *Cf.* THE INQUIRER of December 19 and 26

ATTENDANCES AT OUR LONDON CHURCHES.

SIR,—Owing to the kindness by which returns from all but two of our London churches have been sent to me at different times during a period of over a year, I am able to confirm the impression produced by Mr. Perris's figures from the *Daily News* in a remarkable degree. According to the *Daily News* figures the average London Unitarian congregation is 72·6 and according to the returns made to me by the churches themselves in various weathers and circumstances it works out at 72·4. I ought to say that this may be slightly favourable, as no returns were asked for during July, August, and September.

Of the thirty-one churches mentioned by Mr. Perris the two in Croydon and the one at Richmond do not come under my survey; two have sent me no returns, thus reducing my numbers to 26. Out of these 26, 5 are missions, leaving 21. Now out of these 21, there are only 10 churches whose average congregation approximates or exceeds the general average; the average of these being 111·2 or 222·4 for the two services together.

Is there any general law such as Mr. Perris suggests? At first sight it appears not. For of these 10, only three could be called suburban; 3 others are strictly central, and the other 4 are in populous town neighbourhoods; while their foundation dates range from 1680 to 1901.

But it is surely not a mere coincidence that they lie without exception on the west of a line drawn north and south, through Dalston Junction. This statement covers missions as far as Sunday services are concerned, except for Mansford-street, which is the most easterly of our churches whose average congregation reaches the average for all London.* But no mission is to be judged by its Sunday congregations, and if we include Sunday-school and week day meetings in our account of activities, then we have to add three more, two churches proper and one mission, for on this method of reckoning, Hackney comes out fifth in all London, and Stratford sixth. Whereas Durning Hall, in Limehouse, shows numbers with which none but our larger missions can compare.

Surely without attempting any rigid rule on the subject this seems to indicate that when we get east of a certain line our general methods should approximate more to those of the mission, with manifold educational and social activities and less reliance upon Sunday services to do the spiritual work of the Church unsupported. Even in the more westerly districts vigorous week-night activities seem to be at least as important auxiliaries as the Sunday-school itself. Such a church as Essex Church, which with the possible exception of Wandsworth gathers the largest Sunday congregations, is largest, too,

* It should be mentioned that Forest Gate and Plumstead seem to reach beyond the shadow of the East, to some extent, and under their present ministers both have shown signs of marked progress, the latter biding fair to do as well as new movements in the West.

in week-night activities (except perhaps for Highgate). Essex Church has it is true, one of the largest Sunday schools outside our missions, but our Lewisham Church where the Sunday-school is at present worked under serious difficulties for lack of space, doubtless owes much of its success in gathering large Sunday congregations, to its immense activity during the week, making it fourth in this respect in all London. I cannot refrain from one word, however, on this point, which I regard as of real gravity. The minister who works both Sunday and week-day should regard it as nothing short of a religious duty to take his sabbath some time during the week. I am aware that there are more ways than one of entering into the peace of worship, but let no teacher believe he can feed men's souls, even though he may gather numbers, unless he, too, retires upon the mountains from his work.

Lastly, I would say that numbers, and deductions made from them, have their value for the spade-workers, as we mostly are. But the prophet ever scorns them; and, therefore, let us not allow ourselves to speak of the impossible in London. The above suggestions, if they show anything, show the heavy odds against which some of our faithful fellow-workers are labouring, and where, and how, future effort may be most hopefully directed. But while there is unquestionably fine work being done in every part of London, none of us can look upon its vast masses of starved souls without earnestly asking how we might do more. Surely the popular services recently held at Greenwich and Islington seem to answer with one suggestion. And yet there is, in my opinion, a deeper question still we have to face which these do not touch, and on which matter I shall, with your leave, write a few words next week.

JOSEPH H. WICKSTEED.

MOVING ELOQUENCE.

SIR, — The extract you give in your review of the autobiography of Dr. Guinness Rogers as to the power of W. J. Fox as a speaker, reminds me of a similar experience when Dr. Charles Beard was the cause of a whole audience spontaneously rising to give effect to their feelings, raised to such forcible expression by his eloquence.

It was not a speech upon any current political topic, about which his audience already felt strongly, it was an historical lecture on John Hampden, given under the auspices of either the Liberal Association, or of a Liberal club, I do not remember which.

The scene was the concert hall in Lord Nelson-street, where he afterwards gave to crowded audiences on Sunday evenings his addresses on "Religion in Common Life."

The lecture on John Hampden was on a week evening, and the hall, though full, was not crowded. Dr. Beard had been talking of the arrest of Hampden, and of the effect upon the minds of the friends of the Parliament, and then of the way in which the news was received in his own constituency, among his friends and neighbours: he said, "Six hundred electors of Buckinghamshire mounted their horses and rode to London to ask for their member." So thoroughly had Dr. Beard imbued us with the interest and excitement of the time, that the whole audience, as I have said, rose simultaneously, and cheered for several minutes before they allowed the lecturer to resume.

I have heard him often holding a great popular audience by the force of his appeal, but I do not remember any instance which so clearly marked his power in this respect as the one I have ventured to narrate. I wish someone would give us before it is too late some memories of a life replete with interest, and of great service to Liverpool, and to the community of churches to which we belong.

RICHARD ROBINSON.

BRAHMO SOMAJ SCHOOL FOR GIRLS.

SIR,—Friends who are interested in the cause of female education in India will be glad to know what progress has been made in the new building scheme, to the funds for which many have subscribed.

I have just received a letter from Calcutta stating that a good site had been secured, that plans of the building and an estimate of the cost amounting to about £5,333 had been submitted and passed by the Public Works Department, and further that the Lieutenant-Governor of Bengal had consented to lay the foundation stone on the 23rd inst. Towards the cost a grant in aid from Government of 25,000 rupees (£1,666) is expected.

The land and the buildings to be erected are vested in trustees whose names are published in the *Indian Messenger*, together with the text of the trust deed.

The trust deed states that the distinctive aim of the school is, and will be, to combine good secular education with sound religious and moral instruction based on Theistic principles, with special care to train the scholars in domestic economy so as to fit them for the discharge of the practical duties of life, and, later, to create an efficient class of lady teachers; that the school be open to the inspection of the Director of Public Instruction of Bengal; and that the building shall include a hall to be named "Miss Mary Carpenter's Hall."

Mr. Roy, the secretary, closes his letter to me by acknowledging the help received from English friends, saying that it is due to them and their practical sympathy that the Brahmo Somaj have been enabled to undertake what for them is a gigantic work.

ION PRITCHARD.

SOCIAL ECONOMICS.

SIR,—May I be permitted to enter a respectful protest against Mrs. Helen Bosanquet's papers appearing under the heading of "Social Economics"?

They have nothing whatever to do with economics; they are purely charitable. Mrs. Bosanquet writes wisely and well, and, of course, the matters of which she treats are of great interest and importance. But they are obviously matters only for those who have time and strength and money to spend in their pursuit, and after all they are only palliatives. I suppose one ought not, but really at times one cannot help feeling very sick of this elaborate study cures for evils that ought not to exist.

When the Christian churches begin to bring their principles to bear on these things along the line of real Social Economics a good many of us will begin to feel more interest in them.

G. F. MILLIN.

Brixton, January 10, 1904.

THE thirteenth annual report of the Mansfield House University Settlement in Canning Town contains a record of large and strenuous activities. There are the familiar features: adult school, P.S.A., and a Sunday Union, whose members are pledged to "faithfully strive to serve God by helping their fellows in the spirit of Jesus Christ"; popular lectures, University extension lectures, classes, concerts; clubs for men and for boys; and a very successful lodging house near the docks. These and many other similar efforts have behind them men who are moved by human sympathy and a desire to rub off some of the sharp edges of social inequality. The more specific purpose, that of public work in the district, for which the Settlements stand, is not neglected.

THE year has witnessed many personal changes. One of the residents, Mr. Gladstone, has been appointed warden at the sister settlement in Tavistock Place. The Wardenship at Mansfield House has been taken up by Mr. Bruce Wallace. The task in a heavy one, but Mr. Wallace's enthusiasm and a strong idealism that knows no obstacles should equip him for the work. The Settlement is no longer in its youth. Both the men, Percy Alden and Will Reason, who gave it such a splendid start, are gone. Perhaps the bright hopes formed in the early Settlement days are, if not gone, yet touched with an air of more sad reality. The Social Problem is not to be solved by the mere fact that a few score of educated men go to live among the poor, or indeed until the millions of the poor share whatever is good in the life of the well-to-do. But while wealth and poverty continue side by side, as conditions of class distinction, the moral gain is immense for those men and women who freely choose the life of burden and stress that they may even in some degree share the life of the workers.

THE most popular exercise of the adult class was found in Biblical Discussion, which for over six months ranged round the theme of the Kingdom of God. "While the Kingdom in its inwardness, as within you, as an individual possession, and as a personal recognition of the rule of God, made its appeal to the men, yet it was the Kingdom in its outer aspect, as a social order in which every human interest became elevated, and every political and economic concern became sacred, that had peculiar attractions. If the Kingdom consisted in that relationship in which men manifest towards God the spirit of sonship and towards one another the spirit of brotherhood, then it naturally followed that injustice of every form would be banished, poverty would be removed, and all conventional inequalities would cease to exist."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday Morning, or Thursday at latest.*]

Aberdare: Old Meeting.—The high esteem and affection in which the Rev. R. J. Jones, M.A., is held were marked by the celebration on Jan. 10 and 11 of the fortieth anniversary of his settlement as minister of the Old Meeting. Mr. Jones succeeded his father, who had occupied the pulpit for thirty years before that. Educated by his father and at Carmarthen and Glasgow University, where he graduated in 1863, Mr. Jones has long held a leading place among Welsh Unitarians, and he is known throughout Wales as a writer, and is specially distinguished as an antiquarian. He was one of the contributors on native subjects to the "Dictionary of National Biography." To THE INQUIRER Mr. Jones has long been a valued contributor. As head of the Treeynon Seminary he prepared a great number of students for the various theological colleges of Wales, and many leading ministers of the Methodist, Baptist, and Congregational Churches in the Principality owed their early training to him. A number of these took a cordial part in the congratulations of the anniversary. On Sunday special services were held morning, afternoon, and evening, the Revs. William James, John Davies, and David Evans taking part; while after the evening sermon Mr. Jones himself gave a brief review of his ministry, with many touching allusions to the changes the years had brought. At the close of the service there was an impressive celebration of the Communion, and four new members were received. The meetings were continued at 3.30 on Monday with a brief devotional service conducted by the Rev. T. J. Jenkins, Gellionen. Then Mr. Edmund D. Howell took the chair, and in a few touching and appropriate words congratulated Mr. Jones on the attainment of the 40th year of his ministry, and wished him God-speed in his future work. Messages of congratulation were read from the sister churches at Swansea, Gellionen, and Trebanos, and from the Rev. W. Copeland Bowie, representing the British and Foreign Unitarian Association, and others, and then followed a number of speeches, among those taking part being an ex-President of the Welsh Baptist Association, an ex-Moderator of the Welsh Calvinistic Methodists, several other members of other denominations, the Revs. J. Hathren Davies, J. Joseph George, W. Tudor Jones, J. Fisher Short, D. J. Williams, and David Rees. After the speeches the presentations were made in the form of a silver inkstand, a gold pencil case, a gold-mounted walking-stick by the three eldest lady members of the congregation. Then a beautifully illuminated address was read by Mr. Gwilym Griffiths, and presented by the chairman on behalf of the congregation to Mr. Jones, who replied in feeling terms, pointing out that Aberdare churches were noted for retaining their ministers, the Rev. Wm. Harries having but recently completed his fortieth year in an adjoining church, and there were several others on the border. The presentation meeting was brought to a close by the singing of a hymn, the Rev. J. P. Kane, Dowlais, pronouncing the benediction. After tea another service was held, the Rev. J. Grawys Jones (Congregational) leading the devotions, and two powerful sermons were delivered by Revs. W. James and J. Davies. Mr. Jones, with emotion which made speech difficult, then thanked all who had helped to make the series of meetings such a splendid success. Mr. Davies brought the meeting to a close by pronouncing the benediction.

Bootle.—A very successful meeting, arranged by the Liverpool Unitarian Temperance Society, was held in the Free Church Hall, Bootle, on Monday, Jan. 11, at 8 p.m. The Rev. R. A. Armstrong was in the chair, and Dr. Carter gave a most instructive address, entitled "The Advantages to Health of Total Abstinence from Alcohol." He treated the subject mainly from the scientific standpoint, enumerating the effects of alcohol in the blood, and drawing attention to the similarity of the effects of strong poisons. The paper was lightened by many interesting literary references. A resolution against interference with magisterial discretion in the re-issue of licences, and against compensation, was proposed by Mr. Schofield and carried unanimously. Mr. Pidgeon proposed a vote of thanks to the lecturer and chairman.

Chowbent.—£15 were this year raised at Christmas and New Year time for our Children's Homes, viz., Winifred House, London; Great Hucklow, Derbyshire; and Red Cross Convalescent, Blackpool; and £5 have been sent to each of these. The £15 is an increase of £1 10s. on the amount raised for the same purposes last year.

Gateshead (Appointment).—On Sunday services commemorative of Dr. Martineau were conducted by Rev. G. A. Ferguson; in the evening the readings, responses and hymns were selected from those of the great teacher. At the close of the service a meeting of the congregation was held, when a unanimous invitation was given to Mr. Ferguson to become regular minister of the church. Mr. Ferguson has accepted, and will begin his pastorate on May 1 next.

Lancaster.—The Lancaster branch of the National Home Reading Union, and made up of members of all denominations, at its first meeting in the New Year, presented to the Rev. J. Channing Pollard a very handsome reading-lamp, in appreciation of the valuable services he has rendered as leader of the circle during the last eight years.

London: Wandsworth.—At the New Year's party of the Social and Literary Union, January 7, which was in every way a success, a special feature was presented in the recitation of several pieces by Miss Margaret Capleton, youngest daughter of Mr. Edward Capleton, formerly secretary of the church, and now of Highbury. Miss Capleton, who has great natural ability which has been developed by careful training, showed herself equally at home in the tragic and comic element, and her pieces were heartily applauded. The Union, which holds fortnightly meetings, has so far had a very prosperous season.

Nottingham: High Pavement.—Mr. John Harwood, of Manchester, gave a miscellaneous recital to the Elder Scholars' Institute on Saturday evening, when, amongst other items, he rendered "Shooting Experiences" ("Pickwick"), and "Neddy Fitton's Visit to Lord Derby," in the Lancashire dialect. The audience of upwards of 300 were exceedingly delighted. This is the third visit within the last three years which Mr. Harwood has paid to the High Pavement, each visit adding to the appreciation of his entertainment.

Preston (Resignation).—After a ministry of three and a-half years the Rev. Neander Anderton, B.A., has resigned the pulpit, having accepted an invitation from the congregation at Pendleton.

Raloo, co. Antrim.—The Raloo congregation have lost one of their original members, and a very loyal supporter, by the death of Mr. David Gray, in his seventy-eighth year. The funeral service on New Year's Day was conducted by the Rev. J. M'Cleery and the Rev. J. Kennedy, of Larne. Last Sunday a memorial service was conducted by Mr. M'Cleery.

Sunderland.—After evening service on Sunday last, the following resolution was passed:—"That in view of the apparent imminent danger of war between Russia and Japan, which might issue in complications involving our own country, this meeting respectfully but earnestly urges His Majesty's Government, acting in accordance with the Hague Convention, to suggest to the two Powers the settlement of the questions in dispute between them by a reference to the Hague Court of Arbitration." The resolution will be sent to the Prime Minister and Foreign Secretary.

Tenterden (Appointment).—Rev. Harold Rylett entered upon the duties of the pastorate here on the first Sunday in the new year.

Whitchurch.—The Church of the Saviour has suffered another loss by the death of Mr. Gresty, one of its original members, and a principal supporter from its foundation in 1877. He was a man of bright and vigorous intellect, zealous for freedom, truth, and religion, following their guidance without fear, and generous in their support. He granted the land on which the church and schoolroom are built, at first on a lease for 21 years, with a ground rent of £15. But afterwards, in 1893, he transferred it as a free gift, a most generous act for a man whose business as a farmer, though prosperous, was only on a moderate scale. He was also generous in private, even beyond his means. He died on Tuesday, January 5, in his sixty-fifth year, rather suddenly at last. But his powers of body and of mind had long been failing, so that death came in the end as a release from a heavy burden.

CHRISTMAS AND SCHOOL PARTIES.—We have received this week a number of reports of children's parties, which we regret not to be able to publish.

DR. MARTINEAU'S UNITARIANISM.

THE following letter on "Dr. Martineau's Relation to Unitarianism" appeared in the *Spectator* of January 9:—

SIR,—The letters on this subject which have appeared in your columns (*Spectator*, December 12 and 19, 1903) must have evoked the keenest interest on the part of Dr. Martineau's old students who own a vivid remembrance of his teachings. But in the attempted estimates of his theological position one must notice a marked absence of reference to what may be fairly accepted as the final declaration of that position, which may be gathered from his work on "The Seat of Authority in Religion," published in the year 1890. That Dr. Martineau intended that work to embody his deliberately formed conclusions cannot, I think, be reasonably doubted. In a leter to myself bearing date July 30 in the year named he writes:—"The insensible changes of thought induced by experience and reflection had so accumulated during a long life, that the growing total of my erroneous teachings in the past became a burden upon my conscience; and I have felt it a duty, ere I leave those to whom my words were spoken, to correct whatever might mislead, and render a report as true as I can make it at the latest date. The revision necessarily brings me many reproaches; but they are more than countervailed by assurances of sympathetic response, and accepted help. In our time no path is so lonely and hard to keep as the *via media* in Religion, exposed as it is to the contemptuous shafts of agnosticism on one side, and the thunders of ecclesiastical artillery on the other." Thus clearly and fully does Dr. Martineau reveal his theological position. If the trend of that fearless work, "The Seat of Authority in Religion," is in what is commonly known as an orthodox and evangelical direction, then may our conscientious friends of those Communions claim Martineau for their own—but if not, then *cadit quaestio*. Those who knew our beloved leader most intimately will be the first to thank the Rev. A. H. Craufurd for his reference to Dr. Martineau's attitude, and his feeling towards the late Mr. R. H. Hutton, upon the latter's withdrawal from Unitarian Christianity. Dr. Martineau's words are the expression of his own noble and unselfish spirit, which finds a fitting parallel in that chivalrous courtesy beneath which a true knight would lower his own lance's point before a brother in the lists whom he at once honours and loves.

Bristol. AMBROSE N. BLATCHFORD.

DEATHS.

DARBISHIRE.—January 7, at 18, Morella-road, Wandsworth-common, in his 77th year, George Stanley Darbishire, formerly of Manchester.

JONES.—January 10, at 11, Bertram-road, Liverpool, in his 14th year, Arthur Dukinfield, youngest son of Edward Dukinfield Jones.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 17.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Mr. HERBERT RIX.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. R. P. FARLEY.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. JOEL H. METCALF, Ph.D., of Vermont, U.S.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Jan. 17, at 11.15 A.M., DR. JOHN OAKESMITH. "The Hero as Politician."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3213. NEW SERIES, No. 317.] LONDON, SATURDAY, JANUARY 23, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE further letter from the Rev. J. H. Wicksteed on "Attendances at our London Churches" we must hold over until next week.

THE celebration of the seventy-fourth anniversary of the Brahmo Somaj, to be held in London to-day and to-morrow (Saturday and Sunday, Jan. 23 and 24), will be, as we announced last week, held at the rooms of Mr. R. N. Ray. His address is 34, Burlington-road, Bayswater, W.

OF the annual meeting of the trustees of Manchester College, Oxford, held on Thursday afternoon in the Memorial Hall, Manchester, we shall publish a full report next week. The Address of the Committee contains much interesting matter, including the record of Professor Upton's retirement, and the appointment of the Rev. L. P. Jacks to the chair of Philosophy and the Tate Lectureship, and also the appointment of the Revs. R. A. Armstrong and P. H. Wicksteed as Visitors, in succession to the Revs. S. A. Steinthal and C. Hargrove, whose lengthened term of service has been of signal benefit to the college.

ON Wednesday and Friday last week, January 12 and 14, Professor Estlin Carpenter delivered two lectures (in French) at Brussels on "How to Read the Gospels in the Light of Modern Criticism." The lectures were given at the Hotel Ravenstein, and were an unqualified success, the gratitude of the audience being expressed by M. Hocart. A fuller report we must reserve for next week.

THE insidious possibilities of the London Education Act are plainly exposed by Mr. A. J. Mundella in a letter headed "No more Board Schools." He emphasises the fact that under the new law any ten ratepayers may stop the provision of new schools by appeal to the Board of Education, and that the principle of having "regard to the economy of the rates" will inevitably lead to sectarian offers to provide the mere shell of a building where the whole cost of education must be borne by the ratepayers. Mr. Mundella says:—

All that the "philanthropist" has to do is to provide, or grant the use of, a building for five or six hours a day, five days a week. The ratepayer must furnish it, clean it, paint it, provide fuel and light, books, desks, maps, prayer books, crucifixes, &c., must pay all salaries of teachers, caretakers, pay, in fact, all expenses, including wear and tear of the building. The proprietors of the building will meanwhile "have all powers of management" over the school, including the appointment of the teachers, and subject only to such control as the Board of Education exercises at present over all public elementary schools. The proprietors of the building will also have free use of the rooms, furniture, &c., for other purposes on Saturday, Sunday, and before and after school hours on other days. The bare provision of the shell of a building makes them owners in perpetuity of the institution maintained at the sole cost of the ratepayers. The public may nominate a minority of one-third of the managers, but apart from that they are mere paymasters for any adventurer who chooses to appropriate for his own private or sectarian purposes the public provision for the education of the people. How inefficient and obnoxious such schools would generally be the whole history of English education will tell.

AGAIN, Mr. Mundella points out, the Act specially provides that no school may be closed as unnecessary, by either the Board of Education or the Local Authority, so long as it keeps up an average attendance of thirty scholars, so that, he adds, "we may see London covered with little schools maintained in every interest except that of education." It is of vital importance to remember that the transfer of control is not simply from the School Board to the County Council, but "from the School Board *and the old law* to the County Council *and the new law*." The disasters latent in the new law are so serious that it is imperative that the operation of the Act should be delayed as long as possible. The "appointed day" may be deferred till May, 1905, and, says Mr. Mundella, "it would be an act of treachery for any Progressive Councillor to suggest or accept an earlier date." Certainly, the only reasonable course would seem to be that of waiting for the amendments which must be made in the Act, as all thoughtful men on both sides are convinced.

ESSEX HALL was the scene of the fifth annual meeting of the Garden City Association, when a large and enthusiastic gathering was presided over by Mr. E. R. P. Moon, M.P., the principal speakers being Sir John Gorst, M.P., Mr. Rider Haggard, Mr. Malcolm Morris, F.R.C.S., and Mr. Richard Whiteing. A report was presented by Mr. Haggard, who, as a "practical agriculturist," had been asked to inspect the recently acquired estate. The meeting received with evident satisfaction his opinion that the site is in every respect an extremely good one, and the confession that though he had been a sceptic in regard to the Garden City scheme, he now saw no reason why it should not prove absolutely successful. Among other vice-presidents who expressed regret that they were unable to to be present were the Bishops of London, Rochester, and Hereford, the Rev. Stopford Brooke, Dr. Macnamara, M.P., and Mr. H. G. Wells.

SIR JOHN GORST, who wished Godspeed to the Garden City, illustrated the need for it from a medical report on the condition of the children in the schools at Edinburgh. Dr. Mackenzie had made inquiries as to the home life of the pupils in one of the poorest schools. He classified them according to the number of rooms occupied by a family, and found that in every respect but one the children who came from one-room tenements were in a worse condition than those who lived in tenements of two or three rooms. The exception was in regard to cleanliness: the poorest children were not more dirty than the less poor. But they were inferior in height and weight, they suffered from more grave defects of sight and hearing, they were less capable of instruction. In every particular, whether physical or intellectual, the result of bad housing was found to become more aggravated with the increasing inadequacy of the dwelling place. Sir John Gorst concluded that no attempt at social reform could be successful that did not begin by providing healthy homes in a good atmosphere, and that it is exactly this that the Garden City will secure.

MR. MALCOLM MORRIS, treasurer of the National Society for the Prevention of Consumption, also approached the

question from the standpoint of the health of the people. Magnificent progress has been made in sanitation since the founding of the Health of Towns Association two generations ago; but much remains to do. Death has been put back and the average of life increased. It is not enough to diminish the rate of mortality, it is also necessary to improve the standard of health. We keep less healthy people alive, we must insure that those who live shall be more healthy. Mr Morris is of opinion that the Garden City movement will achieve an improvement in the quality of life not less than has been effected in its length by the sanitation of the past.

We none of us doubt the mischief of congested town areas; perhaps the most important arguments were those of Mr. Haggard and Mr. Whiteing, who dwelt on conditions of life in the country. Housing is bad in the rural districts. Life there is poor, "a life of low wages and no prospects." Mr. Haggard described the tragedy of the rural exodus as a silent revolution. The houses fall into decay, the people leave. The land where men should live is turned into game preserves. Where are the expatriated villagers to go to? To the town slum? Or to garden cities? If the latter, then this new movement will be a twofold blessing—good in that it draws people from the unwholesome court, doubly good in that it will prevent them from going there, and from the physical degeneration involved in such a habitation.

In one suggestion made at the meeting there lurks a danger against which the promoters of the Garden City will do well to set their faces. The estate at Hitchin is only thirty-five miles from London, near enough to become a London suburb. We hear of the rows of villas that may be erected. Now a suburb cannot be a city. The choice between them must be made. There is a great future for this movement; it is a creative effort for good that is entirely practicable. Yet there are many awkward problems to be solved before the original project can be carried to completion, and the difficulties will be enormously increased if any large proportion of the inhabitants are to be City men who merely sleep and golf in a country suburb. The strength of a city lies in the vigour of its civic conscience. This is a thing of slow growth, and is hardly likely to thrive unless the citizens are in every sense members of the community. The more immediate financial success which might possibly result from the formation of a new suburban district would be obtained at too high a cost if it should impair the great objects for which Mr. Ebenezer Howard is working with the splendid pertinacity of faith.

The first two numbers of the Rev. R. A. Armstrong's *Sermons for the Day* for the present year, dated for January and February, are now issued, the subject of the two discourses being "Morley's Gladstone." The first deals with "Mr. Gladstone's Religion," the second with his "Mental Development." Of the presentment of the great statesman's religion by his biographer Mr. Armstrong speaks in the highest terms: "No nobler thing has been achieved in literature in the whole history of letters than the exposition of Gladstone's religious life by Morley with so so perfect and understanding a sympathy and reverence." And of that religion itself, and its power in the public life of this country, as it lived in the man, he says:—

It was a man lifting politics and statescraft out of the mire of personal ambitions, sordid jealousies, the meannesses and basenesses of party, and presenting them pure and true in the free air of God to the consciences of his fellow-men. And so, though many of the best and truest were unable to see with him eye to eye, or to think the thoughts he thought, yet none came away who did not feel that there was that in his noble oratory which not merely pleased the ear, but penetrated to the hidden soul, and touched the spirit to loftier issues. And to multitudes it was a baptism and a consecration to hear the swelling music of his speech as it fell upon the ear. Since Cromwell there has been no statesman who could so touch the better conscience of the world. All the world is the poorer since the seal of everlasting silence has closed his lips. There has gone out a great light from English public life. Gross ideals and materialistic purposes fill the air unchecked. Petty rivalries soil the arena all unrebuked. It is for all patriot hearts to pray to God to send to England once again a man of his noble type and power, that once more in English statesmanship there may speak and act a mighty leader who shall realise the high behest, "Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

In the January *Good Words* Canon Hensley Henson begins a series of papers on "Reason *v.* Rationalism from the side of Religion." These papers, he says, are no attempt at a formal and complete apology for the Christian Religion. His aim is simply to suggest answers to some of the more urgent and weighty objections now current.

Something will have been gained if it is made clear that the Christian believer is not, in that character, necessarily committed to a depreciation of his own reason, or to a dread of scientific research, or to indifference towards the interests and hopes of civilised life; that, in truth, to be a Christian is to possess the self-respect which venerates reason, and the love of truth for its own sake which is the temper of genuine science, and the self-surrendering habit which is the condition of social happiness.

The *Sunday Magazine* has an account of the work the Rev. Silvester Horne has taken up at Whitefield's Tabernacle, and there is also the first of a series of articles on "The People of the Abyss," by Mr. Charles Ray, telling of what is being done to help the poorest of the poor in great cities. This first article gives pictures of Carrington House, Deptford. Canon Hensley Henson also writes in this month's *Sunday Strand*, on "Is Church-going Unpopular?" opening a symposium on the subject, and one of the illustrated articles is "An Hour with Dr. Barnardo."

After January 31 the Primrose Press, conducted at 168, Fleet-street, will be known as the Orient Press. The work of the firm will be mainly devoted to placing before the public a shilling series of small attractive versions of the great Oriental religions and literatures under the title of "The Wisdom of the East." The first volume, ready January 31, will be "The Duties of the Heart," translated from the Arabic by Rabbi Bachye, with an introduction by Edwin Collins. No English version of this remarkable book has yet appeared. It will be followed at short intervals by "The Sayings of Confucius," "The Odes of Confucius," and "The Sayings of the Brothers of Sincerity." This latter will contain an abstract of the teachings of this interesting sect, which flourished in Persia and Arabia in the ninth and tenth centuries, and will be edited with an introduction by Dr. Paul Brönnle. The Indian religions and literatures will be generally edited by Dr. S. A. Kapadia, secretary of the Northbrook Society.

The Laymen's Club.—On Tuesday evening the Laymen's Club held an At Home for the Unitarian Sunday-school teachers and helpers of London at Essex Hall, when about 300 members and guests were present. The proceedings took the form of a social and musical evening, a most enjoyable programme being rendered by Miss C. Hall, Mrs. F. L. Sargent, Messrs. A. Savage Cooper, M. Hall, V. Hall, and Rev. R. H. U. Bloor. During the evening Dr. Herbert Smith (President) made a short speech outlining the position and hopes of the club, and heartily welcoming its guests, for whom Miss Marian Pritchard made a brief reply. The Hall was decorated with some beautiful flowers and evergreens very kindly sent by Lady Durning Lawrence, and the refreshments were provided by Mrs. Herbert Smith and several other ladies, to whom, in company with all other helpers, a very cordial vote of thanks was returned by the assembly. The playing of the National Anthem brought a most successful and pleasant evening to a close.

VERSES BY JOHN BYROM.

Set not the faults of other folks in view,
But rather mind what thou thyself should'st do;
For twenty errors of thy neighbour known
Will tend but little to reform your own.

A graceful manner and a friendly ease
Will give a "No," and not at all displease;
And an ill-natur'd or ungraceful "Yes,"
When it is giv'n, is taken much amiss.

To give reproof in anger, to be sure,
Whate'er the fault, is not the way to cure;
Would a wise doctor offer, dost thou think,
The sick his potion scalding hot to drink?

Faith, Hope, and Love were question'd what they thought
Of future glory, which religion taught;
Now Faith *believ'd* it, firmly, to be true;
And Hope *expected* so to find it too;
Love answer'd, smiling with a conscious glow,
"*Believe? Expect?*" *I know it to be so.*

THE PRIESTLEY CENTENARY

II.

JOSEPH PRIESTLEY, STUDENT AND MINISTER.

A GOOD friend of mine and of us all, whose name we are glad to find again in the Essex Hall List of Ministers, would seem to entertain a special animosity to Dr. Priestley as the man who introduced the spirit of sectarianism and dogmatism among the hitherto liberal and catholic-minded Presbyterian churches. I believe the very opposite to be the truth. He was a man of open mind and most tolerant spirit, living among men who were for the most part—whatever their religion or irreligion—intolerant and self-confident. The head and front of Priestley's offending has this extent, no more, that he professed openly and valiantly defended all that he in his heart believed, however contrary to the old and accepted faiths of Christendom. He became a Unitarian and straightway declared himself such and took the name; but I know of no evidence that he sought to bind down his fellow believers or their successors to the holding of the doctrines preached by him. It is true that though at one time he had much objection to the recitation of any creed in public worship, he afterwards, in consideration of "general instruction" as one great object of Christian assemblies, recommended the recital of the Apostles' Creed as corrected by Mr. Lindsey, but it was to be as a statement of fact, not as imposing an obligation. "So I, so we, do believe," without asserting that others are bound to believe the same, or even that we bind ourselves for the future.

He certainly did not believe that he had attained to "the truth," and therein should rest satisfied. Taking leave of his congregation at Leeds, he writes of the gospel he has preached among them as "free, *I trust, in a great measure*, from the impure mixture of the doctrines and traditions of men;" and he warns them that "better had it been for them to be Papists or Pagans than lukewarm professors of genuine Christianity." Assuredly these are not the words of a bigot or a dogmatist.

The man who is persuaded that the convictions, in matters of religion, at which he has one way or another arrived are the final and absolute truth, will urge them as such upon all whom he can influence, and will especially insist upon their being taught to those who are being trained, that in their turn they may teach others. But it is, I think, certain that if Priestley, convinced Unitarian as he was, had ever been called upon to draw up the constitution of a new college or academy for students for the ministry, it would have been after the pattern of that adopted later on by the institution now called Manchester College. It would not have been Unitarian, nor for the teaching of Unitarianism; its object would have been the untrammeled pursuit of truth. Nor is this a mere impression of my own. Writing in the year 1795, when he had borne his testimony, and had gone into voluntary exile to escape the persecution which it had brought upon him, at a time when some bitterness against the old doctrines might have been excusable, he refers to the Daventry Academy, where he passed three years in preparation for the ministry, having been then "in a state peculiarly favourable to the serious pursuit of truth." One who reads no further might suppose he intended to imply that teachers and students were all of what we should call "the advanced school," and open to the reception of new ideas. But this was not Priestley's idea of "a state favourable to the pursuit of truth." It is by controversy, by questioning, by opposition, by denial that opinions are tested and their worth determined. Without these a speculation will too often be welcomed as a discovery, and a mere suggestion of a master be accepted as ascertained fact. It was far otherwise at Daventry. There "the students were about equally divided upon every question of much importance, and all the articles of theological orthodoxy and heresy: in consequence of which all these topics were the subject of continual discussion." Nor only so, but the teaching staff itself was of different ways of thinking, the principal taking the orthodox side and the assistant that of heresy, "though always with the greatest modesty." Modesty—that, indeed, is the merit which the best and wisest do often so sadly lack. Hence the absurd and mischievous persuasion of each individual that his particular opinion is the truth, and that all who differ from him or her are in error and to be converted or reproved. But with modesty it is possible enough to be friends, and even fellow-workers, with those we most disagree from.

So it was at Daventry. Tutors and students, who might have been constantly bickering, each of the two parties trying to constrain or oust the other, seem to have lived in the most complete amity. "They indulged us," Priestley writes of the tutors, who even though young did not imagine themselves to know everything, "in the greatest freedoms, so that our lectures had often the air of friendly conversations. We were permitted to ask whatever questions we pleased, and we did it with the greatest freedom. The general plan of our studies was exceedingly favourable to free inquiry, *as we were referred to authors on both sides of every question, and were even required to give an account of them.*"

And what was permitted him at Daventry he himself allowed when a tutor at Warrington:—"He always encouraged students to express their own sentiments and to urge any objections to what he had taught. His object was to engage the students to examine and decide for themselves, uninfluenced by the sentiments of any other person." The true principles of religion he "thought to be best promoted by the most thorough, liberal, and unbiassed inquiry into the evidence." So writes a former pupil in the *Monthly Repository* of April, 1813 (vol. viii. p. 229). These are not the methods approved or employed by the founders of new sects, whether orthodox or heretical.

We have seen that when the young student of nineteen entered the Academy he was well equipped for the study of theology. He had learnt more or less of Greek, Latin, Hebrew, Syriac, Arabic, French, German, Italian, mathematics, logic, philosophy, "and made such a proficiency in other branches of learning" that he was excused all the studies of the first year and a great part of those of the second, thus reducing the requisite course of preparation from five years (?) to three. No doubt his acquaintance with these numerous subjects was not full or exact. Even in Latin or Greek, which he had learnt at school, it is likely enough that he would not have been able to pass an examination for honours at the present day. But for his Greek at least we have evidence that he had an intimacy with the language which I believe few first-class men of to-day could boast of. It is incidentally and quite as a matter of course that he tells us how he and the companion who shared the same room with him used to rise early to get through "many articles of business. One of them, which continued all the time we were at the Academy, was to read every day ten folio pages in some Greek author, and generally a Greek play in the course of the week besides." It may be an unscholarly opinion, but I would far rather have a language so known and read—as the most of us know our own tongue—than have a prize-winning temporary acquaintance with syntax and criticism without the facility of easy use.

On the completion of his course at the Academy Priestley received a unanimous invitation from the little congregation of Needham Market, some eight miles distant from Ipswich. Optimist that he was by constitution and on principle, he sums up his experience of three years at Needham as "far from unhappy," and we can believe him, but he had to endure enough to sour the soul of an ordinary young man and disgust him of the ministry. For salary the most he ever received was £30 a year, about eleven shillings a week; and, as the remittances from the aunt who had adopted and maintained him hitherto ceased, "owing in part to the ill offices of orthodox relations," he found it hard to make ends meet. The expense of his board, he tells us, exceeded £20 a year; and efforts to augment his income by taking in—washing? No, though that would probably have paid quite as well, but—pupils, to be taught "classics, mathematics, &c.," at half a guinea the quarter, or to board in the house at the rate of a guinea a month, proved wholly unsuccessful. But twelve lectures on the "Use of the Globes" found ten hearers, and the five guineas they collectively paid was welcome, as it left something over after the globes had been paid for.

And to the pecuniary embarrassments, which the utmost economy could not avail to prevent, was added the humiliation of "a low despised situation." He was suspected by the more orthodox members of his own congregation, who were always attentive to apprehend him of heresy; and neighbouring ministers were shy of inviting him. He had no popular talents, and was much troubled by a hesitation in speech which at times nearly amounted to a stammer. "The more genteel part of his hearers," a friendly neighbour told

him, "always absented themselves when they heard Priestley was to preach." Yet he was "not unhappy." "I firmly believed," he writes, "that a wise Providence was disposing everything for the best, and I applied with great assiduity to such studies as required but few books," for these, indeed, he had not the means of buying.

While at Needham he made great advances in the direction of the religious views which he later on adopted under the name of Unitarian. He set to work first on the doctrine of the Atonement, and his plan of investigation—supposing (what as yet it had not occurred to him or to any he had met to doubt) that the Bible was the word of God—was truly scientific; it is thus he describes his method and the result:—"I set myself to peruse the whole of the Old and New Testaments, and to collect from them all the texts that appeared to me to have any relation to the subject. This I did with the greatest care, arranging them under a great variety of heads. At the same time I did not fail to note such general considerations as occurred to me while I was thus employed. The consequence was, what I had no apprehension of when I began the work, a full persuasion that the doctrine of the Atonement, even in its most qualified sense, has no countenance from Scripture or reason." These conclusions he embodied in a tract which he submitted to Dr. Lardner, who approved it, and published about half of it as a pamphlet, without the author's name. The other half, containing "remarks on the reasoning of the Apostle Paul," by no means complimentary to his fame as a subtle and profound disputer, did not commend itself to Lardner. There were plenty of other deep questions which engaged the attention of this young minister, and if it be a charge against him that he was too bold in setting aside the teaching of all his elders, the apology will be found in the care and labour which he devoted to every study to which he turned his attention.

"An accurate comparison of the Hebrew text of the Psalms and Prophets with the Greek version, noting all the variations, &c.," would be for an ordinary student sufficient work for three years, but Priestley had half accomplished it before he left Needham, along with much other work, and a more than ordinary attention to the duties of the ministry.

"While I was in this retired situation," he writes, "I had, in consequence of much pains and thought, become persuaded of the falsity of the doctrine of Atonement, of the inspiration of the authors of the books of Scripture as writers, and of all idea of supernatural influence, except for the purpose of miracles. But I was still an Arian, having never turned my attention to the Socinian doctrine, and contenting myself with seeing the absurdity of the Trinitarian system."

And all this before he was yet twenty-five! The passage is characteristic, but if it emboldens other youths to a like dealing with all that has hitherto been held sacred among us, let them see to it—first that they are as well prepared for a genuine inquiry into the subjects on which they undertake to decide as Priestley was: and, secondly, that they give as "much pains and thought" to the business as we know that he did. If in these two respects, and in natural ability, they can honestly claim to be Priestley's equals, we shall none of us have the right to find fault with them because they arrive at conclusions with which we cannot agree.

But the experience of hnmiliation and poverty was near an end. Friends who knew his circumstances procured him an invitation to preach as a candidate at Sheffield. The Upper Chapel folk had not the gift of insight to discern in the youthful preacher, with an impediment in his speech, the man who was to be the most illustrious ornament of the Unitarian ministry, and they would have none of him. I don't suppose Mill Hill would have known better then. So he went on to Nantwich, and how it fared with him there and at Warrington and Leeds we shall see in our next article.

CHARLES HARGROVE.

FOR THE HEALING OF THE NATIONS.*

I SUPPOSE that all of us, whatever our views on the Boer War may have been, or may be, are deeply conscious that the South African problem was not solved by the cessation of hostilities. I suppose, too, that the bitterness felt by many Englishmen during the war, even if they still think it was justified, must now be lost in the sense of compunction at the thought of the price which the late Boer Republics have paid for whatever action they took, and stand they made, against England. Heavy as our own loss of every kind was, those who believe that our cause was righteous, must feel that our sacrifices and miseries are as nothing compared with those of our late foes. It is only those of us who have to reckon a moral loss on the side of England, that can deem our country less fortunate than those that she has conquered. All of us alike, then, must be filled with deep sorrow for the stricken ones who are now our fellow subjects. It is a sorrow with which we cannot make much show. If it speaks in deeds it must do so in a somewhat shamefaced manner; and if it speaks in words it must almost fear to hear its own voice. Yet the hopes of a brighter future for South Africa must largely depend on the depth of our sympathy with the Boers, and its alertness in watching for opportunities of unobtrusive expression.

There are many books written by Dutch, and not a few written by English soldiers, which will tend to foster the spirit on which we must build our hopes; and now we can welcome a volume of English verse whose "leaves" will be, as we sincerely trust, "for the healing of the nations." Of the other two books that stand at the head of this article, the first is a collection of poems written in the *Taal*, or Boer Dutch of South Africa, selected, and in many cases composed by F. W. Reitz, late "State Secretary of the South African Republic." They all date from before the last war, though many of them refer to the earlier war of twenty years ago. It is unfortunate that the language in which they are written must make the number of their English readers so extremely small, for the study, or even the cursory reading of them, would serve better than volumes of formal history to bring us into touch with the inner life of the peoples whose future is now so largely in our hands. Many of the poems are adaptations of popular English songs or ballads, from "John Gilpin" and "Young Lochinvar" down to "The Laird of Cockpen," and "Duncan Gray," or even "Villikins and his Dinah." The lilt of each poem is so faultlessly preserved that an English hearer could at once identify it, though read in the Taal; but the local colouring of the Transvaal or the Free State is introduced with such point and skill that the transplanted flowers seem to be of native growth. Many other poems, on the same general plane, are wholly original; and naturally these give one a still deeper insight into the life of the old Boers, with their deep and narrow devoutness, their profound suspicion of all innovations however innocent or salutary, their dismay at the ways of their daughters or sons who had picked up European notions, their simple shrewdness and their sturdy patriotism. Of the songs of war and peace I will not speak, save to say that no patriot, whatever be his fatherland, can read them without deep emotion, or think without a pang of all the memories that they must still awaken, and of the buried hopes for which they must stand to the Boers to-day. A few lines of rough translation of one of these poems must suffice. It speaks of the dash of wind and wave on the Cape Rock, and of the first European eyes that saw it:—

> The sturdy seaman long agone
> When sailing o'er those waves unknown
> Gazed on that rocky giant's form,
> And, shuddering, named it "Cape of Storm."

Then we learn how the land of storm changed its name:—

> Oh, land of hope, thy future lies
> Fair as the heaven before thine eyes.

The early years of struggle are past and the taint of slavery is removed. It shall

> Wipe out that evil word of yore,
> "The earth's slave market" now no more.

Its banner shall be inscribed with the name of freedom:—

> And the world's hoary age shall see
> Her fairest, freest child in thee.

Such were the aspirations cherished by the noblest sons of the vanished Dutch Republics, one of which was, by universal consent, no mean forerunner and representative of the regenerated South Africa of these dreams.

And now the inheritance of these aspirations (to whomever the praise or blame may be due) has fallen upon us, and one of the first conditions of our worthily fulfilling our mission must be an adequate comprehension of the long agony of the war, the desolate sense of inexorable defeat and bafflement on more than the battle-field,

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* (1) Zestig uitgesogte Afrikaanse gedigte. Verzamelt deur F. W. Reitz.

(2) Mijne omzwewingen en beproevingen gedurende den Oorlog. Mevr. De la Rey.

(3) "A Woman's Wanderings and Trials during the Anglo-Boer War." By Mrs. (General) De la Rey. Translated by Lucy Hotz. (Fisher Unwin. 1903. 2s. 6d.)

(4) "The Burden of Engela." A Ballad-Epic. By A. M. Buckton, author of "Through Human Eyes." (Methuen. 1904. 3s. 6d. net.)

which came with the peace, and the terrible want and suffering that follow in the train of war.

The two other books to which I am calling attention, both written by women, one a Boer and the other an Englishwoman, will alike foster this human sympathy. Different as they are in outward form, they tell us so essentially the same tale that for one who has recently read them both it may be difficult to disentangle the details of the one from the details of the other. Mrs. De La Rey's story of her wanderings is an entirely artless narrative; the mere record by one who has no skill in composition, or gift of speech, of the life of a fugitive. She is essentially inarticulate, and yet by sheer force of directness and simplicity, her story burns itself into the mind. When her husband and her two sons went to the war she bade the boys never cease to look to the Lord, and prayed that if she never saw them again on earth, she might meet them in heaven, "and as I said these words my dear Adriaan looked at me." That is all she can tell us. Not long after this, Adriaan and his father, after a hard fought battle, were walking together when a shell exploded between them. "Has it hit you, father?" asked Adriaan. "No," said De La Rey; and they walked on in silence some hundred and fifty paces; then Adriaan had to sit down, the shell *had* hit *him*, and the next morning he died in his father's arms. When Methuen came to her home he showed her some kindness, and allowed her to keep her lost Adriaan's horse, which would otherwise have been requisitioned, but her house was doomed, for she had been guilty of "sheltering General De La Rey," and she only had her choice between the life of a captive and that of a fugitive. She chose the latter. Methuen subsequently fell, as we all remember, into the hands of the Boers, and Mrs. De La Rey paid him many attentions. When she cooked a chicken for him some of her friends expostulated with her for unnecessary consideration for a man who had done them all such terrible injury, but she replied (with a charming avowal of her mingled motives) that she had not sunk so low as to hate anyone, and besides, she should like to show him that, for all his devastations, they could still produce a few delicacies at a pinch.

But the sense of fate is upon us, as we read her pages, as much as if we were reading the Œdipus of Sophocles. The Inexorable closes upon her; her brave spirit is numbed if not broken; the longing for rest seems to absorb her whole powers; yet when peace comes at last, it sounds like a knell.

The Englishwoman has evidently drawn the details of her picture from many sources. She has entered with deep affection into the lives of those of whom she writes, and has vividly realised the local surroundings and conditions. Deep human sympathy speaks in every line she writes. How far she has drawn directly on Mrs. De La Rey's narrative I cannot say, for there is a sad uniformity about the basal material of all such narratives; but to me, passing straight from one to the other, the effect is that Miss Buckton has interpreted Mrs. De La Rey, and made her articulate to the English reader. She adopts a great variety of metrical forms, but they are all simple, as the subject demands, and appropriate to the various moods and motives of the "Ballad-Epic." There is something like a studious avoidance of mere richness of poetic or imaginative phrase (which Miss Buckton has shown us elsewhere she can command when she chooses); for the theme demands, above all things, simplicity and directness. The passion of sympathy that speaks throughout, has found relief in the restraint imposed by the dramatic conditions under which Miss Buckton writes, for it is in the person of Engela, the Boer wife and mother that she speaks. She guides us through the apprehensions that preceded the declaration of war, the solemn reading of the story of Deborah, "a mother in Israel," and Engela's silent surrender of her stalwart son, just under the age liable for military service, on into all the incidents of the war, as felt and seen from the home, from the fugitive's wagon, from the concentration camp, with the incident of the young British officer nursed in the home subsequently burnt down, with deep compunction, by one of his fellows, and the deaths of old and young.

Under the wild moon
A rough stone stands,
Raised too soon,
Marked by alien hands,
Glimmering white afar
In the dead lambs' fold.

"Jaapie—prisoner of war—
Ten years old!"

Then at last:—

O sad-eyed Peace,
Implored in vain,
Frighted afar
By blood and war,
Return and make thy home with us again.

Thy outstretched hands
Are bleeding yet;
Thy garments worn
With dust and tears, thou canst not yet forget!

O brooding Peace,
Banished so long,
Forgive, forgive
These hearts that grieve,
Checking their grief to hail thee with a song!

We have no palms,
No gifts to bring,
And lay as meet
Before thy feet,
But a people's heart, made great by suffering!

The whole closes with the widow's thoughts of the wounded husband who never reached the land of his exile:

Whose sleep was still under the ocean wave.

PHILIP H. WICKSTEED.

WOODS AND GARDENS INSTEAD OF SLAG-HEAPS.

MANY are the laments over the frequent destruction of natural beauty by commerce and manufacturing industries: the proportion of England which is left unspoilt is reduced every year. But those who lament this destruction are not content merely to put obstacles in the way of its increase. They have, in some cases, set to work to restore to beauty or mitigate the ugliness of even such places as have been most damaged. In the Midlands of England a Re-afforesting Association has been formed to promote the planting of waste ground in those parts of Worcestershire and Staffordshire known as the Black Country. There are great waste areas, heaps of slag from the furnaces, and other expanses with nothing on them but filth and ugliness, some of which possessed at one time great beauty. No less than 30,000 acres, equivalent to a square of land seven miles each way, are capable of cultivation, so the Association affirms on the advice of experts, and of this area some 14,000 acres are no longer in use even as ground on which to tip rubbish, and are ready for immediate development.

It is pointed out that most of the waste ground could be planted with trees of an appropriate kind with no great trouble, and that such plantations would be commercially profitable, producing timber and improving the value of building land in the neighbourhood. The healthiness of the district, and the pleasure and refreshment to the eyes of people dwelling in it is a matter of great importance. Ugly pit-tips should be hidden if possible. It has been proved in foreign lands as well as in some parts of England, Wales, and Scotland that trees will thrive on pit-waste and furnace slag. The greatest difficulty is the state of the atmosphere. But the vitiated atmosphere which is preventive of the healthy growth of trees must be harmful to human beings, and every effort should be made to purify it, or rather to abstain from polluting it, for so soon as the pollution is stopped nature will improve it. It is stated, however, that the Black Country atmosphere is not so impure as it was, that the use of producer-gas is reducing, and will further reduce, the smoke, and that most of the present smoke could be prevented. It is proposed that the seed should be sown broadcast in the parts where trees are desired, and nature left to do the rest. This, though contrary to the rules of good gardening, is declared to be good forestry.

The idea is attractive. The names of Honorary Consulting Experts, and Honorary Consulting Chemist, on the list of officers seems to imply that the Association will be able to give good advice. Further information can be readily obtained from the secretary, Mr. Herbert Stone, of Bracebridge-street, Birmingham. It would seem, however, that the funds for the work ought to be freely contributed by the landowners whose property adjoining that which is to be beautified will be materially increased in value if they adopt the suggestions of the Association. In fact, it appears to be their especial business.

It would be a good thing if the Association were to demonstrate that these proposals would be remunerative, by purchasing land at present waste and useless, if it can be obtained at a low price, and, reserving part as a free public park, repay the outlay by selling or letting the remainder at the increased price resulting from its improved value for residential purposes.

PRIESTLEY PRIME.

Is it so bad then to be misunderstood? Pythagoras was misunderstood and Socrates, and Jesus, and Luther, and Copernicus; [Galileo,] and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

Emerson.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE CHRIST OF EXPERIENCE.

SIR,—I understand Dr. Rendel Harris to admit that the passage in Matthew xi. 27 (parallel with Luke x. 22) is "out of harmony with a situation to which it does not belong." When he can show us the situation to which it does belong, and the setting where it originally was "in perfect sequence and psychological harmony," we shall be better able to estimate the probability that it was, or was not, a real saying of Jesus. For such a demonstration all Gospel students will thank him.

With respect to the Matthean pendant, "Come unto me," Dr. Harris has, by an accidental misquotation of my words, ascribed to me a confidence in its authenticity which I did not profess. After pointing out the fact that its phrases are in part those of ancient prophecy, I wrote: "That [*i.e.*, that fact] is no reason why Jesus should not have used them [the phrases]." Dr. Harris cites me as saying, "There is no reason why Jesus should have not used them [the words in question, 'Come unto me'], " which is a very different thing. Apart, however, from this personal matter, even if it be established that "Christ speaks in the person of the Ideal Wisdom," I do not see that the passage supports the contention for which I understood Mr. Grubb to produce it, viz., to show that Jesus interposed himself between us and God as a mediator in prayer, or other forms of religious experience. At the most it could only imply that he claimed the character of the Ideal Teacher. And can we suppose that he consciously did so for a world that was to last thousands of years, and contain thousands of millions of people?

But the identification which is buttressed by a reference to Matt. xxiii. 34, 35, and Luke xi. 49-51, is not, after all, so historically secure. In what sense could Jesus say, "Behold I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify"? Wise men and scribes were no teachers of the early church, whatever may have been the significance of "prophets." The despatch of prophets is, in the Old Testament, the prerogative of Yahweh (Isaiah vi. 8; Jer. vii. 25, &c.). When, therefore, Luke (xi. 49) attributes this to the divine wisdom, we begin to suspect that the words "Therefore also said* the wisdom of God," put into the mouth of Jesus in the middle of a speech, are not a quotation by himself from a past discourse of his own, but really introduce a citation from some lost work in which Wisdom is the speaker. There is no need to recite the various forms of this conjecture from Paulus onward.† That alien elements are now associated with genuine words of Jesus in Matt. xxiv. is becoming more and more generally recognised. It is not at all impossible, therefore, that the adjacent passage in xxiii. 34, 35 may be due to a similar amalgamation. If Jesus bore in the devout phraseology of the Apostle Paul the designation of "the wisdom of God" (1 Cor. i. 24), this may have facilitated the ascription of such language to him. That the passage is of later date is certain if the identification of Zachariah, son of Berechiah, with Zachariah, son of Baruch (slain by the Zealots in the Temple during the last days of Jerusalem), be admitted. At least, the words "ye slew" point to some recent event, and not to a murder in the days of King Joash (2 Chron. xxiv. 19–21). Into the difficulties attending this hypothesis I do not enter now. It must be enough to indicate how many possibilities are open, and how far from assured is the solution proposed by Dr. Rendel Harris. J. ESTLIN CARPENTER.

Oxford, January 16.

* Dr. Harris cites this as "saith," as if Jesus were at the moment speaking in the character of Wisdom. But the tense was clear to both King James's translators and the Revisers.

† For one of the most recent, see N. Schmidt, in the *Journal of Biblical Literature*, xix. p. 22, following Wellhausen.

DR. CHARLES BEARD.

SIR,—It is to be hoped that Mr. Robinson's wish respecting some chronicle of the life of Dr. Charles Beard may meet with the approval of his relatives and be fulfilled. Some time ago I suggested to Mr. Tarrant that it would be helpful to many if he could reproduce a portrait of Dr. Beard as a frontispiece for the "Helper," with a suitable memoir amongst the letterpress, but it was then too late to do so.

The curiosity of the present generation of young men is aroused by repeated references to his name and teaching, but definite knowledge of the subject does not seem to be easily attainable. We know more or less vaguely that he was an eminent and exceedingly conscientious scholar; that he was a first authority upon Luther and the spirit of his age; that he was a staunch liberal in politics and religion, being on the friendliest terms with some of the first politicians of his day, and a recognised leader of the most Catholic influence within his own particular group of free churches; and that he was a Christian gentleman. If this is a correct outline, it is worthy of some detail in the shape of colour, light, and shade; and if Mr. Robinson's wish be attained you may count on at least one subscriber from Bethnal Green.

ALFRED THOMPSON.

139, Gossett-street, E., Jan. 16.

CHILDREN AND BUTTERFLY-CATCHING.

SIR,—I must express my surprise at the appearance in "The Children's Column" of such a story as that entitled "The Butterfly" (January 16). It is not strange that anyone should write this story, for many persons have not the faintest conception either of the rights of animals or the demoralising effect upon human beings of violating those rights, but it seems to me very strange that it should be inserted as suitable reading for the young.

I believe it was Ruskin who made some trenchant remarks to the effect that while he often saw among children's pictures the representation of boys and girls chasing butterflies, as if that were a pretty and guileless pursuit, he would take severe measures to check such actions among his own children.

Science is, of course, the nominal reason and, as it were, the excuse for the cruelty of destroying the living flowers which so greatly enhance summer's beauty; but do the collections made by boys and girls during a few years add much to our entomological knowledge, and even if they do, is not the price thereof too heavy? Would it not be better to have less science and more pity?

"It is a fine day. Go to; let us kill something," is said to be the Englishman's motto, and the "lent boy" in this story is a promising specimen of his race. He cannot be satisfied to see the lovely rainbow-hued insects flying about in the sunshine; he must rob them of that existence which has become a symbol for light-hearted bliss. Never does a feeling of compassion cross his mind, though again and again the victim makes a bid for it. "The butterfly had no sort of fear of what a boy could do to him. He waited. He obligingly moved." Would not this confiding unconsciousness have appealed to the boy's chivalrous instinct, if he had had any? But he is already a finished sportsman, and neither this nor the flight for life that follows moves him in the slightest degree. His sentiments are shared by the writer, who glorifies his cruelty as an act of perseverance. The tone of the story all through is callous in the extreme.

The case of the swallow-hunter is entirely different. The bird is intent only upon its food; the superior human being might be supposed to have an appreciation for beauty and tenderness for the weak.

Such a story would never have found its way into *Young Days*. The tales contributed to that magazine by the Rev. E. P. Barrow preach a true gospel. Is it not better for children to be too tender-hearted, illogically so, than for them to become the hard-headed, hard-hearted, scientific little wretches they may develop into if butterfly-catching, badger-hunting, and kindred cruel pastimes are upheld as proper sports for young people?

"C. A. F." says that there are two morals to this story, but it seems to me that there is only one, and that a bad one. THEODORA MILLS.

Leckhampton, Cheltenham:

HEAR BOTH SIDES.—We have received from the Rev. Hugh C. Wallace a letter with reference to our note of last week in reprinting his letter to the *British Weekly*. We there stated that in declining his letter, we added "that if he was bent on publishing he had better send it elsewhere—or words to that effect." We spoke from memory of a letter written in a very busy time, of which we had kept no copy, but Mr. Wallace now assures us that in our letter there is no word about "sending it elsewhere." The point is of the very smallest consequence, for that is what Mr. Wallace had himself said he should do. We certainly thought we had added the phrase in question, and are sorry for the lapse of memory.

OBITUARY.

MR. G. S. DARBISHIRE.

MR. GEORGE STANLEY DARBISHIRE, whose death occurred at Wandsworth on Jan. 7, was the fifth and oldest surviving of the family of six sons of the late Mr. James Darbishire. He was born at Green Heys Hall, Manchester, in 1827, in the house which was built by the father of Thomas de Quincey, all trace of which has long since disappeared. Mr. Darbishire, although in consequence of increasing infirmities he had ceased to be actively interested in denominational affairs, was to the end of his life a sincere and consistent member of the Unitarian body. For many years he undertook the duties of honorary organist at Monton, and subsequently at Cross-street Chapel, where the musical services were an acceptable manifestation of his energy, taste, and skill. The fine organ in Cross-street Chapel was erected by him in 1864, in conjunction with his wife and brother-in-law, Mr. Wm. J. Carver, as a memorial to James Darbishire and to John Carver, both of whom were treasurers of the congregation at the time of their deaths. Mr. Darbishire was a magistrate for the county of Lancaster, and a member of a family which for several generations has been closely identified with the principles of Nonconformity. His remains were laid beside those of his wife, who died in 1882, in Monton Churchyard on Tuesday, the 12th inst., when the Rev. Ambrose Bennett conducted a deeply impressive service in the presence of many of his most intimate friends and relations.

THE ONLY GIFT.

A HEART of love I bring to thee—
Forbid me not,
A heart of love though mine it be—
Forbid me not;
Thy poorest servant here below,
I bring the only gift I know.

Though all the stars in heaven are thine,
Forget me not;
Though but a little world is mine,
Forget me not;
The flower is safe beneath the sky,
And safe within thy love am I.

Ah, when my lamp of life burns low,
Forsake me not;
When stumbling in the dark I go,
Forsake me not;
Come then, and fill my heart anew
With love like thine, for ever true.

My only gift to thee I bring—
Forbid me not;
One prayer I breathe, one song I sing—
Forbid me not;
I sing the love that loves me still,
I pray to know and do thy will.

W. G. TARRANT.

WHEN Thy face looketh forth from all men's faces,
There will be room enough in crowded marts;
Brood Thou around me, and the noise is o'er,
Thy Universe my closet with shut door.

George Macdonald.

THE CHILDREN'S COLUMN.

THE KNIFE.

THIS knife was a present to Harold when he was leaving Switzerland. Boys, I believe, care most about the blades of a knife, but the most interesting thing about this knife was its handle. There was a bit of botany, a bit of zoology, and a bit of history on it.

Everyone who has been in Switzerland knows what a flowery country it is. The very meadows are not grass like ours, but are masses of flowers. But perhaps the two Swiss flowers one thinks of oftenest are the Alpen-rosen and the Edelweiss. The Alpen-rosen are bushes much like azaleas, with crimson blossoms. The Edelweiss is a white flower that looks as if it were cut out of flannel. It only grows a few inches tall, and is found in very high places. But you need not go to find it, because the boys and girls offer you bunches of it everywhere. So on this knife-handle was, first, a tiny bunch of Alpen-rosen and a stalk of Edelweiss.

When he had put on his Swiss flowers, the man who designed this handle thought he would put on it a Swiss animal. When I think of Swiss animals, I always think first of the Swiss cow—that gentle Swiss cow with her bell, whose feelings I am sure would be hurt, if you didn't speak to her as you pass. Or perhaps of a goat, one of the string of goats which the village goatherd drives to pasture every morning, and whose bells tinkle along the village street every evening. But, after all, there are cows and goats in other countries. What animal belongs to Switzerland and nowhere else? Why, the chamois, of course. A chamois is a sort of glorified goat. He lives on the heights of the mountains, and bounds from peak to peak (at least, that is my impression) when the hunter pursues him. I have never seen a live chamois. But I have seen a great many wooden ones, so I know just how the chamois should look. And here he is on the knife ready to spring into space.

Below the chamois is a man and a boy. The man carries a bow and arrows. It is a great many years since people in Switzerland have gone about with bows and arrows. So this story—if it be a story—must be of something that happened long, long ago.

One day—this is the story—about 600 years ago, a peasant and his little boy came down from their farm on the hillside to Altorf. Altorf is still a big village, embowered in orchards, a little inland from the Lake of Uri. It was market day, and the little square was full of country folk, come to buy or to sell, just as it would be to-day. In those days the Austrians ruled Switzerland, and the governor's name at Altorf was Gessler—a harsh, cruel man, they say. He had lately set up in the market place a pole with his hat on it, giving orders that every one, under pain of death, was to bow to this hat on the pole as if it were himself.

The peasant and his boy came into the market place, and saw the pole. He was known to many of the people, for he was the best hunter and the best marksman in the canton Uri. "What bit of foolery is this?" he said. "Oh," said they, "this is the governor's hat, and everybody must bow to it as they do to him!" He said nothing, only he straightened himself, and walked round the pole.

Now Gessler himself was on horseback in the crowd, on purpose to see who would bow to the hat and who would not, and when he saw this peasant defy his orders, he bade the soldiers bring the man to him. So they brought him—him and the little son. And Gessler, in a rage, asked him why he had not bowed to the hat? "It must have been my stupidity," said the man; "if I were a quick-witted fellow my name wouldn't be Tell." When Gessler heard his name a cruel thought came into his mind, for he had heard of Tell's skill with his bow. "Here," said he, "I have heard how well you shoot. Shoot me an apple from your boy's head. If you hit the apple you shall go free."

In vain the father begged that his skill might be proved some other way. The boy was placed in position, and the apple put on his head. Then the father took two arrows and one he fitted to the bow. He took aim, but his heart failed him. If he should hit his dear little son? But the boy called out cheerfully, "Shoot, father, I am not afraid." And at that the father shot, and his arrow cleft the apple on the boy's head.

Then Gessler saw the second arrow lying there, and demanded what that arrow was for, and Tell answered, "That arrow was for you, had I shot my boy; and be sure the second time I should not have missed."

There are some people who doubt whether this is a true story. But at least this is true about it. It has been believed, and told over and over again, for generations, and each time it has been told it has made men indignant at injustice, oppression, and cruelty. It has made them love liberty, and courage, and heroism.

For my part, I am glad Harold's knife will remind him of this story. But I am not sure after all which bravery I admire most: the bravery of the man who wasn't afraid of the tyrant; or the bravery of the little boy who wasn't afraid of his father's arrow. C. A. F.

WE learn from the *Christian Register* that Dr. Edward Everett Hale, the veteran Unitarian minister and philanthropist, has been elected chaplain of the United States Senate, his appointment taking effect on New Year's Day. To this announcement the *Register* adds: "Dr. Hale had planned to spend the winter in Washington, and, of course, it occurred to his life-long friend, Senator Hoar, that the Senate could not do better than to secure his services. It has never been the custom of Congress to choose chaplains for their eminent position and influence. Mr. Milburn, the blind preacher, was chosen for sentimental reasons which were honourable both to him and to those who elected him. But why should not this new departure be made the beginning of a policy which will place always in the chaplain's office someone who will illustrate the best religious life of the people, and give dignity to the position?"

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JANUARY 23, 1904.

"THE INHERENT WEAKNESS OF UNITARIANISM."

THE justice of this phrase, as descriptive of the quality of a little book, in which three sermons by the Rev. C. G. AMES, of Boston, were last year republished in this country, was challenged by the Rev. H. D. ROBERTS, in a letter to the *Liverpool Daily Post*, in which a brief review of the book had appeared. Mr. ROBERTS's letter was not published, but in the *Daily Post* of Jan. 14 was made the subject of editorial comment.

The teaching of the book in question* is that of a very earnest and clear-sighted man, who believes thoroughly in the divine capacity of human nature, and the necessity for each one to "work out his own salvation"—a work best accomplished under "the Leadership of JESUS." An idea of the quality of the teaching may best be given by two brief quotations. The Fatherhood and Brotherhood of which Dr. AMES so earnestly speaks, belong, he says, together. "The more fully we receive the Sonship, the more we shall see in Divinity and in Humanity." And just before comes this passage on the essence of Brotherhood :—

> The love of our human kind, like our sympathy with lower creatures and our affinities with inanimate nature, puts sweetness into every cup. It invigorates every faculty and makes life better worth living, by claiming all resources and energies for honourable and happy uses. It cures us of weak self-pity and silly self-conceit. It enlarges life to make room for every variety of human interest. It is the only antidote for a thousand virulent poisons,—personal, domestic, social, and international. And it opens the door of the heart to the love of God, which flows in more abundantly as we give it free outpour in self-forgetting service.

That is wholesome doctrine, and it points clearly to the emphasis which is laid by Dr. AMES on character as the essential thing in human life, by which alone a man can be brought genuinely nearer to GOD, and in his own measure come to be "perfect," as the "Father in heaven is perfect."

How the "Leadership of JESUS" helps in the formation of that true character is not the specific subject of either of the discourses in this little book, but it will not be difficult to see for anyone who reads these discourses. What Dr. AMES means by salvation the following passage may show :—

> This idea of Salvation by Character needs to be emphasised for a quite serious reason. It is to be feared that many have been looking for salvation in the wrong direction. They have been asking, "What will become of us?" when the more vital question is, "What ought we to become?" They have been seeking for safety when they should have been seeking for soundness. They have been concerned to escape the consequences of sin rather than to escape from sin. This is much as if the sick man should be more anxious to be rid of pain than to be restored to health.

Such teaching, we are to understand from the critic of the *Liverpool Daily Post*, displays the "inherent weakness of the Unitarian position." It may be content to rest under that severe condemnation; but what is most curious to us, and so interesting that it seems well to us to reproduce it here, is the EDITOR's subsequent comment, with its doctrine of the proper function of the non-sectarian journal. Thus we read in the *Liverpool Daily Post* :—

> What we saw of "weakness" in this book was not in its title, but—treating the matter as one of prevalent theological opinion—in the absence from it of a recognition of that unique relation of JESUS to His FATHER in Heaven which is generally regarded in Christendom as running through the Gospels. Whichever doctrine may be true, the predominant idea of Christendom is that it is a weak position to be content with CHRIST'S morally perfect character; to claim from this that He fully realised and revealed the true relations between GOD and mankind; while rejecting half His declarations about His own Person. "Orthodoxy," even if it has no other rights, is entitled to govern the common parlance of non-sectarian journalism.

. . . . . .

> A daily paper in England is in the ordinary way assumed to adopt the Trinitarian standpoint of the majority, and the majority certainly consider that the Unitarian position has "inherent weakness." This, therefore, was a natural enough thing to say, and ought not to be taken offence at by those whose views of doctrine are held by a minority. It is the duty of a general newspaper to avoid, rather than to make, any overt discriminations between controverted dogmas; but it is its duty to make rather than to avoid such observations on theological writings as differentiate between their respective schools. Mr. ROBERTS'S aim, he says, in writing his first letter to us was to give a fair counterpoise to the sort of slur which he detected in our review. He desired "to let ordinary people understand that every book of any weight written on the Gospel of Jesus emphasises Fatherhood, Brotherhood, and Character; and that the more learned writers dwell on Christian origins the more they lay the significance on these factors as the essentials of the Gospel." Granted. A good view. But our view was good, too, in the sense of being an accurate classification of the theology of the writer of the book briefly criticised. It is well for both readers and writers to understand and appraise such points of journalistic treatment.

We gather from this passage that "the common parlance of non-sectarian journalism" has to follow the opinion of the majority, "whichever doctrine may be true," and that, therefore, those who in the matter of doctrine are in the minority have no just ground of offence when they are condemned, even though the truth is on their side. We do not complain of this if the position is clearly understood. We are to conclude, then, that the "general newspaper" speaks with the voice of the Trinitarian because that is the doctrine of the majority. But it appears to us that one who is in the minority and holds that his doctrine has been unjustly condemned ought in a "non-sectarian" journal to have the opportunity of putting forward another view. And we add this further remark, that if such is the inevitable position of a journal towards the majority and the minority, the value of its judgment on books suffers from a somewhat serious defect.

THE COTTON CRISIS.

THE year is opening sadly in Lancashire. Some months ago we referred to the disaster which then seemed to be impending over her staple trade, the great cotton industry. Now it appears that the evil which was then feared is being rapidly realised. The price of cotton has been raised to such a height, and subjected to such sudden fluctuations, as to make profitable business almost impossible. Manufacturers are threatened with ruin; operatives with "short time," to an extent which must involve great want and misery. There must be many in our Lancashire chapels and Sunday-schools who are burdened with painful anxiety as to the future, or indeed already caught in the toils of a suffering which is due to no fault of theirs. To them our hearts go out in deep sympathy.

Such a state of things would be a sufficient reason for sadness from whatever cause it might have arisen; but when we realise that it is in a large measure due to the greed of a group of gamblers, we ought to feel something more than sadness. We ought to be filled with a burning indignation against the men whose commercial ideals are so low that they can do this thing. But are we, that is, the general public, so minded? Is that our feeling? That is one of the most important questions that arise in connection with this crisis. That wrong is being done is beyond all question. What does public opinion say about it? If it is leading to the formation of a sounder public opinion upon such subjects, then it may be that the evil is bringing with it a hope for the future that will be in some degree a compensation for the sufferings of the present.

To some extent, at least among those

* The Fatherhood of God: the Brotherhood of Man: Salvation by Character. Three Discourses by Charles Gordon Ames, D.D., Minister of the Church of the Disciples, Boston, Mass. (London: Philip Green, 5, Essex-street, Strand, W.C. 1s. net.)

more directly affected, this would seem to be the case. Meetings have been held at which "international gambling," as it is somewhat curiously called, has been vigorously denounced, and there has even been a call for Government interference. It is a gain that we should be getting past our ambiguous term "speculation," to the plain one "gambling," but it seems rather futile to call upon the Government for help. No government or combination of governments could probably do anything effectual without such an interference with individual liberty as would not be tolerated. This is essentially a moral question, and the best of governments must always leave it open to men to act immorally in some directions, if they are so minded. Something, no doubt, might be done to render these mischievous transactions more difficult and hazardous than they now are, but the combined ability and greed of the offenders may be trusted to find a way round or through the provisions of the best-intentioned Acts of Parliament. One suggestion which has been made, that of specially taxing certain classes of contracts, would, even if it were possible, only aggravate the evil by officially countenancing it.

There is, indeed, only one public authority which can effectually deal with evils of this kind, and that is the authority of an enlightened public conscience expressing itself in a stern public opinion. These gamblers do not play for money alone. It is for what wealth can bring them in influence, power, and consideration among their fellow-men, that they care, even more than for the money and the material objects it can buy. It is within the power of public opinion to deprive them of these things, to make them what they ought to be, gilded pariahs, tainted outlaws of society. To such treatment they would respond, for they are human, only too human, and to the settled contempt and aversion of his fellows man is apt to respond by an endeavour to mend his ways.

It is to the cultivation of nobler ideals of the dignity of commerce, and the significance of wealth, ideals already operative in the minds of thousands of honourable business men, that we must look. So long, however, as we have among us large numbers of men operating on a small scale, who have low ideals of the objects and methods of business, regarding it simply as a process for enriching the individual, and not recognising in it a sphere of duty which affords a continuous opportunity of serving the interests of mankind, so long shall we from time to time be subject to such attacks upon the well-being of society in the interests of a few at the hands of clever and powerful men operating on a great scale. The little man and the fool speculate in a small way, and possibly do not do much harm directly, except to themselves. Indirectly, however, they help to form the atmosphere, the corrupted public opinion which prepares the way for the big and clever man operating and gambling on a great scale. They, the small men, must be held responsible in some degree for the mischief he does, for they help to make his career possible.

It may be asked, why does THE INQUIRER trouble itself about matters such as these? Are they within the province of a religious newspaper? In our opinion they are, for we believe that it is largely to religious agencies that we must look for the formation and spread of the nobler ideals and sounder public opinion which are so sorely needed. Organised religion in the twentieth century will have to speak more boldly and more definitely on such topics as these if she is to strengthen her waning hold upon the minds of thoughtful men. She will have to realise more clearly than she has done that life, the life of the men and women of to-day, is her great province, and the facts of life the most important objects of her studies and her labours. The message which men are awaiting from her is one that shall pertain to their daily lives, and help them to make those lives nobler and more beautiful by presenting them with lofty ideals, and, when needful, admonishing them with stern rebuke, in every department of their activity.

IN connection with Mr. Wicksteed's article "For the Healing of the Nations," we would call the attention of our readers to the following passage of a letter from Mr. C. E. Maurice:—

"The South African Women's and Children's Relief Fund, which was formed to assist Miss Hobhouse in her work in South Africa, is still being carried on by the same committee. Miss Hobhouse's last visit to South Africa has been most successful. The Government have consented to re-open the Repatriation Fund, which they had treated as closed. But in the meantime the funds of the committee are being freely spent, and many farmers have been supplied through Miss Hobhouse's help with teams of horses. In some cases these have been passed on from one farmer to another. Money has also been sent to a Rescue Home. Fowls have been supplied to start a destitute widow in her home; help has been given for rebuilding houses; and many instances could be mentioned of relief in sickness and accident. Miss Hobhouse has consulted with the Dutch ministers and others about the cases to be relieved, and all care is taken that the help should reach the right people. Miss Hobhouse is expected shortly to return to England, when she will be able to give further information. In the meantime, any money may be sent to the treasurer of the Fund, Lady Farrer, at 3, Whitehall Court, Whitehall-place, S.W., or to the Secretary, at 59, Holbein Mansions, Sloane-square, S.W.

M. LOISY AND ROME.

I.

THE ABBÉ LOISY AND THE LIBERAL MOVEMENT IN THE CHURCH OF FRANCE.

SOME two years ago (I shall perhaps be pardoned for this personal reference) I received from a distinguished French Lazarist, who presided over a seminary for the training of priests, and himself taught Hebrew, a request for permission to translate and reprint for the use of his students the analytical tables of the Mosaic Laws contributed by the Rev. G. Harford to a certain edition of the Hexateuch. It was my first intimation that the modern critical views of the Old Testament were making way into the instruction of the Catholic clergy. Francis Lenormant, two decades before, had brought his brilliant erudition to bear on the early chapters of Genesis; but his researches into the "Origins of History" did not commend themselves to his Church, though he died (I believe) in full communion with it. The cuneiform texts must of necessity be left to experts: and their bearing on theology was not then fully apprehended. Delitzsch had not lectured, and the German Emperor had not written a famous letter.

To-day, however, France is face to face with much more serious questions. Everyone has now heard of the book published a little more than twelve months since by the brave Abbé Loisy, on "The Gospel and the Church." A number of vigorous publications had preceded it. One volume after another, on the Canons of the Old Testament and of the New, on the Hebrew text and the versions, on Job, on the Synoptic Gospels, on Babylonian myths, on the history of Israel, bore witness to the author's indefatigable industry, and his wide learning; just as his pious and devoted life attested the sincerity of his religion. But in *L'Évangile et l'Église* the Abbé entered on a new path. Desirous of winning back to the Church minds that were repelled by the apparent conflict between traditional dogma and historic investigation, he descended from the professor's chair, divested himself of technical apparatus, and appealed to the laity under the shelter of the great conception of evolution.

The method of the book was in part prescribed for the author by his desire to oppose to the Protestant principle of Harnack, which may be briefly summed up in the formula "back to Christ," the Catholic principle of development. Starting from the frankest recognition of the results of modern critical inquiry, he argued that the divine germ in the Gospel could only accomplish its great mission for the salvation of men by the aid of a society which should foster its growth and carry it forth to win the world. Such an organisation must create its own forms of teaching and administration. It must be able to defend the right doctrine against the wrong; in other words, to define dogma; it must nourish devotion by worship, and for that end it must institute a priesthood and provide sacraments. But at any given moment its organisation,

its teaching, its cultus, must adapt itself to the life around it. If the philosophical conceptions, by the help of which its theology has sought expression, are transformed by advancing knowledge, it must recognise these changes, and itself restate the truths committed to it. The intellectual forms of one age cannot be imposed upon another without alienating minds that are open to the new influences streaming in upon them. The Church, therefore, which has justified itself by the fact that it has supplied the religious needs of so many generations, ought to acknowledge that a time may come when the movements of human thought may require new presentations of old ideas. Nay, in M. Loisy's judgment, it ought to realise without delay that such a time *has* come; science, philosophy, history, all combine to demand that the essential elements of Christian experience shall be re-interpreted.

In defending the Church, therefore, against Protestant attack in the person of Harnack, M. Loisy appealed to it to advance yet further along the path it had already trodden. To formulate its Christology it had availed itself of the aid of Greek thought in the fourth century; to define the significance of the Eucharist it had used the ideas and language of the thirteenth. Why should it not employ the methods of criticism and the principles of investigation which would bring it into harmony with the mind of to-day? The answer of the Cardinal Archbishop of Paris was not long in coming. He appointed a commission of theologians to examine the book. By Jan. 17, 1903, their report was ready. It was declared to have been published without the *imprimatur* required by the laws of the Church; and to be of a nature calculated to cause grave disturbance to the faith of believers in the fundamental doctrines of Catholicism especially the authority of the Scriptures and of tradition, the divinity of Jesus Christ, his infallible knowledge, and the like. The clergy of the diocese were forbidden to read it. The Archbishop of Cambrai and six bishops issued similar prohibitions. M. Loisy, in a dignified letter, himself condemned the errors which might be deduced from it by interpreters who adopted a wholly different point of view from that assumed by the author, and then remained silent. He was removed from his post as ecclesiastical teacher; but his pen could not be hindered. Last autumn he issued two remarkable volumes, one a commentary on the Fourth Gospel, the other a series of letters to eminent Catholic dignitaries gathered under the title *Autour d'un Petit Livre*. Deferring for the present an account of the latter, in which the positions of the incriminated book are reasserted with exquisite skill, let us say a few words concerning the treatise on John.

It is a massive volume containing 960 pp., full of daring criticism which tests to the utmost the scope and application of the author's principles. The introduction occupies 150 pp.; the main portion of the work consists of exposition and commentary, scene by scene and verse by verse. The discussion of the value of the ecclesiastical tradition leads to the conclusion that from the point of view of history the evidence cannot justify an unhesitating assertion of the apostolic authorship. The residence and the death of the apostle John at Ephesus are not historically certain. It is possible that there was a confusion between John the apostle and John the elder, the disciple of the Lord. But, further, the composition of the Gospel by John of Ephesus, whether apostle or elder, cannot be considered as beyond doubt when Polycarp and Papias are silent and the Alogi contradict. The question must be decided rather by internal considerations than by external attestation. From this point of view the answer is decisive. One word is the key to the whole: it is not history but symbolism.

With extraordinary patience, with wide command of patristic exegesis (in which the presence of allegory is constantly recognised, though its significance is so often obscured), and with all the resources of modern scholarship, M. Loisy pursues his way from the prologue to the close, and never falters in the application of his key. Into the details of the elaborate structure which is thus reared, it is impossible to enter here. It supplies the clues to the peculiar chronology of the Gospel, to the fresh personalities which it introduces, and the new phases of the old familiar figures. Nicodemus, for example, plays the part of the young man who asked the teacher what he must do to "inherit eternal life." The answer is given in the doctrine of the new birth and the reference to baptism. The sequel asserts that Jesus baptized in Judea, like John. Was this, then, proper Christian baptism, for does not the Gospel itself tell us (vii. 39) that there was as yet no holy spirit, because Jesus was not yet glorified? And if so, how is it that Jesus can expound a theory of the sacrament to Nicodemus, and even himself perform the rite? This is, indeed, corrected afterwards by the statement that Jesus himself did not baptize, but only the disciples. Was there, then, already an organised society? Matthew ascribes the rite to the command of the risen Christ, which implies that it originated historically with the Church. The fourth Evangelist, however, contrasting Christian baptism with that of John, brings them into imaginative contemporaneity, while he pays homage to fact by admitting that the rite was only performed by the followers of Jesus, and the gift of the spirit, which was its seal, did not arrive till after his death. In what sense, then, could Jesus allude to it in conversation with Nicodemus? It is because Nicodemus represents the reluctance of well-meaning Judaism, which could not get rid of its legalities and its Messianic hopes; while the discourses of Jesus are the words of the glorified Christ assigned by anticipation to his earthly career. The utterances of the Teacher are thus transformed into sayings which reflect the consciousness and embody the sentiments of the Church.

What, then, becomes of the beloved disciple, and the occasional historical detail which gathers round the form so long identified with the son of Zebedee? Every reader of the Fourth Gospel is, of course, aware how different are its portraits compared with those of the first three. Peter, indeed is there; lodged, like Pilate, too firmly in the story; but, like Pilate, conceived and drawn afresh. The Teacher's mother is there, too, but no longer in the simple yet august relation delineated by Luke; she has become a typical creation; she represents the Synagogue and the Judeo-Christian community of which the Church was the issue. But where is John? He is nowhere named in the body of the Gospel. If it was he who stood beside Andrew (i. 35-40), why is he not identified, and why is he associated, not with his own brother James, but with the brother of Peter? The fact is that the beloved disciple is no historic personality. He is the representative of the Church of the future. He is the symbol of spiritual Christianity, as it was realised by Hellenism. On the last night, when Jesus unfolds the secrets of the Church's life at a distance of two or three generations, it is he who lies upon Messiah's breast, as the friend who knows his inmost secrets. The perfect disciple, according to the ideal of the fourth Gospel, is superior to Peter, whose primitive Christianity inadequately expressed the Master's mind. If he is present at the foot of the cross, it is as spiritual witness of its saving power. And if to him is committed the charge of the dying Saviour's mother,* it is because Hellenic Christianity could not disown its filiation from the Old Testament; but the elder Judaism must make its home with the new faith. No part of M. Loisy's exposition will seem to the casual reader so like a gratuitous extravagance as this. But it cannot be judged apart from the scheme of the whole. Once grant the existence of symbolism in the book, and any special interpretation becomes only a question of the legitimate limits for the application of an acknowledged principle of literary method.

The conclusion is that there is no proof that the beloved disciple ever actually existed. Nothing compels us to suppose that he belonged to the apostolic college: there is no hint in the book itself that the writer wished to put him into any special relation with John, the son of Zebedee. The author intended to remain unknown. He was a Christian of Judeo-Alexandrine education. His interest, his pre-occupations, were with theology rather than history; he had no scruple in turning tradition into a vehicle for doctrine. He was separated from the Christ who lived on earth by a farther distance than Paul; he was, in fact, a disciple of the great Apostle of the Gentiles, or rather of his writings, for he must have belonged to the third Christian generation. His object was not so much dogmatic as didactic. He is more concerned to confirm the faithful in Christian experience than to prove a thesis in Christology. The fundamental conception of the whole is the mystic union of Christ and the believer, the mutual indwelling of the master and the disciple. The Johannine ideas are only the intellectual form of this faith, the essence of which is the fellowship of the Christian with Christ conceived as the heavenly Word. The peculiar modes, however, in which

* M. Loisy is careful to point out that, according to Synoptic tradition, no woman was present at the crucifixion, and Mary was not even in Jerusalem.

this faith is expounded, could not have been intelligible beyond a limited circle. The gospel was not a book for popular reading. It could be understood only by those who were prepared to apprehend its meaning by some prior training in symbolic expression. Long has the clue been lost. A book written for small groups of the initiated has been treated, on the one hand, as actual history; on the other, as a complete philosophy of theology. It is neither. It is a book of religious imagination. The Christ whom it portrays is not the "Prophet of Nazareth," as he moved among his countrymen; it is the spiritual ideal which invigorates and unifies the Church. Until the author is recognised as the first and greatest of Christian mystics rather than the last of the biographers of Jesus, "the seven seals of the Apocalypse will remain on the Gospel of the Spirit."

No one will be surprised that Rome should have spoken at last, and put this courageous book upon the Index, along with the two little volumes which contain its fundamental propositions in popular form.

How can such interpretations be conciliated with the dogmas of Catholic faith? To this question, discussed in one of the brilliant letters which make up the volume *Autour d'un Petit Livre*, we must return again.

J. E. C.

ROBERT COLLYER'S "MEMORIES."

FROM the summit of his eighty years Robert Collyer is contributing to the *Christian Register* a delightful series of articles, entitled "Some Memories," telling of his early life, in his Yorkshire home. The first article appeared in the *Register* of December 3, and except in the number which reported the celebration of his birthday, have been continued from week to week. How far the story is to be carried we do not know, but for the sake of the wide circle of Mr. Collyer's English friends, we trust that we shall be forgiven for reproducing some passages here. Copies of the *Register* can be ordered through Essex Hall, or direct from the "Christian Register Association," 272, Congress-street, Boston, Mass. The price, with postage, is fourpence a copy.

His Love of Reading.

The cottage home in Yorkshire, and his simple and wholesome bringing up, Mr. Collyer vividly describes, and then tells how having once as a small boy a penny to spend on sweets, he bought instead from the one village shop a tiny book, "The History of Whittington and His Cat." Then, after some other memories, he proceeds:—"And now I will return to note that the spark struck out on the day when I bought the tiny book at prime cost was not as a fire enfolding itself, to be no more seen or heard of. It must have started a fire in my nature which has not yet burned down to white ashes; for, when I had learned to read to some purpose, I see myself in the far-away time and cottage, reading, as I may truly say in my case, for dear life. There was a small store of books in our home, and among them Bunyan's 'Pilgrim,' 'Robinson Crusoe,' and Goldsmith's histories of England and Rome. These, I may say, I almost got by heart. The rest were religious books: they did not suit me, so I let them hang on the shelf—more's the pity, do you say? And I answer, I am not so sure about that, because I think it was then I must have found the germ in those I did read of my lifelong instinct for the use of simple Saxon words and sentences which has been of some worth to me in the work I was finally called to do.

* * * * * *

"My father noticed in good time my hunger for books, and, as there was no money to buy more, the dear good fellow began to borrow them from far and wide in our small commune. He found Burns and Shakespeare for me, with more I do not remember, and brought them home; but he laid down the law that I should not soil them, and should return them when they were well read to the owner, so I think the lenders had no reason to complain with our dear Sir Walter Scott that some of his friends were good book-*keepers*, but bad accountants.

"Now I come to Ilkley again, where in the first year of my 'prenticeship I found one of the friends that sticketh closer than a brother. He was some years my elder—ten, I think—a working man who never married, and was beyond all comparison the best read man and of the finest culture among the native men of the town. John Dobson—let me write his name for love's sake—was my whole college of professors, if I may use the term, through the twelve years of my life there as apprentice, and then manager of the forge. There was no library where we could borrow books, so *he* must buy them out of his scant wages; for I had no money. This he would gladly do, sparing to spend, and bring them to me with shining eyes.

* * * * * *

"I had no dream of the worth which might lie in the hunger, any more than that I should sit here this morning touching these memories while the soft thunder of this great city steals through my library. The worth lay in the reading, in which not seldom I would 'plunge soul headlong, impassioned by the beauty and salt of truth.' And I still remember how I would climb up to the moor on Sunday afternoons in the pleasant summer-time with some book—I always went to the old church in the morning—sit down on one great gray crag to read a chapter and to watch the sunshine ripple over the heather like a great translucent sea, and listen to the music of the bells in the dark old tower at Haworth meet and mingle with the music from the tower of our own church below, where the Longfellows worshipped through some centuries of time. Then something I had read would set me thinking and talking back, as we say, with no audience but the moor sheep looking up in wonder as they fed.

His "Conversion."

"Then the memory comes of a change through a great sorrow which befell me, when my life was dark in the shadows of death, for which I found no help in books and must find help in God. I did not consult with flesh and blood, not even with my dear friend and good helper, John. The whole experience seemed too sacred. The secret lay between God and my own soul, and seems still so sacred that I hesitate over these lines.

"But in about a month my heart was quiet. I had found rest in Him, and then must needs find fellowship among those who were like-hearted; for the great woman well says: 'On solitary souls the universe looks down inhospitable, and the human heart finds nowhere shelter but in human kind.'

"There was a band of Methodists, my old neighbours and friends, who met in a small chapel. There I went and told them in not many words how it was with me. They wondered first and then gave me a warm welcome. I had found out that one stick is not good for a fire. I knew how they would have loved to have a share in my conversion, open and above board, with Hallelujahs and Amens; but there I was, take me or leave me. They were not over-particular about the sticks if they would burn well, while in the burning a certain gift of speech came I must have inherited from my mother, in the prayer and class meetings, of which this was the upshot. In about a year the preacher in charge of the churches came to see me, and told me this story, how the brethren in the quarterly meeting on the previous Monday had risen one by one and said it had been borne in upon their hearts that I had a call to preach the Gospel. They were local preachers, with a gift for this work, and rustical men, with one exception, who made their own living as artisans and small farmers, and preached on Sundays for the love of God and of human souls, while some of them answered well to the canon of the great Swiss reformer, 'A man who is truly called to preach the Gospel *may* know many things, but must know two—God, and how to speak to the people.'

"Shall I say that there have been moments in my life when what 'Friends' call 'the inward light' has shone or flashed for me on turning points always I as see now? Well, this was one, and the first. I told good old Michael that I should be glad to try, and he said I must be ready when he called. So I went home to think out a sermon from the text, 'As I live, saith the Lord, I have no pleasure in the death of a sinner.'

His First Preaching.

"The word came duly that I must preach at the chapel in Addingham, three miles up the river. It was Sunday afternoon. Luther loved to preach on Sunday afternoons because the men servants and maid servants could come to hear him then in great numbers, but I found only a handful. And here I must make confession. The sermon was divided into three parts: the firstly and lastly were my own, the secondly I stole from a sound Scotch divine.

"I must have no paper, so I had none, but managed somehow to get through. There was no greeting from the hearers as I came out of the chapel to go home; but half-way there I halted, for I found I had quite forgotten the secondly I had stolen. And then came the painful conclusion that it served me right, and my

text should have been by good rights, 'Thou shalt not steal,' while from that time to this I may say in all honesty I have stood true to Paul's words, 'Let him that stole steal no more.'

"There was no inward light for me then. I had meant to do a mean thing and had failed, but by heaven's grace the failure opened the way to my ordination as a Methodist local preacher. I felt no great eagerness to try again: my sin had found me out. They did not know my secret, and old Michael sent me on a Sunday soon after to preach in a farmer's kitchen, on the lift of the moor, where they only had preaching now and then, and where I may suppose he thought poor provision might pass where the feasts came few and far between.

His True Ordination.

"It was in June. I see the place still, and am aware of the fragrance of the wild uplands stealing through the open lattice on bars of sunshine, to mingle with the pungent snap of the peat fire on the hearth which gives forth the essence of the moorlands for a thousand years. And I still mind how heavy my heart was that afternoon. I had been trying all the week to find a sermon in a parable, but there was no pulse to answer, no vision, and Bishop Horne says, 'If you distil dry bones, all you will have for your pains is water.'

"Still there I was, *the preacher*, and they were simple-hearted folk up there, of the old Methodist election unto grace, eager, and hungry for the word of life, and ready to come in with the grand Amens.

"The big farm kitchen was full, and they were just the hearers to help a poor soul over the sand bars on the lift of their full hearts. So they sang with a will; and where in all the world will you hear such singing with a will as in Yorkshire and Lancashire! Then I must pray. Father Taylor said, "I cannot *make* a prayer," nor can I. But, with those hearts filled from the springs of life, I felt that day the prayer was making me. Then the time came for the sermon. Some stammering words came to my lips, and then some more, while gleams of light began to play about my parable. And their eyes began to shine, while now and then the grand Amens came in as a chorus from the chests of men who talked to each other in the teeth of the winds up there from the times of the Saxons and the Danes. And now, after all these years, I felt sure it was given me that day what I should say.

"So the service ended, and the good man of the house came, laid his hands on me, and said very tenderly: 'My lad, the Lord has called thee to preach the Gospel. The Lord bless thee and make thee faithful in the truth.' And all the people said Amen, while I have always said that this was my true ordination."

DOCTRINE alone, however true, is like an unlighted lamp. We must explore and appropriate the truth with our hearts as well as with our intellect, that we may find those deep things of the spirit which are only spiritually discerned.

C. G. Ames.

RELIGIOUS FREEDOM IN AMERICAN EDUCATION.

THE American Unitarian Association has shown enterprise and courage in its publication department, and several interesting and valuable books dealing with a wide variety of topics have been issued recently. Among these books, Dr. J. H. Crooker's "Religious Freedom in American Education"* "Religious Freedom in American Education." By Joseph Henry Crooker. (American Unitarian Association.) Crown 8vo, 216 pp. price 5s. net. merits more than a passing notice. It is an instructive and helpful contribution to the study of a problem which is disturbing and perplexing many earnest men and women in England at the present hour. Indeed, all over Europe, to a greater extent than in America, the Education question in its political and religious aspects is a constant source of bitterness and worry.

Dr. Crooker begins by giving a brief historical summary of the rise and growth of the Secular State. He contends that in the United States, the Government is neither Christian nor infidel; it is simply non-religious; and while it may be proper to speak of America as a Christian people, it would be improper to speak of it as a Christian nation. The Constitution of the United States prohibits the enactment of laws for the establishment of any religion; and though it cannot be claimed that the spirit of religious liberty is never violated, in the majority of States there are ample guarantees for freedom of thought and of worship. Church and State are absolutely separate and apart.

It follows that in such a State the public schools are secular. The teaching of religion in such schools would involve the recognition of one or more forms of faith by the State. Schools are, however, not godless because they are secular. The intelligence and character of the teachers mould and influence the scholars in the direction of a pure and noble life. In theory, the public schools of America are free from every taint of ecclesiastical or theological domination; in practice, there are parts of the country where, directly or indirectly, the ecclesiastic and the theologian still exercise considerable power.

In America, as in England, considerable controversy has centred round the question of the Bible in public schools. The Bible is read in a number of schools; and its sectarian use is by no means easy to avoid. Many enlightened men are anxious that the Bible should be read and studied as literature, not as dogma; but the great body of Christian men and women are not yet prepared to place the Bible on a level with Homer, Shakespeare, Milton, and Wordsworth: it is to them a divine or supernatural revelation. The Supreme Court of Wisconsin, so recently as 1890, decided unanimously that the Board of Education had the right to exclude the Bible from the public schools. Dr. Crooker tells as that in disposing of the case the Court used the following striking language:

> The reading of any version of the Holy Bible in the common schools as a text-book without restriction, although not accompanied by any comment by the instructor, is sectarian instruction within the meaning of Section 3 of Article X. of the Wisconsin Constitution, and is thereby prohibited; nor is the prohibition removed by the fact that any child may withdraw from such schoolroom during such reading.

In Connecticut, Maine, and Massachusetts, teachers have the right, under the Constitutions of these States, to read the Bible in the public schools. In New York permission is given, by an Act passed in 1851, to include the reading of the Bible. There is, therefore, no uniformity of law or practice throughout the whole of the United States. Dr. Crooker would exclude the Bible from all public schools, and would throw the entire responsibility for its teaching upon the home and the Church. He argues with much force that this is the only just and satisfactory solution of a vexed problem.

The chapter dealing with the religious question as it affects colleges and Universities is a very interesting and instructive one. Previous to the year 1870, the work of higher education in America was chiefly in the hands of the various denominations. Since that time, owing to the foundation and development of State Universities, a great change has taken place, and the number of students in connection with these unsectarian institutions far exceeds the number attached to the denominational colleges. Moreover, in recent years the denominational colleges have themselves become broader and more tolerant. It sounds very odd to our ears to hear that it is in the Agricultural Colleges of America that the narrower orthodoxy finds a home; In many of the Normal Schools, as in the training colleges for teachers in England, old-fashioned ideas and methods prevail.

In regard to the Universities, the plan adopted at Harvard is commended as the wisest and best. Attendance at the religious services is entirely voluntary; distinguished preachers belonging to different denominations conduct the services in turn; these preachers are for the time being officers of the University, and have a residence provided for them, which enables them to maintain pastoral relations with the students. The late Professor Henry Drummond is quoted as saying that these Harvard services were the most religious he had ever seen.

There are other aspects of the problem unfolded by Dr. Crooker, which we should like to discuss with him, but our space is exhausted. Dr. Clifford, we learn, has already read the volume. We would commend its earnest study to the Bishops of London and Rochester before they proceed farther with their educational propaganda in the metropolis.

W. COPELAND BOWIE.

* "Religious Freedom in American Education." By Joseph Henry Crooker. (American Unitarian Association. Crown 8vo., 216 pages. 5s. net.)

TO CORRESPONDENTS.—Letters, &c., received from W. E. A., J. B., W. B., A. A. C., A. W. F., C. A. G., C. C. G., E. C. H., J. H., W. C. H., H. M. J., W. F. T., K. M. W.

TRUTHFULNESS is an atmosphere of right feeling, the very mainspring of a man's whole nature, the circle in which his thoughts revolve. If he is accustomed to evade in the less important experiences of life, he will act a lie in the moment of embarrassment; he will betray his friend in the critical hour.—*M. Butler.*

PROVINCIAL LETTER.

NORTH MIDLAND LETTER.

ALTHOUGH it must come as a shock of pain to many of your readers, I must begin my letter by reporting a case of real gravity in the North Midlands. When a matter has already been freely and publicly ventilated in our police courts, it is clearly futile to try to hush up the scandal out of feelings of charity toward the persons implicated. When, further, the guilty minister is a veteran who has grown grey in the service of our churches, or one who has become prominent in the cause of temperance and social reform, it may be that pain will deepen into something like personal humiliation.

I am referring, of course, to the Revs Peter Dean and Dr. Griffiths, who have both been before the magistrates and sold up as "Passive Resisters." It must be added that I myself am in like disgrace, and daily expecting the policeman to give me a summons to appear before certain magisterial members of my congregation. They may thus have a unique opportunity for coming into fresh and vivid relations with their minister.

I hope no one will be so superficial as to think that I have opened this letter in a spirit of frivolity. The fact that the matter can be put in that way only shows the folly and futility of the law which has called forth our protest. The legal injustice is clearly brought to mind when we remember that some of our most religious and earnest men have suffered imprisonment, and that nearly 10,000 citizens have had police-court proceedings taken against them as a consequence of the Education Act.

Doubtless some of your readers will think this irrelevant to our denominational interests. I would ask them to consider what social topic can be more closely relevant to our denominational life than the subject of National Education. When it ceases to be felt as such we shall have to confess what we are sometimes inclined to suspect, that our salt has lost its savour. However diversely we may interpret our duties in this connection it will certainly not do to strike a superior pose and loftily sneer at the attitude of our Nonconformist brethren. They have, at least, kept the soul of England alive and indignant to iniquities of the recent legislation. Dr. Paton bears a name honoured by all educationists. It was once hoped that his conciliatory correspondence with the Archbishop would lead to some eirenicon. But the Romanists and Anglicans are implacable, and now Dr. Paton is compelled to add the weight of his long life's service to a personal protest delivered to the Mayor of Nottingham in a letter of great dignity and impressiveness. That a man of such moderation of judgment and catholicity of mind has been driven to "passive resistance" should at once convince us that this movement is not the freak of a few fanatics, but a moral force that must be acknowledged with respect.

It is a long time since my last North Midland letter appeared, and it is impossible to take up the tale where I then left off. Turning to the present position of our churches we see extraordinary ministerial changes all round. The Rev. Francis Revitt, of Lincoln, has been removed by death. The Rev. H. Gow left over a year ago to settle at Rosslyn-hill Chapel, Hampstead. The Rev. John Birks, after some twenty years' ministry at Derby, has gone to Yarmouth; the Rev. E. R. Hodges recently left Newark for Guildford; the Rev. W. Whitaker has taken up the ministry at Cardiff; the Rev. Peter Dean has just resigned the charge of Loughborough; the Rev. Dr. Griffiths will in April conclude his three years' term of district missionary work. There are rumours of one or two other resignations. It would be difficult, I imagine, to match so many changes in a single district in so short a time. The dislocation and unsettlement are naturally much felt. Morever, the losses are severe — especially severe in the case of Mr. Gow, who was for over nine years the secretary of the North Midland Presbyterian and Unitarian Association, and of Mr. Whitaker, the secretary of the N.M. Sunday-school Association. We welcome, however, a strong man in the Rev. E. W. Lummis, who succeeded Mr. Gow at the Great Meeting, Leicester, and who has already thrown himself vigorously into the general work of the district. On Jan. 4 the Derby congregation formally welcomed the Rev. E. S. Lang Buckland into the ministry of Friar Gate Chapel. It was in every respect a capital meeting, full of earnest purpose and glowing enthusiasm. Everyone present must have felt that the congregation is making a fresh start with the most happy and hopeful auguries of success. Guildford took from us Mr. Hodges, but it is Guildford that has sent us Mr. Buckland, who has thus already received a hearty reception to the fellowship of the North Midland Churches.

I am glad to report one congregational accession. The Northampton Church has joined our Association, and they and their minister, the Rev. Arthur Harvie, will bring much needed strength to our local efforts. The Free Christian Church, Leicester, is still without a successor to Mr. Whitaker. Loughborough, Newark, and Lincoln are vacant. Some provision will at once have to be made for Ilkeston and Burton-on-Trent. One of the most satisfactory things to report is the successful and amicable termination of the Lincoln Endowment case. New trustees have been appointed, and there is now a yearly sum of £150 available for a minister's stipend. There is a prospect of effecting an arrangement for working Lincoln and Newark together. With the aid of grants it is hoped that a minister of exceptional ability may be secured, who will reside in Lincoln and take both churches under his care. It has further been suggested that Loughborough might be worked by our Leicester friends to the relief of the funds of the Assotiation.

It must be admitted that the general outlook reveals a position full of the gravest difficulties, but we are grappling courageously with them. In this task the Association is fortunate in having as its President Mr. J. Harrop White, the Town Clerk of Mansfield, who is a tower of strength to our cause. The Rev. E. Gwilym Evans is doing good work in Chesterfield, and has gathered round him a large congregation. We have encouraging reports of the Great Meeting, Leicester, and the Old Meeting, Mansfield. Some of our smaller congregations keep pegging away cheerfully, and maintain their steady average of solid and sincere work. When the many vacancies in the district are filled we shall have received a large infusion of new blood, which will, we all trust, quicken the life of our churches and more than restore their former condition.

Here in Nottingham we have been singularly fortunate in having had the rare stimulus of Mr. Carpenter's lectures. These were in every respect a great boon, and were thoroughly successful in every respect. We are now eagerly looking forward to another visit from him in March, when he has kindly promised to take our anniversary services at the High Pavement Chapel. Another event of great interest will also take place in that month, in the unveiling of the window in memory of the late Mr. P. W. Clayden. This window will add much to the comfort of our worship, and give to a noble building, not only an added beauty and warmth of colour, but the beauty of a memorial of a rich and strenuous life.

J. M. LLOYD THOMAS.

ROCHDALE.

THE BATHE TERCENTENARY.

IN the Blackwater-street Church, Rochdale, a series of windows has been placed as memorials by members of various families. Another window marks the 225th anniversary of the founding of the congregation after 1662. Most of the oak screens also have a commemorative significance, and there are tablets and a baptistery, all of which recall the memory of some old member. In the choir vestry is a complete set of ministerial photographs from 1806 (when the Rev. Joseph Cooke began the Methodist Unitarian movement of Rochdale and Rossendale) until 1890, when the Clover-street congregation was amalgamated with that at Blackwater-street. A similar series for the older church is nearly complete for the last century, and within a few days a photograph of Dr. Cooke, who was here in 1776—1778, has been added. Then in the church there is a tablet recording the amalgamation in 1890, and also a great slab of marble with the names of all the ministers of the two congregations.

To this large number of historical memorials a most interesting addition has been made through the kindness of Mr. Richard Heape, who, with other members of that family, has recently contributed greatly to the beauty and interest of the church. This is the tercentenary year of the birth of Robert Bathe, vicar of Rochdale, 1635-1662, and the new tablet is erected to his memory. It bears the following inscription:—

Their altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon providence.

To the memory of Robert Bathe, M.A., for twenty-six years vicar of Rochdale, who

(together with his curate Zachariah Taylor) suffered ejection for the sake of conscience in 1662. He founded this—the first Nonconformist Church in the parish—for which "he laboured with extraordinary zeal and energy." "He spent much time in visiting the sick. . . . He was a gracious, humble and peaceable man, a faithful friend, and good in all relations." Born in Kent in 1604: died at Rochdale, and, as directed by his will, was buried in the chancel of the parish church, 12 March, 1673-4. This tablet was erected in 1904—the tercentary of his birth—by Richard Heape.

On two Sundays there have been special sermons, and on Saturday evening last there was a public meeting in the church for the purpose of unveiling the tablet. The ceremony was performed by the Mayor of Rochdale, who by a happy coincidence is one of the best known antiquarians in the North of England. Colonel Fishwick has written the History of the Parish of Rochdale, and many local pamphlets, and has edited several of the publications of the Chetham Society. So that it was expected he would have an interesting contribution to make to the Bathe discussion. He told the results of investigations he had made since receiving the invitation, with a view to dissipating some uncertainties as to Bathe's birthplace, his marriage to a niece of Laud, and his age, which had been mentioned in the memoir published in the Blackwater-street *Monthly Messenger*. The information elicited was interesting, but too lengthy to be reproduced here. Passing on, Colonel Fishwick contended that Bathe was probably more of a Puritan than a High Churchman at the time of his settlement in Rochdale. Canon Raines and others had taken the opposite view, and the former had scarcely done justice to the subject of his sketch in the "Vicars of Rochdale." The ejectment of 1662 was described as "a vast mistake on the part of the Church, which instead of broadening its basis so as to keep men within it, narrowed the structure and brought it to an apex, so that there was no room for men who would not swallow the doctrine as it was put to them." He did not think that Bathe had to leave the town on the passing of the Five Mile Act, as stated by Calamy: The Act was winked at in many places, and in Rochdale there was such sympathy for the persecuted cause that it was likely Bathe might be preaching in one place and another during the tenure of the succeeding and non-resident vicar. Bathe was no more perfect than other men, but we owe more to Vicar Bathe than to any other vicar who has lived here. They were not met to celebrate the triumph of one party or another; but Bathe and his friends brought about a complete revolution in liberty of conscience, and that was a great matter. Had they remained silent for many years longer, the people of England would have had no opportunity to praise God in their own way and in their own buildings. They gained for the country the greatest boon—which is liberty.

The Rev. J. H. Hollowell also delivered an address, in which he proposed to answer the question why the names of Robert Bathe and others like him had not been submerged in the welter of the centuries. It was first because of the great times in which they lived, and secondly because of the great spirit in which they met those times. Civil and religious liberty was at stake then, but there was also an uprising of conscience and the national spirit. The audacious claims of the times received answer for part in the Covenant, and part of the answer was Oliver Cromwell in person. By the subsequent death of Cromwell the pivot of the Commonwealth was dropped out of the mechanism of the State. His death was the loss of a century to the progress of England. One of the bitterest ironies of English history was that then, under Charles II., an Act of Uniformity was pressed upon consciences like that of Bathe. It showed what compulsory sectarianism was worth in any country when it was enacted by Charles II., whose reign was characterised by the Act against which Bathe made the grand protest of his life. This man left the political, the State Establishment, but he did not leave the whole Church of God behind him. The gospel he preached by coming out of the Church was louder, more penetrating and ennobling than before. To think of such men made us a little more patient, a little less restive, and better able to understand why the great Establishment is so slow to extend, to practise, and to love those principles of liberty which were outraged on that historic occasion; and the thought urged them to cultivate the loyalty to conscience and bravery of action of which those men were examples. After 300 years the fame of Bath's integrity was still strong and sweet in Rochdale, and was a living force in bringing together that congregation, and the church that meets within those walls to-day with its special possession was the fruit of the deliberation which went on after his death.

There were other speeches by Rev. T. P. Spedding, who presided, by Alderman Topper, Treasurer, and Mr. W. W. Hadley, chairman of committee, who spoke to a vote of thanks, and the proceedings closed with hymn and prayer.

On Sunday evening the sermon was preached by Principal Gordon, of Manchester.

T. P. S.

WHERE is the use of the lips' red charm,
The heaven of air, the pride of the brow,
And the blood that blues the inside arm,
Unless we turn, as the soul knows how,
The earthly gift to an end divine?

Robert Browning.

"FOR Goodness and For Truth. A Motto for the New Year." Such is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*. On the title-page he prints the following passage from the address of the Rev. Charles Wicksteed at the laying the foundation stone of the present Mill Hill Chapel, April 26, 1847:—"Our prayer is that within these walls we may engage in the earnest and conscientious pursuit of truth; and so far as we may attain to it hold it and speak it boldly as we ought to speak. Our desire is that we may live in harmony one with another and at peace with all mankind, 'as we have opportunity doing good to all men.'"

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chester.—At the close of the ordinary service on Sunday morning, Jan. 17, an interesting ceremony took place in Matthew Henry's Chapel, when a brass tablet, set in some of the old oak of the chapel, to the memory of the late Major Bryan Johnson, was unveiled. The tablet, which is placed immediately over the pew where he was accustomed to sit, bears the following inscription:—"To the memory of Bryan Johnson, born Nov. 29, 1823; died May 28, 1903. During his whole life he was a constant worshipper in this chapel, and for forty-two years one of its Trustees. By his integrity and kindliness he won for himself the high regard and esteem of his fellow citizens. And to record their affectionate remembrance of him this Tablet is erected by the members of the Congregation." After the singing of Hosmer's beautiful hymn, "I cannot think of them as dead," the Rev. H. E. Haycock delivered a memorial address, recalling the admirable qualities of their old friend, and particularly dwelling on his unswerving faithfulness to unpopular principles and beliefs as a staunch Unitarian. At the close of his address Mr. Haycock then unveiled the tablet, and with prayer and benediction the impressive ceremony was brought to a close.

Coventry (Presentation).—On Thursday, Jan. 14, in the Great Meeting-House upper school, a congregational tea party was held and numerously attended. Miss Davis, in the name of the ladies connected with a recent "sale of work," in kindly appreciative words, presented the Rev. George Heaviside, B.A., with a purse of gold. Mr. G. S. Smith added a few remarks testifying to the affection and esteem felt by the members of the chapel towards their minister. Mr. Heaviside, evidently taken by surprise and deeply touched by the kindness of his friends, thanked them one and all for such proof of their attachment to him, and assured them that, as long as he lived, he should treasure the memory of that pleasant gathering. He reminded them of his now long ministrations (forty-three and a half years) in Coventry, and the deepening interest he took in all that affected their spiritual and denominational welfare, and referred to the unavoidable isolation in which he was placed through inability to endorse the popular creeds. Comparing himself to the Old Man of Hoy, a lofty, separated mass of rocks, standing in the Pentland Firth, he spoke of the trials of his position—how that winds of suspicion and dislike blew over him, or swelling waves of theological odium dashed their proud waters against him—but, in the strength of his faith that he only wished to serve his brother men sincerely and devote his whole being to God, he had so far been enabled to maintain his position, and, heaven helping, would endeavour to maintain it to the end. The present generosity of his lady friends was as a burst of sun on the old rock, and, for the time, made remembrance of stormy days fade into the distance. Mr. J. C. Heaviside, treasurer, then read the balance-sheet of the sale of work, showing how successful it had proved. The rest of the evening was enlivened by vocal and instrumental music.

Horsham.—The annual scholars' festival was held at the Free Christian Church on Tuesday evening, when addresses were given by the Rev. J. J. Marten, who was in the chair, and the Rev. G. Lansdowne, and the prizes were distributed by Miss Marian Pritchard, president of the S.S.A. Miss Pritchard spoke earnestly to the children of their duties as scholars, and expressed special pleasure at learning that some of the elder scholars were joining the ranks as teachers, and so having the privilege of passing on to others the help they had received from the school. Later in the evening some of the children gave a performance in the schoolroom of Miss Pritchard's play, "The Prince's Triumph." Recitations followed, and a distribution of gifts, a happy evening closing with votes of thanks. On the previous evening a fair audience gathered in the chapel to listen to a lecture on "The Poem of Job," by Miss Pritchard, who gave an interesting address on the subject, to which she has devoted so much time and thought, with illustrative readings from the metrical version prepared by herself and lately published. The Rev. J. J. Martin, in thanking Miss Pritchard, said it was one of the

good signs of the times that more interest was being manifested both by laymen and laywomen in Biblical study.

Hull.—We regret to hear of the decease, at St. Thomas's Home, London, on Wednesday morning last, after a serious operation, of Mrs. G. W. Brown, of Hull, daughter of the Rev. H. W. Perris, and sister of the Rev. H. S. Perris, at the age of thirty-two years. The loss of this bright and energetic spirit will be deeply felt through a wide circle in Hull, where her personal qualities, not the least of which was her power of throwing herself unselfishly into the lives of others, won her general regard. Her musical and other gifts were always at the service of the Park-street congregation; and during her father's more recent ministry at Forest Gate, her practical sympathy had often been shown to his people.

Kilmarnock (Resignation).—The Rev. A. Irvine Innes has announced his resignation, with the intention of terminating his ministry at the end of March.

Saffron Walden.—The annual financial meeting of the General Baptist Church was held on Jan. 13, when a full and clear statement of all income and expenditure for the years 1902-1903 was given. They were considered very satisfactory, and showed that solid work had been done. During these two years upwards of £100 had been expended in alterations, renovations, and additions. The whole has been paid for, and a small balance is in hand. This is entirely separate from trust funds; it is congregational effort. Resolutions of various kinds were passed, especially one of sympathy with Mr. Charles Wright in his illness. On Sunday morning the service was an "In Memoriam" for the late Lord Braybrooke, with whom Mr. Brinkworth had been personally acquainted for years. This church originated with Robert Cosens, chief steward of Audley End Palace, in 1711. Appropriate hymns were sung, and the Dead March in "Saul" was rendered by the organist, Miss Brinkworth.

South-East Wales Unitarian Society.—The quarterly meetings were held at the General Baptist Chapel, Nottage, on Monday, January 18, Lt.-Col. Thomas Phillips (President) in the chair. There were also present the Revs. W. J. Phillips, T. J. Jenkins, David Rees, R. J. Jones, W. Whitaker, D. R. Davies; Messrs. G. L. Thomas, W. A. Moore, W. J. Williams, T. Gammon; Mrs. Phillips, Mrs. W. J. Phillips, and others; Mr. John Lewis and Rev. D. J. Williams, hon. secs. The delegates met at 3.15 p.m., when the usual business was gone through. The secretary reported that an offer of a series of "People's Services," to be held in some large town in South Wales, had been received from the British and Foreign Unitarian Association, and that it had been decided to hold these services at Merthyr Tydfil on the Sunday evenings in the month of March. Short reports were received from the churches, which were considered satisfactory, the pulpits being more adequately supplied than has been the case for years past. We hope to be in a position to report in a short time that all the pulpits are filled by regular ministers. The movement at Bridgend is in the capable hands of the Rev. Dr. Rees. A very hearty welcome was extended to the Rev. W. Whitaker, B.A., who has recently settled in Cardiff, on his first appearance at the meetings of the Society; also to the Rev. D. R. Davies on his settlement in the Rhondda Valley. At the close of the business meeting Mr. John Lewis, Pontypridd, read a very thoughtful and comprehensive paper on "How to improve the condition of our Churches, from a layman's point of view." The discussion which followed testified to the importance of the subject, and the strength of the ideas and arguments advanced by the reader of the paper. After tea a devotional service was conducted by the Rev. T. J. Jenkins, followed by a public meeting, when the chair was taken by Mr. G. L. Thomas (Merthyr Tydfil), acting as substitute for the president, who was obliged to leave by an early train. The Rev. W. Whitaker delivered an address on "The Religious Outlook," which he considered was full of hope and encouragement. The address gave a masterly summary of the condition and prospects of the leading religious communities, and indicated the special characteristics which distinguished each. Mr. Whitaker was followed on the same subject by the Revs. D. Rees, D. J. Williams, R. J. Jones, and the chairman. Votes of thanks brought a very successful meeting to a close.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 24.

Acton, Central Auction Room, Market-place, High-st., 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. H. S. PERRIS, M.A., and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M., Rev. FRANK K. FREESTON, and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. GEORGE WARD.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. JOHN EWART, of Oxford.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M. Mr. SIMON JONES, M.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Jan. 24, at 11.15 A.M., JOHN A. HOBSON, M.A., "The Driving Force in History."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Jan. 24, at 11.15 A.M., Mr. ST. CHAD BOSCAWEN, "Evolution of Heaven."

DEATHS.

DARBISHIRE.—January 7, at 18, Morella-road, Wandsworth-common, in his 77th year, George Stanley Darbishire, formerly of Manchester.

BROWN.—On the 20th inst., at St. Thomas's Home, Annie Serina, wife of G. W. Brown, of Hull, only daughter of Rev. H. W. Perris, of Forest Gate. Aged 32.

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UNITARIAN HOME MISSIONARY COLLEGE.

The ANNUAL GENERAL MEETING of Subscribers will be held in the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, JANUARY 27, 1904, at 4.30 P.M., the President, JOHN WARD, ESQ., of Leeds, in the Chair. Business: — 1. Annual Report and Treasurer's Statement of Accounts. 2. Election of Officers and Committee for 1904. 3. Appointment of Special Committee to carry out arrangements for Celebration of the College Jubilee. 4. Votes of Thanks.

A PUBLIC MEETING will be held in the Memorial Hall on the evening of the same day, at 7 P.M., the President, JOHN WARD, ESQ., in the Chair, which will be addressed by JAMES R. BEARD, ESQ., Rev. ALEX. GORDON, M.A., Rev. J. CROWTHER HIRST, Rev. CHARLES PEACH, and other Speakers.

Tea will be provided at 5.45 P.M., and the attendance of all Subscribers and Friends of the College is earnestly requested.

E. TALBOT, E. L. H. THOMAS, } Hon. Secs.

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IN the "Journal of Physiology," Feb. 1899, is described the results of the removal of large portions of the kidneys of 49 living dogs. The object of the experiments was to discover how the animals could sustain life, and for how long, with portions of their kidneys cut out from time to time. The anæsthesia legally required in the initial operation having passed off, the dogs were kept for observation in chambers, the floors of which were composed of glazed earthenware and the sides of glass. One dog died on the fourth day, and another on the sixth, from loss of blood; one died 36 days after the operation. In one who survived the first operation 63 days the pelvis of the kidney was found to be full of stones. One died from shock: the operation in this case consisted in cutting a wedge out of the second kidney. In 14 cases the second operation was the removal of the entire kidney from the opposite side, after which the average duration of life was from two to three weeks, the animals becoming extremely emaciated and so weak as to be unable to stand, with ulcerated sores on the lip and cheek. In some cases more than two operations were performed on the same animal. Two puppies were experimented upon, both survived the operation four months.

Contributions to the Society gratefully acknowledged by the Secretary.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate. — Saturday, Jan. 23, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3214. NEW SERIES, No. 318.] LONDON, SATURDAY, JANUARY 30, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE chief celebration of the centenary of the death of Dr. Priestley on Feb. 6, 1804, is to take place at Leeds on Friday and Saturday next. On Friday evening the Rev. Alexander Gordon, Principal of the Home Missionary College, is to give a lecture on "Dr. Priestley among his Friends," and on Saturday afternoon a memorial service is to be held in Mill Hill Chapel, with a sermon by the Rev. Charles Hargrove, followed in the evening by a lecture by Dr. Thorpe, F.R.S., on "Dr. Priestley as a Scientific Discoverer."

A SUCCESSFUL beginning was made last Sunday at Cambridge with the morning religious services, to be conducted by Unitarian ministers during term in the Hall, 10, Emmanuel-street. The service was conducted by the Rev. J. Estlin Carpenter, and the attendance fully came up to the expectations of the promoters. To-morrow (Sunday) Dr. Drummond, Principal of Manchester College, is to be the preacher.

MR. CARPENTER'S new course of lectures on "The Christ of the Creeds and of Experience" begins next week, at Cardiff on Tuesday, Feb. 2, at Aberystwyth on Wednesday, and at Manchester on Thursday. The course is of six lectures. At Aberystwyth the chair is to be taken or the first lecture by Professor Foster Watson, and for the following lectures by other college professors and lecturers.

AN important step has been taken by the London County Council this week in the adoption of a scheme to be submitted to the Education Department in connection with the working of the Act passed last year. The committee responsible for the scheme have undoubtedly benefited by the fact that they had before them the schemes sanctioned in the case of the great cities in the provinces; but their own proposals show no lack of courage and originality. In substance the plan recommended by the Council is that a committee of its members shall form the education authority for the whole of London, free from outside representatives elected by sectarian or other bodies. In compliance with the beneficial provision of the Act, five women are to be co-opted to the committee, and for the first period of administration (nearly two years is suggested) five members of the present School Board are also to be included. The whole committee is to number forty-eight members; and the proposers of the scheme are confident that the work to be undertaken is well within the competence of the Council.

IT will be seen whether or not this is a sanguine view. We hope not, but we cannot repress a fear lest in place of a wholesome personal interest on the part of the members of the "authority," there may be developed a more or less purely official control of the schools. The scheme provides that after the first period the committee should retire annually: of course there is a probability of re-appointment in the case of efficient members, but we cannot contemplate these rapid changes of the administrative *personnel* without anxiety. The work of the Board Schools has been too vast to be easily compassed; what will happen when the "non-provided" schools are added one can only guess. The proposers of the scheme point out that there is the more reason to concentrate control in the Council's hands since the local managers are to be, as to two-thirds, appointed by the borough councils, and in "non-provided" schools only one-sixth of the managers will be in the nomination of the County Council. The speeches made by Progressive leaders on Tuesday show that their ideal is one of absolute impartiality as to the sects. They take up the administration of the Act well aware of its defects, but as good citizens desirous of making the most of it, in which spirit they have our cordial sympathy. The "appointed day" proposed is May 1, 1904, when, if the scheme is sanctioned, the School Board will cease to be.

THE Bishop of Hereford published last week a very vigorous letter on the controversy between the new Protectionist propaganda and Free Trade, taking high moral ground in his opposition to Protection.

What weighs on my mind (he says) as I follow the controversy is the thought of the serious moral issues involved in it, the harder conditions of life which it will lay as a fresh burden on our poorer classes, thus making their moral and spiritual progress more difficult, the corruption of politics, the baneful domination of capitalist trusts, vested interests, and monopolies, and so forth. It is not seriously disputed that, should this propaganda succeed, these things will be prominent among the consequences of that success; and yet benevolent and well-meaning people on all sides seem to disregard them, as if they were of little or no account.

. . . . . .

Every Bishop has solemnly promised to be merciful for Christ's sake to poor and needy people; but this Birmingham Gospel is all in the interest of the rich, and is without mercy for the poor and needy. Therefore, as I understand the matter, it is my bounden duty to oppose it.

In whatever specious garb it might be dangled before men's eyes, it is in fact one of those erroneous and strange doctrines, based on selfish interest, appealing to low motives, and fostering feelings of antagonism, jealousy, hatred, and bitterness, which are directly contrary to the spirit of God's word. Consequently every minister of Christ is bound to do his part in banishing and driving it away.

The doctrines of the retaliatory and Protectionist tariff-monger, making food dearer, clothing dearer, and almost every necessary of life dearer, will sink the poor into deeper poverty; they will make it more difficult for every labourer to bring up his children in a decent home, or to keep them in good health with sufficient food and warm clothing; and they will grind down every poor working woman to a still harder lot. And we have to remember that the poor, who will thus be affected—and their name is legion—cannot suffer in this way without losing mental and moral as well as physical vigour. In other words, this Protectionist policy will depress and degrade the poorest and the weakest of our people, and will make the work of the social reformer, the philanthropist, and the minister of Christ harder than before.

THE Protectionist propaganda, the Bishop of Hereford further declares, "appeals to the lower and baser motives, and will be the nurse of antagonisms, jealousies, rivalries, vested interests, industrial monopolies, selfish warfare in trade and industry, both as regards our relationships with one another here at home, and with our Colonies, and with foreign countries. It will corrupt and debase our public life by the cabals, intrigues, and lobbying which are found to be inseparable from such a system of preferences, retaliation, and protective tariffs."

Hitherto the Free Trade system of England with its vast ramifications and far-reaching, expansive activities, and its open door for free and healthy competition from every quarter, has proved the great obstacle or bulwark in the way of these speculators in corners and trusts, who, caring apparently for nothing but their own selfish gains, have no bowels of mercy for the suffering poor. And the blind and credulous followers of Mr. Chamberlain are actually proposing to sweep away this bulwark, so that the whole world, civilised and uncivilised alike, may become an easier prey to the tyranny of these unscrupulous capitalist speculators.

It is sad to see so many well-meaning and benevolent persons allowing themselves to be made the tools of a policy so fraught with mischief; for it is acknowledged that the effect of such combinations, which are sometimes quite inhuman in their cruelty, is to make rich men richer, and some few enormously rich, but to do this by making consumers pay unnaturally high prices, and making the poor man still poorer, and bringing untold privation and suffering on the poorest of all, especially on the women and children.

. . . . . .

One word in conclusion. The first article in the November number of the *Independent Review* is a masterly exposition of the moral issues involved in this controversy. The writer of that article deserves our gratitude. His words are golden words. They should be studied by every minister of the Gospel before he gives any support to Mr. Chamberlain or any of his followers, and indeed by everyone who cares for the morals of our national life.

This Bishop undoubtedly has the courage of his opinions.

SINCE the University of Oxford was opened to Dissenters from the Church of England the provisions of the Enfranchising Act have been twice evaded. In one case, by a special Act, which was smuggled through Parliament at the end of a session, Hertford College, whose members must be Churchmen, was invested with full University privileges; in the other a more devious way was found to extend the same favour to Keble College. Even in the original Act, however, the denominational character of the School of Theology was recognised, and was provided for in two ways. Degrees in divinity, and the post of Examiner in the Arts School of Theology, were and are still reserved to priests in the Church of England.

No serious attempt has yet been made to throw open the Oxford B.D. and D.D. even to orthodox laymen, not to speak of Dissenters; but a petition has lately been presented to the Hebdomadal Council asking that body (which is the source of legislation) to introduce a statute removing the restriction of Honour Theological Examinerships to priests of the State Church. While we find among the lay members of Convocation such men as Mr. J. E. Carpenter and Mr. F. C. Conybeare the petition cannot be opposed on the ground of competence. Accordingly the counter petition, and the leading Church papers, treat the matter frankly as one of denominational privilege. The ultimate result of the reform would be to make the Oxford Theological School undenominational. The *Guardian*, not unnaturally, views the possibility with alarm, but admits that "it might quite conceivably become inevitable at Oxford [as well as in the Victoria University] if there were a strong demand for it on the part of those who differ from the Church of England." The *Church Times*, somewhat to our surprise, professes to "see no reason why Oxford should not make concurrent provision for those who prefer a theology"—so our contemporary puts it—"without a definite basis."

THE reform for which the petitioners are asking at Oxford is already established at Cambridge, where, nevertheless, the Theological Tripos is still as denominational as ever. But there is an important difference between the methods of appointment at the two Universities. At Cambridge the examiners for the Tripos are appointed by the whole faculty of Theology, an overwhelmingly clerical and conservative body. At Oxford the faculty delegates this duty to three members, with whom are consorted the Vice-Chancellor and Proctors, so that the Vice-Chancellor's casting vote will often make the lay voice preponderant in the choice of examiners. There would therefore be at Oxford an open door for heterodoxy, and, in the end, candidates would find themselves invited to display not what they believed, but what they knew. There is little hope or fear of such a result being soon reached, but who can doubt that it will be reached some time?

ANOTHER chapter in the history of Westminster Chapel, the largest building belonging to the London Congregationalists, has been opened by the induction of Dr. Pentecost, recently the minister of the Marylebone Presbyterian Church. Much has happened since the great days of Samuel Martin. The well-to-do residents have left the district, which is now one of the most squalid quarters of the metropolis. This is not obvious when we drive along Victoria-street, but a slight acquaintance with the back ways of the place, or a reference to Booth's volumes, is sufficient to prove it. The contrast here as elsewhere between the lordly front and the hideous *hinterland* is a very striking one. The old respectable congregation had almost vanished from Westminster Chapel when Mr. Westrope essayed the forlorn hope of making it the centre of a Christian Socialist gospel. The present policy aims, as Dr. Meharry expressed it, at making the chapel a great preaching station. Dr. Pentecost has been warned of the difficulty of his task by those who met to welcome him. And it is truly an heroic enterprise. The new minister, however, who describes himself as one of the conservatives in theology, regards the discouraging features as merely superficial. And he goes to his task full of confidence that the Johannine doctrine of the Bread of Life will prove a satisfying one. Those of us who are troubled at the awful difficulty of making Christianity the religion of the English people, cannot but wait the result with expectant sympathy.

ONE of the most interesting features in *The Examiner* is to be found in the column headed "The Bible Student." The articles this year are provided by Professor Bennett. The earlier ones are to be of a general nature. Here are some lines from a contrast between the Old and New Testaments, interesting and suggestive in themselves, and which serve to show with what freedom and vitality Dr. Bennett treats his subject. The general statement is that the range of human interest in the Old Testament, a literature which covers almost eleven centuries from B.C. 1200 to B.C. 170, is much wider than that of the New Testament:—

The leading personages of the Gospels and Acts are chiefly religious teachers and officials, and even the remaining characters are considered almost entirely in connection with the Gospel and its ministers. Thus we are provided with examples for ecclesiastics, preachers, Sunday-school teachers, religious writers, and Christian workers; but for examples of domestic, social, industrial, commercial, and political life, we turn to the Old Testament, to the family history of the patriarchs and kings; to the narratives of the herdsman, Jacob; of the hunter, Esau; of the warriors, Jephthah, Gideon, and Samson; of Joseph and Daniel, slaves and prime ministers; and of statesmen and kings like Saul, David, and Nehemiah.

THE announcement that Mr. Meyers was to preach in Christchurch, Westminster, a sermon on the "Ethics of Business," and that this was arranged for by the National Association of Grocers, is a fact of some significance. The subject is one to which preachers and commercial associations may well draw attention, for it is one that presses very heavily on sensitive consciences. Young men are hurt at the contrast between the morality they hear from the pulpit and the actual conduct which they are often expected to observe in the shop. They tell us, if we in any way possess their confidence, that they *cannot* always do what they know to be absolutely right. This discrepancy between the actual and the ideal is painful to the scrupulous mind; it is more hurtful when, as is too frequently the case, it ceases to be painful, because the contrast has become too habitual to call for notice, and when the man has lost his sensitiveness. Some, and not the worst of our youth, solve the difficulty by staying away from the church where they will hear what their conscience can reverence, because they cannot bear to be fronted with a perfection to which they are unable to attain. Others ask despondently whether it is possible to be a Christian in business. Perhaps no satisfactory answer will be given until men, who are at once expert in commerce and genuine Christians, shall have worked out the theory of business on religious lines. The standard of what is the "good" in this sphere is only very vaguely understood. The question that needs an answer is this: "What would be the aims and what the practice of a Christian tradesman? What are the conditions under which such a man must live?"

IN looking over denominational newspapers we constantly notice how like are the difficulties of churches whose doctrines are as unlike as within the limits of Christianity they can well be. A representative of the Methodist New Connexion deplores that "once strong and historic churches have to resort to bazaars" for ordinary church purposes, and adds words

which would provoke a decisive *hear, hear* in some of our own meetings :

There must needs be a change of spirit, policy, and method, with a return to the more natural and wholesome modes of raising funds for the sustentation of the worship of God. The bands of noble women in our Churches ought to be better employed than by working at that which, if paid by results, would be sweaters' wages ; and in selling goods at the close of a bazaar for a fraction of the cost of material, to say nothing of the time and labour expended upon the making of them.

ONE of the lectures recently delivered under Wesleyan auspices at the Central Hall in Manchester, and published since in the form of a penny tract, was by the Ven. Archdeacon Wilson, on the Bible as the Word of God. It need hardly be said that the mechanical theory of inspiration, such as Evangelical writers have often explained and defended it, was not for a moment entertained. The expression, the Word of God, is explained as a metaphor :

When we call the Bible the Word of God to man we mean that God influences man through the Bible, as man influences man by the spoken word ; but the method of such influence, its medium or channel, is wholly different. The point of resemblance lies not in spoken words or written letters, but in the action of some external influence on us. The influence that affects us in this way through man's voice we call man's personality ; the influence which acts on us on all sides, in nature in conscience, in the Bible we call God's Personality, or simply God. We can therefore speak by a metaphor of "the voice of God in nature," "the voice of God in history," or in conscience, or in the Bible ; and we mean in all of these expressions no more and no less than that the devout and listening mind is, as a matter of fact, brought into communion with the Infinite.

The doctrine is clear enough and definite enough, but naturally, after this explanation, it requires some special pleading to justify the expression "the Word of God," used in reference to the Bible in particular, and withheld from other writings and other phenomena through which God speaks to men. The justification of the name the Word of God occupies a considerable space in the lecture.

NATIONAL CONFERENCE.—The Committee of the National Conference met in Manchester on Thursday, Jan. 21. It commenced its proceedings with passing, on the motion of the President, a resolution of profound respect for the memory of Mr. Alderman Rawson, and of sympathy with his widow and family. In accordance with a suggestion made at the Liverpool Conference by the Rev. J. Wood, an Address to our Ministers and Congregations advocating a fuller observance of Public Worship has been prepared and will shortly be issued. Another topic advocated and resolved upon at Liverpool was the possibility of arranging some co-operation in administering the various funds devoted to the support of ministers and of students for the ministry. It is proposed to hold a meeting of representatives of as many of these funds as may be willing to attend Essex Hall on June 30 next, in order that the matter may be freely discussed. The advisory sub-committee reported that while recognising the valuable work done by existing boards of the kind in various parts of the country, in their opinion the time was not yet ripe for establishing one Advisory Board for the United Kingdom ; and this view was adopted by the general committee of the Conference.

THERE are many remaining copies of the report of the Conference held at Leicester in 1900, and it was decided to offer them to the libraries of churches and other institutions. They may be obtained on application at the Book Room, Essex Hall.

A MEDITATION.

As a blind man standeth at the parting of the ways and waiteth for a guiding hand ; yea ! even as he, my soul waiteth for the hand of my God.

He that hath never seen is still not wholly bereft. He listeneth to the fall of passing feet : he knoweth by the echoes when walls surround him.

The winds of heaven blow about him, and he knoweth when they are from east or west ; so he shapeth his course in the darkness as in the light.

Then cometh he to the parting of the ways that are not known to him. The roar of the city is around him, and echoes confuse his hearing.

He standeth still and waiteth. He knoweth that kind hearts will see and comprehend. Right soon a gentle hand is laid upon him ; an unknown voice bids him trust and follow on.

In faith he obeys, and stepping confidently in his darkness, he safely gains the straight path. Then is he glad, and in thankfulness he goes his way.

My God ! thou knowest how oft my path is unknown, my way is hid in the darkness !

For awhile, the echoes from the past may guide me ; the remembrance of them that saw may help me in my blindness.

The winds of heaven also breathe upon me, now chill, now sweet and soft as a mother's kiss. They tell me somewhat, and I shape my course by their messages.

But anon I am bewildered. The din of the world grows overpowering, the guiding echoes are confused and cease to aid. The air is laden with the dust of strife, and the eddies are never still. My darkness grows darker, and my courage fails me.

Then I stand and wait. I wait on thee, my God. In patience do I possess my soul. Right well do I know that the darkness and the light are both alike to thee, and that my way is not hid from thy watchful eye.

I stand and wait ! Wilt thou not guide my steps? Yea ! times and oft hast thou laid thine hand upon me, and brought me cheer. In faith have I followed where thou didst lead, and my path was made straight before me.

I will not fear the darkness. The noise of life shall not appal me. At the parting of the ways I will be quiet and will trust, for thou wilt never leave me nor forsake me.

In thee, O Lord, will I trust : let me never be confounded.

WHEN a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

Emerson.

THE PRIESTLEY CENTENARY

III.

NANTWICH, WARRINGTON, AND LEEDS.

"LIKE most other young men of a liberal education," writes Dr. Priestley, looking back upon his early years of labour and struggle when he had gained what seemed to him a position of the highest happiness and prosperity in 1787, "I had conceived a great aversion to the business of a schoolmaster, and had often said that I would have recourse to anything else for a maintenance in preference to it." But it is given to few, rich or poor, to choose more than the direction in which they will order their lives ; the precise path is determined by circumstances and not by choice, and truly happy are they who walk cheerily and trustfully onward in the way which duty and necessity prescribe, doing what must be done with all their might. Such a one was St. Paul, who could say, "I have learned in whatever state I am therein to be content" ; and content and diligent Priestley was in every position in which he found himself. So, when he had served his three years of apprenticeship at Needham in humiliation and poverty, "years far from unhappy," he welcomed the change to Nantwich, though the congregation was small, "not more than sixty, and a great proportion of them travelling Scotchmen," who would more often be away than at home on Sundays. He does not tell us how much they thought him worth or could afford to pay, but the stipend was probably no more than at Needham ; the great advantage of the change consisted in this that he found himself clear of the atmosphere of controversy and suspicion, and able to take up the business to which he had as a student conceived so great an aversion. At Needham parents would not trust their boys to his care for fear of their being contaminated by erroneous doctrine ; at Nantwich he soon succeeded in establishing a successful school, and devoted to the uncongenial work of teaching all his time and talents, as if it had been the calling which of all others he would have chosen.

"And in this employment," he writes, "contrary to my expectations, I found the greatest satisfaction."

Pray, note it, dear discontented souls, so many, who pine for something else to do than what you have to do : the secret of his happiness consisting in this, that he gave himself with all his heart to the work, "notwithstanding the confinement and labour attending it." And, indeed, the labour was such as it needed a robust brain and body to endure, though Priestley makes no complaint of its being excessive, and might have relieved himself of some part of it, had he been so inclined. He had some thirty boys and "half a dozen young ladies in a separate room." The hours were from seven in the morning to four in the afternoon, with an interval of one hour for dinner. His silence on the subject leaves room for a faint hope that all the pupils, young and old, were not subjected to the full eight hours a day to which the master bound him-

self. Saturday half-holiday was as yet, I suppose, unheard of in school or counting-house, or anywhere else; and for other holidays, he tells us that he never gave one "on any consideration, the red-letter days, as they are called, excepted." In this number we may hope all Saints' days were included, which would make the total about twenty-five in the course of the year.

"I think I may say with truth that in no school was more business done, or with more satisfaction either to the master or the scholars than in this of mine." One would much like to have a scholar's testimony, not to the business done, for about that there can be no doubt under so intelligent and strenuous a teacher, but to the satisfaction which such an unbroken routine of school duties inspired. But we may trust the Doctor, who was of all men least given to boasting, when he writes, "Many of my scholars are probably living, and I am confident that they will say that this is no vain boast." Of his method of teaching we have but one or two hints, which go a long way to explain the success of so apparently harsh a system. For the younger scholars he wrote an English Grammar, "leaving out all such technical terms as were borrowed from other languages," making it, in fact, practical and intelligible, and therefore, possibly, even interesting. Those in the highest class he taught to keep his philosophical instruments, air pumps, electrical machine, &c., in order; and made them to be the operators, and sometimes the lecturers, too, at scientific entertainments given to the parents and friends.

At four o'clock school was ended, but not so Priestley's work, for "immediately" he went off to teach until seven in the family of a local solicitor. It was scarcely necessary for him to remark that his engagements allowed him "but little time for composing anything."

Priestley had been recommended to Nantwich by the Rev. Thomas Haynes, of Sheffield, as "a man both of genius and learning," and that discernment shown by Mr. Haynes deserves to be remembered to his credit. Nor were others wanting who, in the youthful schoolmaster and minister with an impediment in his speech, saw fitness for a higher position; so when the Academy was opened at Warrington in 1757, he was strongly recommended as "tutor in the languages." But Dr. Aikin, he says, and the remark is characteristic of the writer, "whose qualifications were superior to mine, was justly preferred to me." Three or four years later his opportunity came, on the advancement of Aikin to the post of tutor in divinity. It was not just what he wanted—"I should have preferred the office of teaching the mathematics and natural philosophy for which I had then a great predilection," but, again, he had no choice; and, though the school promised to be more gainful to him, seeing that the employment at Warrington would be "more liberal and less painful," he accepted the offer made to him, and in September, 1761, began work in the new sphere.

Here he was indefatigable as ever. "Though I had no particular fondness for the studies relating to my profession, I applied to them with great assiduity." The evidence that he did so is to be found in the list of his lectures and published works. During the six eventful years which he spent here he made the acquaintance of Dr. Franklin, while on a visit to London, and was by him encouraged to undertake a work on the History of Electricity, and furnished with the books necessary for the purpose. Before a year had passed a copy was in print, and this with five hours' a day employed in lectures on History, Oratory, Criticism, Language, &c. He remarks on it that while some objected to later publications of his as "hasty performances," this was the most hasty of all, yet none were better received. But whether any of them took up more or less time, he was confident that more time spent on them would not have bettered them.

Here he married a lady, of whom he writes:—"She was a woman of an excellent understanding, much improved by reading, of great strength of mind, and of a temper in the highest degree affectionate and generous, feeling strongly for others and little for herself. Greatly excelling in household affairs, she entirely relieved me of all concern of that kind, which allowed me to give all my time to the prosecution of my studies." Of Mrs. Priestley we know for the rest little or nothing, but our obligations to her are great. Like many a good wife, working and loving in her own obscurer sphere, she contributed largely to her husband's capacity for service and made smooth for him the way to fame.

Difficulties arose at Warrington, "although the tutors lived in the most perfect harmony." There had been an unhappy difference between the late principal and the trustees, and so parties were formed, and subscriptions fell off. "I never expect to see the Dissenters agree in anything," wrote Priestley some years later, and added, "Nor do I see how this can reasonably be expected." People whose principle it is that each one should think for himself are sure to differ from time to time, even if generally agreed. So the position he held became uncomfortable and insecure, indeed "after a feverish existence" the institution totally expired a few years later. Moreover, his wife's health was very bad at Warrington, and so, on receiving an invitation from Leeds, where he was pretty well known, he accepted, and removed thither in September, 1767.

We are proud at Mill Hill of having once had so eminent a man as Dr. Priestley for our minister. I sometimes doubt whether we do appreciate the privilege as much as we ought to do. It is only within the last twelve months that Leeds has had any memorial of Priestley's residence here, and that has been erected by a generous Churchman. But, even if not proud of him, the congregation may well be so of the unsolicited testimony which he bears to its character, a testimony which would, I believe, be confirmed by every minister who for the last two hundred years has had the privilege of ministering to it.

"At Leeds I continued six years very happy with a liberal, friendly, and harmonious congregation, to whom my services were very acceptable: Here I had no unreasonable prejudices to contend with, so that I had full scope for every kind of exertion." And to every kind he gave himself. He studied the question of the Logos, and became "what is called a Socinian," taking his congregation with him. Wrote controversial and devotional pamphlets, founded the "Theological Repository," published a "Chart of History," a "Treatise on Perspective," an "Essay on the First Principles of Government," &c.

But what principally engaged his attention was electricity and "the doctrine of *air*," up to this time considered to be one of the elementary substances. His discovery of oxygen here made is the highest title Leeds has to fame, little as it appreciated the event at the time. The humble Dissenting minister, with whose experiments but one man in Leeds—a Methodist surgeon—was interested, was already, though he probably was not himself aware of it, a famous man in the world of science. The gold medal of the Royal Society was awarded to him in 1773, and, what is more remarkable, it was in Italy that Lord Shelburne first heard of "the high renown which the abilities and performances of Dr. Priestley had acquired for him abroad, while he was as yet but little known in his native land." The result of this conversation with foreign men of science I shall tell in my next article, with which I hope to conclude this brief and imperfect story of Priestley's life. CHARLES HARGROVE.

THE BRAHMO SOMAJ.

THE seventy-fourth anniversary of the Brahmo Somaj was celebrated in London on Saturday and Sunday last at the rooms of Mr. R. N. Ray, 34, Burlington-road, Bayswater. On Saturday evening a religious service was conducted by Mr. V. A. Sukhtankar, the Brahmo student at Manchester College, Oxford, an address being also given by Mr. B. C. Ghose, of Cambridge, on the Vedantic view of salvation.

On Sunday Divine service was held at noon, when Mr. Sukhtankar reverently recalled the memory of all the sages, saints, and prophets, the founders of religion and leaders of spiritual thought, both ancient and modern, of all nations, and also the leaders of the Brahmo Somaj. Then, after an invocation, followed praise and prayer and a sermon from the text: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and concluding prayer.

In the afternoon a conference was held, when the chair was taken by the Rev. Henry Gow, of Hampstead, and a resolution of thanks to the British and Foreign Unitarian Association for its interest in the Brahmo Somaj, and its material help from year to year was unanimously passed. Mr. Ghose then gave an address, tracing the progress of the Brahmo Somaj up to the declaration by Keshub Chunder Sen in 1880 of the New Dispensation. Speeches followed by Mr. Ray, Mr. Sukhtankar, and Mr. Gow.

Some time was afterwards spent in the singing of hymns, and the celebration concluded with further Divine service, conducted by Mr. Ghose, who showed how the two ancient ways in India of gaining God, by knowledge and by devotion, were united in the Brahmo Somaj.

PROF. CARPENTER AT BRUSSELS.

FROM A CORRESPONDENT.

To no living man are our churches more indebted than to Professor Carpenter. With rare unselfishness he has devoted time, thought, and energy to popularising the results of a scientific study of the New Testament. This mission of enlightenment has brought him to Brussels, where, on January 12 and 14, he delivered two lectures on "How to read the Gospels in the Light of Modern Criticism." The visit originated in a conversation at Amsterdam. Professor Carpenter, realising how lonely and difficult a work is that which M. Hocart has been bravely carrying on for many years, said to M. Hocart that he had often thought how much he would like to help him, and asked whether a couple of lectures on the Gospels would be of any use. The offer was immediately accepted, not only with gladness, but avidity. The lectures, which had been well announced and advertised, were held in the Hotel Ravenstein, which, formerly a nobleman's mansion, is now the property of the town, and the headquarters of several learned and philanthropic societies. The audiences were not so large as M. Hocart had hoped they would be, but to a stranger, and, I believe to Professor Carpenter himself, they were not disappointing. At the first lecture there were about 130 persons, and at the second, on an abominably wet night, about 80. What, however, could not fail to strike an independent observer was their apparent intellectual calibre. If features and expression speak at all, they indicated men and women of thoughtful mind, people of ability and force. And this impression was fixed and deepened by the evident interest with which the lectures were followed.

How many things there still remain for Professor Carpenter to do for the first time I do not know; the number is, at any rate, now reduced by one. He can no longer deliver his maiden lecture in French. And it is surely no mean tribute to him to be able to report that speaking for the first time in a foreign language he was thoroughly understood, and at the close very warmly applauded. Professor Carpenter is so accustomed to succeeding in what he undertakes that he would little understand the wonder and congratulation of a humble member of the audience whose own French is limited and shaky. The lectures, let it be said in a word, were an unequivocal success, and the gratitude which M. Hocart very gracefully expressed at the end of the second, did, I feel quite sure, give faithful utterance to the universal feeling.

On the platform with M. Hocart and Professor Carpenter were M. Anspach, Professor of Mechanics at the University, and M. Vercamer, an ex-inspector of schools. In the audience there were two men well known, and one whose name, although unfamiliar, is sufficiently interesting to mention. These were Count Goblet D'Alviella, a former Hibbert lecturer on "The Idea of God in History," and who is soon to deliver a course in Brussels on "The Origins of Christianity"; M. Franz Cument, Professor of Archæology (I believe) at Ghent University, whose work on "The Mysteries of Mithras," published in English as well as French, is, I am told, of great value, and the ex-Abbé Mercel Hébert, who has recently been dismissed from his position as Directeur of the Ecole Fénélon at Paris, and inhibited from exercising ecclesiastical functions. An article of his, "The Last Idol," which appeared in the *Revue Blanche*, was sent to the Archbishop of Paris, and brought about his expulsion from the priesthood. Perhaps one can scarcely be surprised that the conception that the personality of God is the last idol, and is to be replaced by the idea of universal immanent Spirit, failed to find favour with the Roman Authorities! M. Hébert is a friend of the Abbé Loisy, and is in touch with the remarkable movement which has its centre in that distinguished French priest and scholar. Loisy himself is at this moment in uncertain relations with the Vatican. He is pleading that the Church should admit the principle of entire freedom to the individual in all matters of historical and critical inquiry, and be satisfied with dogmatic orthodoxy. M. Hébert was thrown upon the world utterly without resources, and is making a brave fight. As a Socialist he holds that part of one's life should be given to productive work, and so reconciles himself to the dreary task of earning a livelihood by book-keeping. The time which he is able to command beyond that is devoted to these intellectual and spiritual matters in which his chief interest lies. He is at present delivering a course of lectures to a few sympathetic people on "The Relation between Reason and Faith."

Professor Carpenter's lectures have brought the liberal thinkers who are also spiritually minded men together, made them feel the bond of a common life, and have given encouragement and stimulation to M. Hocart and his congregation. Again, let it be said, he has done in his generous way a very real service, and left many grateful memories.

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After M. Hocart's usual service on Sunday morning, January 17, the twenty-first annual meeting of the congregation was held. The financial statement was read, and showed a credit balance of four centimes (rather less than a halfpenny). Very cordial votes of thanks were passed to Professor Carpenter, and to those English friends who have contributed towards the support of the church during the year. It has now attained its majority, is healthier and more vigorous than ever, and with that there is a changed attitude towards it, first from the outside to regard it more seriously, and secondly from within to a thorough belief in its stability and permanence. What is wanted now is a church building.

MR. STOPFORD BROOKE'S second course of five lectures for the present session at University College are to begin on Thursday, Feb. 25, continuing the subject of last term, "The Plays of Shakespeare." *Macbeth* is the play on Feb. 25, to be followed by *The Merchant of Venice*, *Coriolanus*, *Winter's Tale*, and *The Tempest*. Tickets for the course are 7s., or for teachers 5s. Application for tickets should be made *on or after Feb.* 1, to the hon. secretary, Stopford Brooke Lectures, University College, W.C.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ATTENDANCES AT OUR LONDON CHURCHES.

SIR,—I believe that the crucial question with us at present is the question of worship. So far as our churches in general can prove themselves true places of worship, that is, places where the sense of self may be lost in that of a greater presence—so far they will probably increase their public usefulness, while they will certainly strengthen us ourselves, both to do our highest work and to face our inevitable difficulties.

Yet, unfortunately, it is hardly possible to ignore the fact that the services of our churches to-day appear to outsiders, and often to insiders too, to be less devotional than those of many orthodox churches. Now I cannot think—what is often urged—that the rational type of mind is, by nature, less devout than others. But it surely is true that a rational religion which takes its stand apart from the great majority needs to manifest a much deeper devoutness in order to justify itself before the world, if not even to justify the loyalty of its own adherents. But in cultivating our devotional life to-day we are met by difficulties of the gravest nature, which we must make some attempt to understand before we can hope to overcome them. In the hope, then, of contributing some suggestions, however tentative, I venture to broach a subject which is as difficult and far-reaching as it is vital.

Why, then, do we appear to others, and to a large extent even to ourselves, to be lacking in devotional warmth and fervour? No doubt it is partly just this very question of numbers, for there is nothing more inspiring for good or evil than a crowd. But I find myself obliged to believe that fundamentally it is that our worship is based on a hoary and majestic system of doctrine which we ourselves have done much to disintegrate, but which we do not yet realise to be entirely and solidly superseded by modern rationalistic thought. We have proceeded step by step to reject certain of the orthodox Christian doctrines, and to retain others, not realising that they are all parts of a coherent and matured system, from which it is impossible to make selections for acceptance or denial. We are, in fact, come to this: that the doctrines on which the Christian Church is founded are *none* of them logically and literally true, whereas *all* are vitally significant. By way of example, let me first take such a doctrine as that concerning the stars, which were once believed to be there in order to influence and explain the destinies of men. Now this doctrine is significant with the noblest of truths, but in a form to us absolutely false. For while we believe that no child's fate ever was influenced one iota by the position of the stars at its birth, yet the stars have been amongst the mightiest revealers of the destiny of man in the scheme of the universe as conceived to-day. That is to say, the belief that the stars were filled with a message for

man was profoundly true, but the interpretation of that message was, as we conceive it, entirely false.

What, then, was it (and this is the important question for us to ask) which led men back to a new form of belief in the stars as oracles of man's destiny, as able, that is, to teach him something about himself? Certainly not the pursuit of the study of astrology, nor, I suppose, the working out of any of its theories. It surely came through an entirely new approach which was for long pursued from a mere disinterested love of knowledge, and only at last revealed the fundamental truth. So I would suggest very humbly that the hope for religion to-day lies no longer in pursuing this great ancient and mediæval thought of God.

For, in the first place, it is so inextricably involved in the doctrines we have already rejected of the threefold aspect of the Absolute and the dual nature of the incarnate Word; and, in the second place, all man's opinions as to God's emotions, intentions, and characteristics must appear so childish and unverifiable in the presence of the methods of establishing truth with which we are to-day familiar.

That the doctrine indeed stands for some eternal truth is surely most certain, but what that truth is in relation, not to ancient but to modern, conceptions we cannot possibly know until we have made our approach from some new and modern point of view.

This new approach seems to be afforded us in the great conceptions with which last century endowed us. It may well be questioned whether we do or can believe to-day in a self-conscious, all-loving, and supremely righteous Being ruling the entire universe—with the same unquestioning conviction as men have believed in such a God from the prophets onwards. But the conception and ideal by which all branches of activity and all forms of belief are being profoundly and overwhelmingly influenced to-day, is the thought of that mysterious but all-conditioning presence we call Nature. This we cannot escape in any direction, and our conceptions of morality, of science, and even medicine, are being practically worked and moulded by it in a way which can only be done by a living belief.

There are vast continents and systems the knowledge and interpretation of which have still to be worked out before our thought can approach (if it ever can again) earlier systems in symmetry and perfection. But meanwhile the poets give us an earnest of the goal we would reach, and we learn to find with them a Presence in nature, which has its roots in no theory of the Divine attributes, of how God feels or why He acts in any teleological scheme of the universe, but which springs from our own native and inevitable motions of the spirit. Our relation therewith is as to a Divine incarnation, to a visible and tangible object, and yet our experience of it may be as Wordsworth found "a sense sublime of something far more deeply interfused," than the outward relation between natural objects and the human senses. For it is "a motion and a spirit which impels all thinking things, all objects of all thought, and rolls through all things,' and while its inward dwelling is in th mind of man, its outward dwelling "is the light of setting suns and the round ocean and the living air and the blue sky." Darwin and others have told us what this "living air" and the elements of earth and sea have brought forth in the dumb ages before us, and the whole vast order we may see still being rehearsed night by night as we look into the heavens.

Now how much of all this enters into our worship to-day? If we imagine someone 500 years hence reading our hymn-books and liturgies, could they suppose from these that we lived after the giant thought of the nineteenth century? For in truth it requires a mighty effort to shape new modes and forms of devotion, and even when our new emotions and ideals are very strong it is still so much easier to continue using the old forms expressing the old emotions than to boldly utter our own in all their newness and, probably, crudity. An even profounder difficulty lies in recovering the mystic attitude in the presence of a vast flood of new objects and forms of knowledge. It is not easy for a man who has just recovered the use of his eyes to believe in the vanity of the life of sense. And our modern knowledge is like the addition to our faculties of a new and nobler sense which temporarily leads even the wise man to believe that Truth—that is to say the absolute and final verity of life—is to be found by scientific research. What we have to learn to-day is how to *use* science and all our modern knowledge for the gaining and securing of deeper peace of soul which the saints knew of old, and in the strength of which they were enabled to endure persecutions, to labour untiringly for the salvation of their fellow-men. For indeed we need this peace of perfect communion with the Eternal as never man has needed it. In the midst of the triviality of so much of modern life and its ever-growing press and strain we need the infinite calm which Nature never loses and which alone can strengthen us to live like men.

If once we could recognise our high calling, that it is not to buttress up the remnants of those glorious ancient faiths but patiently and determinedly to seek out the spiritual meaning with which the world we see to-day is pregnant, we might still hope to hand down to posterity something worthy of the mighty spiritual ideal we ourselves have inherited from the past.

JOSEPH H. WICKSTEED.

POPULAR APPEAL.

SIR,—At a time when there has arisen an unprecedented demand for cheap reprints of books dealing with religious questions, the "rationalist" sixpenny publications being met with reprints, at the same popular price, of works like Drummond's "Natural Law in the Spiritual World," and Illingworth's "Personality, Human and Divine," does it not seem as though to liberal Christians, too, there were offered an opportunity which, under the circumstances, looks almost like a duty? Surely there is one work of liberal religion published of recent years which, if it were widely circulated, would prove of the utmost value and helpfulness to many who at present see no alternative to a faith that has become impossible for them, except the cheap agnosticism of writers like "Nunquam." The work I am referring to is, of course, Mr. Armstrong's masterly apologetic, "God and the Soul," issued in paper covers at sixpence, and put on the railway and other bookstalls, this lucid and inspiring argument on behalf of belief would prove a blessing to many a troubled soul, and replace a faith found wanting with one whose foundations cannot be shaken.

I repeat that I think here is a great opportunity; is it too much to hope that it will be taken? J. WARSCHAUER.

Jan. 26, 1904.

CREDITON CHAPEL RESTORATION.

SIR,—May I say a few words in support of the scheme for the restoration of Crediton Chapel, an appeal for which is, I believe, to appear in your advertisement columns this week?

Last summer I was delegated by the Executive Committee of the B. & F.U.A. to visit this town and inspect the chapel, and I did so in the company of Mr. P. J. Worsley, treasurer of the Western Union, and of the Rev. T. B. Broadrick, our late good minister to the Western district, who was warmly enthusiastic over the condition and prospects of the newly revived congregation.

Our inspection of the ancient building at Bowden Hill showed that the work of restoration had already been begun in a manner at once simple, substantial, and tasteful. But much more, obviously, needed to be done, not only to fit the chapel, which is nearly two hundred years old, to modern uses, but actually to preserve it from becoming ruinous.

The statement issued with the appeal furnishes interesting details which I need not here repeat; but I should like to recommend the scheme most strongly as a piece of genuine good work, appealing to the sympathies alike of those who cherish the traditions of past generations, and of those who are zealous to help the life of our own time. There will also be not a few, I believe, who will feel an added satisfaction in contributing towards a work which was dear to the heart of our late minister in the west, and which must ever be bound up closely with his memory.

The sum still required is about £200; but the figures have been estimated so moderately that I should say another £50 expended would certainly not be money thrown away. The important thing, however, is to raise this amount at once, as the work is imperatively needed to prevent further dilapidation.

W. G. TARRANT.

Wandsworth, S.W., Jan. 26, 1904.

MANCHESTER COLLEGE, OXFORD.

SIR,—Though not a Trustee, I ventured to attend the annual meeting of Manchester College, on Jan. 21, and heard the Treasurer announce a deficit on the year's working of about £300; this has to be added to the previous year's balance of £326. The Treasurer expressed surprise that the members of our group of churches contributed so little towards the support of this college. The explanation is por-

bably not very far to seek. Take my own case. The Unitarian Home Missionary College is my *alma mater*, and, therefore, has a first call on me, and I do not feel quite justified, in view of the many subscriptions I pay to other institutions, in contributing as much as two guineas per annum to Manchester College. I would willingly subscribe some sum less than that if it secured a recognition of my fitness to have a voice in its management; but at present the test of a man's fitness to have a vote is a monetary qualification. Below a certain social position a man is practically disqualified from taking any part whatever in the management of a college which so persistently prides itself, in season and out of season, upon its breadth, its catholicity, its freedom from all fetters and all prejudices. Can the present Trustees consistently persist in maintaining a mere monetary qualification? and, if so, is it not absurd for them to yearly lament the fact that so few people contribute to the College funds? There are not many self-respecting men and women to-day who will become subscribers to any institution in connection with which they are debarred from sharing in its privileges simply because they have not quite so large a money-bag as their neighbour, or because they do not concentrate their resources upon one institution, but share their annual benefaction amongst a number of—from their point of view—equally deserving institutions. There are others like myself who are waiting for this invidious distinction to be abolished before they send in their names as subscribers.

CHARLES ROPER.

[From the report for 1902 it appears that there were then 445 subscribers to the funds of the College, of whom 166 subscribed less than £2 2s.—ED. INQ.]

THE February number of the *Monthly Notes* for Sunday Classes (S.S.A., ½d.), edited by Miss Marian Pritchard, is now ready, and will be welcomed, we trust, by an increasing number of teachers in Sunday-schools throughout the country, and in many homes, for the children's sake. The Sunday lessons this month are by the Rev. J. H. Wicksteed, and deal with the Story of Jacob. The opening page makes the welcome announcement that there is to be this year another Summer Session for teachers at Manchester College, Oxford, beginning probably on Friday morning, July 1, and extending to the end of the following week.

IN the February number of *Young Days* "Aunt Amy" writes of Winifred House, and gives the New Year's list of contributions to the *Young Days* cot, amounting to £20 19s. 11d. So the needed £25 should soon be made up, and then she hopes that further gifts may come in for the general expenses of the Home. This number is bright and interesting as ever, but is that ugly row of cats at the bottom of p. 31 really funny? There is a good column of "Temperance Ideas."

A SECOND article on "M. Loisy and Rome," by the Rev. J. Estlin Carpenter, we must hold over until next week.

THE CHILDREN'S COLUMN.

THE KNIFE.—II.

THE handle of Harold's knife is about three inches long. In telling you about it last week, it stretched into nearly two columns. Now it is going to stretch into two columns more, perhaps. It is like the story in the Arabian Nights, of the imp in the bottle, who, when he was let out, stretched up till he touched the clouds.

The last thing on Harold's knife is a man falling forward, grasping in his arms a bunch of spears, and another man rushing over him brandishing a club. I should like you to know this story too.

The Lake of Sempach is not surrounded by mountains like the Lake of Lucerne. There are no bustling and thriving towns round it, as round the Lake of Zürich. It lies long and narrow along the railway. The reeds and rushes wave along its near bank. On the further side are fields and farmhouses, and beyond these rise hills. There are no steamboats on it. Here and there a rowing boat is fastened to the shore. It is very still and quiet, and even lonely.

It was much gayer 580 years ago last July. The Austrian Duke Leopold had marched his army into Switzerland, giving out that it was to attack Zurich, and when the men of Sempach had gone to the help of Zurich, the Austrians made their way to this very Lake of Sempach. Here the army lay spread in these meadows; fine knights with their shining armour and banners, with their horses and squires and attendants; soldiers armed with long pikes and bows, and battleaxes, never doubting of their easy victory.

When news of this reached Zurich the Swiss hastily started to meet the Austrians. They were not an equipped and disciplined army like the others. There were only 1,500 of them, country-folk, armed with such weapons as they had, clubs, short spears, axes. And the Austrians, moving up from the lake toward the town of Sempach, came on the Swiss suddenly. Great was their delight at the prospect. They could not manœuvre their horses on such ground, and the knights dismounted. The peaks of the pointed shoes they wore caught in the long grass of the meadow, so they cut off these points or "beaks," and from this the meadow is called "beak-meadow" to this day.

Now, when the Austrian knights, sure of victory, rushed on the Swiss, their longer lances gave them the advantage, for the Swiss, with their short weapons, could not reach their foes. Already sixty of the Swiss had fallen, and not an Austrian was touched. "Then," said the old chronicler, "a good and pious man, grieved at the misfortune of his country, Arnold von Winkelried by name, stepped forward from the ranks. Shouting to his comrades, "I will cut a road for you! Take care of my wife and children!" he dashed forward, and grasping as many spears as he could gather in his arms, he bore them to the ground with the whole weight of his body. Through the gap thus made rushed his comrades, and now at close quarters the short weapons of the Swiss had the advantage. Duke Leopold was slain, and his knights, forced back in confusion, found their horses and attendants fled. Great was the carnage, and of the 6,000 Austrians, there lay dead on the field when night fell 700 nobles and 2,000 soldiers. This is the famous battle of Sempach. And Arnold von Winkelried stands out as the man whose prompt self-devotion turned defeat into victory.

Nearly 3,000 men were slain that day. Why do we think of him more than the others? Why do we praise him most?

First, I think, because he fell in defence of his own country. The Austrians who fell were, no doubt, as brave as he. They rushed on death just as fearlessly. But they were not fighting for their own country. They were fighting to get hold on someone else's country. And we can't help feeling the difference. I am sure they looked a thousand times more distinguished and romantic than this plain peasant in his peasant's clothes. But, because he was fighting to preserve his country's freedom, and they to destroy it, we honour and reverence him rather than them.

Then, secondly, Arnold von Winkelried gave his own life for his country. He didn't look round and wait to see if somebody else wouldn't come forward. He didn't shout for the others to sacrifice themselves. But the moment the opportunity came his whole soul rose to meet it. "Here am I. Take me!" His own life seemed nothing to him compared with his country's freedom, his country's safety.

I believe there are a great many men whom nobody thinks of as heroes, who don't think they are heroes themselves, who have risen into just such heroism when the occasion came. They didn't know it was in them, nobody knew it was in them. But it was there.

Some day, perhaps, you will be at Lucerne. You will take the steamboat *Winkelried*, and cross the lake to Alpnach. Then you will go to Alpnach town, and then, near the church, you will see the great monument to Arnold von Winkelried, of which that on Harold's knife is a tiny copy.

Perhaps it will set you to wishing that you could do something for your country. May I tell you something you can do? I once read a saying of a great Frenchman, that the best patriotism was to try to make one's country loved. You can do that. Try to make your country loved.

If you should be rude, or pushing, or noisy, or act as if the whole place belonged to you—(not that I suppose anyone who reads THE INQUIRER would act so)—then the others would say, "What disagreeable people the English are!" and you would have done something to make your country disliked.

But if you are polite and gentle, if you try to understand, and admire, and sympathise, if you act as if you were the guest and foreigner (as you know you will be), and were come to learn and enjoy, then the others will say, "What nice people, what delightful people the English are!" And in being lovable yourself you will have done something to make your country loved.

C. A. F.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
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PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JANUARY 30, 1904.

COLLEGE AND FREE CHURCHES.

THE Annual Meeting of the Trustees of Manchester College, of which a full report appears in our present issue, was more largely attended than has been customary of recent years, for rumour had got abroad that some burning questions might be raised, affecting the fundamental principle of the College. As a matter of fact, nothing very startling occurred, but the large attendances were particularly welcome in view of the memorial resolutions that were passed at the beginning of the meeting, and of the warm acknowledgment made to the Rev. H. ENFIELD DOWSON on his retirement from the Secretaryship, after a service of twenty-four years. It will be seen from the report that the questions which have been seriously exercising the minds of some of the Trustees and other members of our churches are to be dealt with, in the first instance at any rate, by the new Committee, on which it was provided by agreement that the critics of the recent administration of the College should be very capably represented.

One question was indeed raised, though hardly discussed, in connection with the Annual Address of the Committee, as to the relation between the College and the Free Churches, to which the great body of its supporters belong. The concluding paragraph of the Address was, according to well-established custom, an eloquent declaration of the fundamental principle of the College, and of the spirit in which it seeks to fulfil its high ideal. To certain sentences of this declaration exception was taken, on the ground that they set the maintenance of the principle of free teaching and free learning in theology above the great purpose of training men for the ministry of the Free Churches, as the more important of the two. That there was no intention of belittling the ideal of the Free Churches or the vital importance of training men for their service, Mr. DOWSON, who as Secretary, was responsible for the drafting of the report, made abundantly clear. The churches and the College are at one in their maintenance of spiritual freedom. They both set loyalty to truth at all cost, and in single-minded service of the living GOD, above all other interests, in the fulfilment of their essential purpose —the churches as societies of worshipping people, the College as the home of students, for the scientific study of theology and the training of ministers.

What the Address aimed at was with ardent faith to set clearly in view the greatness of the ideal of freedom in search for the truth of God, which could not be claimed as the exclusive possession of any one communion, but was destined to conquer the whole religious world. And as regards the Free Churches, to which the great body of the Trustees of the College belong, that ideal and principle of freedom is, in fact, the first requirement of their own distinctive life, and of the worthy training of their ministers.

So, in the draft Address, it was declared of the maintenance of that fundamental principle, "of all the charges committed to the keeping of the College, this is the most sacred," and at the conclusion, after a rejoicing avowal of the fact that the College, even in its day of small things, was helping to leaven with that great principle "a realm far wider than that of any single communion," it was added :—

> In so bringing just a little nearer the day when that spirit shall be universal, the College fulfils a function infinitely higher and nobler, and far more deserving of support, than the service of any one Church, even although it be the broadest of the broad and the freest of the free ; and even although it be that in which the vast majority of its own Trustees offer a worship according to the dictates of their conscience, and dearer to them than life itself.

That was a great avowal of self-abnegation in loyalty to the fundamental principle, setting its ideal above the service of any particular church, although that church also was devoted to the same high principle. It was taken, however, by some of the Trustees, with the other sentence quoted above, to put the purpose of the College in the training of ministers in an unjustly subordinate place, and as the sentences were judged to be not essential to the main declaration, their omission was agreed to, that the Address might be unanimously passed.

Thus the conclusion of the Address, as finally agreed to, read as follows :—

> In conclusion, the Committee leave the administration of the College to their successors, with a confidence in its fundamental principles that has grown with the growing years. The spirit of the age is on its side. They welcome the remarkable evidence of it in the great success with which the *Hibbert Journal* has been launched upon the world. While heartily congratulating the Hibbert Trustees on their new departure in its establishment, with its quarterly symposium of scholars from many churches, united in the fine "policy of the open door" to all seekers after religious truth, and while adding congratulations to the Trustees of the College that the editorial department is so closely connected with its teaching staff and its *alumni*, they congratulate them most on the growth, far and wide, of the scientific spirit in the study of theology, of which it is one of the most striking manifestations in this country in recent times. It gives new hope, and new confidence in the future, to all friends of the great principle of free teaching and free learning of theology, of which the College is the home. Taking up its position at Oxford, under the shadow of a great University of world-wide renown, the seat of high scholarship in many a field of study, the College holds there a humble place. It is little ; but its work is great. It has in its custody a principle far-reaching in its influence, and moving on to victory. "The little one shall become a thousand, and the small one a strong nation : the LORD will hasten it in its time." Whatever the future may have in store for it, may the College ever be true to the legend inscribed above its portal, "Truth, Liberty and Religion," entering no meaner service than that of the Church of the Living GOD, with windows open to every ray of light that shines upon it from every quarter of the heavens. Whether for teachers or for taught, may one of the first qualifications ever be loyalty in the unfettered search for truth ; and if it be so fulfilled within its walls as to result in the differing thoughts of differing minds, *Fiat Justitia ruat Cœlum*. The vital principle of the College is then no longer a mere "pious opinion," but a fact realised before the world and in the presence of the great University where it stands ; and the College does its part there, even in its day of small things, in leavening, with its spirit of unshackled liberty of thought, and unbiassed freedom of inquiry, and fearless search for the truth of God, a realm far wider than that of any single communion.

This passage we are glad to reproduce here, both for its own sake and because, while it was unanimously adopted by the Committee in its original form, and, as here printed, by the Annual Meeting, it has a peculiar interest as a final declaration of faith and aspiration by the Rev. H. ENFIELD DOWSON on laying down the office of Secretary of the College, which he has held for twenty-four years. And we must claim the privilege here of a word of grateful acknowledgment, in addition to those we report from the Annual Meeting, bearing testimony to the great services which Mr. DOWSON has rendered through all these years, both to the College and to the churches, to the ministry of which his life has been so faithfully devoted.

It was at the annual meeting in January, 1880, that Mr. DOWSON was appointed Secretary, in succession to the late CHARLES BEARD, serving for twelve years with Mr. R. D. DARBISHIRE, and latterly with Mr. A. H. WORTHINGTON. Thus he was secretary at the time of Dr. MARTINEAU's retirement from the Principalship, and at the celebration of the centenary of the College. He served through those momentous years when the College was removed from London to Oxford, sharing the arduous labours involved in the erection of the present noble buildings, the anxieties of the settlement at Oxford, and all the interest and happiness of subsequent developments. How much the College owes

to his enthusiastic loyalty and ungrudging service can never be fully told. It is a happiness to know that while he now fairly claims release from the responsibilities and burdens of an office in which he has never spared his strength, he remains a trusted and devoted friend of the College, and on the Committee will still give his whole heart and his ripe experience to its service.

MANCHESTER COLLEGE, OXFORD.

ANNUAL MEETING OF TRUSTEES.

THE 118th annual meeting of the Trustees of the College was held in the Memorial Hall, Manchester, on Thursday afternoon, January 21. The president, Mr. William Colfox, J.P., wrote, regretting that the state of his health did not allow of his travelling so far, to be present. The Rev. S. A. STEINTHAL was voted into the chair, and was subsequently elected President.

There were also present Dr. Drummond, Principal of the College, the Revs. J. E. Carpenter, J. E. Odgers, and L. P. Jacks (of the Teaching Staff), the Rev. R. A. Armstrong (Visitor), Mr. Charles W. Jones (Treasurer), the Revs. Dendy Agate, A. Bennett, C. C. Coe, V. D. Davis, W. H. Drummond, George Evans, T. B. Evans, A. W. Fox, F. K. Freeston, E. I. Fripp, W. E. George, H. Gow, C. Hargrove, J. Harwood, R. T. Herford, V. Herford, P. M. Higginson, F. H. Jones, T. Lloyd Jones, C. T. Poynting, P. Prime, C. Roper, H. S. Solly, F. W. Stanley, C. J. Street, W. G. Tarrant, J. M. Lloyd Thomas; Messrs. James Beard, J. H. Brooks, J. Cogan Conway, John Dendy, H. P. Greg, John Harrison, T. Harwood, J. Lawson, G. H. Leigh, Percy Leigh, D. A. Little, W. Long, F. Monks, F. W. Monks, A. Nicholson, F. Nicholson, Ion Pritchard, Russell Scott, J. W. Scott, A. E. Steinthal, Grosvenor Talbot, Percy Taylor, S. B. Worthington, A. W. Worthington, T. Worthington, and P. S. Worthington; and the Rev. H. Enfield Dowson and Mr. A. H. Worthington, hon. Secretaries.

Memorial Resolutions.

The Rev. CHARLES HARGROVE moved:

That the Trustees of Manchester College desire to express their deep sense of the loss sustained by the College in the death of the Rev. Brooke Herford, D.D., one of its oldest and most revered students, a trustee since 1866, a late Tate lecturer, and for some years a member of the committee. That the Trustees share the grief of the whole body of churches in this country and in America, with whom he passed his ministry, taking an almost unique place in their religious life, and leaving behind the memory of an enthusiastic missionary of the religion of Jesus, pure and undefiled.

That the Trustees desire to convey to his family their deep sympathy in their present sorrow.

They could not, he said, speak with sorrow of such a life as Dr. Herford's, but should rather thank God, who had given them such a man. Now that his life was ended they recalled what was perhaps his most striking characteristic, his cheery optimism. It was good to be with him, and one went away the better for it. His words of good cheer and comfort were such as all the churches were thankful for.

Mr. JAMES BEARD, in seconding, said that although the memory of Brooke Herford was one of sweet savour all through the country, in Manchester, where much of his work was done, there hung about it a peculiar atmosphere of respect and affection. They felt deep regret that he had passed away, and great love and respect for his memory in a really fervent and lasting way. He recalled a visit to Dr. Herford a few months ago, when he was more than ever struck by what Mr. Hargrove had alluded to, his cheeriness and brightness. Though he could hardly make himself understood, there was the old bright smile and keen interest in all their affairs. He left him with a deep feeling of thankfulness for such a life devoted to their service.

The resolution was passed, the whole meeting standing in reverent silence.

Mr. WILLIAM LONG then moved:—

That the Trustees of Manchester College learn with profound grief of the death of Mr. Harry Rawson, a Trustee since 1870, one of the oldest members of the Committee, and for some years its chairman. That they recognise the great value of the services which he rendered to the College, during his tenure of that office; signalised by his impartial fairness, his wise counsel, his unfailing courtesy, and his graceful representations of the Committee on public occasions. That they pay their tribute to the memory of one who was a devoted servant of God and man, through a long life devoted to labours for the public good, and in advancement of the cause of education, while the Free Church of God had in him one of its most faithful members, and its ministry one of its truest friends.

That the Trustees desire to convey to Mrs. Rawson and the family, their deep sympathy in their present sorrow.

He spoke of the ending of Mr. Rawson's life as altogether happy. He died as it were in harness, the very day before sitting through a tedious meeting of the Council, taking his fair share of work. He went home, still busy with public work, and in the night was called to his rest. Recalling the leading traits in his character, what they first thought of was his true humility, and along with that the dignity with which he did all the work to which he put his hand. He was anxious to promote the good of every cause he took up, and what they should do without him it was hard to realise.

Dr. DRUMMOND seconded the resolution, and said that he had learnt to know Mr. Rawson during his ten years in Manchester, and then had known him more intimately as chairman of the College Committee. By his high sense of duty, his public spirit and sound judgment, he rose to the highest respect of his fellow-citizens, and was never sparing of his services, wherever he could be useful. Such a quiet falling asleep as had come to him, to the last engaged in serving his fellow-men, was what they might all wish for. He joined with special feeling in the concluding expression of sympathy, for his friendship with Mrs. Rawson went back further still, and was among the recollections of his early childhood.

This resolution was passed, as the other, in reverent silence.

The Minutes.

The CHAIRMAN, in calling for the minutes of the last meeting of Trustees and subsequent committee meetings, made a statement as to representations which had been made to the Committee by certain of the Trustees. Exception was taken to the policy of the Committee in some points, and a pledge had been given that the matters of controversy should be fully considered in Committee, and that the objecting trustees should be represented on the new Committee. In asking that the minutes should be passed, he said that the matters reserved for discussion must be held to be thereby in no sense prejudged.

The minutes of the Trustees' meeting in June were then read, and the catchwords of the subsequent meetings of the Committee, the full minutes referring to the position of Mr. Cuthbert Holden as an external student, and correspondence relating thereto, being read, at the request of the Rev. C. J. Street.

On the motion of the Chairman, seconded by the Rev. L. P. Jacks, the minutes were passed.

The Retired Visitors.

The Rev. C. T. POYNTING moved, with warm expressions of gratitude, a vote of thanks to the Revs. S. A. Steinthal and C. Hargrove, who had retired from the office of visitors, after a long term of service. What they felt, he said, was fully expressed in the Committee's Address. Mr. Steinthal, who was one of the oldest students of the College, had added fresh lustre to the visitorship. Mr. Hargrove, though not an old student, had been thoroughly incorporated in the College and understood its best traditions. He brought to its service a large experience from other fields, which had been of inculculable benefit to them. Mr. Steinthal they were about to bid to "go up higher." Mr. Hargrove was undertaking an important mission to Australia, and would take with him from the Mother Country a message of hearty goodwill to their co-religionists there and of God speed in their work.

The Rev. W. H. DRUMMOND, in seconding the motion, said that he wished especially to express the gratitude of the younger ministers and students to Mr. Steinthal for his constant helpful sympathy with them in their work.

The Rev. H. E. DOWSON supported the motion, and spoke of the intimacy of knowledge of the students and the inner life of the College, which the visitors had obtained in the exercise of their office. It was a new method which they had introduced, to the great benefit of the College.

The resolution having been passed, was acknowledged by Mr. HARGROVE, with an avowal of complete faith in the great principle of the College, and of the high importance of the study of theology a science.

Twenty-Four Years Secretary.

Mr. CHARLES W. JONES moved the following resolution on the retirement of the Rev. H. Enfield Dowson from the office of secretary:—

That the Trustees of Manchester College have heard with the deepest regret that the Rev. H. E. Dowson, B.A., has expressed his wish not to be nominated again as Secretary to the College. Mr. Dowson has filled that office for twenty-four years with a zeal and devotion which have secured for him the grateful respect and affection of all the friends of the College. During his long

tenure of office, the College has experienced the great change of the removal from London to Oxford, and the erection of large and permanent buildings there—a change which was not effected without serious difficulties; but these and other very critical questions have been solved victoriously, the great principles of the College being maintained unharmed and intact. The Trustees feel that this is largely due to the manner in which Mr. Dowson has combined wise judgment and conscientious firmness with unfailing courtesy, even-handed fairness, genial tact, and generous candour. They hope that Mr. Dowson, though he leaves the Secretaryship, will for many years continue to devote his rare abilities and his rich experience, won by such long and never tiring labour, to the service of the College, and beg to express to him their heartful gratitude, esteem and love. As a permanent though slight record of their regard the Trustees request Mr. Dowson to accept this resolution suitably engrossed and signed, in their behalf, by the officers of the College.

He said that the debt of gratitude they owed to Mr. Dowson could not be expressed. He had devoted the best years of his life to that work, and had helped and guided them through difficulties, as few men could have done.

The Rev. J. EDWIN ODGERS, seconding, said that both on the Committee and on the working staff he had been in constant relations with Mr. Dowson, and he could only marvel at the goodness and the grace which had given them so long the benefit of his services. Mr. Dowson had constantly to do work on behalf of the Committee, when he had to say things embodying rather adverse judgments. It taxed a just man and a good heart to do that. If they knew the trials of patience and the laborious days which the Secretaryship of the College involved, they would feel, he was sure, that every word of that resolution was amply justified. They must feel great regret at Mr. Dowson's retirement. He would be to them a book of precedents, a presiding genius over their work, a prompter of good deeds in the management of the College.

Mr. A. H. WORTHINGTON said that he could not suffer that tie to be broken without a word from him. To serve as junior with Mr. Dowson in such a post as that of Secretary of the College, when they thought of who their predecessors had been, he felt to be a great honour. He knew no man who had served any cause with more unselfish devotion, and more benefit to the principles for which they stood, than Mr. Dowson had served that College as one of its secretaries.

The Rev. H. ENFIELD DOWSON, in acknowledging the resolution, said that their kindness had touched him to the quick. It was with a sad heart he relinquished the post he had held for twenty-four years and closed a chapter which had been one of the happiest of his life; but at sixty-six he felt it was time to make room for fresh energies and a younger spirit. His love for his *Alma Mater* was beyond speaking. He came as a young man from the agricultural county of Norfolk, where he had been chiefly concerned with barley, wheat, and malt, and came into an atmosphere he had breathed ever since, drawing new life constantly from its grand sources. At one time he was in a very uncertain frame of mind. He had come under the noble influence of Maurice, and attended his Greek Testament class. He was uncertain into what ministry he should enter, and told the committee of the College. From them he received the assurance that he might go on in hope and trust, leaving the future to unfold itself. Then, for the first time he realised the principle of the College, its absolute liberty for teachers and scholars. That had been one of the passions of his life ever since, and if he had been able to serve the College, he thanked God with all his soul. They had spoken too kindly of his work. He had taken it up with the utmost diffidence. It was wonderful to him to be asked to succeed one of the greatest men in their churches, Charles Beard, whom when he succeeded him in two positions he revered and loved and honoured; who had his reverent affection to the end.

Mr. Dowson then recalled the influence over him at college of John James Tayler and James Martineau, and the golden days when their Principal and Estlin Carpenter, Richard Armstrong, Edwin Odgers, Philip Wicksteed, and others were his fellow-students. In the Secretaryship he had as colleague for many years one of the men whom to know was to love and reverence. Robert Darbishire had sometimes said at the College Committee that he lacked the power of utterance, but no one whom he had heard had moved him more deeply than he had done. His was the spirit of prophet and martyr. Nowhere in their churches had they a nobler ideal of loyalty unto death to what is true and right. It was an education in religion and piety to be Secretary with him. And now he had the utmost confidence in leaving the work in the hands of Mr. Arthur Worthington, than whom Mr. Gow need not desire a better colleague. He did not know any committee in which the relations had been so truly those of brotherly friendship as in the College Committee. Fights there had been and would be in the future; but they were united in a common love and devotion to the service of the College. As it was over the great issue of the removal to Oxford, when faithfulness to the College survived all their differences, so let it be in their present differences. That same spirit must be maintained. Let them give credit to each other for equal fidelity to the College, and stand shoulder to shoulder in the future as in the past. While he lived, he should hope to take some part in the service of that institution. He thanked them from the bottom of his heart.

Accounts and Committee's Address.

Mr. CHARLES W. JONES, as treasurer, presented the accounts, which, with the address of the Committee, had been printed and circulated beforehand, and were taken as read. He pointed out that it was a strange thing that with property of the value of £90,000, their whole body could not supply them with a subscription list of £1,000 a year. The present deficit, added to that of previous years, amounted to £680. When it got to £1,000 they would have to pay it off.

The address of the Committee opened with a tribute of grateful appreciation to the teaching staff, and of gratitude to Mr. William Colfox for his services as President during the past four years. It then recorded the retirement of Mr. Upton, and his appointment as Emeritus Professor, and Mr. Jacks's acceptance of the Chair of Philosophy. The record of losses by death, including the names of Dr. Brooke Herford, the Rev. C. H. Wellbeloved, Colonel Henry Turner, Mr. Herbert Thomas, Mr. A. Follett Osler, and others, was followed by a statement of the financial position of the College, showing a deficit of £686 13s. 7d, and a record of the work of the students. The present session opened with nine regular theological students, including Dr. J. György, the Hungarian student, and two special students, Mr. V. A. Sukhtankar, from India, and Mr. T. Yoshimoto, from Japan. There are also ten external students, nine of whom are Oxford undergraduates. The address noted with great satisfaction the arrangement by which a succession of students are spending from Saturday to Monday in work at the Mansford-street Mission in Bethnal Green, and also the great success of the College lectures during the last Oxford summer extension meeting, when Dr. Drummond, and the Revs. J. E. Carpenter, P. H. Wicksteed, E. I. Fripp, and W. H. Drummond lectured to audiences ranging from 110 to 200, and the Sunday services had an average attendance of 140, while Mr. Carpenter's Sunday evening lectures had an attendance of 230. The concluding passage of the address is quoted in full in our leading article.

The adoption of the address and accounts having been moved from the chair, and seconded by Mr. A. W. WORTHINGTON, Mr. F. MONKS asked a question as to the meaning of the concluding passage of the address.

The Rev. H. E. DOWSON explained that this passage, which was more of the nature of a closing declaration of principle than the dry statement of a business report, was no new departure. It was a practice he had inherited from his predecessor, Charles Beard. While the address was unanimously adopted by the Committee, he acknowledged that he as Secretary was the author of it; that in laying down his office he wished to make a final confession of his faith, in what he felt to be the main principle of the College. He believed thoroughly in the freedom of their churches, and spoke of them as the freest of the free, yet they had to remember that there was a larger world than that of the churches. He regarded the College as the sacred shrine, the Holy of Holies in their midst, of that principle of freedom, for the scientific study of religion; and to be devoted even as one of the weakest to the service of that principle, he felt to be the grandest task to which they could put their hands. He instanced his own church, of which not a single subscriber of more than £5 to the present building in 1848, but had an ancestor among those who built the original chapel in 1708. Those founders were Calvinists, and they were Unitarians. Their one connecting tie was that freedom in the search for the truth of God, of which Manchester College was the holy shrine.

The Rev. C. J. STREET said that he should be the last in the world to wish to hinder Mr. Dowson from speaking his mind to the full, but if they adopted that report it became their own declaration to the world, and while he sympathised with a great part of the concluding passage, there were sentences in it which he felt to be open to objection. The College had been from the first distinctly a Protestant Dissenting institution, and its great object was the teaching of men who should be prepared for a free ministry. Therefore, it seemed to him inaccurate to say of the

maintenance of the principle of freedom in teaching and learning, "of all the charges committed to the keeping of the College, this is the most sacred." The most sacred charge was the training of ministers for the churches, and he maintained that their churches were every bit as free as the College, and their work as important. The principle that governed the one governed the other. The last sentence of the report, for a similar reason, seemed to him inaccurate, and therefore he felt obliged to move that the whole passage from the words "it gives new hope" be deleted.

The Rev. A. W. Fox seconded, insisting that the great purpose of the College was the provision of ministers for Protestant Dissenting churches.

The Rev. J. M. Lloyd Thomas asked a question to bring out the fact that from the first there had been lay students in the College, and Mr. James Beard emphasised the purpose of providing ministers for Protestant churches.

A question from the Rev. Vernon Herford elicited the fact that the Committee and Trustees are absolutely free in the management of the College, and that there is no trust deed defining its purpose.

The Rev. R. A. Armstrong said they should have the greatest reluctance to sweep away the whole of the concluding passage of the address, for in most of it they all agreed. He suggested the omission of the sentence quoted above, and the last sentence, as removing the objection, and not really injuring the declaration.

The Rev. W. H. Drummond hoped they were not surrendering a principle for the sake of all appearing to think alike.

The Chairman said there was no surrender of principle in giving up those sentences, and he took it upon himself to say that the Committee agreed to their omission.

Mr. F. Monks said that in their objection there was no desire to restrict the liberty of the College.

The mover and seconder of the amendment having accepted the suggestion, the address, with those sentences omitted, was unanimously passed.

Election of Officers and Committee.

On the motion of Mr. Thomas Worthington, seconded by Mr. F. Monks, a cordial vote of thanks was passed to Mr. W. Colfox for his valued services to the College as President for four years.

On the motion of the Rev. R. A. Armstrong, seconded by the Rev. C. T. Poynting, the Rev. S. A. Steinthal was elected President.

The Rev. S. A. Steinthal said that he felt very deeply the honour they had done him. Looking down the list of those who had held that office, men who had taken high positions in public and political life, as well as in the struggle for religious freedom, with only one other name of a minister, that of James Martineau, he did not feel worthy to be placed at their side. His debt to the College was more than he could ever name. It was fifty-five years since he became a student, and he was in his thirty-eighth year of service on the Committee. For all those years he had been receiving benefit from the College, and he could not refuse any piece of work he was asked to do for it.

As vice-presidents, Mr. David Ainsworth, Mr. James Arlosh, and Mr. William Colfox were elected.

On the motion of Mr. John Dendy, seconded by Mr. T. Harwood, the Committee were elected as follows:—

Rev. S. A. Steinthal, Rev. H. E. Dowson, Rev. C. T. Poynting, Rev. P. M. Higginson. Mr. G. W. Rayner Wood, Mr. R. Harrop, Mr. S. B. Worthington, Mr. Russell Scott, Mr. A. H. Worthington, Rev. V. D. Davis, Mr. Charles W. Jones, Mr. H. P. Grey, Rev. Charles Hargrove, Mr. William Long, Mr. David Ainsworth, Rev. Henry Gow, Mr. G. H. Leigh, Mr. Grosvenor Talbot, Rev. F. K. Freeston, Mr. William Colfox, Rev. R. T. Herford, Mr. J. W. Scott, Mr. A. Ernest Steinthal, Rev. C. J. Street, and Mr. F. W. Monks.

The names are arranged in the order of seniority of election on the Committee. A motion by Mr. J. Lawson, seconded by Mr. D. A. Little, was then agreed to instructing the committee to consider a scheme by which a certain proportion of their number should retire annually, to secure the regular inclusion of new members.

On the motion of the President, seconded by Mr. W. Long, Mr. Charles W. Jones was re-elected treasurer.

On the motion of the Rev. H. E. Dowson, seconded by Mr. F. W. Monks, Mr. A. H. Worthington and the Rev. H. Gow were elected secretaries.

Mr. Dowson, in making the motion, said he felt that Mr. Gow was the very most eligible man in the country to take up that work. The traditions of the College were born in him, he had ability, courtesy, and administrative capacity. He wished him God speed, and as much happiness in the work as he himself had had.

Mr. F. Nicholson and J. Dendy were elected auditors, and the deputy treasurers were also elected.

A vote of thanks to the chair, moved by Dr. Drummond, and seconded by the Rev. H. E. Dowson, brought the meeting to a close.

JOWETT LECTURES, 1904.

A course of fifteen lectures entitled, "An Introduction to the Study of Philosophy," will be given by Dr. J. Ellis McTaggart, Fellow of Trinity College, Cambridge, at the Passmore Edwards Settlement, Tavistock-place, W.C., on Mondays at 8.30, beginning February 1. These lectures, which have been delivered before large popular audiences at Cambridge, are chiefly intended for those students who, though not engaged in the systematic study of philosophy, may desire to learn something of the objects, methods, and present problems of metaphysics. No previous knowledge of the subject will be assumed. The treatment adopted will not be historical, but will deal mainly with the present position of metaphysical inquiries.

London Unitarian Choral Society.—The officers and committee of this newly formed society are as follows:—Mr. John Harrison, president; the Rev. E. Savell Hicks, M.A., hon. secretary; Mr. J. F. Forbes, treasurer; and Misses Tayler, V. Preston, Mr. F. W. Turner, Mr. W. F. Wurtzburg, Mr. Eric F. Boult, Mr. Arnold Jones, and the Rev. L. J. Jones.

PROVINCIAL LETTER.

IRELAND.

Invited to send to The Inquirer a Provincial Letter upon our Irish congregational affairs, I had almost answered that "from the day when the fathers fell asleep all things continue as they were from the beginning of the creation." In spite of the rapid and continued growth of this city of Belfast, for example, it is more than forty years since the last-born of our churches, Mountpottinger, came into being; and before that, if you except our Domestic Mission to the Poor, you have to go back another generation, to 1840, for the foundation of another still living church in Ireland, the York-street Church, Belfast (Ballymena, 1845, is dead). It can hardly be said, therefore, that our cause prospers here, if the test is to be that churches shall multiply.

Meanwhile, such real but uncountable success as fidelity and zeal may win for our churches must surely reward our ministers' work. One with another our pulpits are well manned; and if the lament is sometimes raised that we have too few Irishmen in our pulpits and too few Irishmen studying for our ministry—and I at least frankly confess that it is so—our congregations are more inclined to take a man for what he is worth than to boggle at him for his home or race; and our Englishmen, who number more than half our whole ministry over here, are working along as happily and usefully as the men of native birth. It is not our Irish congregations that deliberately set at a disadvantage any Englishman who comes to Ireland to take up the work of a minister of religion; it is certain English societies in England, and certain English educational foundations, that bar out from their consideration and fellowship any man, English though he be, who dates from this side of the Channel.

We have two vacant pulpits, Crumlin and Mountpottinger Crumlin is away westward from Belfast, about fourteen miles by road and about double the distance by rail. It is a bright and clean-looking little town, set amid well-wooded and well-farmed country, and in view of the shining waters of the queen of British lakes, Lough Neagh. If the Crumlin people come in from their farmsteads Sunday by Sunday as well as they did on the occasion, some time ago, when I had the privilege of worshipping with them, their fine old church must look well and be a great centre of light and healing. Whoever takes up the work from which Mr. Hall, after thirteen years of zealous service, has been called away, he will find plenty to do and a ready welcome if he has a mind to do it.

There is a splendid opportunity for a strenuous and faithful worker at Mountpottinger. From the centre of Belfast you look away south-eastward across the river, and beyond the station and the great shipyard there is a densely peopled district, Ballymacarret, where some forty thousand people, many of them solid men from the Queen's Island, have their homes. The Mountpottinger Church is in the very heart of this region, at the junction of the main roads that lead through it, as well placed to be a centre of active and vigorous

life as any church I know. By all the tokens it ought to be one of our strongest working-class congregations.

Dare I, without wishing to wound any one, or to interfere in matters that do not concern me, say how deeply and sincerely I wish that our York-street Church were equally well placed. York-street is too near the business centre of the city for one thing, and, further, the quality of the neighbourhood has of late years very seriously declined. Look round the city, and you find a number of churchy-looking buildings now used as warerooms and what not. Their congregations moved out, years ago, into the suburbs, and so took a new lease of life. There may be good reason—and I think there is—for keeping the first church in its present central position; but the second congregation has done well to establish itself in All Souls, a mile away; and I cannot help thinking that a vigorous effort to transplant the York-street congregation to one of our populous suburbs would have the warm approval and the ready co-operation of our people at large, and might save the church for a successful future.

We are feeling a glow of satisfaction at the new start we have given to our Domestic Mission to the Poor. There was a period during which the work languished; all sorts of difficulties gathered about it, and some of its best friends even had thought of closing its history. But 1903 was its jubilee year, and we resolved to revive the work instead of ending it. We put out our appeal, and it was answered by contributions amounting to £1,000; we re-planned the mission building; made it bright, cheerful, inviting; and our re-opening service and meeting was a hopeful looking-forward to another half century of usefulness. Stanhope-street is exactly the neighbourhood where such domestic missionary work should find plenty of scope.

Of one question which closely concerns us it is difficult to say anything which is not either merest platitude or else irritatingly contentious, the question of our proposed Catholic University. After the issue of the Royal Commission's report, we had a long time of newspaper controversy, a discussion which probably did not lead any single individual to change his opinion upon the matter, or bring light to anyone who sat in darkness. Then the question was allowed to rest for a while, with only a flicker of interest now and then, as when Captain Shawe-Taylor's committee-men, nominated without their own consent, began to excuse themselves from the duty that had been thrust upon them. And now again the winds of controversy are blowing freely from all quarters about Lord Dunraven's proposals, the agonised appeal of our Queen's College here for a greatly increased Government grant, the counter-blast from Dr. Delaney, of the Roman Catholic University College in Dublin; Mr. O'Donnell's renewed denunciation of the Jesuits; the first signs of lower and weaker demands on the part of the hierarchy; and guesses, wild or shrewd, as to Mr. Wyndham's intentions and the chances of a Government Bill in the new session. Nobody knows and nobody can tell. There is nothing before us that has in it any promise of at once contenting the priests and not exasperating the Orange feeling of the North. And Orangeism is a tremendous power here. Even among our own people, who are usually on the side of consideration and all possible allowances, the general opinion as to the Royal Commission's report was that the best thing in it was its conclusion that, although much needed to be done, nothing could be done, and nothing ought to be attempted. "No," said a friend to me, a man of culture, ability, and social standing. "No! We got 'em down, and we'll keep 'em down." So there we end. There's Trinity: Catholic students may go there, if they will, and nobody will seek to tamper with their faith. And there are the Queen's Colleges; they are open to all comers; their students and their professors (at least it was so till very recently, and if it is no longer so, it is not because the Colleges have barred anybody out) are of all creeds, Catholic as well as Protestant. And surely this should satisfy everybody, it is said. "It ought to." "But it does not." And there the matter stands.

Meanwhile, there is no place where there exists a more urgent need to lift the education of youth to higher levels of thought and interest and ambition. There is too much struggling for "prizes," and too little value set on knowledge; too little delight and pride in learning, too many side-glances at the people who are looking on with appointments in their gift; too little corporate spirit among College men, and too much counting on the lift your own church connection may be able to give you. One longs to raise our young folk out of reach of such "cares of the world," and set them free to put their whole heart into their work, to fall in love with it, to feel the comradeship of study as well as its rivalries, and rise to the fences and take them gallantly, confident that there's good ground on the other side.

DOUGLAS WALMSLEY.

THE UNITARIAN HOME MISSIONARY COLLEGE.—A meeting of the Irish alumni of the Unitarian Home Missionary College was held in the Central Hall, Belfast, on the 6th of January. The meeting was convened by the senior alumnus in Ireland, the Rev. W. S. Smith, and there were present the Revs. D. Matts, R. M. King, A. O. Ashworth, A. Turner, R. Lyttle, J. H. Bibby, J. A. Kelly, F. Thomas, W. G. Marsden, J. Miskimmin, W. Fielding, W. S. Smith, and A. Davison. The Rev. W. S. Smith was called to the chair, and it was unanimously resolved:

That in view of the forthcoming Jubilee of the Unitarian Home Missionary College, we, the Alumni of the College at present resident in Ireland, convinced that the College has established itself a permanent factor in the circle of the churches, that its already realised record is one in which every supporter may justly take pride, that the need of provision for an even more extended usefulness in the future is manifesting itself, we are agreed that the most fitting manner in which to celebrate the Jubilee is to lift the College entirely out of its present environment, to equip it with a complete building of its own in the vicinity of Owens College, Manchester, containing residence for Principal and rooms for students, and to name it "The Unitarian College, Manchester."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdare.—The winter activities at the Old Meeting-house are being prosecuted with commendable vigour. The annual tea-party, followed by a good concert, was a great success; and recently the Band of Hope, after three months hard training gave a representation in full character of the popular operetta, "Cinderella and the Prince," at the new Public Hall, which was crowded in every corner. It proved such a success that it had to be repeated, by special request, on Thursday, the 21st, and this time again to a crowded and delighted audience.

Accrington.—On Jan. 21 Mr. John Harwood gave a dramatic recital in the school before a good audience. The varied programme evoked Mr. Harwood's great powers of voice and expression. Examples of Lancashire and American humour, as well as classic selections from Shakspere and Dickens, were given. On Saturday last the Annual Congregational Meeting was held, Mr. E. J. Bradshaw presiding, Mr. Grime, the secretary, gave an account of the past year's work, and reported a slight increase in membership.

Ainsworth. — A tablet erected to the memory of the Revs. Joseph Bealey, James Whitehead, and James T. Whitehead, former ministers at Ainsworth, was unveiled on Sunday afternoon, January 17, by Mr. Jesse Hilton Hayes. The service was conducted by the Rev. M. R. Scott, minister at the chapel. The tablet, which is in scroll form, bears the following inscription:—"In loving memory of the Revs. Joseph Bealey, who died August 9, 1813, aged 56 years, pastor of this chapel for twenty-seven years, and openly announced his belief in Unitariansim on Sunday, April 4, 1813; also the Rev. James Whitehead, who died February 16, 1859, aged 70 years, pastor of this chapel for over 41 years, both being interred in the adjoining chapel yard; also the Rev. James Thornley Whitehead, his son, and grandson of the above Joseph Bealey, who died October 22, 1898, aged 63 years, pastor of this chapel for 11 years, from 1859 to 1870, and was afterwards pastor at Hackney Chapel, where he was interred. This tablet was erected by the congregation of this chapel, January 17, 1904." Mr. J. H. Hayes, before unveiling the tablet, said it was erected to the memory of grandfather, father, and son, who ministered to the needs, and strengthened and quickened the lives and progress of the congregation of that chapel between 1780 and 1870. The Rev. Joseph Bealey was the first minister to preach the Unitarian faith in that chapel. The Rev. M. R. Scott preached a sermon on "The inheritance of the open door." After pointing out that a great deal of what we called our national history was but the story of the shutting of doors and the opening of doors which blind ignorance, prejudice, and intolerance had shut, he proceeded to speak of the hardships borne by the early Unitarian ministers, and of the Rev. Joseph Bealey, who declared his belief in Unitarianism in that chapel on April 4, 1813. Four months after that day the preacher lay a dying man, but from his bed he spoke again words which should be cherished by all of them as a great inheritance—words spoken at a time when the faith he professed was looked upon with horror and derision. From his bed the preacher preached a sermon such as he never preached from the pulpit—"I have proved what Unitarian principles will do, and I find that they are all powerful to support and to console a man under affliction and in the presence of death." After referring to the other names on the tablet, the preacher dwelt upon the responsibility of such an ancestry. In these latter days, in religion, in education, in national life, they heard little but the shutting of doors. As they thought that afternoon of those whose children they were, let them consecrate themselves anew that their children might receive from their fathers, as they had received from theirs, the inheritance of an open door.

Boston.—Last Sunday the pulpit of Spain-lane Chapel was occupied by Mr. W. H. Shrubsole, F. G.S., who gave an excellent address on "Winter Thoughts." On Monday evening, he also delivered a lecture "In and about the Carpathians," illustrated by lantern slides, to a large audience. Mr. Shrubsole's lecture embodied the results of his tour in Hungary last summer and was highly interesting and instructive.

Birmingham (Old Meeting).—The annual meeting of the congregation was held on January 19, when an illuminated address was presented to the Rev. J. E. Manning, M.A. The address expressed the high appreciation of the congregation of the services rendered to the church by Mr. Manning who has conducted the services since September 1903, during the temporary absence from England of the Rev. Joseph Wood. The congregation thanked him for his acceptable services in the pulpit as well as for his efficient and sympathetic assistance in the various institutions connected with the church, and also thanked Mrs. Manning for the cordial and able manner in which she had supported her husband in his good work.

Croydon (Welcome Meeting).—On Sunday, January 24, the Rev. W. J. Jupp entered on his ministry at the Free Christian Church, and on Tuesday a congregational meeting was held to welcome him and Mrs. Jupp. The first part of the meeting was held in the church, and was very largely attended. The chair was taken by Mr. J. Mathews, supported by the members of the church committee. The chairman explained that the meeting was to be of an entirely informal character, really a family gathering of the congregation, to welcome Mr. and Mrs. Jupp into their midst. He recounted the steps which had been taken to fill the pulpit, and expressed his conviction that they had made a very wise choice. Mr. James Williams spoke of the hard trial it had been to Mr. Jupp to come away from Liverpool, where not only his own congregation, but the body of ministers, and the children had urgently begged him not to leave them. To make up for what he had lost they must see to it that they gave to Mr. Jupp the full measure of their sympathy, confidence and affection. Mr. Francis W. Moore, as one of the original members of the church, joined in the welcome, and said they had a strong tradition there, which began with Mr. Suffield, their first minister, a tradition not only of freedom but of comradeship in the congregation. They rejoiced in a strong social element, to which the very structure of their building ministered. Through all their troubles that feeling of fellowship had prevailed, and the tradition had been maintained by each of their ministers in the past. They were happy in having Mr. Herbert Rix as friend and neighbour, and were greatly indebted to him for his services in the pulpit. Mr. Braham Pitt and Mr. J. H. Pontifex, a member of an orthodox church, also joined in the welcome, and Mr. Herbert Rix then spoke. He had taken the services since Mr. Jupp's acceptance (as often before), and said that as minister and layman he might exhort both Mr. Jupp and the congregation; but remembering their great kindness he did not feel that he could do that, and would therefore offer some exhortation not to them but to the pew in general. And first, the direct duty of the pew towards the minister was *to be mindful of him.* A faithful minister who touched the conscience and raised them nearer to the spiritual sphere was a channel of God. It was the duty of the congregation to help to keep that channel open, and that could only be done by constant sympathy and affection. Secondly, they must maintain the devotional spirit. Power must come from the pew as well as the pulpit. Each helped the other. They had there all the apparatus of devotion, a building for worship, a good organ, a most excellent organist with the true devotional spirit, and they must do their part. So the third duty he mentioned was that they should *come*, and not let a thin congregation impoverish the worship, and finally, they must not expect their ministerealways to be up to phe same level. The Rev. V. D. Davis added a pew words of sympathy and welcome, and speaking on behalf of the London ministers said with what delight they welcomed Mr. Jupp into their fellowship. As one who knew the Ancient Chapel of Toxteth he spoke of the grievous loss Mr. Jupp's departure was to his congregation there, but also of what he had done for them, which could not be taken away. He endorsed all that Mr. Rix had so beautifully said as to the way in which the congregation must sustain their minister in his work. The Rev. W. J. Jupp, in responding to the welcome, expressed his gratitude for all that had been so kindly said, and for the depth and sincerity of the welcome they had given to him and his wife. It seemed to him that they had done a very gracious thing in asking them to come back to Croydon, where their oldest and dearest friends were, and to the county of Surrey, which they loved, and which was, for them, so rich in sources of health and happiness. He could not pretend to the gifts of those who had preceded him in that pulpit, but he came to speak to them in all simplicity of life, its beauty and mystery, its pathos, its hopes and fears and affections, the passion and the peace and love which pertain to human life here on earth under the heavens; and he might claim to bring to them some experience of life. Forty-four years ago he first came to Croydon, fatherless, almost friendless and penniless, and not far from that spot was the place of business where he worked. Then came the opportunity of training for the ministry, and after two years at Exeter he was for twenty years minister in Croydon. And now that he was back again, it seemed like coming home. He was glad to hear of the tradition of that church, both of its freedom, and of the true fellowship they found in freedom. As to the Sunday services he wished to say that he believed more and more in simplicity, and he was more grateful than he could say for their music, and what their organist, with such true feeling, contributed to the services. He did not want to alter the order of service more than necessary, but he valued greatly the opening sentences to strike the keynote of the service, and a little part of every service addressed especially to the young people. He begged that they would allow him to concentrate his best strength and the golden hours of every day on the Sunday work, and that they would be kind not to himself, but to what he loved most, to that ideal of life which in various ways and forms he should try to present to them. He did not ask them to agree with all he said, but that they would give kindly consideration to his ideals. He felt that they were offering him an opportunity of gathering up the fruits of the past experience of his life and giving it some expression, and he should try to make words be as things that reveal, and should speak out of his deepest faith and hope and aspiration, that he might be of some small service to them in their moral and spiritual life. And he concluded: "May the grace of the spirit of Christ be upon us. May that light of which Dante sang, the light intellectual, full of love, shine and glow in the deeps of our souls, and may the strength of the Eternal be our hope and our stay. May the blessedness of those who, whatever their frailties and imperfections, do hunger and thirst after righteousness be our exceeding great joy, till at last we come into that vision of which Plato wrote, that vision of the infinite beauty of the Good, which shall make us one with all that our purest heart can desire, one with all that our holiest mind can know and love and hope." At the conclusion of the speaking the company adjourned to the Church Hall, where refreshments were served, and the rest of the evening was very pleasantly spent in social intercourse.

Guildford.—The annual meeting of the congregation was held after the evening service on January 24. To the deep regret of all present, Mr. Edwin Ellis, J.P., announced his intention to retire from the secretaryship, a position which he has so ably held for nearly thirty years, in addition to nearly ten years previous service in the same capacity on behalf of the Godalming congregation. After some discussion, Mr. Ellis's resignation was very reluctantly accepted, and Mr. J. Howell was elected his successor in office. Notwithstanding his failing health, Mr. Ellis's interest in the church, as one of its chief supporters, will, we are glad to say, remain unabated.

Huddersfield. — On Wednesday, January 20, Mr. John Harwood gave a recital of Dickens' "Cricket on the Hearth," at the Fitzwilliam-street school, which was very warmly appreciated.

Hull: Park-street Church.—On Jan. 9 the "Workers' League," assisted by ladies of the congregation, provided tea, and an entertainment afterwards, for the "older and needy folk," of whom between eighty and ninety were present. The entertainment was in every way most successful, and there is something especially pleasing in this endeavour, renewed year by year, on the part of a society composed of distinctly the younger members of the church, to brighten the lives of the less fortunate. On the 12th the annual business meeting of the Band of Hope was held. A satisfactory report was presented. An increase of forty-one in the membership was shown, while the average attendance at the monthly meetings had been 133. With great regret the society had to record the recent loss by death of Mr. Barnabas Tongue, who had rendered valuable assistance to this department of the church's activity, as to many others in the course of a lifelong devotion to the cause of Unitarianism in Hull. The retiring officers were re-elected. It is of interest to note that chairmen and speakers have been drawn on several occasions from other churches, and have given much valued help. Considerable pleasure was derived from a visit to Hull of our late minister, Rev. E. W. Lummis, who conducted the services on the 10th, lectured before the Hull Literary Club on the following evening, and gave an address on "Fame" to the Church Literary and Social Union on the 13th. On Friday the junior scholars had their annual tea and entertainment, and on the following evening the older scholars were similarly entertained. The attendance each evening was about 80. The willing co-operation of our minister and Mrs. Vaughan and of past and present teachers made these evenings very enjoyable. In connection with the lecture scheme inaugurated by the British and Foreign Unitarian Association, the Rev. Charles Hargrove, on Thursday, the 14th, delivered the first of a series of six weekly lectures on "The Gospel according to St. John," in the Co-operative Society's Hall. There was a good attendance.

Lancaster (Lamport Memorial). — A special service was held in St. Nicholas-street chapel on Sunday morning, January 17, when the stained glass window, placed in the chapel by the congregation and other friends, in memory of the late Miss Lamport, was unveiled by her niece, Dr. Ethel Lamport, of London. The window presents two subjects, in the upper half, that of the Parable of the Talents, with the text: "Well done, thou good and faithful servant," and below, that of Dorcas distributing alms, and it bears the following inscription: "To the glory of God, and in loving memory of Frances Noble Lamport. Born October 23, 1821; died July 9, 1902." It is just a hundred years since her father, the Rev. William Lamport became minister of the Lancaster chapel. The service of dedication was conducted by the Rev. J. C. Pollard, and included a beautiful rendering of "O Rest in the Lord," and after the unveiling of the window the singing of the hymn, "Sleep on, beloved, sleep, and take thy rest." Mr. Pollard's sermon, from the texts, Matthew xxv. 23, and Acts ix. 36, referred with deep feeling to the beautiful spirit of Miss Lamport's life, her great unselfishness and constant quiet beneficence. The love and veneration in which she was held extended far beyond the borders of the congregation, which owed to her so deep a debt of gratitude, and this had been shown by the eagerness with which other friends joined in raising that memorial.

Leeds: Hunslet.—The annual Sunday-school party for parents and teachers was held on January 23, when, after tea, the prizes to the scholars were distributed by Mrs. Arnold Lupton, Mr. Thornton being in the chair. Addresses were given by the chairman, the Revs. J. M. Whiteman, W.R. Shanks, and J. Fox, and Mr. Arnold Lupton.

Liverpool.—The annual meeting of the Liverpool Unitarian Temperance Society was held on Thursday, January 21, in the Park Café, Mill-street. Refreshments were served from 7 to 8 p.m., and at 8 the chair was taken by the president, the Rev. R. A. Armstrong. In his opening remarks he referred with pleasure to the accomplishment of the scheme of a Temperance Public House, and he dwelt on the danger to the Temperance cause of the proposed Government legislation. The Secretary then read the report for the year 1903, which mentioned the opening of the Park Café in October and its very satisfactory prospects, and gave a list of meetings held during the year, five meetings of the Society at different churches or missions, and one drawing-room meeting. The council regretted the retirement of Dr. Klein from the position of president, but was fortunate in having secured the Rev. R. A. Armstrong. The retiring officers were then re-elected: president, Rev. R. A. Armstrong; treasurer, Mrs. Ellams; hon. secretary, Miss E. K. McConnell, and eight members were elected to serve on the council, together with the representatives of affiliated societies. Mr. B. P. Burroughs, secretary of the Liverpool Temperance Public House Co., Ltd., then gave some interesting details of the working of the Park Café. Working men seemed really to appreciate the good cheap food there provided, returning from some distance to breakfast at the café. A billiard table will soon be placed in the upper room, and Mr. Burroughs made a plea for gifts of draught boards and pictures. A resolution protesting against any interference by Government with the discretionary power of magistrates over the re-issue of licenses was passed unanimously, on

the motion of the Rev. H. D. Roberts, seconded by Mr. W. M. Topping. A vote of thanks to the president closed the proceedings.

London: Mansford Street. — On Monday evening, January 25, a special meeting was held in the large school-room by the Mansford-street Guild, for the purpose of giving a happy evening to some of the blind people living in the East-end of London. Tea and an entertainment were provided, about 100 of the afflicted sharing them with as many guides. After tea came a little neighbourly gossip and a re-arrangement of the seats, followed by a brief welcome from the Warden, the Rev. J. Ellis, and a few happily chosen words of gratitude and good fellowship from Mr. Mead, their teacher and missionary. The first part of the entertainment consisted of songs, recitations, and readings. The second half including the children's play, "The Babes in the Wood," acted by scholars of the Sunday school, and proving even more popular than the amusement given by the elders. Mr. Plumbridge, a visitor of the blind, thanked the Mansford-street friends, and particularly the children, for all they had done, the Rev. J. Ellis replying.

London: Stamford-street.—The Monday popular concerts (8 p.m., admission free) entered on the second half of a very successful session with three capital entertainments provided by Mr. Leslie Harwood and friends (January 11), Mr. George Ling, the concert secretary (January 18), and the Essex Church Musical Guild (January 25). Next Monday (February 1) Mr. J. H. Leigh, M.A., is to give a reading of Shakespeare's tragedy, "Macbeth," and all who have ever heard Mr. Leigh will wish to be there.

Manchester District Association.—The January visit was paid to Longsight on the 16th inst., when service was conducted by Rev. Dendy Agate, and the sermon preached by Rev. J. Arthur Pearson, from Psalm xxvii. 4. A congregation of about one hundred persons assembled, notwithstanding the very unfavourable state of the weather. As usual, tea was served immediately after service, and the gathering was composed of others in addition to those who had been at worship, and their numbers were still further increased before the meeting began. Gaskell Hall was pleasantly decorated, and on the wall behind the platform ran the motto, "The Mill cannot Grind with the Water that is Past," which pleased most of the visitors, if not all. The chair was taken by Mr. George H. Leigh, a vice-president of the Association, and he was supported by the Revs. H. J. Rossington and W. E. George, and that veteran worker, Mr. John Heys. The speeches were vigorous, full of hope and purpose, and calculated to do real good. Mr. Leigh emphasised the importance of strengthening the local society; Mr. Rossington, as emphatically, showed the danger of concentrating attention on local affairs and losing opportunities for counsel and sympathy. There was, in his opinion, little likelihood of any church neglecting itself for the sake of an Association, although it was becoming increasingly clear that "our" Association meant a good deal more than "business" and "finance." Mr. Heys declared his conviction that there was greater need than ever for the work our churches were peculiarly fitted to perform. Mr. George spoke of "Our Opportunities." Musical items were rendered by the choir, and their contributions made some present think of what might be done if our congregations were better known to each other. But we hope to have a "massed choir" again at the annual service in March.

Manchester: Urmston (Resignation).—Rev. H. Kelsey White has intimated his intention to retire from the pastorate of the Queen's-road Free Church at the end of March.

Mottram.—At the annual meeting of registered members recently held, the report and balance sheet indicated much progress during 1903. The membership had increased from 80 to 138, though the registration fee was doubled. Attendances at services had increased, averaging over 140 adults throughout the year. £20 more than before had been contributed by the congregation in support of the minister. Nearly £30 had been spent in renovations, repairs, and alterations. Over £7 had been contributed to the M.D.S.S.A. bazaar. £10 had been spent in the adoption of the New Essex Hall Hymn Book, and after all current expenses had been paid there was a balance in hand of £3 6s. 5d. Quarterly membership meetings have been established for church business and for fellowship in a rationalised Communion service. The Sunday-school work has been more systemised under the management of monthly meeting of teachers. A winter discussion society has been established and carried on with much success, with attendances sometimes as low as fifty, and at others as high as 150. The Band of Hope Meetings have improved, as the result of some reorganisation. Among new activities there have been Saturday rambles in summer, and physical drill classes in winter. There have been Saturday social evenings, and the Dramatic Society has given some excellent dramatic performances. The Sewing Society has been doing good work in preparation for a Sale of Work to be held at the end of this winter. The minister has delivered lectures on Unitarianism in two adjoining townships, public discussion invited, and a gratifying amount of interest was awakened, with the help of propagandist leaflets, supplied by the B. & F.U.A. A congregational magazine has also been established for use of the members and for distribution amongst outsiders. Increased grants have been promised by the East Cheshire Christian Union and the B. & F.U.A., and a larger contribution from the congregation to augment the minister's stipend for 1904.

North Cheshire Unitarian Sunday-School Union.—The quarterly meeting was held at Ashton-under-Lyne on Saturday, January 16, about eighty persons being present. Immediately after tea the committee met for the transaction of business, and the chair at the after proceedings was taken by the president, Mr. William Lawton, of Mossley. Rev. W. C. Hall introduced the subject for the evening discussion, "The work of our schools for the Bazaar." The bazaar referred to is the East Cheshire Christian Union Bazaar, to be held in the autumn. He mentioned several ways in which help could be given, and the discussion, generally favourable to his views, was taken part in by the president, Revs. W. Harrison, H. E. Dowson, and B. C. Constable, Miss Doman, and Messrs. R. Caton, F. Ashton, A. Slater (hon. sec.), and E. B. Broadrick. Several songs were given at intervals by the Ashton friends, and hearty votes of thanks, duly responded to, closed the meeting.

Nottingham.—A meeting of the High Pavement Historical Society was held in the School Rooms on Tuesday evening, January 19, when a lantern lecture was given by the Rev. Frank K. Freeston (of Essex Church), entitled "Our Churches in London, their History, and Ministry," the President, Mr. J. C. Warren, occupying the chair. Mr. Freeston traced the history of some of the older churches in London, touching upon many interesting episodes connected therewith, and giving short biographical sketches of a few of the leading ministers who had worked so conspicuously in the early days of Unitarianism in the Metropolis. The lecture was illustrated by a series of very fine lantern slides, and was greatly appreciated. At the close a very hearty vote of thanks was passed to Mr. Freeston on the motion of Miss Guilford (the President of the Society), seconded by the Rev. Frederic Allen (of London).

Pontypridd (Appointment).—Mr. Simon Jones, of the Home Missionary College, Manchester, has received and accepted a hearty invitation from the Pontypridd congregation to become their minister, and will probably enter upon his ministry in July.

Poole.—The past month has been marked by some successful social meetings and two lectures in connection with the Guild of the Good Shepherd, which has now been at work for a little more than a year and has proved a strength to Church and school. The first lecture on January 12 was by the Rev. Jas. Burton in "Some characters in the struggle for civil liberty in the 17th century." The second, on January 17, by Dr. W. G. Munn on "Thought Forms." The annual meeting of the congregation was held on January 20 with the largest attendance for several years, and in a spirit of confidence and hope for the future.

Pudsey.—The report of the induction service and welcome to the Rev. Edgar Lockett on Jan. 18 has reached us too late for this week's issue.

Shrewsbury.—On Wednesday, January 20, the annual tea and entertainment connected with High-street Church Sunday-school took place, when the prizes were given by the Rev. J. C. Street. The chief function was the presentation of a leather travelling dressing case to Mrs. Myers on her resignation as Sunday-school superintendent, after holding the position for a period of thirty years. Mrs. Myers first read her last report as superintendent on the work of the school, which was a very satisfactory one. The Rev. J. C. Street having distributed the prizes, said that evening was a very special one for the Sunday-school. It was the oldest in the borough, and had had a very interesting and useful history. Good work had been done there for 100 years, for more than thirty of which Mrs. Myers had been the active and untiring superintendant of the school. It was an almost unexampled period of service as a superintendent. Mrs. Myers went there as the wife of the distinguished minister who for many years served the church, and from the commencement she was at his right hand, especially in the work of the school; also in going amongst the people in their homes and making herself the friend of many. After the change came and Mrs. Myers was left alone, she felt it to be her duty to still carry on the work as superintendent, and for the past seven years she had continued to be just as faithful and devoted to the task as when her husband was by her side. But the time had come when Mrs. Myers felt she must lay down the active part of her work, and so had resigned her position. They all recognised the strength of her plea for doing so, but all of them, from the youngest to the oldest, desired to express to her their deep indebtedness for all that she had done. They had all united in securing the token before them of their admiration, respect, and love for Mrs. Myers, whose acceptance of it he would call upon Mr. Mansell, their secretary and treasurer, and the most active member of their church, to ask. Mr. Mansell then made the presentation, which Mrs. Myers gratefully acknowledged.

Stockton-on-Tees.—The year 1903 concluded with a social evening, followed by a watch-night service, which was fairly well attended. Several New Year's parties have since been held, and on Sunday afternoon, Jan. 17, a special service was held in the church, at which Mrs. J. Baker (member of the late School Board, and now of the Education Committee) gave a most interesting and helpful address on "The Freedom of Truth"; after which she presented the prizes and certificates to the scholars for their regular and punctual attendance, and good conduct during the past year. The service was conducted by the minister, the Rev. Henry Cross; and there was a large congregation of children, members, and friends.

Stourbridge.—The annual meeting of the Presbyterian Chapel Provident Society, established 1774, in connection with the Chapel, was held in the Wollaston-road Schools on Monday. Mr. Frank Taylor presided. Mr. J. T. Short (hon. secretary) presented a very satisfactory report and statement of accounts. Rev. A. Hermann Thomas and Mr. Frank Teeson were unanimously elected members of the Society. Messrs. W. R. Blurton and George Evers were appointed auditors. Mr. Thomas returned thanks for his election as a member of the society, and said he had read the history of the society with interest and pleasure. He was sorry to notice that there was so little official connection with the chapel, and suggested a provident Sunday being established in connection with the society, when he might preach a sermon on thrift and the advantages of joining such institutions as theirs.

Tavistock.—The Rev. John Barron is giving a course of fortnightly lectures in the Abbey Chapel on "The Brotherhood of Religions." The first lecture, on Wednesday, Jan. 20, was on "Hinduism, the Religion of Duty and its Symbol: the Triple Thread of the Brahman." The second lecture, next Wednesday, is to be on "Buddhism, the Religion of Wisdom and its Symbol: the Lotus." In the first lecture Mr. Barron spoke of the new light thrown upon truth by the comparative study of religions. The British Empire, he said, now embraced every religion which was worthy of being called great. It was universally recognised that no bond was so strong as that which was truly religious (not sectarian), and no animosities were so bitter and so deep as those which rose from religious strife and rivalry. The Indian Mutiny was an object lesson of the consequences of disregarding religious scruples What was to be the attitude of Christianity towards the other religions of the Empire in the future? Was it to be aggressive, looking upon the older religions as faiths to be annihilated and supplanted, or was it to be one of co-operation in what is best, giving the great emphasis of world-wide unanimity to that best, strengthening and purifying each and all? That was why the present course was headed "The Brotherhood of Religions." Scarcely a more difficult task could

be taken than that of giving the briefest outline which would do justice to such an ancient and complex religion as that of Hinduism. In the study of religions, it was a striking fact that they were given out at critical times in the world's history, at the dawn of a new order, or a new civilisation. The history of Hinduism was identical with that of the Hindu people, and was given first in the infancy of the race to the Aryans who settled in Aryavarta in Northern India when the race was governed by a leader called the Manu, and teachers who worked under him—the Rishis. There was no distinction of "sacred" and "secular" in the life of the Hindu. Freedom of intellect was encouraged, but orthodoxy of life insisted upon. There was a vast range of religious opinions, but scrupulous, and in these days exaggerated ideas as to the duties of life. Hence it was often considered a burdensome religion. Hinduism never sought to make converts. A man had to be born into it. The four great castes, the priest, the soldier, the merchant, and the agriculturist, indicated the duty of anyone born into them. Every Hindu wore a threefold thread, fastened round him in babyhood, made of cotton if he were a Brahman or priest; of flax, the material of bow strings, if a soldier; of wool if a trader and cattle raiser. The thread had a variety of threefold meanings, but control of speech, thought, and action was the principal.

Walmsley (Presentation).—On Sunday afternoon a presentation was made to the Rev. E. Allen, who is retiring after a ministry of over twenty-five years, of a handsome time-piece and a cheque for a hundred guineas. The presentation was made on behalf of the congregation and friends by Mr. Mayor, who spoke of Mr. Allen's good work and of the good feeling which had prevailed between him and the congregation throughout his ministry. At the same time Mr. T. Ainsworth, superintendent, on behalf of the teachers and scholars of the Sunday-school presented a silver tea urn suitably engraved, to Miss Allen in recognition of her services as a teacher. Mr. Allin gratefully acknowledged the gifts.

PRAYER is the real spiritual dynamic; it really does accomplish its end by bringing to our side those mighty spiritual agencies which are able to effect the purposes of God. *H. R. Haweis.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 31.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. B. KIRKMAN GRAY.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. HENRY GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Rev. G. CARTER, and 6.30 P.M., Rev. J. H. WICKSTEED, M.A.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. A. PHARAOH, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. F. H. JONES, B.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. T. LLOYD JONES.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M. and 8.15 P.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. W. T. BUSHROD.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. A. WEIGHT MATTHEWS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Jan. 31, at 11.15 A.M., HERBERT BURROWS, "Zionism—Israel's New Exodus."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Jan. 31, at 11.15 A.M., Mr. A. B. WALKLEY, "Morals and the Theatre."

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JOLLY.—On January 22, at 9, Lansdowne-terrace, Eastbourne, William Crucknell Jolly, J.P., of Upper Terrace Lodge, Hampstead, and late of Homelea, Bath, in his 78th year.

KENWARD.—On the 11th inst., at 87, London-road, St. Leonards-on-Sea, Ellen Kenward, the beloved sister of Thomas W. Kenward, in the 73rd year of her age.

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UNITARIAN CONFERENCES (organised by the Central Postal Mission), ESSEX HALL, ESSEX-STREET, STRAND. Friday, Feb. 5, Paper by Rev. G. CRITCHLEY, B.A., "Sin and Salvation from the Standpoint of Rational Religion" (followed by discussion). Tea (6d.) at 7 o'clock. No tickets necessary. Chair taken at 8 P.M. by C. HERBERT SMITH, Esq., LL.D. Tuesday, Feb. 23, Paper by T. J. HARDY, B.A.

SUSTENTATION FUND.—FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The Annual Meeting of Contributors and Friends to receive the Report, elect Officers, and transact other business, will be held at 12.30 p.m., on Wednesday, the 10th of February, 1904, at Dr. Williams's Library, Gordon-square, London, W.C.

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No. 3215. NEW SERIES, No. 319.] LONDON, SATURDAY, FEBRUARY 6, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE centenary of Priestley's death is celebrated to-day (Saturday) in Leeds, as we announced last week, and in Warrington by the unveiling of a memorial tablet on Priestley's former residence in Academy-street. In Birmingham the centenary is being celebrated by the Midland Christian Union by a vigorous effort, referred to in this week's "Provincial Letter," to raise at least £5,000 to strengthen the work of the liberal churches of the district. A first circular announces donations already promised amounting to £1,868, and a bazaar is to be held in the Birmingham Town Hall on Nov. 30, and the three following days, in which it is hoped that all the churches will take part.

THE fourth session of the present Parliament was opened on Tuesday in circumstances of confusion and uncertainty for which one would have to turn back a great number of years to find a parallel. The unfortunate absence of the Prime Minister through illness gave emphasis to the fact that practically every man of weight on the Tory side in both Houses now sits on any other Bench but the Treasury Bench. The fact is full of danger not only to the Tory Party but to the nation at large. The path of Government bristles with difficulties which it needs wisdom and experience to overcome, and both experience and wisdom are conspicuously lacking among those who cling to the task of guiding our national affairs.

THE Opposition amendment to the Address with regard to Fiscal policy to be debated next week should extract from Ministers some definite statement as to their position in the matter, such as is conspicuously lacking up to the time of writing. The speeches of the recess have revealed almost as wide a difference of opinion among them as exists in the rank and file of the party outside. "Our effective deliberation on the financial service of the year is impaired by conflicting declarations from your Majesty's Ministers," says the amendment to the Address, and it certainly cannot be accused of over-stating the facts. Is the Government in favour of Protection, or is it not? What is the meaning of Mr. Balfour's word "premature" as applied to import duties on food stuffs? These are questions to which free traders on both sides of the House have returned to St. Stephen's determined to secure an answer.

ANOTHER matter which demands prompt consideration in the Imperial Parliament is the conspiracy between the Rand mine owners and their creatures in the Transvaal Government for the introduction of forced Chinese labour in the mines, against the manifest desire of the permanent white population of South Africa. Lord Lansdowne repeats Mr. Lyttelton's plea that it is the desire of the Government "to treat the Transvaal as though it were self-governing," and seeks on this plea to justify the unquestioning acceptance of the proposal of the Transvaal Government, although that Government is not in any sense representative. Of what advantage is it to the inhabitants of the Transvaal to be "treated as though self-governing" when they are not. Two guarantees for their welfare were held out to the Transvaalers on the conclusion of peace. One was the prospect of self government, and the other the close and fatherly solicitude of the Imperial Government. To some extent the two were incompatible. Now, on this critical question neither the one guarantee nor the other is forthcoming. Self-government is refused, as premature, and Imperial supervision is withheld because the Government "desire to treat the Transvaal as though it were self-governing." It is difficult to speak in temperate language of such miserable quibbling.

NEITHER Protection nor Chinese labour is mentioned in the King's Speech, but some reference is made to that other most urgent question, the crisis in the Far East. By the time THE INQUIRER is in the hands of our readers the issue of peace or war may have been finally decided. At the time of writing Japan still awaits the decision of Russia as to whether her demand shall be granted for a direct guaranteee by treaty of the integrity of China—*i.e.*, the restoration of Manchuria to Chinese control—or whether the guarantee shall be given in the form of a Circular Note to the Powers. The King's Speech says, "Any assistance which my Government can usefully render towards the promotion of a pacific solution will be gladly afforded." But Lord Lansdowne adds: "We have not been invited to extend our good offices, and it is, I believe, an open secret that one at all events of the disputants has intimated plainly that it does not seek mediation." That disputant is Japan. But our treaty of alliance with Japan confers on us the right to be consulted at every stage of any dispute over the integrity of China or Korea, and our Government are solemnly bound, in view of the contingent liabilities in the matter which they have cast upon us, to do all in their power to prevent war from occurring merely through the refusal of Japan to allow Russia to "save her face" by making her surrender to the Powers in general, rather than to Japan in particular.

THE records of the conquests of the principle of arbitration occupy quite an imposing amount of space in the Speech, and it is matter for sincere congratulation that that principle should have finally triumphed over so severe a test as Lord Lansdowne tells us was offered by the Alaskan boundary dispute. But the display would be more impressive were it not followed by the records of our wanton military expeditions into Somaliland and Thibet—expeditions for which it would be difficult to find any ultimate justification beyond the mere lust of conquest over a weaker neighbour. One would, too, that the progress of affairs in Macedonia offered a better illustration of the beneficent working of that Concert of Europe to which its supporters are accustomed to point as a further illustration of the principles of international amity.

THE Speech takes pride in the fact that last February's reform scheme "has been improved and strengthened in several important particulars," and that, so revised, it "has been concurred in by the other Powers and accepted, after a regrettable delay, by the Porte." But accepting reforms and enforcing them are two very different things with "his Majesty the Sultan," as even Ministers seem to recognise, for under this head

they can only tell us that "it is to be earnestly hoped that advantage will be taken" of the cessation in "the disturbances" which winter brings "to carry out those practical measures of amelioration which are so sorely needed in these unhappy regions." When will the Government learn, and act upon the knowledge, that the Sultan requires something more than their "earnest hopes" as an incentive to the decent treatment of his subjects?

To the programme of domestic reforms foreshadowed in the King's Speech there will be later opportunities of referring. First on the list is a Bill to check the immigration of aliens. Our Government's views on this subject are different where England is concerned from what they are in the case of the Transvaal, or, indeed, of Somaliland and Thibet. The measure which will arouse the keenest controversy, however, is that for "amending the law with respect to licences for the sale of intoxicating liquors in England." This, of course, will embody Mr. Balfour's promised plan for making a present to licence holders, or their masters, of that vested interest in the renewal of their licences which they have always claimed, but have never hitherto possessed. The wanton placing of so gratuitous a stumbling block in the way of that diminution of temptations to excessive drinking so earnestly desired by all who have at heart the true welfare and progress of our people must be resisted to the last.

LAST year's Report of the "Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded" has some capital illustrations, the frontispiece showing the two Sandlebridge Special Schools in their delightfully open situation, and two others, the dining room and recreation room of the girls' school (with the partition withdrawn), and the dormitory in the boys' school. The report shows good progress in the work, and the inevitable growing need of financial support. There is urgent need for an industrial home for weak-minded youths, too old for admission to the schools, and of another for women. In the children's homes there are now sixteen boys in residence, with room (owing to the new Act) for four more, and twenty girls.

The girls, like the boys (says the report) begin to be useful in their home duties. It will be a great help when they can do their own sewing, but, naturally, the finer the manual work they are required to do, the more difficult they find it to master. The girls enjoy an hour's work in the garden very much when it can be arranged for them, and we hope that they may do more outside work in the future.

IT is pleasant to hear that last year Mr. Sandlebridge's garden not only supplied the vegetables for the two houses, but, with the poultry, produced a money return of £60; and still more to be assured that under the gardener's careful training it serves admirably for the development of the children's powers. The Government inspector, after his last visit to the schools, wrote in the log book: "The children are kindly and successfully taught, and the discipline is very good." Dr. Eichholz, H.M.I. of special schools, also wrote: "The children look exceedingly well cared for, and are greatly improved in intelligence and dexterity since my last visit." The report further says:—

No one who has not watched the slow progress of the children can appreciate their difference from ordinary boys and girls, and how disheartening it is to labour day after day without seeming to make any impression. In most cases, however, an impression is made, and shows after a time. It is in manual work that most is achieved, and, to those who have known the children from the beginning of their school career, and who knew how very helpless their fingers were at first, it seems wonderful that they should have learned rug-making, so as to turn out pretty and saleable articles, and have got on so well with their basket-making. Many of them can sew a little and put on buttons, can knit dishcloths and vests, and will soon, we hope, be able to knit stockings. Some of them are learning to use pen and pencil a little; almost all can sing, and do sing very nicely. School hours are all pleasure to the children, and the school work is fitted into the house and garden work so as to make one continuous training. Some of the big boys are now half-timers, and work in the garden, in fine weather, after dinner. The teaching will be easier for the teachers when the new schoolroom, which is to be placed outside the two houses, is built. It is to be an iron building, and will not be very costly. We have to thank Miss Dickens, the Superintendent of Special Schools for Manchester, for visiting the school from time to time to examine the children, and to help the teachers with advice, and also with appreciation and sympathy. Reading, writing, and arithmetic are, obviously, the least useful things we can teach children of this type.

The Society, with the Dean of Manchester as president, has a thoroughly representative committee. The hon. secretaries, from whom further information can be obtained, are Miss Mary Dendy, 13, Clarence-road, Withington, and Dr. J. J. Cox, 38, Deansgate, Manchester.

IT has long been the complaint of men like Ruskin and William Morris that the vast and complex machinery which has been invented and used in the "industrial era" has taken from men's hands the skilled and artistic work and left them mere machine-minders, while the more degrading and unpleasant work has been not abolished but increased by machinery. The stokeholes of steamers, coal mines greatly increased in number, and poisonous trades, are a few examples of the increase of unpleasant and harmful employments. Although the complaint still holds good, one is glad to notice even slight mitigations, hoping for more. There has been a decided improvement in one of the poisonous trades, that of match-making. A preparation of phosphorus almost harmless to the worker is, we are told, universally used in the manufacture of matches in France, and is now generally used in England, and phosphorus poisoning in the factories has decreased to a remarkable extent.

WHITE lead poisoning in the Potteries has also been reduced, according to a report on the operation of the new rules; and those who are in earnest in the desire to secure healthy conditions for the workers can now purchase crockery and pottery with leadless glaze. Dealers who do not keep this kind of ware in stock will no doubt do so if they find that customers persistently inquire for it and will not take a substitute. It is easy to know it by the inscription in small letters on the bottom of each article, "leadless glaze." If the public care to bring about reforms in the pottery and other trades they may often do so by their influence as purchasers. Now that leadless glaze is obtainable, and at a moderate price, the ordinary purchaser can do something to direct "the power of the purse" to the support of the more healthy industries.

RECENT discussions at the meetings of the Manchester Geological and Mining Society show that machinery is likely to be largely used in coal mines for the cutting of coal. Electric coal cutters and coal cutters worked by air power have their advocates. The Hulton Colliery Company has six electric coal cutters regularly at work. Mr. Alfred J. Tonge discussed the matter fully, saying that his company would consider a return to hand labour a step back into older and darker times. His arguments were intended to show that by the use of machinery there would be a larger and better output of coal, and greater economy of working. The effect upon the worker was not much under consideration. Yet it would seem probable that dangerous employment underground would be decreased considerably. One item of saving to the employer shows this: Mr. Tonge points out that "the premium per ton for risk of life is reduced by one-third."

THE Wesleyans deserve a word of gratitude from all lovers of truth for the vigour and courage with which they are entering into the controversial battle which the Rationalist Press publications, the *Clarion* articles, and various similar attacks have made inevitable. A series of lectures under the general heading: "Is Christianity True?" (a title not quite free from ambiguity) is being delivered weekly and afterwards published in Methodist papers, and in tracts which cost only one penny each. The lectures are by able preachers of several denominations; several of them are remarkable for breadth and liberality of view as well as for a just appreciation of the need of the time.

WE ought not ourselves to stand by while this battle goes on. Individually, no doubt, our ministers are doing their share. But as a body, as a group of churches with a common and worthy faith, we ought to have our part in this work. And especially one question deserves to be dealt with at our hands. We who have so long advocated the very doctrines of God, of Christ, of the Bible, of the nature of man, which now, with but little modification, find acceptance among leading representatives of various orthodox Churches, should be able to point out with some particularity what follows, as a practical consequence, from the theses we have maintained of the Fatherhood of God, of the humanity of Christ, of the continued presence of the inspiring spirit among men. In short, beside the series "*Is* Christianity True?" there should be another, to demonstrate before the people what follows from that clear truth.

THE PRIESTLEY CENTENARY

IV.

PERSECUTION, EXILE, AND DEATH.

HAPPILY situated as Dr. Priestley was at Mill Hill Chapel, highly esteeming as he assures us he did the work of the ministry above every other employment, it is yet evident that he was conscious of the drawbacks which the very narrow means at his disposal (his salary was a hundred guineas a year and a house) imposed upon his prosecution of scientific work; nor was it possible to make any provision for the future of his family. So, when the proposal came to him to accompany Captain Cook in his second voyage to the South Seas, "in the character of astronomer," Priestley immediately assented, "in view of the handsome provision secured to me and my family," and the congregation arranged for an assistant to supply until his return. The arrangement, however, fell through on account of the unsoundness of his religious principles, which were objected to by some clergymen on the Board. But shortly after Lord Shelburne approached him through Dr. Price, desiring to secure his services as a literary companion, and making very liberal offers in respect of remuneration. His lordship afterwards paid him a visit in Leeds, and after some hours' conversation agreed to allow him £250 a year, and a house adjoining his own in town as well as another near his seat in the country. This offer was accepted after much hesitation, leave being given that he should continue his work as a minister by preaching whenever the opportunity presented itself. The reason which finally determined him he states in similar terms in a private letter to Mr. Lindsey, and in one taking leave of his congregation: "It will be in my power to be more useful both to my family and the world."

This arrangement lasted for over seven years, a length of time which is much to the credit of the patron, for it could not but have been trying to have the company and responsibility of a philosopher so outspoken and fearless of unpopularity as was Dr. Priestley. "I used to make no scruple of maintaining," he writes in reviewing these days when he was at home in society, "that there is not only most virtue and most happiness, but even most true politeness in the middle classes." We can imagine that the theme would not be always welcome; and when unpopular publications calculated to bring odium on his patron, who was, no doubt, advised by his friends that he should keep his client under restraint, came to add to the growing irksomeness of the situation, the pledge that his lordship should not suffer any injury by them did not count for much.

So the connection came to an amicable end in 1780, and when, some years later, Lord Shelburne made overtures with a view to resuming it, Priestley, being then comfortably settled at Birmingham, would not consent.

And here he looked forward to passing the remainder of his life. Writing his "Memoirs" in 1787, he says: "I consider my settlement at Birmingham the happiest event of my life, being highly favourable to every object I had in view, philosophical and theological. The congregation is the most liberal, I believe, of any in England. My prospects are better than they have ever been before, my own health and that of my wife better established, and my hopes as to the future settlement of my children satisfactory."

As to the dislike which he had drawn upon himself by his writings, a dislike which was common to the orthodox and the cautious and the unbelievers, all of whom he had offended, "I am thankful," he says, "that it gives less disturbance to me than it does to themselves; and is much more than compensated by the cordial esteem and approbation of a few, and that the number of such persons increases."

But an event was at hand which, as it was to affect the condition of probably every family in France from the highest to the humblest, and to make its influence felt throughout the world, was also to upset all Priestley's purposes for the future, and forcibly disturb the serenity of his life.

With the French Revolution the "few" whose esteem Priestley valued were from the beginning in sympathy. He was himself enthusiastic for it beyond his wont. "There is indeed," he wrote in the autumn of 1789, "a glorious prospect for mankind before us. Other countries, I hope, will follow in due time, and when civil tyranny is all at an end, that of the Church will soon be disposed of." And to Dr. Price: "I most sincerely congratulate you on the glorious effulgence of liberty in France, and on the share in it ascribed to you." Later on he wrote to Mr. Lindsey: "Our anxiety during the King of France's escape, and our joy on his capture, cannot be described. The high party here are mortified in the extreme. They would have had France involved in a most ruinous civil war, for the imaginary rights of one man."

For his own position he seems to have had no anxiety whatever, though he was fully cons ious that "let a man conduct himself in the best manner possible, there is no field in which he is exposed to more serious hatred than that of politics. I have sinned beyond forgiveness in many respects," he went on, "but, happily, I am not apt to be disturbed at censure from any quarter, when I know it to be ill-founded." Indeed, he had done his best while at Birmingham, as he had elsewhere, to live at peace with all men, and it was not until the clergy of the town forced him to defend himself by their unfair attacks that he wrote "An Appeal to the Common Sense and Common Honesty of every Inhabitant of Birmingham" against them. But having been driven against his will into controversy with them, he was resolved "to keep the ball up, and not do it by halves"; as he says later on, "With respect to the Church, I have a long time ago drawn the sword, and thrown away the scabbard," and, he adds, very mistakenly as the event showed, "I am very easy about the consequences."

The consequences of which he had so little apprehension were the ruin of all his fair prospects. There is no need to tell again the story of the hatred excited against him on the part of a mob who were all for a Church which neglected them, and a constitution in which they had no share. A controversy which few of them could so much as read aroused an amount of feeling which would have done credit to a better cause. On the walls and houses of Birmingham was scrawled in large letters, "Damn Priestley, Damn the Presbyterians, &c.," and on one occasion boys left their play to follow him, shouting, "Damn Priestley, damn him for ever, for ever, for ever." The quiet celebration of the second anniversary of the taking of the Bastille by a dinner, at which Priestley was not present, was the match which fired the materials which had been long preparing. The toasts drunk on the occasion were of the most harmless character; the first in order being "The King and Constitution," but it was reported in *The Times*, and, doubtless, so believed in Birmingham, to have been "Destruction to the Present Government and the King's Head upon a Charger." Then the fury of the mob was kindled. Priestley sat at home playing a game of backgammon before going to bed, when the message came to him that mischief was on foot. He and his wife were driven off to a friend's house, and from that Thursday night to Monday morning following, when he arrived worn out by fatigue and anxiety in London, he was continually on the move. This lover and servant of mankind was driven to and fro by the threats of his fellow men as if he had been the worst of criminals. His chapel was wrecked, his house broken into, and all the accumulations of years, books, manuscripts, scientific apparatus, utterly destroyed. Nor could he even in London regain the peace and security which he had forfeited by his courageous vindication of the right of free speech and his advocacy of reform in Church and State. Even his scientific associates were shy of men who, like him, carried with them the infection of unpopularity. Neighbours were afraid of so dangerous a tenant hard by them, servants feared to live in his house, his sons found it difficult to get employment when their connection with him became known. After a short time, spent as happily as the circumstances would permit (and no circumstances seem ever to have had more than a passing effect upon Priestley's happiness), with the congregation at Hackney, who invited him, though not unanimously, to succeed his friend Dr. Price as their minister, he left England for the land which offered to friends of liberty a home though in exile.

He landed with Mrs. Priestley at New York on June 4, 1794, at about five o'clock in the afternoon, and was received, says a contemporary letter, "with a fervour of affection which no king ever yet received, much less deserved." The Governor, the Bishop, the heads of the college, most of the principal merchants and deputations from the corporate body all waited upon him the next morning to pay their respects, and assure him of their friendliness. "Dr. P. is wonderfully pleased with everything," wrote his wife, "and, indeed, I think he has great reason from the attention paid

him. I never felt myself more at home in my life than since my arrival here."

English Unitarians must be ever grateful to America for the welcome it gave to one of their noblest champions, when driven by the bigotry of his countrymen from his native land.

Tempting invitations came to him, but he held to the purpose which he had formed before leaving England of taking up his abode in a new settlement, which his sons, with other English emigrants, were endeavouring to found near Northumberland in Pennsylvania. It was hoped that it would be a rallying point for the numbers then flocking to America, as refugees from the Tory tyranny in England, and that they would find themselves more at home in the society of their former fellow countrymen. The scheme came to nought, but Priestley stayed on in the neighbourhood, as it suited him and his wife, and his sons were near by.

Here he spent an honoured and active life, at work for the two causes to which he had been so long devoted—religion and science—to the very last. "That is right; I have now done," he said, when his son read over to him some additions and alterations he desired to have made in certain pamphlets he was preparing for the press. Presently, he desired to be lifted so that his head might be upright, and died without a sign.

Did there ever live a happier man? one asks, looking back on those seventy years of labour, privation, unpopularity, reproach, misrepresentation. "It is a sad prospect that is now before us," he wrote, when things were at the worst, himself homeless, and, but for the kindness of friends, destitute, "but we must not despair, or discover any timidity. I rather fear"—and here that brave, glad heart of the man, who trusted God wholly and absolutely, reveals itself—"*I rather fear going into the opposite extreme, which, however, I think is the better of the two.*"

Oh, for such a spirit with us now, men and women who have lived to record the disillusions and disappointments of another century.

CHARLES HARGROVE.

THE Rev. H. Shaen Solly, who has been minister at East-street Chapel, Bridport, since 1888, is about to take six months' holiday. He and his wife will spend the spring and summer in Italy, and meanwhile the pulpit at Bridport will be occupied by the Rev. Felix Taylor, formerly of Tenterden, who returned in November last from a twelvemonths' residence in South Africa. Mr. Taylor, who is in excellent health, will take up his duties at Bridport on the first Sunday in March.

I HAVE no fear of Atheism in this House (he said); Truth is the expression of the Divine mind, and however little our feeble vision may be able to discern the means by which God may provide for its preservation, we may leave the matter in His hands, and we may be sure that a firm and courageous application of every principle of equity and of justice is the best method we can adopt for the preservation and influence of Truth. *Gladstone.*

JUSTICES AND LICENSING.

MR. AND MRS. SYDNEY WEBB, in their little book on "The History of Liquor Licensing,"* tell us that in the course of an elaborate investigation into English local government (begun by them four years ago, the results of which are still to be published), they had noted a "lull in crime and rioting, licentious living, disorderly conduct, and brutal amusements between 1790 and 1810." For some time they could find no adequate explanation of this, but at length discovered that a strict regulation and restriction of the sale of alcoholic drinks had been carried out by the Justices from 1786-87, lasting in many parts of the country for a whole generation. The movement seems to have begun in Yorkshire, where the Rev. Henry Zouch, rector of Swillington and Tankersley, was for many years the most active and influential of the West Riding justices. He wrote a pamphlet, *Hints Respecting the Public Police* (1786), and he brought such pressure to bear on his fellow-magistrates that Quarter Sessions in April, 1786, started many reforms, and vigilance committees, meeting weekly, were immediately formed in many West Riding towns. W. Wilberforce, at that time a Yorkshire M.P., did his best to convert this local movement into a national one, and through his efforts the Privy Council issued a royal proclamation, and the Secretary of State wrote to all the lord-lieutenants to incite the justices to activity.

Mr. and Mrs. Webb have unearthed from the files of old provincial newspapers at the British Museum and other sources, the dramatic details of this hitherto unknown episode in licensing, which has a special interest and importance at the present moment. The book begins with a short history of licensing previous to that period thus :—

By the Act 11 Henry VII. c. 2 (1495), strengthened by 19 Henry VII. c. 12 (1504), as part of the policy of discouraging indoor games, which diverted the people from archery, any two justices were authorised summarily to suppress useless ale-houses in their neighbourhoods, and it was primarily to strengthen this power that the first licensing Act of 1552 was passed. With the same object these ale-house licences were required by the justices to be renewed annually, so that a mere refusal to renew amounted to, and apparently suspended, the statutory power of suppression. The full power of the justices to refuse the renewal of a licence, entirely at their own discretion, and without assigning cause, was questioned from time to time, but has always been upheld by the superior Courts.

The power of imposing conditions was implied in the powers given of selection and withdrawal, and the justices at any time or place could make renewal conditional on closing at nine in the evening; on having no music, dancing, &c.; or on any requirement they might think fit to impose. From 1587 to 1631 the Privy Council kept the magistrates up to the mark, and the law was carried out thus :—

The Mayor and Aldermen of Ripon (Yorks) report to the Privy Council in 1623 that, in pursuance of the directions received, they have made inquiry as to the number of ale-houses in the town, and "finding the number to be great we have reduced them to half the number."

This salutary supervision of the Privy Council was suddenly broken by the outbreak of the Civil War, and from the end of the seventeenth century, a period of laxness in administration set in. Parliament, in need of money, passed liquor laws more calculated to improve the Exchequer than the manners and morals of the people, and all in vain did the House of Lords and the bishops plead on behalf of the people's health and morality. The pandemonium of drunkenness that followed has been described by Smollett and other eye-witnesses. Mr. and Mrs. Webb say :—

These incessant and revolutionary interferences by Parliament with the regulation of the liquor traffic between 1690 and 1743 absolve, we think, the Justices of the Peace from any considerable responsibility for the outburst of bestial drunkenness and brutal disorder that characterised the first decades of the eighteenth century. But it is clear that neither in London nor in the country did they show any zeal or efficiency in exercising the powers which they possessed.

Gradually, reforms became necessary, and in 1753 a law was passed requiring every applicant for a licence, except in corporate towns, to support his application by a certificate of personal character. From this date they had in their uncontrolled discretion to grant or refuse a licence, and otherwise to restrict the traffic.

The consumption of spirits, which had been 7,049,822 gallons in 1551, fell to 1,849,370 in 1758, and remained about that till 1780–85, when it dropped a little under a heavy war tax, and then suddenly bounded up in 1785 on reduction of the duty, till it was almost double its accustomed amount. Such was the condition of affairs when the West Riding justices took action in 1786, and the royal proclamation of 1787 (sent by the Home Secretary to every bench of magistrates), set going a great national movement of reform. Mr. and Mrs. Webb say :—

Throughout the next two or three years we find recorded in every provincial newspaper from one end of the kingdom to the other the repeated discussions and elaborate resolutions of the county justices as to the evils which neglect had produced, and the way to remedy them. Each county recognised that too many ale-houses had been licensed. . . . But in many counties the justices went much further, and prescribed for themselves in Brewster Sessions rules of action, and for the publicans conditions of licensing, which not only revived the "Articles" enforced by the justices under James I. but even anticipated nearly all the suggestions of modern temperance reformers.

In Newcastle the ale-house keepers were given a printed copy of the rules for their guidance, together with a printed copy of His Majesty's proclamation. Both were ordered to be hung up in his house, and the licences were declared to be void "upon breach of any one of the printed rules so delivered," when the recognisances were also to be estreated.

The Gloucester justices required the applicant's certificate to be in all cases signed by the clergyman and principal inhabitants of the parish, directing that it was to be signed "at a vestry to be called for that purpose with proper notice." That the consent of the principal inhabitants in vestry assembled became

* The History of Liquor Licensing in England, principally from 1700 to 1830. By Sydney and Beatrice Webb. (Longmans & Co. 2s. 6d. net.)

during the next two decades a necessary condition of the granting of new licences in many counties is proved by the vestry records.

In the parish of Pitchcombe, the principal inhabitants presented a petition to the justices, stating that their poor rates had risen from two shillings in the pound to eight shillings since two ale-houses had been opened, as the people spent their money in them, and left their families to be supported by the parish. "Upon this representation the justices repressed both ale-houses." In the parish of Horsley, they reduced ten licences to three straight away.

The rapidly growing town of Sheffield, with a rough and turbulent population of cutlers, file-makers, and miners, had suffered specially by the multiplication of "dram shops," which, like those of London, sold large quantities of cheap gin and other spirits. The magistrates acting for that division of West Riding began by closing them on Sundays, and three months later took the strong step of suppressing them all at one fell swoop (June, 1787).

At Plymouth Dock (now Devonport), then the largest town in the West of England, the justices reduced the licences from over 200 to 100.

How energetically and how long the various county benches carried out this policy of restriction and regulation started in 1786-87 we cannot exactly discover. . . . From 1816 to 1830 the complaints against them are principally that they refuse new licences or arbitrarily withdraw old ones. . . .

The effect of the movement can, however, most clearly be seen in the number of houses where spirits were sold, of which accurate statistics exist. In spite of the rapid growth of population and its aggregation in new centres, the total number of publicans' spirit licences in England and Wales fell steadily till 1799.

1787 ..	36,675		
1788 ..	34,503 ..	reductions =	2,172
1789 ..	33,349 ..	,,	1,154
1790 ..	32,850 ..	,,	499
1799 ..	30,000	in next nine years	2,850
			6,675

For further particulars, and for the interesting chapter on Free Trade in liquor-selling which followed, readers are referred to the book itself, trusting enough has been given to make them at once procure it and study for themselves this suggestive period. The following extract is from the concluding page :—

It never occurred to the justices of the eighteenth century to bargain with a brewer for the surrender of two or three existing licences in return for one new one, because, as we have seen, it never entered their heads, or those of the lawyers of the time, that there could be any question of compensation. And it is only within the last few years that the licensing benches of the present generation have plucked up courage to exercise the discretion which their predecessors under George the Third used so freely, in suppressing licensed houses which were unnecessary for the supply of the legitimate wants of the neighbourhood.

H. M. J.

"CHRIST," some one says, "was human as we are."
"Well, then, for Christ," thou answerest, "who can care?"
So answerest thou; but why not rather say,
"Was Christ a man like us? Ah, let us try
If we then, too, can be such men as he!"

Matthew Arnold.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

RATIONALISM AND DEVOTION.

SIR,—The letter which my friend Mr. J. H. Wicksteed superscribes, "Attendances at our London Churches," is really concerned with a much wider and deeper subject. He asks once more the question which was propounded (apparently to little purpose) in your columns three years ago—is there some fatal incompatibility between reason and devotion? Is it impossible for a church to be at once rational and worshipful? Mr. Wicksteed replies to this question with a hopeful negative, but admits that we can hardly claim to have brought into harmony, in our own common worship, the two impulses of soul which make for sober truth and fervent devotion. His letter proceeds to indicate a cause and to suggest a remedy for our state. I agree with his diagnosis, but cannot, without further question, accept his prescription.

What do we mean by devotion? I think we mean a great and secure joy, such as springs from an unperplexed assurance of the use and worth of our modes of worship. It is not unknown to us, but we feel that we are missing the fulness which is somehow possible, and missing even the degree of it which blesses other churches. Why?

Because we are not at ease in the form and language of our worship. We cannot get it out. We feel like those who grope after a word which will not come because it is not yet in the language. We play with old phrases, old shapes of thought, in such a way as to bring out of them something new; but they were formed to express the old, and are, for us, irresponsive and defective. Like the solo player on the bass fiddle, we depend on harmonics for our effect. For direct and unconstrained utterance we need another instrument, not yet invented, or at least not yet perfect. All this is true, though I do not feel that it is the whole truth. There are other aspects, much less discouraging, of the same facts. But the constraint is real and often depressing.

To mend our case Mr. Wicksteed proposes that we should abandon Theology for Physics—cease to pursue the "great ancient and mediæval thought of God," and dwell instead on "the thought of that mysterious but all-conditioning presence we call Nature." Like Isaiah, he is very bold, and I rejoice in his boldness; but the more I linger over his earnest exposition, the less needful, even from his own point of view, does the change which he urges appear to be. For the Nature to which we are to turn is not a mere multitude of things, but a universe, implying therefore some principle of unity; not the nature of the chemist, but of the poet; not nature impersonal, but "a Presence in nature . . . which springs from our own native and inevitable motions of the spirit." And how does Mr. Wicksteed commend this conception to our soul? "Our relation therewith," he writes, "is as to a Divine incarnation." It is to be cherished because it is God-like. And is it then to supplant the very idea which sanctions it? Surely Mr. Wicksteed is vindicating the thought of God at the moment when he assumes to reject it. He reads the Divine Idea into Nature in order to make God superfluous. "When me they fly, I am the wings."

In one place your correspondent distinguishes man from Nature. We have not, we must gain, "the infinite calm which Nature never loses." Yet again, faithful to his Wordsworth, he recognises an abode in the mind of man for that Presence which deifies Nature. It is a Presence, then, which not only makes "the glory of the sum of things," but also dwells in our sense of that glory, and links Nature to man. Has this Presence no need, in human speech, of a name? And why may we not, like our fathers, name the name of God?

I hold with Mr. Wicksteed that all the doctrines of the Christian Church (and all that have ever won and held men in equal measure) are vitally significant. Most significant of all, then, the one fundamental doctrine that underlies and informs all phases of Christianity, the doctrine of the existence of God. We are not bound to imagine Him in our likeness, or to accept ancient guesses at His nature. "He" and "Him" may be to us but modes of speech, carrying no human outline in which to imprison Him. But if we exclude from Nature everything that we mean by the name of God, what peace, alas! shall we find in Nature then?

Faith will always transcend, always overload the terms and forms in which it seeks to express itself. Our present uneasiness is the measure of the transcendency of our faith. But let us not cease to strive, and we shall work out, at length, a mode of worship less unworthy, and gain the joy we need—and perhaps the crowd. E. W. LUMMIS.

A MODERN HERMIT.

SIR,—Till a week ago there dwelt at the top of the hill named after one Thomas (not the Apostle, but the turbulent Prelate Beckett), just beyond the northern boundary of Kent's old capital, in a cottage which once was part of a disestablished toll-house, an ancient man, quite alone since his wife died nearly eleven years ago, with neither child nor nephew, dog nor cat whose life was spent with study and writing, varied by a daily forenoon walk of an hour toward the sea, and an afternoon walk into the city to find mental food at one of the two libraries there. This man's name was John Vickers, some of whose books are known at least by name to most of your readers. "The New Koran" and "The Book of Banda" are didactic books, after the "More's Utopia" type. "The Real Jesus" is one of so many attempts to pourtray the well-known, yet so really little known, life of the Holy Founder. "The History of Herod" is what he calls it, "Another look at a man emerging from twenty centuries of Calumny" (by the by, when he wrote the book in 1885, Herod had not been dead nineteen centuries), besides many fugitive articles.

He was born at a farm at Waltham in March, 1826, and when old and strong enough he helped his father to drag a livelihood out of a stony soil; his evenings were spent in self-improvement, and as about the time when he knew enough National schools were beginning to dot the country, he readily got a post at Haverford West, near the Welsh Landsend. There he married, and spent the middle of his life, till, rather over twenty years ago, he retired on his moderate savings, and came with his wife into this neighbourhood.

Meanwhile he had become a really good scholar, reading Latin easily, and having studied history and its many allied subjects—political economy, sociology, and, above all, theology. The result of which study was that he had ejected from his system the whole of the traditional *Aberglaube* (superstition) of his youth, and was happy in calling himself a Theist. In other respects his views had undergone but little change, he remained Conservative in politics, and was dead against Socialism, whether Christian or otherwise.

Very few knew him for anything but a poor man in a small house; indeed, I had known him a few years when I saw one of his works in another county, and heard that he lived within a mile of my own house. He seemed sorry that I had discovered his secret, though afterwards we had many a long talk on the matter.

He had called me in to see him, being unwell, on the 9th, and next day I visited him on my way to chapel, and found him better, but on Monday, the 11th, after knocking at his door, and having no reply, I looked in at the window, and saw him sitting in his chair quite dead. Medical opinion and that of the police was that he died the previous afternoon—he had been seen out of doors at 4 p.m., immediately after his return home.

It was a beautiful death, and one which probably saved him much suffering, as his heart was weak, and he had other ailments. CYRIL A. GREAVES.

Canterbury, Jan. 20, 1904.

HERTFORD COLLEGE, OXFORD.

SIR,—In last week's issue of THE INQUIRER you made mention of "Hertford College, whose members must be Churchmen."

To those unacquainted with the actual facts such a statement might be quite misleading, inasmuch as, in reality, there is no necessity whatever for the members of Hertford College to be Churchmen at all, and exhibitions from the College funds have been, to my knowledge, given to dissenters. Only the fellowships and most important scholarships are confined to Churchmen. S. A. MELLOR.

Feb. 1, 1904.

[Our statement that the members of Hertford College must be Churchmen was literally accurate. Commoners, even if exhibitions have been granted them by the College, are not members, though sometimes colloquially so called. The Hertford scholarships are of exceptional value, and the exclusion of Dissenters from their enjoyment is a real hardship.—ED. INQ.]

DR. WARSCHAUER AND "NUNQUAM."

SIR,—Permit me to enter a brief protest against the tone of Dr. Warschauer's letter in your last issue. To speak of "the cheap Agnosticism of writers like Nunquam" savours rather of the superior person. May I ask why Dr. Warschauer finds it necessary to devote four Sundays to dealing with Nunquam's *cheap* Agnosticism? Surely intellectual Unitarianism stand in no danger. If "Nunquam" has attacked Christianity in the *Clarion*, he is now allowing three columns of that paper weekly to be devoted (under a Christian editor) to its defence. I am anxiously waiting to see Dr. Warschauer, or some other capable Unitarian, show the readers of the *Clarion* wherein "Nunquam" is wrong. Many who, like myself, attend Unitarian places of worship are readers of that paper. F. E. WILLIS.

Torquay, Jan. 30, 1904.

THE proposed employment of Chinese labour in the Transvaal will be the principal subject dealt with at the annual meeting of the Aborigines Protection Society, to be held at Caxton Hall, Westminster, on Tuesday, Feb. 9, at 7.45 p.m., with Sir Brampton Gurdon, M.P., in the chair. The resolution on this question will be moved by Mr. Leonard H. Courtney, and supported by Mr. Bryn Roberts, M.P., and Mr. Richard Bell, M.P. Among others who have promised to speak are Sir Charles W. Dilke, M.P., Mr. Herbert Samuel, M.P., and Mr. Alfred Emmott, M.P., who will chiefly concern themselves with the Congo question.

THE American Ambassador, Mr. Choaté, speaking on Friday last week at a distribution of certificates in the Queen's Hall, added one more touch to the welding into a common sentiment of his country and ours. The occasion, by the by, was the last of its kind to take place under the management of the Technical Education Board, the duties of which are to be merged in the general education work to be undertaken by the new educational authority for London. Mr. Choate, viewing the seven hundred successful candidates before him, suggested what a good thing it would be if the whole of them could be taken off to the United States in return for a similar number brought thence, and each batch finish their school-days in a new country. He said they would certainly soon feel at home, in spite of external novelties, and they would realise the unity of life in the two great English-speaking nations. Speaking of the work of the Technical Education Board in providing a "ladder" from the lowly world of the elementary school to the "heaven" of the university, he declared that in his opinion the money so spent was a most profitable national investment; in fact, no public money was so well expended as the outlay on education. The Ambassador's address was specially directed to the scholars, who ranged from nine or ten to twice the age, and it was a proof of rare oratorical charm that he not only held their attention but repeatedly evoked enthusiastic cheers.

OBITUARY.

MR. W. C. JOLLY, J.P.

OUR churches have again suffered loss in the death of one of their deeply attached members, Mr. William Crucknell Jolly, of Bath, but more recently of Hampstead, which took place on Jan. 22, at Eastbourne.

Mr. Jolly was born on Sept. 17, 1826. His father, Mr. Thomas Jolly, founder of the well-known firm of Jolly & Son, Milsom-street, rose to be very prominent in the public life of the city, one of its aldermen and magistrates, and mayor in 1860 and again in 1868.

In early life Mr. Wm. Jolly joined his father in his business, and helped to advance the firm to the high position it has attained. But important as were his commercial enterprise and success, it was not in them that he gained chief repute. From his youth he shared the interests and convictions of his father, and although he cared less for the conflicts of public life, and was at heart devoted to the quieter pursuits of a cultivated manhood, he was not found wanting, when his help was needed, in public affairs.

In 1874 he entered the City Council, where he did good work in conjunction with his father and his Trim-street friends, Aldermen Charles Moore, Sir Jerom Murch, and John Ricketts.

Mr. William Jolly was always respected in the functions he undertook, but as years passed his influence increased greatly. Not only did he act as chairman of the Cold Water Committee and give continual and successful attention to the important question of providing water for the city, as trustee of civic charities, as governor of King Edward's School, and latterly as magistrate, but his personality was felt in most beneficial schemes that were inaugurated.

A local writer, in a tribute to his memory, remarks:—"He undoubtedly recognised that his business had the first claim upon his time, and in building it up as he did he accomplished no small achievement. . . . When a liberal spirit in the relation of employers to employed was not so general as it is to-day, Mr. Wm. Jolly was invariably spoken of in circles where no flattery was indulged in as a model employer. . . . He exercised all the influence he possessed as a large ratepayer in inducing the best men that could be found to become candidates, and held the most enlightened views as to the duties and responsibilities of the Council."

In wider politics he took a profound interest. He was a lifelong Liberal of the broadest and most reflective type. When he entered the arena, the loss of old and tried friends began to cast a grave responsibility upon those who remained, and the division in the ranks of the party, following midway in his career, threw a heavy burden upon his shoulders, which he bore with a full sense of its obligation, with courage and uprightness, winning the regard of all, as his adversaries are laudably willing to testify. One who differed from him politically writes: "He displayed an energy and an optimism when the political

horizon was, from his point of view, clouded, which were at once an inspiration to his political friends, and the admiration of many of his opponents."

In succession he filled various offices, until ultimately he became the leader of his party, many members of which would have rejoiced to see him stand as candidate for the representation of the city in Parliament.

During many years no movement for the welfare of any class of the people was commenced without his earnest sympathy, whether for the diffusion of education, the cultivation of art, or the spread of philanthropy.

Mr. Jolly was a man of principle, who judged and weighed what was submitted to him, and who, when convinced, would stand his ground fearlessly. Naturally, therefore, he continued a firm supporter of his religion. Week by week he was found in his place of worship, proving a help to those who gathered with him by his steadfastness. During one of the most active periods of his public career, when failing health compelled Mr. Wm. Butcher to relinquish the treasurership of the Western Union, he generously undertook the office, and did good service to the congregations in the district.

Mr. Jolly was one of the band of men who have carried their religious principles into public life, and have won for our churches, if not honour for theological correctness, at any rate a repute more dearly prized—that of regard for mankind. Generous and thoughtful, where the first claim lay, to his own workpeople, he evinced the same qualities in his relation to the world at large. It is wonderful to realise how much a community owes to one mind. For years the stamp of his old friend, Sir Jerom Murch, was found on all that was best in the enterprise of his city. And then later, from his room in Milsom-street, Mr. Jolly exercised an influence which, though often unseen, was far-reaching. As such men pass away we ask, in sorrow, who shall fill their place?

Alert, kindly, generous in judgment, willing to take infinite pains, watchful for ideas in any quarter likely to help the locality or the nation, rejoicing in every victory of right, he lived a strenuous life, and when in his declining years blindness threatened he met the trial with unabated courage.

His loss will be felt by a very wide circle, and all who knew him will have deep sympathy with Mrs. Jolly and his family in their sore bereavement.

The interment took place on Wednesday, January 27, at the cemetery belonging to Trim-street Chapel, in Lyncombe Vale. Previously a service was held in the chapel, conducted by the Rev. J. McDowell and the Rev. Henry Gow, B.A., which was attended by the Mayor and Corporation and a large body of representative citizens. Mr. Gow delivered an address full of sympathy and warm appreciation of Mr. Jolly's work and his noble and lovable character.

On Sunday a memorial service was conducted by the Rev. J. McDowell in Trim-street Chapel. F. W. S.

THE CHILDREN'S COLUMN.

THE CHIMNEY.

THE other morning, when I got up and looked out of the window, I saw a lovely, pale, clear sky, with the great planet Jupiter shining in it, bright as on a winter night. The white frost lay on the roofs and the grass, where two blackbirds hopped about dolefully. But the beautiful thing was this lucid, cloudless sky. And up into this clear sky was rising straight, like a column, a wreath of smoke from a neighbour's chimney. As it rose it grew thinner and fainter till it melted in the clearness above.

In a few minutes another column of smoke began to rise, and then another, and another. Everybody was lighting fires. In an hour all the purity and brightness of the morning was gone. The sun rose, but he looked dim through the thick air, which grew thicker and darker as the day went on, and the chimneys sent out more smoke.

You know what such days are like when the fog, loaded with smoke, hangs over us, and settles denser and darker. It fills the houses. In large towns it sometimes stops the traffic. You can hardly find your way if you venture out. The street lamps themselves are swallowed up by the gloom.

This heavy pall of darkness—what is it? what makes it? Why, it is our own smoke; the smoke from these thousands of chimneys, that in certain states of the air doesn't pass off; but stays, and settles, and blinds, and chokes us. The tiny specks of soot, of something not quite burned up by the fire, are carried up into the air, and by and by they fall down again, on the grass, the leaves, the flowers; on curtains, and papers, and furniture. In a great town, every year tons and tons of soot are sent up into the air, and it all falls again, somewhere.

Is there any way to get rid of this blackness and foulness? Yes, certainly. If only each household would *burn its own smoke!* then our air would be clean, what we touch would be clean. This black soot itself would, in burning, be turned into more heat and light. And some day I believe this will be done.

But there are some smokes worse than coal smoke. Life itself is a kind of fire. Living is just this falling into the furnace of our nature, of the impressions we get from everything about us, and the *burning* these, that is, the changing them into the feelings and the doings of every day. These impressions are the fuel of our minds.

Now this fire of living makes its smoke. We don't burn up thoroughly everything that falls into our minds. Some we burn, the rest goes up the chimney. The better use we make of this fuel that feeds our life, the less smoke we make; and the poorer use we make of it, the more smoke we make, till sometimes we become nothing but smoky chimneys ourselves, sending up streams of black and bitter vapour into the air, for others to breathe.

There is, for instance, the smoke of complaint. I suppose all of us, even the youngest, have found out that we don't get everything we want here. Our wants are often unreasonable, but even if they were reasonable, we can't always have them. Some of us accept this. But some of us dwell and dwell on what we haven't got, or can't get, till we feel the most ill-used and unhappy of boys or girls, grow jealous of everyone who, as it seems to us, is more successful, grow peevish and fretful, fill the air with our complainings. And we pour this black discontent all round us. No one can shake off the gloom shed on all sides by our fault-finding, complaining disposition.

There is the smoke of ill-temper. Perhaps you know what it is to get up feeling cross. You take offence at the least thing—at what in another mood you wouldn't notice. Everything is wrong. Nobody is good-natured. You quarrel with someone before breakfast is over. You say what hurts, or exasperates, till by and by everyone of the family is sucked into this black cloud of irritation and jangle.

No doubt in time this cloud is blown away; but just think what it is to thus nurse one's grudges, one's vexations, to be sending them out to settle and injure, one knows not where, but most likely those near and dear to us! Surely this is a smoke none of us would like to send out.

There is the smoke of Worry—and the smoke of Fuss—and the smoke of Vanity—all disagreeable smokes enough—and think how much of these smokes is rising into the air of life daily from the thoughts and feelings and doings of men. We are each, perhaps, sending up our little column of bad temper, cross words, selfish desires, jealousy, fretfulness, suspicion, to darken the world. Sending up, I said. But we may be sure of one thing. This smoke all falls again, and settles somewhere.

There is only one way of curing this. We must each learn to *burn our own smoke.*

To think before the cross or the unkind word escapes us, and stop it before it starts on its course, to watch our own hearts, and if we find ill-will, or anger, or jealousy there, to stamp it out, before it spreads and darkens our minds; that is burning our own smoke. We all have some smoke to consume; some of us, it is true, more than others, and these have to try harder, that is all. For when all is said, each of us *must* burn his own. The lesson of self-control, how to make our own temper, and our own words, and our own acts, sun-clear, light-bringing, cheerful, brave, so that they send out brightness instead of gloom, make living easier for others, instead of harder, we must each learn and practise for ourselves. And in practising it we are lessening, though it be by a little, the great cloud of misunderstanding, ill-will, complaint, that overhangs the world. C. A. F.

CORRECTION.—When you go from Lucerne to see Winkelried's monument, don't get off at Alpnach, as I told you last week, go to Stanz. It is at Stanzstadt you will find it. C. A. F.

AN album of photographs has lately been presented to Miss Matilda Sharpe, on the occasion of her retirement from active management at Channing House, as a token of grateful remembrance by many old pupils.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, FEBRUARY 6, 1904.

JOSEPH PRIESTLEY.

Born March 13, 1733. Died Feb. 6, 1804.

THE memory of Dr. JOSEPH PRIESTLEY is rightly held in honour by his fellow-countrymen, as that of a distinguished man of science and a fearless and devoted servant of the truth. By English Unitarians, for many years after his death, he was regarded with special reverence and gratitude, as the indomitable champion of their faith, the most illustrious leader of their protest against the "corruptions of Christianity," the more deeply revered because of what he suffered, in a spirit so beautiful, for the cause of truth and of humanity.

And while now "the Unitarianism of PRIESTLEY and BELSHAM" is a matter of somewhat remote historical interest, the tradition of fidelity to principle is a living thing, and it is well for us to recall the story of PRIESTLEY'S life. We are greatly indebted to the Rev. CHARLES HARGROVE, the present occupant of PRIESTLEY'S pulpit at Mill Hill Chapel, Leeds, for the series of articles, concluded in our present issue, tracing the progress of his manifold activities and picturing the spirit of his life. This week's celebrations of the centenary of PRIESTLEY'S death will doubtless serve still further to impress upon us the significance of his work, and to revive the grateful memories which were so much to our fathers in the faith.

It must, indeed, be frankly confessed that the religious philosophy of Dr. PRIESTLEY does not belong to present-day Unitarianism; for the inspiration of our religious life we look to other teachers. After the famous Liverpool Unitarian Controversy of 1839, CHANNING wrote to MARTINEAU with warm thanks for one of his lectures, and with special delight at his protest against the doctrine of philosophical necessity. "I have felt," he said, "that that doctrine, with its natural connections, was a millstone round the neck of Unitarianism in England. . . . I have always lamented that Dr. PRIESTLEY'S authority has fastened this doctrine on his followers." And how great was the change of standpoint is still more emphatically marked by a letter written in 1855 by the Rev. JOHN JAMES TAYLER to his friend JOHN HAMILTON THOM:—

"With the profoundest respect for the character, the upright intentions, and devout belief of PRIESTLEY himself, I must say deliberately that I know no form of religious philosophy with which I have less sympathy, towards which I feel a more utter distaste and alienation than his, and I think its intimate association, with the earliest enunciation of Unitarianism in this country has been very disastrous to the *religious* influence of that system, and had not Dr. CHANNING and the American school come to the rescue, must have ultimately led to its extinction as a form of religion altogether."

It was not only "CHANNING and the American school" that came to the rescue, but TAYLER himself, and MARTINEAU and THOM, at one time the heretics of English Unitarianism, now revered as the quickeners of its deeper religious life, the prophets of a new spiritual faith.

While, however, they followed CHANNING in a radical departure from PRIESTLEY'S methods of thought, they were among the warmest admirers of his transparent virtues and the most grateful commemorators of his faithful testimony.

Thus Mr. TAYLER, in his "Retrospect of Religious Life in England," having spoken of the influence of the philosophy of LOCKE and HARTLEY on the religious thought of the eighteenth century, and its result in PRIESTLEY'S teaching, adds this tribute to his character:—

"In common with many who hold the distinguishing tenet of Dr. PRIESTLEY'S theology, the simple unity of the great Being who is revealed to us in the Gospel as our Father, I am unable to accept as *alone* conclusive, the grounds on which he placed the divine authority of Christianity; nor can I persuade myself, that he either fully embraced its whole design, or rightly apprehended its relation to the human mind and to the expectations excited in us by the constitution and visible tendencies of the Universe. Yet it must not be imagined, that this expression of dissent from some of his views implies any insensibility to the magnitude of his services in the cause of religious truth, or to the great and heroic qualities of his character. It is a strange fallacy to assume that we must agree in all things with those whom we most profoundly revere as men. In steadfastness of Christian principle, in ardour for truth, in purity of life and simplicity of purpose, and in genuine magnanimity and disinterestedness of spirit, Dr. PRIESTLEY stands pre eminent, and almost without a rival, among the philosophers and men of science whose names shed such a lustre on the close of the eighteenth century. His opinions on some points may be considered as a natural result and expression of the times in which he lived—supplying a link in that chain of connected thought which binds together with a mysterious affinity the successive generations of civilised men. This place was assigned him by Providence. It is his highest praise to have filled it nobly—to have lived for what he believed to be truth, and to have sacrificed wealth and ease and worldly reputation in its defence and pursuit."

And Dr. MARTINEAU in the early *Monthly Repository* article, reprinted in the first volume of his Collected Essays, thus characterises the teacher from whom he had learnt so much, and whom he did not cease to honour after he had departed absolutely from his school:—

"Were we to designate Dr. PRIESTLEY in one word, that word would be "truth;" it would correctly describe the employment of his intellect, the essential feeling of his heart, the first axiom of his morality, and even the impression of his outward deportment. He had none of that reckless sportiveness which makes playthings of opinions, and, for an hour's amusement, looks in at them, and turns them about, like the beads of a kaleidoscope, watching what fantastical shapes they may be made to assume. He had no sympathy with the sceptical philosophy which sees nothing but error in all human speculation, nothing but "sick men's dreams" in the mutations of opinion. That there is such a thing as truth, that it is not placed beyond the reach of the human understanding, and that, when found, it is necessarily a pure good, were the first principles of his faith; principles which he did not promulgate in their general form, and then reject in their applications, but carried out, boldly and without reserve, into every topic which invited his research.

. . . . . .

"The spirit of freedom and of faith which conducted him through his private inquiries he carried out into the publication of their results. Ingenuous to himself, he was equally ingenuous to the world. He saw through the contemptible fallacies by which worldliness and imbecility would defend the suppression of opinions; ease, popularity, sectarian prosperity he held to be baubles compared with the duty of individual thought and speech, and sins if purchased at its expense."

Such was the man whose centenary we now commemorate. PRIESTLEY died in 1804; in 1805 JAMES MARTINEAU was born. Thus next year we shall celebrate another centenary, which, like that of Channing twenty-four years ago, will touch our deepest sympathies and bring us afresh to the springs of our most cherished inspirations. Meanwhile we gratefully recall the memory of JOSEPH PRIESTLEY, and may well gain from him new reverence for truth, and fresh stimulus for fearless courage, patient diligence of service, and earnest convictions of faith.

Some scentless flowers stand straight and high
With pride and haughtiness;
But violets perfume land and sky,
Although they promise less.
Let me with all humility
Do more than I profess.—*J. F. Clarke.*

M. LOISY AND ROME.

II.

THE ABBÉ LOISY ON THE DEITY OF CHRIST.

IT was the object of *L'Évangile et l'Église* to analyse and define the relation which unites the truth of the gospel with that of Catholic Christianity. This relation is expressed in history; a series of steps lead from one to the other; a process of development connects the seed with the tree in which the birds can shelter. M. Loisy did not set out to demonstrate the relative values of either the first or the last term of the process. He constantly declared that he was writing not as theologian but as historian. He was no more concerned to justify the Nicene Creed than to impugn it. But in spite of his warnings and disclaimers, he was really charged with attacking the fundamental doctrine of the Deity of Christ. To the Archbishop of Alby, who is said to be the most intelligent prelate in France, and has not disdained to learn of the late Auguste Sabatier, M. Loisy addresses the fourth letter of *Autour d'un petit Livre*. It is at once an exposition and a defence. The Archbishop has advised him to explain himself; and to this friendly counsel the ex-Professor responds.

Starting from the well-known passage in Philippians ii. 6, 7, M. Loisy asserts that the apostle Paul conceived, as it were, two Christs; one of faith, "in the form of God," in the radiance of celestial life, the other of history, who appeared on earth as a man, and was made Lord and Christ by being raised from the dead, and exalted at God's right hand. This distinction lay at the base of *L'Évangile et l'Église*. In that book the author sought to show Jesus as Peter had seen him, and Paul imagined him. When he walked the earth, he wore no robe of deity; the historian, planted on the Gospels, could not anticipate the glory of the future. What the disciples saw was that Jesus went about doing good; what they heard was a call to repentance, a promise that the kingdom of God was at hand, a declaration from Jesus that he was himself the Messiah. Their faith followed him beyond death, and found him again in glory.

These are the facts on which the Gospel is based. Is, then, the Christ of history no longer the same as the Christ of faith? If the one is to be set below the other, it is not the historian's fault, and he ought not to be blamed. Facts are facts, and, if so, the first conclusion to be drawn is that they are not otherwise. Jesus himself on earth lived in the consciousness of his humanity. His teaching, his conduct, the attitude of his disciples, and that of his enemies, everything shows that the Messiah was a man among men, like to them in all save sin, and the secret and indefinable mystery of his relation to God. The question which divided Israel was not "Is Jesus of Nazareth God?" but "Is he the Messiah?" The deity of Christ is a doctrine which was not formulated in the Gospel; it has grown in the Christian consciousness. The first witnesses are the Apostle Paul, the author of the Epistle to the Hebrews, the Fourth Evangelist. But the doctrine was not clear at the outset, or it would not have had so much trouble to establish itself. We must not be surprised if the consubstantiality of the Father and the Son, defined by the Council of Nicæa, is not to be discerned in the preaching of the kingdom of heaven.

The new faith, however, as it advanced, was exposed to shocks and trials which only called forth its inner strength. The death of Messiah, the entry of the Gospel into the Greek world, the attempt to define his function for Gentile as well as Jew, the endeavour to assign his place in the economy of the universe, and fix his relation to the everlasting God, all involved fresh movements of thought, which led step by step to the decisions of Nicæa, Ephesus, and Chalcedon. These decisions were based in part on the traditional data, and in part on the forms supplied by ancient philosophy. Why is it that the problem which the councils settled has reappeared in our day? It is because the progress of knowledge has changed our conceptions of the world, of history, of man. The statements which were once adequate are felt to be now unsatisfactory, for they were framed in a different age, and based upon different pre-suppositions.

At the outset the revelation of God in Jesus took the form of a Messianic doctrine, because there was no other which would be intelligible at the time. If Jesus had not spoken of the kingdom, if he had talked of union with God in the mystical language of the Fourth Gospel, if he had not declared himself the Messiah, but had offered himself to his Galilean hearers as the incarnate Word, light and life of the world, no one would have understood him, and his disciples would have been the first to abandon him. In the Messiahship M. Loisy finds the ground of all the Christological development. For what did it imply? There was first of all a kind of divine election to this function. Messiah's career on earth involved first the unique predestination of a human being to a unique function. This predestination expressed itself in a relation between God and the man Jesus, mysterious and profound, beyond the power of history to explain. It implied a communication of divine life which issued in a unique perfection of faith, hope, and love. To this the Synoptic narratives bear witness by the symbol of the descent of the Spirit; and this union with the Spirit is the truth which the Fourth Gospel describes as the incarnation of the eternal Word. The substance of the Johannine idea is to be found in his predecessors, and their thought reflects the pyschological consciousness of Jesus. No critic, of course, could allow that Jesus taught in formal terms, and at the same time, the Christologies of Paul and John, or the doctrines of Nicæa, Ephesus, and Chalcedon. But between the consciousness of Jesus and these metaphysical definitions, there is the same sort of difference which exists between the real and the abstract. The definitions were the best that could be given under the circumstances of their age. But to ask whether Jesus during his earthly life was conscious of being the eternal Word, consubstantial with the Father, is useless. It was impossible for his thought as a man to follow the categories supplied by the Fourth Gospel to Christian speculation in the fourth century. The historian will admit that Jesus gave no such teaching about his person. The believer, however, will add that the ecclesiastical definition is none the less appropriate to the object defined. The consciousness which Jesus had of his union with God is above all definition. It is sufficient to assert that so far as we can apprehend it, the expression which he gave of it himself is substantially equivalent to the ecclesiastical definition.

For M. Loisy, accordingly, all hangs on the implications of the Messiahship. He does not consider the view of those critics who deny that Jesus ever accepted the title, nor does he deal with the position that it was an element of Jewish expectation which he employed, because he could not help it, but which did not correspond to anything real in the larger sequences of human history. M. Loisy seems to hold at the same time that it was temporary and inadequate, and that it was a fore-ordained instrument for expressing an inner and divine mystery. Of that mystery, apart from the Messiahship, he shows us no trace, and the germ required for the subsequent development is not visible to those who see no choice of heaven in the character for which Jesus suffered. Nor can they admit his second position, that the development really added nothing to the original, but only sought to define and explain it. That view would be more defensible, were the statements of the Fourth Gospel admitted as historical. With its rejection, the link of connection between Jesus of Nazareth and the Word that is consubstantial with the Father disappears. The doctrine of the hypostatic union cannot be applied to the Synoptic biographies.

No one, in fact, sees this or affirms it more clearly than M. Loisy himself. The trenchant criticism on the theory of Christ's infallible knowledge (p. 139) will not commend his book to theologians of the older type. They will resent his suggestion that if Christ, as man, possessed divine knowledge, he deliberately abandoned his disciples and posterity to ignorance and error on a number of things which he could have revealed without the smallest inconvenience. And they will refuse to ask whether such knowledge could be realised in a human brain, or is compatible with the circumstances of our present existence, and the implications of our moral life. Into modern conceptions of *Kenosis* M. Loisy does not enter. But he lays it down that just as the teachings of Jesus were conditioned by contemporary conceptions of the world and God, so the structures of dogma, also, are relative to their age, and depend on the metaphysical systems in which they are formed. When these change, when the whole scene of the intellectual life has been transformed, the modes of conceiving the facts of the spiritual life demand similar re-interpretation. The theological conception of Christ, with two distinct minds and wills, two consciousnesses, one laid over the other, yet

with mutual interpenetration, the human consciousness subordinated to the divine, and the man Christ conscious of being at the same time God—such a construction can no longer be harmonised with history. When Jesus asked, "Why callest thou me good?" and added, "Only God is good"; when he prayed, "Father, not my will but Thine be done," the natural meaning of his words cannot be brought into any connection with the theory. The Fourth Gospel ascribes to him no such language.

And yet M. Loisy clings to the affirmation, that for experience Christ is God. But he hints in no obscure terms that we must restate our conception of God. The doctrine of personality has undergone modifications which render it no longer suitable for our theological vocabulary. The term may be retained as a symbol of the divine perfection, and the essential distinction between God and the world of our knowledge. But this is quite different from what we mean by calling a human being personal. The presentation of modern psychology is altogether unlike the metaphysical and abstract notion of theology. The truth is that this notion was founded on the idea of the divine transcendance. On the one hand was God, absolute and unchanging; on the other, this finite scene where everything is in flux. Between these two an intermediate agency was indispensable; only through the instrumentality of the Word could God act upon the world and man. Such mediation is no longer needed by modern philosophy, which tends more and more to the idea of the divine immanence. In its light the past conceptions of creation, revelation, the moral nature of man, and the process of redemption, are undergoing profound and subtle transformations. To their influence religious tradition is of necessity submitted; and the old definitions of the person of Christ must give way to new. Ecclesiastical theology has been met by a vulgar rationalism, which, to a purely transcendent God opposed a purely human Christ. It was a fatal contrast. Cannot the Church extricate itself from the difficulties pressing on so many devout souls by laying aside its traditional formulæ, and stating the mystery in the terms of modern thought?

It is a brave proposal, for it involves the admission that the decrees of the Church are not final, and can be revised from age to age. But before he can get his Church to consider it, M. Loisy will have to face a further question. This mystery of the immanence of God in Christ, is it not the mystery of humanity itself? In what sense can Jesus be separated from the rest of his race? Must not the incarnation be treated as a universal, not an individual fact? And, on this basis, what will become of the cultus with its priesthood and sacraments? Will M. Loisy re-write the canon of the Mass? The application of criticism to the facts of Gospel history cannot stop there. "The first condition of scientific labour," he justly says, "is freedom." Tradition and the Church on the one hand, liberty and truth on the other! There are ugly rumours of submission flying about. Let us pray that M. Loisy may have wisdom to choose aright.

J. E. C.

THE HIBBERT JOURNAL.*

Of the interesting symposium in the January number of the *Hibbert Journal* on "The Alleged Indifference of Laymen to Religion," we spoke in a leading article on Jan. 9. In the remaining contents of this number there is nothing quite so popular in its appeal as that, but while erudition finds abundant scope there are also several articles which may well hold the serious attention of the general reader.

Mr. H. C. Corrance writes on "Progressive Catholicism and High Church Absolutism," showing the stronger and more logical position of the Roman Church, as he interprets it, and contrasting the position of the Abbé Loisy and Professor Harnack. "It was Lammenais," he says, "who first taught that the real authoritative basis of Catholicism was the broad one of Humanity. It remained for Loisy to develop this thesis and to throw it out in bold relief by exposing the contingent and transitory nature of the theological and philosophical scaffolding, which had long been supposed to be the chief supports of that system." Harnack and Loisy, representing Liberal Protestantism and Progressive Catholicism, are agreed in holding the Catholic dogmatic system to be the result of historical process; but while the Protestant looks upon the Catholic system as accretion separable from the kernel which constitutes the real Gospel, the Catholic, Mr. Corrance urges, has a broader and truer view:—

> Loisy, on the other hand, sees rather that in it (the Catholic system) ideas common to humanity have been permanently fused with the spirit of Christianity, albeit through the medium of a relative and passing philosophy. He sees, further that, while it has stamped them with its own character, they have added to it the authority which comes from their extension and antiquity. Christianity has thus in Catholicism summed up in itself the religions of the world, imbuing them with its own peculiar spirit, and may thus rightly be termed the religion of Humanity, possessing the authoritative force of a world-wide revelation. It is the summary of the religious consciousness of mankind.

That is a fine ideal of what Catholicism *ought to be*. The trouble is when we look at the actual teaching and religious life which is included in the "Catholic Church," and set it side by side with the teaching and the religious life in other churches. What the ideal of the Progressive Catholic points to is something immeasurably greater and more inclusive, more truly human and profoundly spiritual than anything achieved or promised by his particular Church, and something altogether incompatible with its exclusive claims. In holding an ideal of true Catholicism, he may be nearer to the ultra heretic than he imagines, and we, too, may look forward together and work for the same great end.

Three articles in this number on different aspects of the philosophy of religion we have found specially attractive, Dr. W. P. Montague's article on "The Evidence of Design in the Elements and Structure of the Cosmos," with that by the Rev. J. H. Beibitz, of Lichfield, furnishing what we take to be a wholesome corrective to Mr. Edward Carpenter on "The Gods as Embodiments of the Race-Memory."

Dr. Montague, who is a Lecturer in Philosophy in Columbia University, New York, writes very suggestively of our relation to the immanent God and the purpose of our life in the universe. His conclusion we will quote:—

> In so far as through our substantial relation to God we are related to our fellows as things, we are members of the natural order, while in so far as through these natural relations to our fellows we become again related to God as conscious of Him, we are members of the order of meanings; and hence are also again related to our fellows, not as things, but as persons. To bring about, by our free will, a harmony of these orders, to incarnate, in the particular life that God gives us through nature, the ideals which He gives us through consciousness, is our reason for being.

M. Beibitz, Vice-Principal of Lichfield Theological College, follows with a brief statement as to the real grounds of belief in God, showing how the old idea that it is the exceptional, and what were regarded as the miraculous occurrences in the world which witness to the Divine presence and activity, must be abandoned for a recognition of the constant presence and purpose of God in the whole order of nature. This truth of the Divine immanence in natural causation, as in human history, he finds expressed in the doctrine of the Logos, "the one synthesis of all the conflicting views of an age of intellectual unrest, the one reconciliation of all oppositions inherent in human thought, the one foundation of a true Christian philosophy."

Mr. Carpenter's article is of great interest, and if it were concerned simply with tracing the origin of the forms of thought under which man has pictured his conception of the Divine, we should not have made the above suggestion of the need of a corrective. But so far as we can gather from this article Mr. Carpenter looks upon "humanity" as standing alone, dependent on no higher power, evolving out of its own powers and faculties fictitious deities, whose only reality is as an embodiment of race-memory. To us this appears a preposterous conception, since all the higher aspirations of the race must rest not in reminiscence of itself, but in the reality of the One Supreme Power of the Universe, apart from whom there could be no race at all.

There are four other substantive articles in this number—Dr. Farnell's study of "Sacrificial Communion in Greek Religion," a second article by Professor Bacon of Yale on "The Johannine Problem," the conclusion of the Rev. James Moffatt's "Zoroastrianism and Primitive Christianity," and an article by Miss Alice Gardner on "Some Theological Aspects of the Iconoclastic Controversy."

Among the discussions which add so much to the interest of the *Hibbert Journal*, we find a comment by Professor Cheyne on Mr. Travers Herford's review of the Old Testament sections of the *Encyclopædia Biblica*, and others on Mr. Beeby's attitude towards the doctrine of the Miraculous Birth and the Liberal Catholic movement in England. The reviews are valuable and varied as in previous numbers.

* Messrs. Williams & Norgate. Quarterly. 2s. 6d. net.

"THE REFUTATION OF IDEALISM."

THERE have been several indications of late that the theory of the universe called Absolute Idealism, or Hegelianism, is losing its hold on thoughtful minds. Even in Oxford it does not now call forth a tithe of the interest and enthusiasm which it kindled a quarter of a century ago. When it was first introduced into this country it appeared to meet both a philosophical and a religious need. On the one hand, it furnished a conception of nature which satisfied scientists because it allowed of no disturbing divine interposition in the course of natural evolution; and, on the other hand, it charmed the theologians because it seemed to give a *rationale* of the incarnation of God in man, and to bring the divine and the human into intimate and, indeed, inseparable union. But its real nature is now better understood. It is now seen that instead of man's communion with, and co-working with, the indwelling Father, it really teaches that the human soul is a limited and transient mode of God's eternal life, and is, therefore, intrinsically incapable of standing in personal relations with a God who is essentially identical with itself. It is also seen that Hegelian "freedom" is only determinism or fatalism in disguise; that according to it all particular sins and crimes are simply inevitable features in that process of "divine necessity" which evolves all physical and psychical existences. Hence it is not surprising that the religious enthusiasm which the imperfectly understood Hegelianism once evoked has now quite cooled down; for the religious world has discovered that it is wholly incompatible with the actual experiences of self-condemnation, repentance, and reconciliation with God.

But though Absolute Idealism has almost entirely lost its hold on the pulpits, it has still a powerful representation in the universities, and few influential academic teachers have ventured to call in question its fundamental principles. Hence it is a matter of some significance that there appears in the October number of *Mind* an article from the pen of a prominent member of the University of Cambridge, Mr. G. E. Moore, of Trinity College, which bears the somewhat defiant title, "The Refutation of Idealism." As the idealist version of the cosmos has such intimate relations with the philosophy of religion, it seems worth while to attempt a brief description of the line of thought pursued in this controversial paper. Such a description must necessarily be inadequate and perhaps not wholly correct, but it will serve its purpose if it stimulates interest and curiosity, and impels some philosophical readers to make first-hand acquaintance with Mr. Moore's elaborate and original attack upon a theory which is the now recognised creed of at least three-fourths of the professors of philosophy in our English and Scotch universities.

At the outset of his paper Mr. Moore is very careful to make it clear that his arguments, even if sound, have not the least tendency to undermine a *spiritual* reading of the origin and development of the universe. He aims at no more than to show that the main consideration upon which both Berkeleian and Hegelian idealists rely as furnishing a conclusive proof of their theory is utterly devoid of real force, and that, therefore, unless there is some other ground for idealism than that to which its advocates point, this theory must be rejected as an unsupported speculation. Almost all realists, from Dr. Johnson to Dr. Martineau, have been contented with the refutation of idealism which is, in their view, supplied by the experience of the resistance which the external world is constantly making to man's volitional efforts. They, in common with mankind in general, have urged that this experience carries with it the intuitive assurance that some power other than the agent himself limits, and at times counteracts, the muscular movements which the will of the agent is felt to initiate. But this experience, which makes most people realists, is regarded by the academic idealists as wholly inconclusive on the point, and Mr. Moore, accordingly, appeals to these academic idealists by a new line of argument, the conclusiveness of which he thinks, they will be compelled to acknowledge.

The Berkeleian idealist contends that the *esse* of a thing is its *percipi*, but the Hegelian idealist asserts that perception alone is inadequate to explain what we mean by a thing's reality, and that the reality should be referred to the fact that the thing is an object of *thought* and not merely of *perception*. Both, however, agree in maintaining that the thing is real because, and only because, it is present as an inseparable feature in personal experience. "Now," says Mr. Moore, "my paper undertakes to show that what makes a thing real cannot possibly be its presence as an inseparable aspect of a sentient experience."

He establishes this by showing that "a sensation" and "the *object* of a sensation" are two *separable* things, and that, therefore, the latter may exist apart from the former. The Hegelian admits that the sensation and its object are *distinguishable* in thought, but declares that nevertheless they are *inseparable*, and that, accordingly, the sensation may be said to contain the object. But Mr. Moore makes clear by the analysis of a sensation that the relation between the sensation and its object is quite other than that which the Hegelian supposes it to be:—

> The true analysis of a sensation or idea is as follows: The element which is common to them all, and which I have called 'consciousness,' really *is* consciousness. A sensation is, in reality, a case of 'knowing' or 'being aware of' or 'experiencing' something. When we know that the sensation of blue exists, the fact that we know is that there exists an awareness of blue. And this awareness is not merely, as we have hitherto seen it must be, itself something distinct and unique, utterly different from blue; it has also a perfectly distinct and unique relation to blue, a relation which is *not* that of thing or substance to content, nor of one part of content to another part of content. The relation is just that which we mean in every case by "knowing." To have in your mind "knowledge" of blue, is *not* to have in your mind a "thing" or "image" of which blue is the content.

If "blue" were a part of the contents of the sensation of blue, then the sensation itself would be coloured. The eminent idealist, Mr. F. H. Bradley, declares that such is the case, and goes so far as to say that "the idea of the extended has extension, the idea of the heavy has weight, the idea of the odorous has smell." But surely the common consciousness of mankind repudiates the attribution of these properties to sensation, and endorses Dr. Reid's assertion that "when I press my hand with force against the table I feel the table to be hard, but the hardnesss is in the table, and there is nothing resembling it in the mind." The sensations, therefore, though they are one of the means by which we come to know the objects of nature. are not themselves that which they enable us to know. In enabling us to know the object, the sensation transports us out of the region of our subjectivity.

There is, therefore (says Mr. Moore) no question of how we are "to get outside the circle of our own ideas and sensations." Merely to have a sensation is already to *be* outside that circle. It is to know something which is as truly and really *not* a part of *my* experience, as anything which I can ever know."

Mr. Moore appears to us to have clearly shown that our sensational experience practically always carries with it the assurance of objective reality; but, so far as we can see at present, it does not seem to us certain that we should have the assurance of this objectivity had we not, in addition to our passive sensations, the further experience of felt resistance to our volitional activity. But, be this as it may, there can be no doubt, we think, that the idealist position gives the holder of it no legitimate way of escape from the closed circle of his own individuality. In Mr. Moore's words:—

> If everything, of which the idealist thinks he is aware, is in reality merely a content of his own experience, he has certainly no *reason* for holding that anything does exist except himself; it will, of course, be possible that other persons do exist; solipsism will not be necessarily true, but he cannot possibly infer from anything he holds that it is not true.

Those who feel interested in this article, of which we have given a very imperfect account, should not fail to read along with it a closely reasoned and most able paper entitled "A Re-statement of Some Features in Kantian Transcendentalism," which was read by Dr. G. Dawes Hicks before the Aristotelian Society in the early part of 1903, and is printed in vol. iii. of the Society's Proceedings. In this striking paper Dr. Hicks appears to go somewhat beyond Mr. Moore's position, for he contends that "mental states are ways *in* and *through* which we become aware, and are not themselves objects *of* which we are aware."

CHARLES B. UPTON.

THE February *Seed-Sower* is a Priestley Centenary number, printing with illustrations passages from Priestley's Autobiography relating to Nantwich, Warrington, and Leeds, while an article on Priestley in Birmingham is contributed by Mr. Herbert New, while a passage from a memorial discourse by the Rev. Joseph May tells of Priestley at Philadelphia, and his connection with the foundation of the first Unitarian church there. There are other Priestley items in the number, including some notes by Mr. New on Portraits of Dr. Priestley, two of which are reproduced.

UNITARIAN HOME MISSIONARY COLLEGE.

[ANNUAL MEETING.

THE Unitarian Home Missionary College is on the eve of its Jubilee. This interesting event will be celebrated, when it arrives, by the holding of services and meetings and the promotion of a Jubilee Memorial scheme.

The annual meeting of the subscribers to the College was held on Wednesday afternoon, January 27, in the Memorial Hall, Manchester, under the chairmanship of Colonel Pilcher, the President (Mr. John Ward, of Leeds) being unable to be present through illness.

The Committee's annual report, which was read, spoke of "the increasing efficiency and success" of the work which is being carried on. Marked evidence of this is furnished in the gratifying reports made to the Committee by the Visitors to the College. During the session 1902-3 there were seven students on the roll, a decrease of four on the previous year. This year, however, there are eight; three having completed their course last July, and four having been admitted in October. Among the friends of the College who died last year were Lieut.-Colonel Turner, Rev. Brooke Herford, D.D., and Alderman Harry Rawson, who was for so many years closely connected with the institution. Resolutions were passed by the Committee, in which they gave expression to their high regard and indebtedness to these gentlemen, and also to their sympathy with their surviving relatives. Though the finances of the year show a small balance, there is unfortunately an accumulation of deficits during the past thirty years, amounting to £2,909.

Colonel PILCHER, in moving the adoption of the report and accounts, described the record of the year's work as satisfactory. The College, he said, had rendered enormous services to the denomination, and as the necessity for its existence was now as great or greater than ever before, they might look forward to increasing prosperity and usefulness in the future. He hoped they might see a revival of interest in the College, which would lead to an increase in the number of students and an increase in the income.

The resolution was seconded by Mr. H. P. GREG and carried.

The officers, with Mr. James R. Beard as president, were elected; and two old students, namely, the Revs. J. C. Street and Henry McKean, were included amongst the vice-presidents. A committee was appointed to arrange the details of the Jubilee celebrations. Votes of thanks were accorded to the visitors, examiners, honorary medical officer and oculist, and Mr. G. S. Woolley for services rendered.

PUBLIC MEETING.

In the evening a public meeting was held.

Mr. JAMES R. BEARD presided, and in his address was reminiscent. He recognised the honour conferred upon him by his election to the presidency for the third time. His qualifications were, a sincere love for the College, and some little knowledge of its affairs. That College was almost as much a child of his father's as he himself was. He remembered the early students coming to his father's house for lectures as well as for social intercourse. In those days the College meetings and soirées were so numerously attended that the old town hall used to be crowded, and late comers could scarcely find a seat. Mr. Beard said he was at present editing some literary remains concerning the early life of the College, which he hoped would be published before the end of the year. He briefly sketched the main develpoments of the institution from May 31, 1854, when at a meeting in Cross-street Chapel-room it was decided to establish the Unitarian Home Missionary Board. In 1889 the name "Board" was changed to "College," and he would not be sorry if a further change of name took place. All ministers should be home missionaries. The present title was distinctive neither of the students' preparation nor of their after career; but that part of it which was distinctive was "Unitarian." The constituency upon which it drew for its various resources was Unitarian, and its aim was to train men for the Unitarian ministry in churches that were broadest of the broad and freest of the free, standing in the open, and always hoping for a more perfect day. It was right that there should be one College whose *raison d'être* was the training of men for the Unitarian ministry; and he hoped the subscribers would take up that position. He only spoke for himself, and he knew that there were those who differed from him, thinking it was the duty of Unitarians to train men for any and every church. If he thought God had trusted him with some part of divine truth, it was his duty to do all he could to increase the talent entrusted to his care, though he be branded "sectarian" for so doing. So he should rejoice if that College should decide to acknowledge its responsibility and affirm its loyalty to the churches that gave it birth, by adopting the simplified name of "The Unitarian College."

Principal GORDON was the next speaker. He said this was a year of notable celebrations. Socinus died 400 years ago. His ideas had been steadily making their way in all denominations. He set out to minimise the conditions of Christian fellowship, and sought to express it in the fewest possible terms. He advocated the valuation of the Scriptures on their own merits and according to critical methods. Two hundred years ago Locke died, and to him we were vastly indebted. In addition to his philosophy which made people think and look at facts, he opened up to men a common-sense view of the Bible, and put forth the question, How much is to be imposed upon a man before he is to be accounted a Christian? One hundred years later Priestley died, after embracing in his own experience all those changes from the darkness of the old Calvinism into the light of the Unitarian day. Mr. Gordon disclaimed any desire to sound in this year of Jubilee a funeral march, for it seemed to him more like a birthday. On May 31, 1854, the object of the "Board" was defined: "To assist in the education of young men for the work of preaching and diffusing the gospel among the people, especially the poor, the untaught, and the neglected." A letter was read at that meeting from the late Rev. John James Tayler, in which he said that "the need of the Unitarians of that day was a kind of Methodism, equally fervid but more rational." To-day ministers had to deal with a population which passed through schools better than those existing in 1854, and who were constantly improving themselves. The progress of events would compel them to do even more than they had done for the adequate equipment of young men who were to preach the gospel amongst the people. He thought the real issue of the Jubilee rested with the old students. They must realise that it was their matter; others would not be interested unless they were. The Unitarian body had enthusiasm, but it wanted to be brought out. Personally he promised to devote what strength God might give him in his remaining days towards securing the prosperity of that College.

The Rev. CHARLES ROPER, who next spoke, said that a great yearning for public service came into the souls of some young men, they knew not how or whence. They read history and found that all great world-movements were essentially religious. In their own towns and cities they saw that in the overwhelming majority of cases the men who were looked upon as reformers were actuated by religious motives. They felt an influence proceeding from those examples which fired them with incentive. In their respective ways they came into contact with nature, and saw there traces of the indwelling God. Nothing existed aimlessly. Every leaf or blade of grass served a divine purpose. Were not they also ordained for some great work? Their business was to discover in their own hearts God's purpose with regard to them. And so the "call" to the ministry came to them; and at a time, most probably, when they had got through the drudgery of apprenticeship, or probationary period of clerkship; just when their worldly prospects were opening out, and their friends drew their attention to the material advantages which were likely soon to accrue to them. But the "call" could not be disobeyed; and they at last came to the College door asking for admittance. Some came after grim wrestling with orthodox problems; even having been cast off by their relatives on account of their heresy. All had most probably had their intellectual difficulties, and had risen to the realisation that a minister's duty includes much more than the teaching of theological beliefs. They were received at the College sympathetically by committee and tutors; and while storing their minds as students with the wisdom of the schools, they, at the same time, in the district Sunday-schools and churches, were initiated and trained in the art of influencing human souls morally and spiritually. In that College there was free teaching and free learning as preparation for the ministry of a free pulpit. In conclusion, Mr. Roper suggested that if amongst other ways the Jubilee of the College could be celebrated by the founding of a fellowship which would enable one student each year, after completing his course of study, to work one whole year in connection with one of their active churches, under the supervision of an experienced minister, it would prove an extremely valuable addition to the College endowments.

The Rev. CHARLES PEACH also addressed the meeting. Referring to the falling off in the number of students, he said the most important question for them to consider was, what machinery had they for discovering the spiritual geniuses born

in their household of faith? They had no arbitrary rule or principle of selection; how could they recognise a moving of the spirit? In other churches the matter seemed easy, for there parents ordained the child for the ministry. They, however, ought to afford opportunity to their young men to discover themselves. There was in their churches the growth of an unreal and blighting sacerdotalism; a spurious product of indolence and indifference. Ministers were told to mind their own business, and that theirs was exclusively the religious work of the Church. They were told that they were not members of the Church, must not be members of committee and must not take any part in politics; they were either not good enough for these things, or were poor, weak folk, and must be restrained. All that stultified their faith and their foundation principle, namely, the equality of all men in the sight of God, and their equal responsibility as His children. The worst thing of all was that "keeping the ministers to their work" meant the secularisation of the laity. The artificial separation of minister and laity might become so real that all religious matters were left to the minister. Church committee meetings consequently were not much different to political councils; the only thing discussed was money, and how to make ends meet. This might be necessary; but something additional was required, if it was to be possible for inspiration to come into the lives of their young men. The separation between laity and minister must be broken down, and they must recognise themselves as equal members of one religious fellowship. The only way of ensuring the future adequate supply of ministers was in the quickening of the religious life in the congregation, and by breaking down the artificial distinctions between pulpit and pew. The intellectual and spiritual standard of Sunday-school teachers was lower than formerly, and they were a feebler folk. Vicious consequences followed. An earnest effort should be made for the adequate teaching of the young; and there should be a machinery for the discovery of the man whom God intended for the work; and that meant the renewal amongst them of the felt reality of the religious life exemplified in lay preaching. The average Unitarian slurred too much over divine things. Church committees ought to be Church councils for considering what the Church stands for, and not merely matters of finance. They must get above the idea that their ministers were simply the paid servants of the Church, to the higher idea that for the cause of righteousness in the world the majority voluntarily set aside small sums of money in order that one of their number might engage wholly in the work of all for the benefit of all. Not until then would their young men feel the glory and reality of the ministerial office, and come to their College as numerously as in the days gone by.

The Rev. J. E. MANNING pronounced a benediction, and the meeting terminated.

TO CORRESPONDENTS.—Letters, &c., received from H. B. B., W. H. D., W. C. H., H. A. R. J., L. P. J., W. A. J., R. W. K., J. S., E. T., P. H. W.

PROVINCIAL LETTER.

THE MIDLANDS.

ON February 6, 1804, exactly one hundred years ago to-day, there died at Northumberland, in Pennsylvania, in the United States of America, a former minister of the New Meeting in Birmingham, If he had lived a few weeks longer he would have been seventy-one years of age. Joseph Priestley is held in high honour by those of his own household of faith and by all who value freedom of thought and utterance in matters of religion. A successor to his pulpit in Birmingham, whose memory is still cherished by many with the greatest reverence and affection, said of him seventy years later:—"Behold this holy saint of God—Priestley. Simple minded; simple hearted; patient in tribulation; quietly seeking truth as the business of his days; never desiring revenge for cruel wrongs; in poverty content, and thankful for blessings vouchsafed, however humble; unostentatiously making discoveries which have quickened the intellectual life of the world; refusing to dwell at pleasant ease with his own favourite studies, because he believed that his duty called him to expose errors and overthrow superstitions; loving mercy, doing justly, and walking humbly with his God."

After hearing of his death the congregation at the New Meeting held a general meeting and decided to go into mourning for two months, and to erect a tablet of white marble with a suitable inscription within the meeting-house. This tablet was afterwards moved to the Church of the Messiah, where it may now be seen on the wall near the entrance, close to the monument to the Rev. John Kentish, who succeeded Priestley in the pulpit after twelve years' interval. The inscription was written by Dr. Samuel Parr, vicar of Hatton, near Stratford-on-Avon, a friend of Priestley's.

Priestley was co-pastor at the New Meeting with the Rev. Samuel Blyth for ten years and a half, till his ministry was suddenly cut short by the Church and King riots, which began on Thursday, July 14, 1791, and lasted for four days. His life in Birmingham was a very active one. His Sundays were devoted to teaching and preaching, and his week-days were spent in "seeking truth" by study and research in the domain of physical science as well as that of theology and philosophy. The results were published in numerous books and tracts designed to "expose errors and overthrow superstitions." The replies of those who differed from him called forth further arguments. It was only by simple living and methodical habits that he was able to get through the enormous amount of work which he set himself to do; and it was owing to the generosity of friends that he was enabled to spare the time and meet the cost which such work involved. He was never happier, according to his own words, than while he lived in Birmingham, and this makes it all the more difficult to realise the effect of the terrible blow which came upon him in that memorable week in July when, at a few moments' notice, he was compelled to seek safety in flight, and leave everything behind him to the mercy of the mob—the house he had made his home for more than ten years, his laboratory, and nearly all they contained. I had nearly omitted to mention his chapel, the New Meeting. This and the Old Meeting had already been burned by the rioters, and Kingswood Chapel shared the same fate on the Sunday afterwards. In spite of all this he wrote a sermon a few months afterwards on the words of Jesus spoken at his crucifixion, "Father, forgive them for they know not what they do," and intended to have preached it himself in Birmingham, but it was not considered safe for him to attempt it. It was, therefore, delivered by the Rev. John Coates, one of the ministers of the Old Meeting (who had also been a sufferer by the riots) to the joint congregations which met at the Union Meeting House, Livery-street (formerly the amphitheatre), while the meeting-houses were being re-built.

His strong sense of duty and his contented disposition appear in the following words, with which he closes his reply to an anonymous writer in the *Monthly Review* for June, 1783, who had criticised his "History of the Corruptions of Christianity," which he considered of more-value than most of his other publications:—

"It has pleased God in the course of his providence to open my own eyes after having been educated in all the gloom and darkness of Calvinism, and I am determined (in conjunction with my philosophical researches) to do all that I can to open the eyes of others. With this object in view I am ready, with the Apostle, to go through evil report as well as good report; and whatever of active life may remain to me I am resolved to make the most of it; there being, as the saying is, rest enough in the grave. I have no higher wish with respect to this life than to live and die in the various pursuits in which I am now engaged; and I hope to rise to a scene of equal activity and of equally pleasurable and useful pursuits, in a future life.

He consistently acted up to the wish above expressed, and died in the midst of the work he loved so well, having dictated corrections to some pamphlets less than an hour before his death.

As I announced in my letter in THE INQUIRER of October 24 last, our churches in the Midlands have resolved to commemorate the 100th anniversary of Dr. Priestley's death during the present year. They have set themselves to raise a sum of at least £5,000, which is to be spent by the committee of the Midland Christian Union over a period of, say, ten years, in the manner they may think best calculated to instil fresh life and energy into the churches requiring help, and no doubt they will devote special attention to the careful choice of new ministers when vacancies occur (and one pulpit at least is now vacant) and to the making grants of money in cases where the minister's stipend would otherwise be inadequate. Between £1,900 and £2,000 (part of it conditional on the whole sum being obtained) has been already promised, the greater part of it by our friends in Birmingham; and the bazaar will be held in the Birmingham Town Hall on the last four days of the week ending December 3. Circulars appealing for help and explaining the grounds for the appeal and the purposes to which the money will be

applied have been sent out during the last fortnight to the members and friends of our churches in Birmingham and the Midland district, and to some others farther away, and the committee appointed to make arrangements for the bazaar have now set to work in earnest. It will tax the energies of all concerned to do what will be required of them during the next nine months to make the enterprise a success. Special sermons with reference to Priestley and the religious outlook of the age in which he lived will be preached in the Church of the Messiah to-morrow by the recently appointed minister, and no doubt this will be done in other parts of the district.

Priestley has been dead 100 years to-day, and though we Unitarians have advanced beyond the theology of his day, and physical science has made great strides beyond what was known in his time, yet we owe a great deal to him as a fearless advocate of the truth and a leader in advance of his age. He was essentially a religious man, and the work of the ministry was his first care.

The object we in the Midlands are striving now to realise, a quickening of the religious life of the community, is in full accord with his most cherished hopes and aspirations, and would have his fullest sympathy and approval were he among us now. Let us take example by his intense enthusiasm, his indomitable energy, his untiring industry, his sacrifices for conscience' sake, and our labour will not be in vain. H.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdeen.—On Sunday evening the Unitarian Church was crowded, when the Rev. Alexander Webster conducted a lantern service, showing the pictures of Tissot's "Life of Jesus." The *Evening Gazette* devotes a column and a half to a description, by a correspondent, of the service, of Mr. Webster's earnest and reverent comments on the pictures, and their effect in quickening interest in the Gospel story.

Cefn Coed, Merthyr.—The second annual concert of the string band was held on January 25, and proved as successful as the first. The old Meeting House was crowded, and the programme was varied by singing, &c. The selections played by the band showed that much hard training had been gone through during the past twelvemonth. A selection from the gramophone was kindly given by a friend, and two pretty action songs were sung by twenty little girls. A noteworthy feature of the entertainment was that every item was contributed by regular attendants at the Sunday-school and Church.

Croft.—The annual party in connection with the Sunday-school and Chapel was held on Saturday last the unusually large attendance (despite the inclement weather) including friends from other denominations. Friends from Chowbent gave a concert and lantern entertainment, which were highly appreciated. During the evening prizes were distributed to the scholars for conduct and attendance throughout 1903. Much credit is due to the members of Croft Congregation, who in this isolated farming district, though few, are so faithful and come Sunday after Sunday great distances to their little chapel. The congregation is now under the oversight of Chowbent and its minister.

London: Essex Church. — To-morrow (Sunday) evening the Rev. F. K. Freeston is to begin a series of four addresses in rejoinder to Robert Blatchford's "God and My Neighbour," the subjects being "What is an Infidel?" "What is the Bible?" "What is Christianity?" "What is Humanity?"

London: Islington.—A most enjoyable evening was spent by the members and friends of the Unity Church Young People's Society on Saturday, January 23, when Mrs. Stuart and Miss Tyler invited them to an "At Home," and over a hundred guests shared in the pleasure of evening. On Monday an excellent entertainment was given under the direction of Mr. J. T. Mackey, the lecture-hall being crowded. This is the twenty-eighth season of these Monday entertainments, which are carried on with continually increasing success. The Rev E. Savell Hicks, in proposing a vote of thanks, referred to the activity of the Sunday-school and the hearty devotion of superintendent and teachers to their work. A Band of Hope has been started in connection with the Sunday-school, and meets every Wednesday evening.

London: Stamford-street.—The anniversary meeting of the Band of Hope and Mercy was held on Friday, 29th ult. Members assembled in full force, and were well supported by parents and friends. The report of the superintendent, Mr. A. W. Harris, recorded another year of good and steady work, though the society had seriously suffered through loss of helpers. Encouraging addresses were given by the Rev. T. E. M. Edwards, Mr. George Hawkins (Southwark Band of Hope Union), and Miss Edith J. Titford. Fifteen seniors' and thirty-three juniors' medals and prizes were also distributed by Miss Titford.

London: Bermondsey.—The tenth anniversary meeting of the Band of Hope and Mercy was held on Thursday, 28th ult., when the members were cheered by a good attendance of parents and friends. The superintendent (Mr. A. W. Harris) was able to report a very satisfactory year's work, and a most encouraging outlook. Addresses, greatly appreciated, were given by Revs. A. J. Marchant and Eustace Thompson, Mr. A. H. Biggs, and Miss E. Woolnough, who distributed 28 medals and 32 prizes for attendance, good conduct, &c.

North Lancashire and Westmoreland Unitarian Association.—The quarterly conference was held at South Shore, Blackpool, on Saturday, January 30, about ninety persons being present. Immediately after tea the committee met for transaction of business, and the chair at the evening conference was taken by the Rev. H. V. Mills, of Kendal. Mr. S. Derbyshire, of Blackpool, read a paper on Sunday-school work, contending that the Bible should not be taught by inexperienced teachers. Mr. S. Smith, of Kendal, also read a paper on teaching from Nature. Mr. Crookall, of Preston, spoke a few words on the evils of intemperance, after which Mrs. Halstead opened a general discussion on the papers; the Rev. N. Anderton also spoke on the papers, and brought a successful conference to a close.

North Midland Postal Mission.—The annual meeting was held at the Great Meeting, Leicester, on Thursday, January 28. Mrs. T. Fielding Johnson presided. The secretary, Mrs. Squirrell, presented the report of a successful year's work. The total number of applications for literature was 211; of the applicants 39 had become regular correspondents, and from many of these had come expressions of warm appreciation. Some had been enabled to find a way out of their perplexities into the serener atmosphere of a liberal faith. During the year 135 books had been lent, the *Hibbert Journal* circulated, and more than 900 pamphlets supplied gratis. The report was adopted, and the officers and committee thanked and re-elected. The financial report showed that the work of the mission was outstripping its income, and new subscriptions were asked for. The secretary's address is: Lynton, Stoneygate, Leicester.

Padiham.—The congregation of Nazareth Chapel have lost an old friend in Thomas Dodgeon, their chapel keeper, who died on the last day of January in his 76th year. For eighty-two years the care-taking of the old and new chapels had been in the Dodgeon family George, the father of Thomas, entered upon the duties at the opening of the old chapel in 1822, fulfilling them for fourteen years without remuneration, and afterwards for a very modest sum, until his death in 1854. Then for a time his widow and their son John did the work, till in 1859 Thomas Dodgeon took up the task, from which he has now been called to his rest. Thus he saw the opening of the new chapel in 1874, and had only been absent from his post for four Sundays in the last thirty years.

Pudsey (Induction and Welcome).—The induction and welcome of the new minister, Rev. Edgar Lockett, took place on Monday, January 18, and were very successful and inspiring. The church was filled at the induction service in the afternoon. Dr. Drummond, Principal of Manchester College, Oxford, in delivering the charge to Mr. Lockett, said he was now solemnly devoting himself to the work which long ago he had made his choice in response to a Divine call. As a Unitarian minister he would not claim any authority of mere position, but only that which appertained to the man who spoke from deep conviction, and who had a real loving sympathy with his fellows, and who could throw himself heart and soul into the needs and desires of his people. Such authority was not only very real, but it was far higher and far purer than merely official authority. The Rev. H. Shaen Solly, M.A., of Bridport, delivered the charge to the congregation, and spoke of the joy it was to him to see Mr. Lockett settled as their minister, for he had known him for many years, first as a reporter at Bridport, and then as an earnest worker in his Sunday-school. Mr. Lockett had given up good prospects in his earlier profession to devote himself to the ministry, and he did not think he would ever regret the change. After tea in the school-room a welcome meeting was held at which there was a crowded attendance. Councillor P. E. Verity presided. The welcome from the congregation was given by Mr. Jas. Thompson and Mr. Bolton. Mr. Grosvenor Talbot and the Rev. Charles Hargrove, of Leeds, gave Mr. Lockett the right hand of fellowship on behalf of the Yorkshire Unitarian Union, and the Rev. F. W. Turner (Baptist) welcomed him on behalf of the other Nonconformist Ministers in Pudsey. Mr. Lockett having replied, brief addresses were given by Revs. Dr. Drummond, H. S. Solly, J. Morgan Whiteman, J. Fox, W. H. Eastlake, and others. Amongst those present during the day, besides those already mentioned, were the Revs. E. Ceredig Jones and W. R. Shanks, Councillors J. D. Conyers and P. A. Reason, and other friends from neighbouring churches.

Rotherham. — On Wednesday evening, January 27, the Rev. Charles Hargrove lectured to the Literary and Social Union of the Church of Our Father on Dr. Priestley, in connection with the centenary of his death.

Stalybridge.—On Thursday, January 28, Mr. John Harwood, of Manchester, gave a recital in the school in aid of the East Cheshire Christian Union Bazaar Fund. The varied selections from Shakespeare and Dickens, along with others from Lancashire and American humour, showed Mr. Harwood's elocutionary powers to great advantage, and his large audience was simply delighted.

St. Helens (Church Opening).—The iron church erected by the Liverpool District Missionary Association was opened on Tuesday evening, the chair being taken by the president of the Association, Mr. A. S. Thew, who formally declared the building open for worship, and wished the congregation every success. He quoted as a motto for the guidance of the worshippers at St. Helens, Huxley's well-known statement that a church should not be a place devoted to wearisome iterations of abstract propositions in theology, but to the setting before men's minds of high ideals of pure and noble living. Rev. R. A. Armstrong quoted a statement alleged to have been made by the Bishop of Liverpool, to the effect that the education of the present day must endeavour to preserve children from the superstitions of Rome on the one hand, and on the other from the darkness of Unitarianism. In regard to the latter portion of the utterance, Mr. Armstrong read a letter which he had that day written to the Bishop asking for an explanation of the offensive and unjustifiable statement. Unitarians, he proceeded, were just the people who, above all others, were pledged to engage in the quest for truth, to keep their minds open to every ray of Divine light, not merely from one community, or one book, or one teacher; and to follow fearlessly wherever it led them. The Rev. J. Morley Mills spoke of his progress from Wesleyanism to liberal religion, and pointed to the encouraging example of the Bootle congregation, also founded by the Association, as a specimen of what could be accomplished by assiduous work. Rev. J. Crowther Hirst gave interesting reminiscences of the life and work of Adam Martindale, born in the neighbourhood and converted, according to his own account, in the St. Helens Chapel; and held him up as an example of what a true minister ought to be. Rev. H. D. Roberts, ex-missionary of the

Association, and organiser of the movement which has resulted in the founding of the present church, recalled the discussions which had followed his pioneer lectures in St. Helens, the toleration on both sides which had characterised them, and impressed upon his hearers that the principle on which the new church must rest should be an all-embracing love. On behalf of the local congregation Mr. Finnie, for half a lifetime a most active member of an orthodox body, a superintendent of Sunday-school, and prominent in all church work, made a vigorous and telling speech. Referring to Mr. Armstrong's quotation from the Bishop, he said that he had been converted from orthodoxy to liberal religion *by the works of Broad Church Divines*, as well as by the study of the Hibbert Lectures; spoke of his questioning of his spiritual advisers without obtaining any satisfaction for himself, or rational explanation of their position; related his subsequent ostracism notwithstanding his years of service; and avowed his intention to work as vigorously in the future on behalf of liberal religion as he had formerly done for orthodoxy. Mr. Griffin, also on behalf of the local community, joined with the previous speaker in thanking the Association for having erected the church, and expressed himself as specially indebted to Mr. Armstrong for his lucid statement. Mr. John Hughes, a prominent worker in Hope-street Church, earnestly urged the congregation to enter above all upon Sunday-school and temperance work. Some remarks from the present missionary of the Association, Rev. R. P. Farley, brought to a close proceedings, which were inspiring and encouraging in the highest degree.

Swansea.—The annual meeting of the congregation of the Unitarian Church was held on Monday evening, January 25, Mr. James Holmes presiding, when very satisfactory reports of Church, Sunday-school, and Postal Mission were presented. The church report, read by Mr. C. H. Perkins, hon. sec., congratulated the Rev. W. Tudor Jones on his Hibbert scholarship, enabling him to pursue a course of study in religious philosophy at the University of Jena for a term of twelve weeks in each of three successive years. The postal mission reported 250 correspondents, drawn from all parts of the world. Mr. Tudor Jones warmly acknowledged the kindness he received at the hands of his congregation. On the following Thursday evening the annual tea meeting was held, when, after a musical performance by the choir, the Rev. W. Tudor Jones gave an interesting lecture on his last year's experiences in Germany. The Mayor of Swansea, Mr. Griffith Thomas, presided, and expressed his great interest in the lecture. The proceedings concluded with the singing of the National Anthem.

CANON NUNN having in the *Manchester Guardian* objected to Sunday bands (playing in the parks) that they "have done much to destroy our Sunday-schools," the Rev. C. Nelson Dove (Wesleyan) writes to the same paper that the Wesleyan Sunday-schools are *not* being destroyed; that the Manchester District shows an increase of 1,216, the average attendance an increase in the morning of 415 and in the afternoon of 873 scholars; the number of scholars in Church membership shows an increase of 337. Therefore, says Mr. Dove, if Canon Nunn's suggestion is true of the Anglican Church it is not true of all the Churches, and it is due to the public that the correction should be made.

WHAT can any man better follow than the guidance of Law, Duty, Conscience, these cherubim of God? He who lives thus, in real, not in conventional obedience to the moral law, is in accordance with the whole teaching of Scripture, of which the very essence is "Keep innocency, and do the thing which is right, for that shall bring a man peace at the last"; and in accordance with the whole teaching of Christ, which is, "If ye love me, keep my commandments." *F. W. Farrar.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 7.

Acton, Central Auction Room, Market-place, High-st. (Anniversary Sunday), 11 A.M., Rev. J. H. WICKSTEED, M.A., and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Mr. J. T. SALT.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Dr. Priestley: a Centenary Survey," and 7 P.M., "God and my Neighbour: a Rejoinder."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M. Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. L. P. JACKS, M.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M., Rev. E. SAVELL HICKS, M.A., and 7 P.M., Rev. J. H. WICKSTEED, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. J. C. PAIN, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, Easthill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. C. HARVEY COOK.

BOURNEMOUTH, Unitarian Church, West-hill road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. JAMES HARWOOD, B.A.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. HERBERT RIX, B.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11.30 A.M. and 6.30 P.M., Rev. H. M. LIVENS.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. E. L. H. THOMAS, B.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS, M.A., and 8.15 P.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. H. P. TARRANT.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Rev. W. TUDOR JONES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Feb. 7, at 11.15 A.M., Dr. EMIL REICH, "Ethics and the Success of Nations."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Feb. 7, at 11.15 A.M., Mr. McCABE, "The Real Tragedy of Abelard and Heloise."

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3216. NEW SERIES, No. 320.] LONDON, SATURDAY, FEBRUARY 13, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

WE desire to call the special attention of our readers to the report of the annual meeting of the Sustentation Fund, held at Dr. Williams's Library on Wednesday afternoon, and particularly to that passage in the managers' report which refers to the serious deficiency in the income of the Fund. Last June, after a warning from the treasurer, the grants to congregations were made on the understanding that if no adequate response came to a special appeal for a larger income, all the grants above £20 must suffer a reduction of 10 per cent.; and that, unfortunately, to the great regret of the managers, is what has happened.

FRIENDS who have at heart the welfare of our ministers must realise what this means. The 10 per cent. reductions for the past half-year amounted to £48 15s., and on the payment of the second half of the grants next Lady Day, unless fresh subscriptions are forthcoming, a similar reduction must be made. Those who understand what two or three pounds less in the narrow income of so many poor ministers will mean, must earnestly hope, with the managers, not only that it may not be necessary to make the further reduction in March, but that the state of the Fund may then allow of the previous half-year's reduction being made good again.

WHAT is required, to maintain the full efficiency of this beneficent work is a further income of at least £200 a year. We ask that the report may be studied, and the significance of the long list of grants considered, translating the figures into the realities of daily life in the ministers' homes. If that is seriously done, we cannot believe that the appeal of the managers will again be made in vain.

ONCE more two great world Powers are at war, and the nations are holding their breath as they watch, for fear is everywhere lest others should be drawn into the struggle, and brother should be compelled to raise his hand against brother in a cause which is not his own. In England popular sympathies seem almost wholly with Japan, and there are those who are ready with a light heart to rush to her aid, regardless of the wide ruin and misery in which such an extension of the conflagration must involve the civilised world. For ourselves we can only regard the conflict as lamentable from every point of view, and grieve that the clash of conflicting interests could not be adjusted without this barbarous appeal to the arbitrament of war.

THERE seems to be a vague idea among some of the partisans of Japan that in thus desiring the defeat and humiliation of Russia they are showing themselves supporters of freedom and self-government, because the Russian Government has sanctioned the Kischineff massacres and the Russification of Finland. But, as the *Daily News* has well pointed out, it is the Russian Empire that Japan is fighting, and not merely the Ministers of the Tsar. The Jews and the Finns will suffer in Russia's defeat at least as much as the Chancellors or their Cossacks. Autocracies, it is true, have sometimes fallen after disastrous wars, but they have not infrequently only found fresh strength in the added miseries which war has brought to their subjects. In either case want and desolation must be the lot of the common people, free or still in bondage, when the war is over.

EARL CARRINGTON presided over a meeting at the Queen's Hall on Wednesday evening, to protest against the introduction of indentured Chinese labour into the Rand mines against the wishes of the people of the Transvaal. A forcible letter from Sir William Harcourt was read, and the protest was enforced from the experience of Australia. Among the speakers was Mr. F. H. P. Creswell, whose article on "The Chinese in South Africa" in the current number of the *Independent Review* should by no means be overlooked.

A CENTENARY of far greater significance to the world of thought than that of Joseph Priestley is to be remembered this week, for on February 12, 1804, there died at Königsberg, nearly eighty years of age, Immanuel Kant. In Königsberg he was born, April 22, 1724, of humble origin, and on his father's side of Scottish descent; and there for nearly fifty years he taught philosophy in the University. Hegel was thirty-three when Kant died, and did not live another thirty years. Of Kant's greatness as a philosopher we do not attempt here to speak, but touch only the note of personal interest.

SPEAKING last week of Priestley's death, it was natural to remember that in the following year James Martineau was born, and the same thought, though with very different associations, follows our remembrance of Kant. At the end of Martineau's "Types of Ethical Theory" there is an interesting reference to the close relation which he felt to subsist between his own ethical doctrine and that of Kant: and here we will recall another reference, in the second volume of the "Hours of Thought," as marking their kinship of spirit. At the opening of the second sermon on "Christ, the Divine Word," in that volume, Dr. Martineau proposes to meet the objection that this universe is too great for any revelation by a human personality, and he adds:—

> In doing this, I will start from a striking remark of Immanuel Kant, who says: "There are two things that fill my soul with a holy reverence, and an ever-growing wonder: the spectacle of the starry sky that virtually annihilates us, as physical beings; and the moral law, which raises us to infinite dignity, as intelligent agents." Between the two sources of wonder named in these deep words there is an apparent antithesis, but no real variance. A well-balanced mind will not be obliged to deny the one in order to feel the other; but will lie freely open to both together, and through their very contrast will blend them in profounder harmony. Our littleness as natural objects, our insignificance beneath the vault of night, does not contradict our greatness in the sphere of souls.

A step which may ultimately prove of very great importance to the Church of England has been taken in two similar resolutions passed by the Houses of Convocation in the province of Canterbury. A joint committee from six different bodies—the Houses of Convocation and the laymen in the two provinces—met in Church House, Westminster, last July, to consider the establishment of a Representative Church Council for the whole of England. This committee decided upon a report which outlined the nature of the

proposed Council, leaving all details of procedure to be settled by the Council itself, and requested the Archbishops of Canterbury and York to act as joint presidents, and call the first meeting. On the initiative of the Archbishop of Canterbury the two Houses in his province have now considered the report, and asked the two Primates to call the first meeting of the Council next July, if Parliament be then in session. This new assembly will afford for the first time, in the words of the Bishop of London, "a living voice to speak on behalf of the whole Church." It will be at first a merely voluntary and unofficial conference, though some kind of recognition by Convocation and Parliament will doubtless be sought in course of time. But the decisions of such a body are not likely to be opposed by any of the "Houses" which represent sections of the Church. When the Church is disestablished, the Representative Council seems destined to become the real centre of authority in the communion.

THE recommendation of the joint committee restricted membership in the new body to persons of the male sex. The Archbishop of Canterbury moved in the Upper House, and the Dean of Canterbury in the Lower House of Convocation, a significant resolution, which was passed by the Bishops without dissent, but was warmly debated before being passed by the Lower House: "And this House desires that the Representative Church Council should at its first session give further consideration to the question whether the initial franchise of lay electors should or should not be extended so as to include women."

THE meeting of the Lower House began with an interesting ceremony, the election of a Prolocutor. "Prolocutor" is the old word which is now translated in the House of Commons into "Speaker," and the qualifications which the Dean of Lichfield enumerated as necessary in the one office apply very aptly to the other. First, a perfect knowledge of the "intricate and complicated machinery" of the rules of the House; secondly, a clear head and ready speech to enable him to explain them intelligibly to unconscious transgressors; thirdly, the power to rule impartially; fourthly, "those agreeable and courteous manners which have often proved such a potent factor in securing compliance with the ruling of the chair from recalcitrant members"; and, last, but not least, an imperturbable temper. In the course of his speech the Dean quoted Mr. Gladstone, who had told him that the best Speaker in his long experience of the Commons was Mr. Brand, whose temper nothing could perturb. The Dean of Windsor was unanimously elected, and having proceeded to the Upper House to be "confirmed" by their lordships, returned to assume the chair.

THE Bishop of Manchester, speaking at Bury last week, harshly criticised the "Pleasant Sunday Afternoons," which have become a very general and successful activity among the Nonconformist Churches in his diocese. He suggested that men "are enticed to the P.S.A. by the promise of a few comic things," that they come to be "amused and tickled," and that the P.S.A. caters for men's pleasures and bribes them in. Those who are engaged in the work are offended at these remarks, which appear to be founded on very inadequate knowledge, and the newspapers contain a number of rejoinders, generally courteous and dignified, from ministers and others engaged in the work. It is unfortunate and unpromising that the Bishop should thus early place himself in opposition to his Nonconformist brethren. Taken in conjunction with the late Bishop's affirmation that the Nonconformists neglected the poor and crowded areas of the city, and that these were practically dependent on the Church for spiritual ministration, this criticism of what the Dissenters from the Church are doing, and to outward appearance doing with great success, comes very ungraciously.

THE P.S.A. gives opportunities for the consideration of applied Christianity. The addresses are very often on the Christian attitude to pressing social questions, popular vices, and moral improvement. If the service is less formal, and is made to include sacred solos and instrumental music, there need be no harm in that. The religious influence of such meetings depends on the people who conduct them, just as the religious influence of a Sunday-school depends on its teachers and workers. There may be speakers who give vent at times to a comic vein: the comic man in the pulpit is, unfortunately, not unknown; but in the days when there is so general a lament about the "unchurched masses," surely this is not the right part for the spiritual head of the diocese to take, the disparagement of a movement which draws in many thousands of working men. It would seem that in Dr. Knox Manchester has not obtained another Bishop Fraser.

IN the columns of the *Clarion*, "Nunquam" writes pungent attacks on Christianity: the *Examiner* takes up the challenge, and prints a series of articles on "Blatchfordism and Jesus Christ." Now this is an unfortunate fact, and one that is typical of many other misplaced efforts to promote the truth by discussion. The unfortunate circumstance is this, that while the readers of the *Examiner* would be all the better for becoming acquainted with Mr. Blatchford's criticism, and the readers of the *Clarion* might profit by understanding the nature of the reply, yet nothing of the kind happens. One set of readers knows that there is an attack, another that there is a defence, but probably neither of them is much the better, inasmuch as few members of either class really knows what the whole dispute is about. The public of THE INQUIRER lives mainly in another world, neither accepting altogether the Christianity which the *Examiner* expounds, nor the anti-Christianity (if it may be so described) that gives force to the *Clarion's* revolutionary humanism. It almost seems that the readers of each of these journals would do better to read any one of them rather than that with which they agree.

THE difficulty we refer to assumes a much more serious aspect. There is a world of church-goers and a world of non-church-goers. In the one the emphasis is laid chiefly on the spiritual nature of man, and duty is approached from the point of view of the categorical imperative; in the other the emphasis is laid on environment. The one world is told you ought, therefore you can; the other, you cannot, therefore there is no ought. The cleavage is complete, and both sides of the contradiction are maintained by honest people. The discussion is a serious one, and we cannot do justice to either argument till we understand both. Yet it is an unfortunate fact that as a rule the people who are predisposed to believe one of these creeds rarely hear the argument in favour of the other; while it is just this contrary argument that they stand in most need of. The difficulty does not exist for the student, but it is a serious one for the practical man. If it were only possible it might be well that ministers of religion should for a time lay stress on the importance of the environment, provided that at the same time the *Agnostic Journal* would say all that can be said in favour of the power of the soul to triumph over adverse conditions. Meanwhile many people are left without guidance, in a world of feeling not rendered luminous by clear thought, and continually oscillate between a one-sided spiritualism and a one-sided materialism.

THE University of Leiden has after all found in England a successor to Professor van Manen in the Chair of New Testament and Early Christian Literature. Dr. Rendel Harris was unable to accept the appointment, which was offered him, but Mr. Kirsopp Lake, M.A., of Oxford, another distinguished worker in the same field, is now installed, and recently delivered his inaugural address on assuming the duties of his professorship. The subject of the address, which was delivered in English, was the "Influence of the Textual Criticism of the New Testament," dealing finally with its bearing on the Synoptic problem. Professor Brede Kristensen, who succeeded Tiele, now lectures fluently in Dutch, and Professor Lake will doubtless soon be equally at home in his new surroundings.

THE Rev. Herbert V. Mills, of Kendal, has just completed a second course of four lectures in the Brotherhood Church (Congregational) at Islington. On each occasion there has been an attendance of between 300 and 400. The general topic of the lectures was Evolution and Religion. Special attention has been directed to the Cell Theory and its bearings on Heredity, the instincts of animals, and the underlying principles on which society is founded, *i.e.*, the Idea of God, the Idea of Humanity, the Idea of the Nation, the Idea of the Family.

UNLESS a man takes himself sometimes out of the world by retirement and self-reflection, he will be in danger of losing himself in the world. *B. Whichcote.*

THE PRIESTLEY CENTENARY

COMMEMORATED AT LEEDS, WARRINGTON, AND BIRMINGHAM.

THE chief celebration of the hundreth anniversary of the death of Dr. Joseph Priestley (Feb. 6, 1804), was held at Leeds on Friday and Saturday of last week. The celebration was promoted by the members of Mill Hill Chapel (of which Priestley was once minister), the Leeds Philosophical and Literary Society, and the Leeds Priestley Club, a scientific association which has been in existence for nearly thirty years.

On Friday evening, February 5, an address was given in the Philosophical Hall, on "Dr. Priestley among His Friends," by the Rev. Alexander Gordon, a great part of which is reproduced in our present issue. The portrait of Dr. Priestley, which belongs to the Mill Hill Chapel (the only full face portrait extant), was displayed in the hall, and also two water-colour sketches of Priestley's last residence, at Northumberland, Pa., made at the beginning of last century, and now the property of the Leeds Philosophical Society. Mr. Gordon also showed a relic of his own, attached to his watch-chain, a likeness of Priestley in wax by Wedgewood on a blue enamelled ground, and at the back crossed bands of the hair of Priestley and his wife. It was one of twenty such mementoes given by Priestley to his friends when he left this country for America.

The chair was taken by Professor Smithells, who, in introducing Principal Gordon as one of the most eminent authorities on the life and times of the eighteenth century, referred to the recent erection of a statue of Priestley in the principal square of Leeds. At the conclusion of a delightfully chatty address a vote of thanks to the lecturer was moved by the Rev. Charles Hargrove, seconded by Alderman F. M. Lupton, and cordially passed.

On Saturday, February 6, a memorial service was held in Mill Hill Chapel, attended by the Lord Mayor (Mr. A. Currer Briggs), aldermen, councillors, and magistrates in state, and a congregation representative of all classes and religious denominations. The service was conducted by the Rev. Charles Hargrove, and began with the anthem "Let us now praise famous men." The sermon on "Joseph Priestley: Minister of Religion and Student of Nature," is published in this month's *Mill Hill Pulpit*. It recalled the memory of two north-countrymen, both scholars and lovers of truth, the Venerable Bede, who died May 26, 735, and Priestley, who died only a hundred years ago. The vivid scene at the death of each was described, and the contrast but yet the similarity of the two lives clearly brought out.

On Saturday evening there was another gathering in the Philosophical Hall, where Dr. Thorpe, F.R.S., president of the Priestley Society, and formerly professor in the Yorkshire College, but now head of the Government Laboratories in London, gave a lecture on Priestley. Colonel Harding presided, and a hearty vote of thanks to Dr. Thorpe was passed on the motion of Professor Smithells, seconded by Mr. A. G. Lupton, and supported by the Rev. C. Hargrove, with the request (which was agreed to), that the lecture might be published.

A tablet, commemorating the centenary, has been placed in the Priestley Hall, adjoining Mill Hill Chapel, built in 1859, on the site of Priestley's residence while in Leeds.

Earlier in the day on Saturday Dr. Thorpe had unveiled a memorial tablet at Warrington, affixed to Priestley's former residence in Academy-street.

At Birmingham, where the Midland Christian Union, as we have already recorded, have given a practical turn to their commemoration, special services were held on Sunday in the Church of the Messiah, the present representative of the New Meeting, of which Priestley was the minister, and the Rev. J. Worsley Austin preached in the morning on "The Religious Outlook of Priestley," and in the evening on "Priestley and Eighteenth Century Unitarianism."

DR. PRIESTLEY AMONG HIS FRIENDS.*

BY THE REV. ALEXANDER GORDON.

[The address opened with a reference to Priestley as a philosopher. The following passages are printed from a full report, but they are not to be taken as the whole address, for considerable omissions have been made.]

PRIESTLEY was not a man who made friends. That is to say, he did not go about to seek them. He was not known by the friends and companions whom he chose out, but he is known by the multitude and the variety of distinguished men who chose him out and made him a friend. Priestley among his friends is Priestley as he was, respected and beloved by some of the best and most eminent people of his own time.

Priestley, if I understand him, had none or few popular sympathies. In that respect he contrasted greatly with Wesley. Wesley was interested in science, but only in so far as it enabled him to educate his own people and minister to their needs, especially on the medical side of science. I do not think that in that practical side of science Priestley was interested at all. After he made his great discovery, he never thought of turning it either to popular or to personal account. He did not look at his life as dedicated in that way to the service of his kind.

Priestley and Dr. Johnson.

There is a singular instance of his non-desire to make friends in the case of Dr. Johnson. It is sometimes said that Priestley went to meet Johnson, but the reverse was the case. Priestley refused again and again opportunities of meeting Johnson. Johnson was curious; he wanted to know what sort of a man this was. Priestley was not curious at all. At last they were brought together at the house of one, John Paradise, and they suited each other admirably well, but it was Johnson who was the seeker, and he made a friend of Priestley.

The Brothers, Joseph and Timothy.

Priestley has taught us to make historical and biographical maps. If we adopt his method, Priestley's life may be divided into ten bits, none of them very long. In his home surroundings we find Priestley in conjunction with his brother Timothy, and Tim Priestley tells us a good deal that is very interesting about his brother's early life. He says, for instance, that he was reading a book of knight errantry, and that Priestley took it out of his hand and flung it into the fire. What struck him about the book was its absolute unreality. It was imaginary knight errantry It was not knight errantry grappling with real difficulties, encountering real problems, and it was that from which he wanted to save his young brother. Then his brother tells us of the display of his scientific bent by his bottling up spiders, to see how long they would live on a short allowance of air. Well, Darwin tickled the eyes of his infants with a feather, to see whether they could weep as well as howl, so I think we may excuse Priestley.

Timothy tells us that his brother never knew how to handle a tool. That is very remarkable, because Priestley's experiments were performed with the rudest and the crudest of apparatus. Here in Leeds, where he began his experiments on air, he had the simplest and the least promising of rudimentary apparatus to deal with. He must, therefore, have been exceedingly deft in the manipulation of his hands, and yet he was not at all a tool man. Timothy was. Timothy made many of his brother's mechanical instruments. Timothy got into trouble in Manchester, where he was an Independent minister, because they said he made boxes and packing cases on Sunday night. "But," said Timothy, "the clock always strikes twelve before I begin." It is curious as a contrast between the two brothers, and there were many contrasts between them. There was in them both the power of using their hands, but the power of using their hands in different ways; Timothy, an apt man when he had got tools, he could saw, plane, and fit; Joseph, an apt man when he had to deal with much more delicate matters, and yet he was not facile in the ways of mechanism in which his brother excelled.

His Eagerness for Knowledge.

As a lad, before he went to the Academy, what strikes me most about Joseph Priestley is the extraordinary number of places where he went to pick up knowledge, and the excellence of the knowledge which he managed to store from all the sources open to him. He was not intended originally for the ministry; he was intended for business. I do not think he would have made a first-rate business man, but one point of a business man he had in perfection, and that was his method. "If I have any faculty which has made me any pre-eminence," he said, "it is a faculty for arrangement." He arranged his time; he did everything with his watch before him, and when the hour was up, he could turn his mind without the smallest difficulty to a totally different topic. And that faculty for arrangement, of method, of scheming, of planning, and putting things systematically in order, pervades all the work that Priestley ever accomplished.

When he was quite a lad he learned shorthand, and he put himself in correspondence with his shorthand teacher,

* Passages from an address given in the Philosophical Hall, Leeds, on Friday evening, February 5.

Although, as I have said, Priestley never went out of his way to make friends, nevertheless, whenever he knew of a man from whom he thought he could learn something, he wrote to him, and so he wrote to Peter Annett, and sent him some verses. Peter printed these verses in a new edition of one of his shorthand books, but I sincerely hope they will never be reprinted, because they are not poetry, although they were a very good advertisement no doubt for Peter Annett's book. As a mere lad, Priestley learned Hebrew here, and Latin there, and mathematics somewhere else, and wherever there was anyone to back him, to that man he went and gathered from him all that he had to give, and thus he went to the Academy.

At Daventry Academy.

He chose his own academy, because his good aunt wanted to send him to a highly proper academy, where he had to bind himself up to certain articles of belief, and renew it every six months, and he was not going to bind himself in that way. So he went to an academy where a very large amount of liberty was permitted. There were two heads, one man "high," and the other not so high. They used to discuss in the lecture-hall the conclusions of both tutors, and the students were permitted to take sides. That, of course, was in an independent academy—independent in every sense of the word. Priestley made a good friend of the head of the academy, though he did not agree with him; he made a friend also of the second head, and also a particular friend of a room-mate of his, named John Alexander. The academy was not perfect. What academies are? And one defect in this academy was want of classic training, so Priestley and his room-mate set themselves to study Greek. You may say that was not a very promising foundation for a friendship. However, the study of Greek brought about a very fruitful friendship between Priestley and his room-mate.

At Needham Market.

He passed through the academy, and then they sent him to a small dissenting congregation down in the East of England at Needham Market. He did not make many friends there among his coadjutors in the ministry. They looked at him rather askance. He was very young; I suspect that he was very raw too. He had got an impediment in his speech. Ministers round about said their congregations did not care to listen to him. But he made friends among the neighbouring clergy. That, singularly enough, was always Priestley's resource. The Anglican clergy of Priestley's day were more open than were the dissenting clergy to the influence at any rate of scientific ideals, and Priestley never troubled anybody with theology who did not want to be troubled with it.

Not Warrington, but Nantwich.

Well, when he had been at Needham Market three years, a vacancy occurred at another academy at Warrington. There were four candidates, and Priestley had the strongest recommendation of all the four. He was recommended by Clark, his former tutor, by Alexander, and by George Benson, who, I presume, was then the most learned dissenting minister in London, with but one exception. And he was recommended by Kippis, of whom it was said he had piled so many books, nay, libraries, into his head that his brains could not move. However, they moved on behalf of Priestley, and the main reason why they did not elect Priestley was that they thought him too young. The other reason was that stammer. He had tried to get the better of it. His aunt had given him twenty guineas to go to London to a specialist and have it removed. He went to London to the specialist, paid the twenty guineas, and came back with the stammer worse than ever.

The effort which he had made to get away from Needham led him to make another effort. He tried to get to Sheffield, where there was a vacancy for an assistant minister. There they said he was too gay and airy. He did not get to Sheffield, but the minister who did said, "You try for my vacant place," and so he got to Nantwich. This was an improvement in many ways, because there was more access for him there to the kind of cultivated society in which he rejoiced. He made especially at Nantwich the friendship of two men—one was Edward Harwood, a great classical and Biblical scholar, and the other a clergyman named Brereton, who was a man of practical science. Brereton gave to Priestley a telescope which he had made with his own hands. I do not know whether there are many clergymen in the immediate neighbourhood of Nantwich now who can make telescopes, and, if so, whether many of them would give one away to a Dissenting minister. But such was the way of things in the old days.

At the Warrington Academy.

Well, after he had been there three years, the man who had been appointed over his head to a tutorship at Warrington was appointed to the Divinity Chair; then they fell back upon Priestley, and because he had got a stammer they put him into the chair of rhetoric. That did not dismay Priestley. Here he became a constituent part of a distinctly literary circle. He had no high literary fame, but it was good as far as it went, and Priestley made for himself friends among the young men who were students at the academy, and more among those who were devoted to commercial pursuits than those devoted to the ministry. He did not hold a divinity chair, but he found that there were young fellows educating for business, some for commerce on a large scale, and they knew little or nothing about the history and the constitution of their own country. Therefore, he turned his chair of rhetoric practically into a chair of constitutional history, and his lectures, accepted as a text-book at Cambridge, still remain the pioneer work in that direction. He directed attention to original unpublished manuscript sources for history. How he got to know about them I cannot tell, but he tabulated them and described them, and he laid in his lectures the foundations for a radical and thorough study of the constitutional history of his country. Many a young fellow who studied under him owed to him his knowledge of where he was, his orientation as an Englishman.

At Warrington he made many other friends besides the small and somewhat scholastic coterie which composed the professorial staff. Among them was a very remarkable man, who first turned Priestley's attention towards chemistry—one, Matthew Turner, of Liverpool. He was an obscure man, who had many eccentric notions; he was a devotee to the science of chemistry, and—what Priestley was not—he was a man who applied science in practical directions. He revived the art of glass painting, for example. A good deal of stimulus was received by Priestley from this contact with men of science who were brought into Warrington for special lectures, and who gave to the students from a number of points information which lay beyond the reach of the regular professorial staff.

Priestley's Wife.

[Mr. Gordon then told of Priestley's marriage in 1762 to Mary Wilkinson, the daughter of an ironmaster, at Wrexham. Of the wife he spoke in the following terms.]

Married at eighteen, blossoming straight away into the most sensible and capable of matrons, doing everything for her husband that a wife could do, taking off his hands every domestic and every financial care, not sharing in his opinions or caring about them, but honouring him and loving him above all things, Mary Priestley was an ideal minister's wife, an ideal wife for any man.

At this marriage ceremony a curious incident occurred, and that brought into view another friend of Priestley's. His bride was an ironmaster's daughter, and the ironmaster was too busy to fulfil a father's part by giving away the bride, so Priestley got a ministerial friend of his, named Threlkell, to do that part of the ceremony. When the ceremony came to that point, there was nobody to do it. Threlkell was a man with an abnormal memory, and, like most men of that kind, he was occasionally a nuisance to other people. Among other disadvantages of this abnormal memory, Threlkell was a man of absent mind. He was a student of languages, and in Wrexham Church he found in an old high-backed pew a Welsh Bible. He had never seen one before, and he sat down to read it, forgetting all about the ceremony, until they fished him out to say that he was the man who gave this woman away.

Priestley and Benjamin Franklin.

It was at Warrington that Priestley began his habit of going to London once a year for a month's visit, and it was then that he met Benjamin Franklin. Benjamin Franklin and Priestley were excellent friends. They agreed in politics and in some other ways. It was Franklin who put into Priestley's way some points of scientific work which he thought Priestley could do. It was Franklin who introduced him to other scientific men.

[Mr. Gordon then referred to Priestley's ministry at Leeds, where his friendship with Theophilus Lindsey and William Turner and others began, and proceeded to speak of his subsequent connection as librarian, &c., with Lord Shelburne.]

In Paris and London,

Shelburne took him about with him, and it was under Shelburne's wing that he first visited Paris. I should like to see an historical picture of that famous interview at Paris between Priestley and the French

savants, when Priestley, to the amazement and the disgust of many, announced himself as a Christian, and when the abbé embraced him with tears in his eyes and told him he was the first sensible man he had ever heard make that avowal. That was the state of things in revolutionary France in those days. When Priestley stayed at Shelburne's house in town, he resumed his connection with Franklin and all that set. He joined what was known as the Whig Club, meeting at the London Coffee House, and it was there that was begun the series of subsidies or benefactions which were showered upon Priestley from time to time by persons who had no sympathy whatever with his philosophy or his religious opinions, but knew that he would make good use of every farthing that was put in his way in the promotion of scientific research. The first to institute a fund of this kind was John Fothergill, a Quaker, one of the founders of Ackworth. Benjamin Franklin said of Fothergill: "It would be hard to conceive that a better man ever existed."

Parting from Shelburne.

The end of the connection between Priestley and Shelburne is a little obscure. There are those who say that Shelburne got annoyed at the odium that was cast upon Priestley on account of his publications denying the freedom of the will and in favour of what he termed materialism. I do not think that was it at all. I think, perhaps, that Shelburne thought as Gibbon thought—only Gibbon expressed it more rudely—that Priestley had better confine his attention to science, in which he could bring out some tangible result, rather than to questions purely of metaphysics. I fancy there was something of that on Shelburne's part. Certainly it cannot have been that he was afraid of any odium cast upon Priestley attaching to himself; because, later on, when a great deal more odium had been cast upon Priestley, Shelburne asked him to go back. Priestley did not return. I think he was wise not to return. He was better fixed at Birmingham. Whatever the reason was, the connection between the two was dissolved honourably on both sides. The annuity which Shelburne had contracted to pay was regularly paid, and when Priestley's documentary proof was burned in the fire at the riots, Shelburne at once sent him a duplicate.

At Birmingham.

He went then to Birmingham. Now we know that at the end of his Birmingham days he got very much across with the local clergy; but will you believe this? The Rev. Charles Curtis, Rector of St. Martin's, took his curate on a fast day to the New Meeting to hear Dr. Priestley. That is an instance of the kind of liberality which prevailed in the eighteenth century between Church and Dissent before the ructions came. We have plenty of latitudinarians on both sides to-day. We have large professions of liberty, but I doubt whether it would be possible for any rector of a parish to take his curate with him to-day and listen to a Dissenting minister, as Charles Curtis did. Afterwards they fell out, and that marked a good deal of the relations between Priestley and the local clergy of all denominations at the outset.

Members of the Lunar Society.

Priestley's closest and most intimate friends there were the members of the Lunar Society, so called because they met once a month. Among the members were men whose names you all know, James Watt, Matthew Bolton, James Kear, and Erasmus Darwin—a strange, huge, unwieldy creature he must have been, with quite enough of genius to anticipate many of the positions arrived at by his greater grandson, but who just came short of getting the key to the theories of evolution.

Another member of the Lunar Society was a Roman Catholic priest, named Berrington, who was said to have reduced Roman Catholicism to a minimum; but, if so, what he retained he made effective. He was a man of a somewhat majestic presence, and he had a remarkable voice. It was said to have been like the baying of a bloodhound. Berrington was asked by Priestley to preach a charity sermon for him, but he did not think the time was ripe for it in view of the state of public opinion. Another Roman Catholic friend of Priestley's was Alexander Geddes, a Biblical critic. I think he was the most capable antagonist of Priestley on theological matters, and in one of his series of letters addressed to Priestley occurs this paragraph:—

> Christian is my name, and Catholic is my surname. I grant that you are a Christian as well as I. I embrace you as a fellow disciple in Jesus, and if you are not a disciple of Jesus, well, I embrace you as my fellow man.

Those words are inscribed upon Geddes' tombstone, erected by his friend, Lord Petre. Priestley would thoroughly re-echo that sentiment. At the time when the Dissenters were pleading for a larger toleration, Priestley wrote a memorable pamphlet, in which occurs this phrase:—

> Hitherto you have preferred your petition as Christians. Stand forth now as men, and ask for the abolition of every fetter on religious liberty.

That was the position of Priestley. That seems also to have been very much the position of his Roman Catholic friends.

Well, as another illustration of the liberality of those days—when Priestley was engaged in his controversy with Horsley, he wanted certain books, and he got them through the mediation of his friend, the Rev. John Hawkins, from the library of Worcester Cathedral. Here was a heretic slashing away at a representative Anglican and getting his powder and shot from the library of a cathedral church.

We know what ended Priestley's days at Birmingham. Along with him many persons were subject to the fury of a not very instructed mob, who really had very little sympathy with his opinions, whether political or religious. One of these was William Hutton. I regard him as the English Benjamin Franklin, with much of Franklin's sententiousness, with a good deal of Franklin's character, at the same time, of course, destitute of Franklin's exceedingly eminent powers. Hutton was a philosopher. Now, what is a philosopher? You have Erasmus Darwin's definition of a fool—"A man who has never tried an experiment in all his life." Hutton was asked for a rule of philosophy to enable one to bear the ills of life, and he said: "There are two kinds of evils which it is folly for any man to lament. The first are those you cannot remedy, and the second are those you can." There is Hutton's philosophy in a nutshell. Now John Hutton, who was a Calvinist, said: "All religions are right, yet no religion is perfect." Priestley might have thought that was a little sceptical. I only give it you as Hutton's view. Hutton was one of the laymen, antiquarian, historian, printer, stationer, and bookseller, and he was amongst those who cultivated ideas larger than his mere trade. He entered into many of the higher interests in Birmingham in which Priestley too was concerned. It was in Birmingham that Edmund Burke visited Priestley, and reported to his friend Lindsey in London that he was the happiest of men, and the most to be envied.

Priestley in America.

When the Birmingham period came to an end Priestley was for three years in London. He might have remained there to the end of his days. Don't go away with the notion given in some of his diaries that he was persecuted out of the country. It was not that at all. He went to America because his wife determined he should. She had already sent her boys over. She felt that her husband had been insulted, and that this little island was not worthy of him, and that, therefore, it was right for him to try another soil. With his migration to America Priestley's public life ends. He lived in his little room, and with portraits of his friends upon the walls he wrote to them plain but often pathetic letters. He said a year before his death if he could but see them again he would part from this life in peace. But he did not make new friends, and did not use new opportunities. Positions were offered to him—the head of a university, a chair in the college. No, he calmly pursued for the remainder of his days an even life of scientific research and literary labour, and when he died he asked that these words might be placed on his tombstone—"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

It was said of Priestley's preaching by a very good judge that it was like a friend talking to friends. It was said of Priestley by Toplady, his personal friend, although, as you are well aware, not agreeing with him on many points of theology:—"I like a man whom I can hold up like a piece of crystal and look through him, and that I can do with Dr. Priestley." It was said of him by Professor Huxley in 1874 that he charmed away the bitterest of opposition by his personal presence. That was the man whose relations to some of the leading and eminent men of the eighteenth century I have endeavoured very briefly and imperfectly this evening to sketch.

ERRATUM.—In the second note, last week (p. 82), on the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded, for "Mr. Sandlebridge's garden," read "the Sandlebridge garden."

THE APOCRYPHA.*

THERE can be no doubt that Dr. André has supplied a want keenly felt among Biblical students, and it is, we think, no less certain that he has done his work admirably. We have in English and German excellent editions of the Apocryphal books, and much information on this subject is given in the various histories of Israel, or again by Schürer in his account of the Jewish people and literature towards the beginning of the Christian era. But there was still need of an introduction to the Apocrypha, complete, scholarlike, abreast of the latest investigations and discoveries, fit to compare with the best books of the kind on the canonical books of the Old Testament.

Here, then, we have the very thing required, and we are sure that Dr. André's volume will be in constant use as a book of trustworthy reference. We do not mean to imply that it is hard to read through. Quite the contrary, for it is written throughout in a flowing and graceful style. But from the nature of the case it deals succinctly with a great variety of matters, and has to give much minute detail. There is, of course, a great gulf between the union of Greek philosophy with Hebrew religion in the Wisdom of Solomon and the purely Jewish thought of Ecclesiasticus, between First Maccabæus with its truthful and vivid record of a supreme religious crisis, and an edifying and beautiful romance like Tobit, or again, a romance, not altogether beautiful and edifying, such as Judith. Moreover, Dr. André has had to consider the authorship, scope, integrity, text, original language, and canonicity of writings, which, in number, are not much short of a score. Sometimes the questions which arise are exceedingly intricate. Take, for instance, Ecclesiasticus. In 1896, Mrs. Lewis and Mrs. Gibson discovered the first fragments of a Hebrew text, and great additions have been made to these fragments by other scholars, viz., by Sayce, Schechter, Margoliouth, Adler, and Levi. Do these fragments belong to the original Hebrew? It is not possible to answer "yes" or "no." The different Hebrew MSS. demand separate consideration, and most likely it is only in part that the fragments can be taken as a transcription of the lost Hebrew text. There will, no doubt, be room for difference of opinion during a long time yet to come. Meanwhile scholars will be grateful to Dr. André for his clear and concise summary of the facts and arguments which may be adduced on one side or the other.

This being so, we can but put before our readers a brief outline of the way in which Dr. André has arranged his matter. He begins by explaining the very different senses in which the word "Apocrypha" has been used. Next he gives some account of the process by which the Jewish canon was formed, besides explaining the varying judgment of Christian writers and churches on the Apocryphal books. Then after dealing with the MSS. of the Septuagint and with the Latin and Syriac versions, he examines the Apocryphal books one by one, analysing their contents, and putting the reader in possession of the most important data respecting the authorship, date, original language of each. The relation of the narratives to ascertained history is always tested with sobriety and care. We should add that the bibliography is very full, so that the reader who desires to pursue any particular question farther, never fails to obtain ample direction on the point. It is, perhaps, to be regretted that the author has not distinguished more minutely Hebraisms from Aramaisms, or illustrated more fully the traces of rabbinical as contrasted with Biblical Hebrew. But in a manual like this absolute completeness is, of course, impossible, and we conclude with a renewed expression of the sincere pleasure with which we welcome this addition to our resources for the study of Jewish literature. W. ADDIS.

* Les Apocryphes de l'ancien Testament." Par L. E. Tony André, docteur de Théologie. (Florence: Paggi, 1903. 7 fr. 50 c.)

ARTICLES IN THE REVIEWS.

THIS month's *Independent Review* opens with an editorial on "The Great Enquiry," which, however, proves to be not on the Fiscal Question, but on the proper rating of land values as essential to deliverance from the evils of overcrowded city life. This is supplemented by a valuable article on "Experience of the Housing Question," by Mr. N. G. Pierson, ex-Premier of Holland. Then follows a most damaging examination of the "Autumn Campaign" of the Protectionists, by Sir Edward Grey. Dr. Hastings Rashdall's reply to Dr. Sanday, on the subject of the ethics of clerical subscription, will be of special interest to many of our readers. There are also two valuable articles on "The Far East," and we would call special attention to Mr. Creswell's article on "The Chinese in South Africa."

The *Contemporary* gives the first place to Sir Oliver Lodge's recent address to the Teachers' Guild on "School Reform," and there are three Free Trade articles, the first significantly contrasting the condition and prospects of "Free Trade New South Wales and Protected Victoria." The Hon. Bertrand Russell examines Mr. Charles Booth's proposals for Fiscal Reform. "Voces Catholicæ," on behalf of progressive Catholics, upholds the position of Professor Loisy. A lurid picture of the massacre of Kishinieff is contributed by the Russian novelist Korolenko.

To the *Nineteenth Century and After*, Mr. J. H. Longford, late H.M. Consul at Nagasaki, contributes an article on "Japanese Relations with Korea," pointing out that the war (which has now come) is on the part of Japan purely in self-defence. The Bishop of North Queensland writes on "Primary Education in Australia," dwelling on the evils of "secular" education, and counselling a reasonable attitude on the part of the clergy in the matter of religious teaching. An Ex-Prisoner protests forcibly against Sir Robert Anderson's proposed method of dealing with professional criminals, and the Rev. Dr. Gregory Smith contributes a slight and unconvincing article on "Religious Apologetics" directed against rational critics. Mr. Herbert Paul in an article on "The Religion of the Greeks" writes in warm commendation of Miss Jane Harrison's "Prolegomena." Mr. Montague Crackanthorpe's article "Behind the Fiscal Veil" should also be noted.

The *Monthly Review* also has its article on the Crisis in the Far East, and there is a valuable article on "Danish Agriculture and Free Trade," by Mr. R. A. Westenholz, President of the Agrarian League of Denmark. The illustrated article this month is "A Further Study at Assisi," by Basil de Sélincourt.

The *World's Work* is varied as ever, Sir Edgar Vincent (with a full-page portrait) writing on "India and Free Trade," Mr. Alfred Stead (with some capital pictures) on "The Conflict in the Far East," while in other articles we are taken to the prospective Exposition at St. Louis, to the New Republic of Panama, to the Girl Gardeners' Training School at Studley Castle, into the Paris Municipal Laboratory, and elsewhere.

BISHOP AND UNITARIAN.

SPEAKING at Wimbourne House on January 29, in aid of the Schools of the Church Education Corporation, the Bishop of Liverpool (as reported in *The Times*) said: "As to Nonconformists, his quarrel with them was that they were creedless. What was needed was that the children of the nation should be saved from the superstition of Rome, and from the darkness of Unitarianism. He believed that the Church of England had a magnificent future before her, if she only remained true to the great principles laid down at the Reformation."

On this the Rev. R. A. Armstrong, of Hope-street Church, wrote to the Bishop asking him, if he was correctly reported, to give some explanation of his meaning, since "the phrase employed seems to be needlessly offensive, and yet I cannot believe such was your intention." Dr. Chavasse replied (on February 3) as follows:—

"Dear Mr. Armstrong,—Any religious system which denies the Godhead of our Lord Jesus Christ is, in my opinion, dark, for it rejects the great central truth which for nineteen centuries has been the accepted belief of the vast majority of those who profess and call themselves Christians, which has cast a flood of light on the sins, sorrows, and problems of life, which has been the secret of all the triumphs of Christianity in the past, and which we regard as the plain teaching of the New Testament. Most happily, many who are called Unitarians, and whose lives of devotion and labour for the welfare of their fellow-creatures constrain the admiration of us all, are often, as I well know, consciously or unconsciously approximating to this great central truth of Christianity, which intellectual difficulties for the time prevent them from grasping in its fulness. Between the system and the individual there is in very many cases a great gulf. Those who are 'willing to do God's will' as far as they know it learn to 'know of the doctrine.' But their pure and beautiful lives do not in the least reconcile me to the thought of rearing our English children in a Christless Christianity, which I believe to be darkness.—Yours faithfully, F. J. LIVERPOOL."

Writing on the same day and thanking the Bishop for his prompt and courteous reply, Mr. Armstrong says:—"Without entering into any controversy on the

points of grave difference between us which you raise, I shall not, I trust, seem to push the matter too far if I make two observations on that explanation. I should like to assure your lordship that, so far as I can judge from a wide intercourse with persons who have passed over from orthodox to Unitarian Christianity, the effective agency ultimately leading them to that change has not been so much the intellectual difficulties presented by the popular belief, serious though these be, as the protest of their moral and spiritual nature against teaching which represents that universal loving fatherhood of God which Jesus proclaimed as infringed and overshadowed by a wrath which consigns myriads of His children to an everlasting hell. If, then, it were compatible with Unitarian conceptions of charity to brand the faith of good men and women as darkness, it would be in that conception that they would find that desolating quality rather than in an interpretation of the Gospel of Jesus Christ which permits them to believe that the light of God's countenance is unmarked by such shadow. I cordially recognise your lordship's testimony to the pure and beautiful lives of many Unitarians, but I am at a loss to understand how you can believe that the faith in which those lives have been reared and fostered is itself nevertheless sheer darkness. May it not be that even Unitarian Christianity may, at least, be a 'broken light'? Pure and beautiful lives are surely the fruit, not of the darkness, but of the light."

The Bishop, in a further letter, repudiated Mr. Armstrong's description of the Church of England teaching on the wrath of God. The *Christian World*, this week, adds the following comment on the correspondence:—

The phrase used by the Bishop, and which occasioned the controversy, was certainly an unfortunate one, and we wonder to find him still holding to it. Modern Unitarianism covers a wide variety of religious conviction. Of its more positive forms it would be safe to say that the educated laity of the Bishop's own Church are very much nearer to it in actual belief than to the system which, as Mr. Armstrong says, "consigns multitudes of God's children to an everlasting hell." The Bishop himself, it is plain, holds this creed with a reservation which robs it of its terrors. We assuredly hold no brief for Unitarianism; but it is not only bad taste, it is positively ludicrous for Anglicanism in its present mental condition to assign to this body of Christians a position in the outer "darkness."

AN address on "Remedies for Poverty—False and True" is to be given by Mr. J. Frederick Green, Secretary of the International Arbitration and Peace Society, in the Spears Memorial Hall, Highgate, on Tuesday evening, Feb. 16, at eight o'clock. This is the first of a series of addresses to be continued on alternate Tuesday evenings at the same time and place. Thus on March 1 Mr. F. Lawson Dodd is to speak on "The Inner Meaning of Municipal Trading," and on March 15 Mr. Will Reason on "The Problem of Unemployment." Mrs. Despard, Mr. J. K. Van der Veer, and Mr. Herbert Burrows are the other speakers announced.

HARDENING in crime decays the heart like as rust decays iron. *Plutarch.*

THE CHILDREN'S COLUMN.

FOR THE LITTLE ONES.

As I was returning home the other evening in the dusk I met my little friend May with two kittens in her arms. Of course, we stopped to have a chat. I asked, "What are you doing with those kittens?" "Oh," replied May, "I found them wandering about in the road as I came back from school, and I am going up the lane presently to find out where they live. I have often rescued kittens," she continued, gravely, "because, you see, they are not big enough to know where they live." Was not that nice and thoughtful of May? I daresay that some one had found a new home for those kittens, and they did not know how to get back to it, for kittens, like children, skip about, and forget where they are until they feel hungry and tired and want to rest in a safe place.

I wonder whether you ever remember how very dependent our little animals are upon us. When we see a dog barking and frisking as he runs in front of his master, he looks so important, as if he were in charge, and dare do anything! But look at that same little terrier when he is lost. How anxious is his small face, and the eyes peeping through the long hair seem quite haggard. He stops every moment to smell about, and slinks near the wall if anyone approaches. At last he hears a whistle he knows; up go his ears, his whole expression changes, and off he rushes to the dear old master who has been looking for him. He is safe now, and though perhaps he gets scolded for being careless what does that matter? He is no longer a lost dog.

Even when we take the greatest care of our pets, we cannot always keep them from harm, as you will see when I tell you the story of a little cat I knew. It is rather a sad one at the end, but as it is true I cannot help that. I must tell you first that there is a very old cat, more than fifteen years old, in this house, and she does not like other cats. Her mistress, she considers, belongs to her, and ought to take no notice of strangers, as she has enough to do to nurse and look after her!

Well, one day, when I came in to breakfast, I saw a young and beautiful little brown and white cat sitting on the hearthrug. She was fat and glossy, and looked quite at home. But we did not want another cat, so she was driven out. This did not trouble her at all; she always returned, and at last we were obliged to allow her to make her home here. She was very dignified, took no notice of the old cat, who did not appreciate her visitor, but quietly went her own way. She was named the "Princess," and my little friend May would tell all sorts of stories about her, saying she was really the lost daughter of a king who had been turned into a cat!

Well, two happy years went by for this little Princess, and then she and the old cat had a peculiar illness. We nursed them both carefully; the old cat recovered, but our Princess became worse, and then she did a strange thing. She would go away and hide herself! (Naturalists have observed that when wild animals are ill they go away to die quite alone.)

Sometimes it was in the cucumber frame or under a tree, and we often found it difficult to find her. At last one day she was lost altogether. I went out into the road, and asked all the boys I met if they had seen my little cat. One told me he had found her, but added: "I took her to a pond, as she was ill, and drowned her." Well, I hope he really did so because he pitied the little animal; but boys are queer creatures, and it is sometimes difficult to know their motives. You see, although we did all that was possible for our Princess, we could not save her from a sad end. Do not forget, dear children, to be very thoughtful and gentle with your little pets; they cannot do without your care, and they are more dependent than you are, for *you* can speak and tell your wants, *they* can only show by sounds and movements when they are cold and hungry, tired or neglected. But, on the other hand, they can purr when they are pleased, and the joyful bark of a pet dog or the comfortable purr of a cat, are very pleasant sounds to the kind young master or mistress who loves them and looks after their needs.

FRANCES A. LEWIN.

THE publications agent, Rev. F. Allen, appointed by the British and Foreign Unitarian and Sunday School Associations, has been busy during the past month introducing to members of our churches and schools in the Midlands the recently published literature. He has conducted services on several occasions, addressing many gatherings of teachers and scholars, and from his report would seem to have been most cordially welcomed. Mr. Allen will next be visiting the Manchester District, many churches of which have already sent friendly invitations.

IT will be seen from an advertisement in another column that the Moral Instruction League is holding a public meeting in the Small Queen's Hall next Thursday evening on the "London County Council Elections and the Education Question." Mr. Philip Snowden, chairman of the I.L.P., and the Rev. J. Page Hopps are among the speakers announced.

CANON AINGER, Master of the Temple, who had been for some time in failing health, died on Monday afternoon, within a day of the completion of his sixty-seventh year. A native of London, where he was educated at King's College, and at Trinity Hall, Cambridge, Mr. Ainger held for twenty-six years the Readership of the Temple, and in 1887 was made Canon of Bristol. It was in 1894 that he succeeded Dr. Vaughan as Master of the Temple. His memory will always be associated with Charles Lamb, whose life he wrote both for the Englishmen of Letters Series and the Dictionary of National Biography. He was also editor both of the works and the letters of one whom he loved as "the last of the Elizabethans."

A KNOWN diversity of opinion, with kind feeling, does no harm. But there must be a charitable temper. *H. C. Robinson.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, FEBRUARY 13, 1904.

THE CONFERENCE "PASTORAL."

IN his paper on "Church Needs and Conference Ideals," read at the meeting of the National Conference at Liverpool in April last, and since widely circulated, the Rev. JOSEPH WOOD set in the first place as the most urgent need of our churches a more living interest in public worship. These were his words :—

"The first of our church needs is a revived interest in public worship. None of our social, educational, and philanthropic agencies can take the place of this. We may display a thousand activities, we may open our schoolrooms every night in the week, we may have an overflowing exchequer, but without worship we shall hear little but the clang and clank of machinery. The services of the church are the beating heart of all her life. I view with infinite regret and alarm the widespread neglect *among our own members* of public worship. It is a paralysing malady, the beginning of congregational decay. The Sunday services of prayer and praise are the central force of a living church."

And having dwelt further upon this need, he added the following suggestion :—

"I suggest that the Conference should issue a pastoral to the churches, published in a form to reach every member on our rolls, calling serious attention to the importance of public worship, to the danger arising from its neglect, to the value of creating the habit of attendance on the part of children, to the loss of spiritual faculty that must accrue by the materialisation of Sunday, and to the opportunity the worship of the church gives for public and much-needed witness-bearing."

This with other suggestions of the paper, the Committee of the Conference have since taken into earnest consideration, and last week was issued to the ministers and churches on the roll of the Conference the letter, signed by the President, which we here reprint. It is dated from the Memorial Hall, Manchester, simply as the place where the Committee held the meeting at which the draft of the letter was finally adopted. Such an address to the ministers and members of our churches throughout the country by the Executive of the Conference is a new departure, but one that may be fruitful of great good. Its purpose we take to be the chief aim of the Conference, to deepen the sense of unity in a common religious life throughout the churches, to draw them together in closer sympathy, to strengthen their endeavours and their aspirations after the highest ends.

Such an earnest word of counsel and exhortation from trusted leaders and representatives of the churches gathered together in the fellowship of the Conference should be heartily welcomed and accepted in the brotherly spirit in which it is offered.

NATIONAL CONFERENCE

OF UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, AND OTHER NON-SUBSCRIBING OR KINDRED CONGREGATIONS.

Address from the Committee to the Ministers and Churches on the Roll.

DEAR FRIENDS.—At the last triennial meeting of the Conference in Liverpool, April, 1903, the attention of the churches was earnestly directed to the subject of public worship. With vigorous and persuasive utterance the Rev. John Hunter, D.D., set before us the ripened wisdom of churches beyond our own immediate fellowship ; while our brother, the Rev. Joseph Wood, of Birmingham, in dealing with the needs immediately present to us, declared that the first is "a revived interest in public worship." Mr. Wood desired that the Conference should issue a pastoral to its constituent churches. By a resolution passed at the close of his paper, the Conference directed the executive committee to take his proposals into careful consideration. We venture, therefore, to address you on a matter which deeply concerns our common welfare.

Our churches exist to purify and elevate our daily life. The chief means which they employ for this end is the Sunday meeting for worship. The preacher's share in such worship we do not now discuss ; we ask your attention to the united act of congregational devotion. A church may abstain from taking any share in the social and philanthropic activities round it ; it may do little to teach the young, or to seek and save the lost ; and such withdrawal may seriously impair its testimony to divine things. But if its members neglect to meet together for praise and prayer, to utter a common gratitude, or to seek a common strength, its central function ceases, and the chief purpose of its being fails. To raise this function to its highest efficiency, to keep this purpose constantly in view, is thus one of our foremost duties.

At no time in our history has there been a more urgent need that this duty should be faithfully discharged. We are well aware that it is not always easy. But no noble cause can be furthered without loyalty and sacrifice, and the way of religion in all ages has been a way of self-consecration for tasks of difficulty and strenuousness. There have been great changes alike in urban and in country areas. Inconveniences of distance have been sometimes surmounted by the provision of new homes of faith and prayer ; but much still remains for personal effort. There have been other changes in the forms through which we express our highest religious ideas ; yet the sympathies and aspirations of the soul still find their best nurture and expression in common utterance before the Eternal, where the life of each is helped by the larger life of all. And there have been further changes in the churches around us, by which more kindling utterance is sometimes found for sentiments which we hold dear, and in the natural attraction which they exert, we forget that it is also our calling to "bear witness to the truth."

It is the object of social worship, as distinct from private devotion, to draw together in fraternal concord the trusts and aims which may languish in solitude, and strengthen them by the utterance of a common hope. They are few whose vision is not heightened by sharing in the experience of others. What we have felt in our best moments to be truest and most divine gains yet more living energy when it is attested by a wider faith ; and the meaning of the church is that it brings to our personal endeavours the supporting testimony of those who live under the same blessings, encounter the same sorrows, are beset by the same temptations, and seek the same "things above" as ourselves. Each one, therefore, who joins in public worship goes not only to receive, but also to give. It may be only by silence and devotion ; it may be through a more active participation in appointed forms ; there are "diversities of workings, but the same God who worketh all things in all." But herein lies the significance of our adhesion to a church. It is the agency by which our better life is fed, and by which also that life, trembling and feeble though it be, adds something to the general ministry, and in its turn feeds the life around. To promote the welfare of the church is thus part of our common duty, and an individual responsibility devolves on each and all.

We earnestly invite you, therefore, to keep constantly before you the vast importance of our Sunday services. For the young it is specially needful that the purpose of joyful attendance upon public worship should be early fostered. The almost complete disappearance of family worship from our homes has deprived us of opportunities for communion in prayer between young and old. Unless parents and children join together in the sanctuary, they have no occasion to kneel side by side at all. The tender intimacies and associations which lie at the basis of so much of our best religious experience, find no natural root ; and the far-reaching influence of early memories of piety is lost. In maturity this will be grievously missed ; for the value of the regular culture of the devotional spirit cannot be placed too high as a support in the difficulties and trials of after-life. The psalmist who was "glad" when they said unto him, "Let us go into the house of the Lord," spoke out of varied memories of thankfulness deepened, and burdens

lifted, and common things transfigured by the presence of God. It may well be that those of us who are pastors do not always realise the need of careful preparation of spirit for the high task of speaking words of thankfulness or confession in the public services of religion. It may also be that even those who do not "forsake the assembling of themselves together" have not fully learned the value of brotherly help in sustaining the best energies of aspiration and endeavour. Do we not often enter the sanctuary without having first lifted our thoughts towards things unseen? Such contemplation is not part of our constant inner joy: and we find less profit than we might in worship with others because it has ceased to be the private and frequent gladness of our souls. The blessings of communion with the Eternal are not to be realised without effort; nor can the hour of public devotion yield its most precious help save to those who approach it with hearts already trained in the mystery of prayer. "Seek, and ye shall find," said the Master. But it was his conviction, as it has been that of so many after him, that the Father's gift of "holy spirit" comes most naturally to those who have first asked it of him.

Let us, therefore, unite with fresh rseolve for this great object. No common aim can be realised without common action. The call to worship embodies the ripened wisdom of innumerable believing souls. To this our most trusted elders have again and again borne witness; and to this the large experience of Christendom summons us with searching voice. The vitality of religion in the future as a personal and social power largely depends, we believe, on the ability of the various churches to harmonise the instincts of worship with the claims of intellectual freedom. May we have grace so to "walk in the Spirit" as to win abiding fruits of "love, joy, peace."

Signed, on behalf of the Committee,
Faithfully yours,
W. B. BOWRING, *President.*
Memorial Hall, Albert Square,
Manchester, February, 1904.

PARLIAMENT AND REFORM.

IN the clash of arms in the Far East and the pressure of grave questions of national and Imperial policy men are likely to have little enough thought to spare for the prospect of purely domestic reforms in the session of Parliament which has just begun. Such zeal as was professed for social reform by the present Government in its earlier days seems long ago to have exhausted its small vitality, and if it manages to garner any domestic legislation at all this session it will be mainly in the direction of reaction and not of reform. Up to the time of writing, little or nothing has occurred to throw further light on the aims of the several Bills whose titles appeared in the King's Speech, though as to the aim of the principal measure of the session all doubt was removed in anticipation by the speeches of members during the recess

That principal measure is, of course, the "Bill amending the law with respect to licences for the sale of intoxicating liquors in England." Unless prudence comes to the Government at the last moment the "amendment" of the law will provide for the suspension or abolition of the discretion now vested in licensing magistrates with regard to the renewal of liquor licences where direct breaches of the law have not been proved against their holder. As the result of the evidence given before, and the findings of Lord PEEL'S Commission, responsible men all over the country had at last come to realise the necessity for reducing the excessive drinking facilities existing over so large an area in both town and country; and one had almost come to believe that the era of temperance reform had really set in. But one reckoned without the brewing interest, and failed to realise the hold it has taken on our political life. There are few more pitiful spectacles in politics than the meek acceptance by a once powerful Government of the mandate of the trade to choke back the advent of a saner attitude among those in authority towards this terrible problem. The end is not yet, however. The Bill may not pass, and, even if it does, we hope and believe that its place will be taken, before many months have passed, by some such wide and statesmanlike charter of reform as is embodied in the great Temperance Manifesto.

Of the other measures foreshadowed in the Speech, that dealing with Workmen's Compensation is perhaps the most important. The existing Act is essentially a class measure, for it gives compensation to members of the great organised and well-paid trades, but in the main withholds it from the more poorly paid and casual callings. Whether the present Government is the one which will remedy this injustice remains to be seen. The hours of employment in shops certainly need drastic reform, but again it may be doubted whether this session will see that need really effectively grappled with. The ballot has not been kind to the Bills of private members embodying social reforms. Mr. TREVELYAN, however, has secured the third place for his Bill for the rating of ground values, but it is impossible that it should pass the present Parliament in an effective form. Mr. REGINALD LUCAS is fifth on the list with a Bill which, from its title, presumably seeks to remedy the injustice by which even a small provision from a friendly society may disqualify the recipient from any relief from the rates. The Deceased Wife's Sister Bill has a good place, and, in the new humour of the House of Lords, should have a chance of at last reaching the Statute Book. Mr. PAULTON'S much-needed Bill defining the financial liability of trade societies in connection with labour disputes, though well-placed, stands no better chance, we fear, in present circumstances, than other remedial legislation.

THE SUSTENTATION FUND.

ANNUAL MEETING.

THE twenty-first annual general meeting of the contributors was held at Dr. William's Library, Gordon-square, on Wednesday afternoon, the 10th inst. The late Alderman Rawson was president, and the vacant place was only filled in the course of the annual meeting. Mr. William Long was called to the chair, and there were also present the Revs. S. A. Steinthal, James Harwood, and V. D. Davis; Messrs. D. Martineau, Charles Harding, John Harrison, J. Cogan Conway, and Delta Evans; Mr. Edgar Chatfeild Clarke, treasurer, and Messrs. A. W. Worthington and Frank Preston, hon. secs.

The Rev. S. A. STEINTHAL moved the following memorial resolution:—

That the annual meeting of the contributors to the Ministers' Stipend Sustentation Fund have received the information of the decease of their president, Alderman Rawson, J.P., with the deepest sense of the irreparable loss it has inflicted on the fund. The warm interest Mr. Rawson took in the well-being of the congregations, which form the National Triennial Conference, led to the laborious and exhaustive inquiry on which he based the convincing paper which he laid before its first gathering in Liverpool in the year 1882. By it he earned the permanent gratitude both of congregations and ministers, frequently and warmly expressed, as it resulted in the foundation of the Fund which has done such benefit to both. With never-failing sympathy and zeal he has, since its establishment, devoted his rare business abilities, his exceptional accuracy and generous spirit to the service of the Fund as one of its managers and secretaries, and has been called by God to his reward while guiding its councils, even to the end of his days, as its President.

The meeting records its gratitude with reverent affection. Its members will always remember the many years of faithful toil which Mr. Rawson has devoted to the accomplishment of the object for which their society was founded by him, at the same time bearing in mind the unnumbered ways in which he has consecrated his prolonged and honoured years by the constant application of his pure and simple Christian faith and love to the development of earnest and sincere religion in public and in private life.

In communicating this resolution to Mrs. Rawson and his daughters, they respectfully offer their heartfelt sympathy with them in their bereavement, and pray that the remembrance of his long years of public service and his tender and loving spirit in his home will, together with the widespread recognition of his worth, help them to submit with trustful faith to the bereavement which our Heavenly Father has caused them to endure.

In moving this resolution, Mr. Steinthal spoke of Mr. Rawson as a very old personal friend, with whom he had worked for nearly sixty years, not only in the religious interests represented by that Fund, but in educational and public affairs of various kinds. Never during that long time had he known a man who gave himself so freely to the work in which he was engaged, or showed such wonderful power of adding a pleasant grace and

courtesy to all the business he took in hand. Mr. Rawson made a name for himself in Manchester and its district that would not soon be forgotten, and every honour that Manchester could confer on him it had striven to confer, but did not always succeed, for there was a modesty, a retiring spirit about him, which led him to refuse positions which his friends knew him to be worthy of and would gladly have seen him accept. His long life showed what the power of a true religious spirit could be in public and in private work.

The Rev. JAMES HARWOOD, who seconded, said that, though he had known him in earlier years, his closer friendship with Mr. Rawson began almost with the foundation of that Fund, since he had come to live in his neighbourhood, and become a member of his congregation at Monton a short time before he began the preparation of the paper for the Liverpool Conference, on which followed the foundation of the Fund. He remembered the extreme care and the fine feeling shown by Mr. Rawson in sending out his paper of inquiries to ministers for information; and then his scheme was drafted again and again, and he felt that it was largely owing to the great skill and fine feeling shown in that preparation, and in the paper itself, that so happy a spirit had characterised the management of that Fund from the first. That was only one out of a great many services which Mr. Rawson had rendered to their churches. He had always looked upon Mr. Rawson as one of the finest types of Unitarian piety. He dwelt, also, on those traits of character in Mr. Rawson to which Mr. Steinthal alluded, and said that his activity had deep roots in his religious life. It was for many years the rule of his life on Sunday morning, not simply to be in his place at church, but also to prepare for the service. Every Sunday morning he spent half an hour or an hour in reading something—for instance, a sermon of Martineau's or the Meditations of Marcus Antoninus, as he said, to put himself in tune with the service to which he was going. He came with a definite religious purpose. Such a man they did not merely respect for the sake of his work, they felt it a privilege to be associated with him as their friend. Happily, such men, when they passed away, left an influence behind which continued for many years to come.

Mr. A. W. WORTHINGTON supported the resolution, and bore testimony to the happiness of his association with Mr. Rawson for twenty years in the secretaryship of the Fund.

The CHAIRMAN also spoke of Mr. Rawson's deep interest in the Fund, which he looked upon as a child of his own, very near to his heart, and his devotion to the work of the secretaryship.

The resolution was then passed in reverent silence.

Mr. FRANK PRESTON then read the annual report, as follows:—

REPORT.

It is with deep sorrow that the managers record the loss which has so suddenly befallen the Fund, and so many other religious and benevolent institutions and public organisations, by the death of their president, the founder—Alderman Harry Rawson, J.P.

The carefully prepared paper which Mr. Rawson submitted to the first Triennial Conference in 1882 was not the first of his efforts to place the ministers of the congregations which the conference represents in a more satisfactory pecuniary position, and it was the most successful in its results. The managers have tried, in the resolution which will be submitted to the annual meeting, to give some expression to the gratitude which they share with the contributors, not only for the establishment of the Fund, but for the care he gave to its management to the end of his life.

This is not the place to attempt any appreciation of the varied services which Mr. Rawson has conferred upon the Liberal Christian Church or on society at large; but, while sorrowing over the loss which they have sustained in their revered colleague's death, they feel thankful he has passed, as he himself desired, with no break in his career of usefulness; he had done his duty to the end, and God called him to his rest.

Last year we recorded the loss of one of our honorary life contributors, the Rev. E. S. Anthony; and we have now to record, with equal regret, the death of the other, viz., the Rev. C. H. Wellbeloved, who had shown his great interest in the fund by appropriating for its benefit the sum of £500, out of monies left at his disposal for charitable purposes by a relative.

We must also add to the list of deceased contributors the names of the Rev. Brooke Herford, D.D., Mrs. Alfred Lawrence, Mr. James Cooper, of London, and Mrs. Henry Crook, of Monton.

There has been a strong feeling on the part of many of the managers during recent years that grants should be made as far as the available funds allowed, and that it was inconsistent with the intention of the Fund to keep any considerable balance in hand.

In the year 1902, accordingly, it was decided to deal as liberally as possible with the numerous applications for aid. The grants were increased from £1,252 9s. 7d. in 1901, to £1,351 5s. in 1902, and the balance brought forward on January 1, 1902, was diminished on December 31 following, and further reduced by grants to the amount of £50, made in February, 1903.

When the managers met in June last, the treasurer warned them that the funds would hardly justify grants to an equal amount; but they resolved to go through the applications, and consider each according to its merits. Grants were therefore provisionally allotted to the amount of £1,325. As this amount proved to be in excess of the funds available, an appeal, stating the circumstances, and asking for new and increased contributions, was made through THE INQUIRER and *Christian Life;* and it was resolved that, unless an adequate response should be made, all grants above £20 should be reduced by 10 per cent. Practically no response was obtained, and the half-yearly payments of grants, made at Michaelmas last, were reduced according to the above resolution.

The managers trust that this statement may touch the hearts of the friends of the Fund, and that additional contributions may enable them not only to make the full half-yearly payments, due at Lady Day next, but also to make up the deficiency in the instalments paid at Michaelmas last. It must be remembered in reading the following list of grants that all above £20 in amount are at present subject to the reduction above mentioned of 10 per cent.

WALES (February 11, 1903) :—

Congregation.	Amount of Grant. £	s.	d.
Capel-y-Fadfa and Llwynrhydowen, conditionally from June, 1902, to June, 1903	25	0	0
Dowlais, June, 1902, to June, 1903	25	0	0
	£50	0	0

ENGLAND (June 24, 1903) :—

Congregation.	Amount of Grant. £	s.	d.
Bedford	20	0	0
Bessel's Green	20	0	0
Billinghurst	30	0	0
Birkenhead	30	0	0
Boston	20	0	0
Brighton	30	0	0
Cheltenham	25	0	0
Chichester	25	0	0
Cirencester	20	0	0
Crewkerne	20	0	0
Cullompton	30	0	0
Colyton	20	0	0
Deptford	25	0	0
Dover	25	0	0
Gloucester	30	0	0
Godalming	30	0	0
Hastings	30	0	0
Ilminster	30	0	0
Ipswich	30	0	0
Kingswood	25	0	0
Lewes	20	0	0
London (Peckham)	25	0	0
,, (Wood Green)	30	0	0
Maidstone	25	0	0
Moretonhampstead	20	0	0
Newbury	25	0	0
Newport	30	0	0
Saffron Walden	30	0	0
Shepton Mallett	20	0	0
Sidmouth	25	0	0
Tavistock	25	0	0
Torquay	30	0	0
Trowbridge	25	0	0
	£845	0	0

WALES (June 24, 1903) :—

Congregation.	Amount of Grant. £	s.	d.
Aberdare (Old Meeting)	30	0	0
,, (Highland-place) ...	20	0	0
Brondeifi and Caeronnen	30	0	0
Capel-y-Bryn and Alltyplacca ...	30	0	0
Capel-y-Fadfa and Llwynrhydowen	25	0	0
Cefn Coed	30	0	0
Cribin and Capel-y-Groes	30	0	0
Cwmbach	25	0	0
Dowlais	25	0	0
Gellionen and Trebanos	30	0	0
Llandyssul and Pantdefaid ...	30	0	0
Merthyr Tydfil	25	0	0
Rhydygwin and Ciliau Aeron ...	30	0	0
	£360	0	0

IRELAND (June 24, 1903) :—

Congregation.	Amount of Grant. £	s.	d
Ballycarry	20	0	0
Belfast (York-street)	20	0	0
Crumlin	20	0	0
Killinchy	20	0	0
Moira	20	0	0
Ravara	20	0	0
	£120	0	0

SUMMARY.

Wales, 1902-3	...	£50	0	0
England, 1903-4	...	845	0	0
Wales ,,	...	360	0	0
Ireland ,,	...	120	0	0
				£1,375 0 0

A grant made to Llwynrhydowen on condition of increased efforts by the congregation has, as in similar cases previously reported, been duly paid, in consequence of the favourable response of the congregation.

Several applications have been referred to the Augmentation Fund, and one to the British and Foreign Unitarian Association, as more appropriate for the consideration of those funds.

The Managers regret to announce that the Rev. Thomas Thomas has felt it necessary to resign his seat on the Board; but he has kindly induced the Rev. Wm. James, B.A., J.P., of Llandyssul, to allow himself to be nominated for the vacant post, and there can be no doubt that Mr. James's experience and acquaintance

with the Welsh congregations will make him a very useful and valuable member of the Board.

Mr. EDGAR CHATFEILD CLARKE, as treasure, presented the accounts, which showed interest from investments £819 16s. 3d. and annual subscriptions £370 17s. 6d., a falling off of £20 from the previous year. The year's grants amounted to £1,332 5s., less by £20 than in 1902. They had spent £132 16s. 4d. more than their income, reducing the balance in hand to £48 12s. 11d., or with the donations £11 15s. 7d., which could not be used as income, £60 8s. 6d.

The adoption of the report and accounts was moved from the chair and seconded by the Rev. V. D. DAVIS.

Mr. A. W. WORTHINGTON called special attention to the passage in the report as to the reduction of all grants above £20 by 10 per cent., and that morning they had been obliged to refuse three fresh applications for grants, but with the hope that the additional income required to meet their needs would be furnished. The 10 per cent. reductions for the half year had amounted to £48 15s., and for the year would be £97 10s., so that taking into account the excess of their actual expenditure over income they must say that they required at least another £200 a year adequately to meet the present claims on the Fund.

A resolution was subsequently passed, on the motion of the Rev. S. A. STEINTHAL requesting the officers to appeal for fresh subscriptions and to take steps to place the finances on a satisfactory footing.

The report and accounts having been passed, the Rev. S. A. Steinthal and Mr. A. W. Worthington were re-elected managers, and the Rev. W. James, J.P., of Llandyssul, was elected in place of the Rev. Thomas Thomas, who had retired from the Board.

On the motion of the Chairman, seconded by Mr. David Martineau, the Rev. S. A. Steinthal was elected President, and the Treasurer and Secretaries were re-elected, with warm expressions of gratitude for their services.

Mr. E. W. Marshall was thanked for his services as honorary auditor, and requested to continue that service; the trustees of Dr. Williams's Library were thanked for their generous grant of the use of rooms for meetings during the year, and with a cordial vote of thanks to the chair the meeting terminated.

WE are informed that Mr. Hargrove proposes to complete his visits to the Australian churches before going to New Zealand, instead of, as was first intended, sailing from Melbourne, round the Bluff to Auckland, taking the chief East ports on the way, and thence going to Sydney and Brisbane. He will arrive at Auckland from Sydney probably towards the end of July, and be at the service of the Unitarians of the two islands till his departure for San Francisco about Sept. 20. It is considered that this course will be preferable in view of colonial press notices making his mission known and expected as he passes from one centre of population to another. Mr. and Mrs. Hargrove will leave England on April 5, for Marseilles, where they will take the P. and O. steamer *India* for Fremantle.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

RELIGIOUS FAITH AND CHURCH ATTENDANCE.

SIR,—My desire to express some views on these questions springs from a perusal of Rev. Joseph Wicksteed's letter in the last issue of THE INQUIRER on "Attendance at Our London Churches." My views may differ from his, but if you think fit to publish them it will be not for the sake of difference of opinion, but for the sake of presenting a different type of mind taking a standpoint on a different level.

To the question, "Why we appear lacking in devotional fervour," I make bold to give the simplest answer—answering in the same broad way in which the question is asked—We are actually lacking in that which we appear to lack. Those who have devotional fervour can no more disguise it or suppress it under normal conditions than water heated to the boiling point in an open vessel can refrain from ebulition. I grant that one of the excellent qualities of an admirable type of Unitarians is religious reserve—an unwillingness to be religiously demonstrative in the presence of persons supposed to be prone to religious cant, or in dread of cheapening sentiments of piety; but those are to be compared to water super-heated yet devoid of ebulition because it is heated under pressure; besides, it is not Unitarians of that type who give the impression to outsiders, that we, as a body, are a people lacking in devotional fervour, and, only to mention another fraction of the truth, lacking in religious faith. Church attendance may not be the sole criterion of devotional fervour and religious faith. From the services in some churches absence might be explained in isolated cases as being due to the extreme sensitiveness of persons possessed of intense religious faith pining for a fit expression of devotional fervour. Anyone who felt like the man who visited Zion Chapel in Browning's poem called "Christmas Eve," but felt a little more so, might well be excused for staying away from that place though it might well be a gate of heaven to some of those assembled. But when a people habitually absent themselves from public worship altogether, it cannot fail to give the impression to others of the lack of religious faith, and lack of a desire to foster the same; since there has never been invented, and never will be invented, a better opportunity for deriving the sense of all that I understand Mr. Wicksteed to signify by what he calls a "larger presence," from the human electrification of a company of fellow souls, than that which is afforded by a congregation of fellow-worshippers of kindred minds. In the congregation, their voices are attuned and animated by secret emotions escaping freely in the flowing flood that washes away the obstacles incumbering the outlet of their hearts. Or they listen in holy silence for golden words that will illuminate forgotten memories of the past, or lighten the mysteries of pressing problems or foreboded afflictions. Or they lift themselves toward the Most High; either in the solitude of their own thoughts, assisted only by the silently permeating sympathy from and for others present, or in humility following the steps of some human voice, faltering and blundering, yet always aspiring. One would have supposed that a people religiously reserved in their ordinary intercourse would have needed more, and more eagerly sought, the opportunity in Divine service for exercising their religious feelings and sympathies, if their religious faith was indeed a reality.

Still more than the absence of some, the deportment of others, who do frequent our churches, creates the impression that we are an undevotional people. How can we wonder that people who have been accustomed to enter with the throng their own sanctified shrine, with the air of reverential decorum, should be shocked on entering one of our own places of meeting, where those who assemble, professing to regard as superstitious the distinction between sacred and profane, walk, talk, and in general bear themselves, in a manner fitted, not to demonstrate that God is in every place, and that every place is therefore sacred, but to make that place with all others equally profane? I have often heard Unitarian ministers describe the impious gaze and the irreverent lounge assumed by attendants in our churches during the period allotted to prayer, and though I have never seen anything of the sort myself, I have frequently been greatly annoyed by the disturbance of subdued conversation during all parts of the service alike; and I have walked into some of our churches where I have found young people old enough to know better—not without casting a reflection upon the rest of the congregation—conversing and giggling about mere nonsense and personalities, less than a minute before the service was to begin. It is not for me to say they who behave in that manner are irreligious; but it is a mystery to me how they can so desecrate with frivolity, and the vanity of vanities, the hour they have nominally consecrated for communion with the Holy One who inhabiteth eternity, if their faith in Him is indeed a reality.

But there is another way of producing the impression that we are a people lacking in religious devotion and religious faith; a much more refined way, and a much more effective one. I allude especially to the determined set that is made by so many in our body against what they conceive to be an undue reverence for the Book of Books. It is a tendency that will probably pass out of date when the cry for novel conveyances for religious feeling has subsided to form the trough of the next rising wave of true religious enthusiasm; but for a long while the Bible has been used in such a way as to make the hearer wonder at the survival of a book so little esteemed, or in such a way as to make one think the chief motive for using it at all was a desire to expose the fallacy of others who value it at a higher rate. When one hears a religious teacher revelling in an exposure of the iniquities of the King of Israel to show that he did not deserve to be called "a man after God's own heart," on

wonders at the boldness of that critic of spiritual things, who cannot penetrate the veil of barbarisms in as anguinary age to the God-aspiring soul of David, and who is himself so little spiritually minded that he is not sufficiently humiliated by the recognition of his own blackness of soul beside the bright glory of the Holy Perfection so much more easy for him than for David to discern; whilst he has lived so far from the true thought of God that he does not know the tender mercy and infinite fondness of the Father of Spirits even for him, the sinner that he is. Again, when one hears a preacher citing the wisdom of a Muhammad, or a Confucius, or any other of the inferior lights of the world, as if they were the peers of the Son of Man who has received a name which is above every name, one cannot help asking whether he has much experience of the deep things of God who has so little spiritual discernment as to go to these others, when it is he, Jesus of Nazareth, who has the words of eternnl life.

If some should find fault with the terms I have just used, because they have themselves new wine which must be put into fresh wine-skins, my reply is, that I should want to do the same if I were in their case; but mine, and I hope I am not alone, is the case of the man who having drunk old wine desires not new; for he says "the old is good."

It has often been urged, Mr Wicksteed says, and I venture to urge it once more, that the rational type of mind is, by nature, less devout than others. It is not the desire to be rational that is antagonistic to an inclination towards devoutness; indeed Unitarianism—and I like to give a name to my position, and that is the name I prefer, means for me sincerity of belief; and I cannot perceive how any can be called devout who is not ready to give a reason for the faith that is in him, seeing that God desireth truth in the inward parts. But it does happen that the rational type of mind is naturally inclined to be wholly occupied with pointing out the fallacies of others, and walking delicately to avoid the despattering with others' superstitions, so as to have no time and freedom to get up a religious fervour of its own, needing vent for its own expression, The rational type of mind is prone to beget the merely negative criticism of the child, who can readily point out an imperfection that seems to him to make the whole nothing but ridiculous in the painting of an Old Master, but lacking the mature and cultured judgment of one who has grown artistically devout, is entirely incapable of appreciating the mark of excellent genius. Had the men of Nehemiah held their weapons with both their hands they would never have built up the wall of Jerusalem. A zeal for the mere defence of truth will never result in the edification of a people unto God.

I suspect that persons of Mr. Wicksteed's school, if there are any, are in reality conscious of the presence of a Living Spirit, but confound it with Nature; reversing the tendency of those pagans of old, who confounded all phenomena with the manifestations of living spirits. For my part, I believe in a living God, the Father of my spirit, who has a care for me. I have, besides, a sympathy with everything that lives, and am inclined to imagine, sentimentally perhaps, that there is a kind of vitality in all creations, so that I have a kind of sympathy with all. But I am quite sure that Nature has not a care for me, and if I believed in no God other than Nature I should—if, indeed, I could summon sufficient moral courage—avow myself an atheist, and I fail to see how any in that case, unless he were one whose lines had fallen unto him in exceptionally pleasant places, could be otherwise than without hope in the world, Those who use, as I do, humanitarian terms in allusion to the Deity, are often said to believe in an anthropomorphic God. If there are any that so revere Nature as to allow it to usurp the place of an "all-loving, supremely righteous Being," I should think they might be said to believe in a mighty fetish.

However, it may be that I fall very short of a right understanding of what Mr. Wicksteed has written on this subject; for it seems to me somewhat profound, and I can lay no claim to ability to fathom profundities. But I think there must be very many believers who would be struck by his mode of thought very much as I have been, and I think they ought to have representation. I do not regret if I have given myself away on their behalf; and in any case my impetus to write has come from no lack of love for Mr. Wicksteed himself, under whose occasional ministry I have been alternately convicted of sin and filled with a hope of salvation, whilst he has helped my own belief in God, and even helped me, though less successfully, to suffer my share of the bitter things of life, that can hardly be separable from the lot of sentient souls.

EUSTACE THOMPSON.

MR. HARGROVE TO AUSTRALIA.

SIR,—The Committee of the British and Foreign Unitarian Association, looking forward to the visit of the Rev. Charles Hargrove as their representative to Australasia, are anxious to promote its success in every way. I am desired, therefore, to request any English Unitarians who may have sympathising friends at the Antipodes to send out Mr. Hargrove's letter, which appeared in THE INQUIRER a few weeks ago (of which copies may be obtained at Essex Hall), to their friends. I suggest to them that they should make themselves known to Mr. Hargrove as opportunity offers.

JAMES HARWOOD,
Chairman of the Foreign Mission Sub-Committee.

NUNQUAM AND OTHERS.

SIR,—Permit me to indulge in a little merriment over the tone of Mr. Willis's letter in your last issue. It amusingly exemplifies a phenomenon with which I am becoming very familiar, viz., the indignant surprise of "Clarionettes"—to give them their self-chosen name—that anyone should dare to preserve an erect posture in the presence of their idol. (I submit myself to public cross-examination on the subject of my sermon every Sunday evening immediately after service, and am speaking from experience.)

Your correspondent asks why I find it necessary to devote a course of lectures to "Nunquam's" *cheap* agnosticism. I will tell him. It is because there are a great many half-educated and superficial people who are in danger of letting themselves be impressed and carried away by "Nunquam's" fallacies, unless they hear the other side presented to them.

Why a correspondent whose sympathies are with a writer who declares the existence of a Father in Heaven to be a delusion, should associate himself with a Unitarian or any other Christian Church, is to me a problem beyond solution.

J. WARSCHAUER.

Oakfield, Apsley Road, Clifton.

Dr. Warschauer will contribute to these columns a series of four articles on the the questions raised by "Nunquam's" Agnosticism, the first of which we hope to publish next week.

WE referred last week to the February *Seed-Sower*, which is a Priestley Centenary number. In its enlarged form, with eight extra pages (still costing only a penny), as the *Provincial Assembly Messenger* of London and the South Eastern Counties, it has on the cover an admirable portrait of the late Dr. Brooke Herford, and on another page some autobiographical notes of his, and other passages from his sermons. The *Messenger* promises to be of great service to the churches of the Province, and can be adopted by congregations, so as to contain their own calendar. There is a note from the Rev. T. E. M. Edwards, the minister at Largs, and also the following note from the President of the Assembly, the Rev. F. K. Freeston:—

A PROPOSED BOOK EXCHANGE.—Our ministers in country places have sometimes no libraries within reasonable distance, and would oftentimes like to see books which are otherwise beyond their reach. The Postal Mission Library is at their service, and so is Dr. Williams's, if they will take the necessary steps. But would it also be possible to convey books to our ministers by means of private gift, or loan, or exchange? If any fellow minister, or layman, who is willing to co-operate with this plan, will communicate with me saying what books, if any, he is willing to exchange, lend, or give away, I will very gladly put the scheme into operation immediately.

THE Bishop of BRISTOL, in this month's letter, published in his diocesan magazine, acknowledges a generous gift to the Palace library in the following passage, which will be of special interest to many of our readers:—

"He has received for the library which he is forming at the Palace for his successors a gift of the eight noble folios of Walton's Polyglot Bible and Castell's Lexicon. These books were the property of Bishop Hall, of Bristol (1691-1710), whose book-plate they contain. They are presented by the Rev. Kentish Bache, vicar of Walford, in the diocese of Hereford, on the part of himself and other members of the family of the late Rev. Samuel Bache, of Birmingham, of whose library they formed part. They have been put into perfect order by Mr. Bellowes, of Gloucester, at the cost of Mr. Bache, and each volume has on the cover an inscription setting forth the facts of the donation. The Bishop is very grateful, both for the gift and for the manner of it."

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

WITH the cotton trade in the state it has been in during the past year, it is not to be expected that the members of our congregations in this district should escape unhurt. But in spite of bad times, which affect them all, they have kept up their spirits and not allowed their work in church and school to suffer more than could be helped. I am struck with the note of hopefulness and cheery courage in the reports that reach me from different parts of the district. Thus, at Colne, where our people have by no means an easy task, the attendance at the services has increased, twenty-eight new members have been added to the roll during the past year, all outstanding debts have been paid, the chapel and school have been repaired, and a sum of £54 added to the Independence Fund. That, for a congregation which is not large and includes no rich members, is very good, and speaks of more than money. The same spirit of cheerful hard work is shown in other places besides Colne, and would, I believe, be found in all the congregations in this district. If then there is nothing very striking to record in the doings of our churches here, there is abundant life in them, and they are doing much quiet good.

There are 27 congregations in this district, and the distances between them make communication difficult. It is not much that the people at Astley, *e.g.*, are likely to see of those at Todmorden, and neighbourly exchanges between Ainsworth and Lancaster can hardly be frequent. Yet it is possible to acquiesce too much in isolation, and during the past few months an attempt has been made to counteract its effects. The committee of the North and East Lancashire Unitarian Mission have watched with great interest the experiment tried by the Manchester District Association, of visits paid by the governing body to the various constituent churches. That policy seemed to answer so well that the committee of the mission determined to try it in this district. The trial was made first at Burnley in October, and was so successful that it was followed up by meetings at Leigh and Bolton (Unity). Where the distances are so great such meetings cannot be held as often or be as well attended by members of neighbouring congregations as in a compact district like that of Manchester. But the experience gained so far has shown that they are much appreciated, and there is no doubt but that they will be continued, till every one of the churches has had the opportunity of such a visit. I mention this work because it is quite the most interesting feature in the recent congregational life in this district; and also because it is only due to the Manchester District Association to acknowledge the valuable lesson they have given, and to commend it to the consideration of other local Associations, on the ground of our experience here.

Turning to another aspect of local affairs, I have to record changes in the ranks of the ministry whereby this district loses two of its chief workers. The Rev. C. J. Street has removed to Sheffield after a ministry of seven years at Bank-street, Bolton. All the work that is done in this district has felt, directly or indirectly, the stimulating influence of his vigorous personality, and his departure, if it is the gain of Yorkshire, is the decided loss of Lancashire. The Rev. J. Collins Odgers also removes from Bury to Liverpool, after nine years of hard work; and the regret of all his friends in the district at losing him is cheered by the hope that at Ullet-road he may find a field of work in every way congenial. Who is to succeed him in Bury is not yet known. At Bolton, the congregation have invited the Rev. J. H. Weatherall of Carmarthen College, and he has accepted the invitation. He will begin his ministry in a few weeks' time, and he may rely on a hearty welcome when he comes, from friends old and new.

R. T. HERFORD.

Stand, February, 1904.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Birmingham: Newhall Hill (Appointment).—Mr. Thomas Paxton, formerly of Unity Church, South Shields, has received and accepted a cordial invitation to the pulpit of this Church, in succession to the Rev. A. A. Charlesworth.

Blackpool.—The Rev. D. Davis, who succeeded the late Rev. William Binns in the pastorate of the Banks-street Unitarian Free Church four years ago, will close his ministry at the end of March.

Dudley.—The centenary of Priestley's death was commemorated at the Old Meeting House on Sunday, when the Rev. Alfred Thompson preached, in the morning on "Priestley's Life and Work," and in the evening on "Joseph Priestley: an Example for Young Men." There were good congregations.

Great Yarmouth.—The annual meeting of the congregation was held on Sunday evening last after the service. The Rev. John Birks, F.G.S., presided, and there was a good attendance. The secretary, Councillor J. Williment, presented the report and treasurer's accounts, which were unanimously adopted. The congregation had been nearing its extinction when Mr. Birks, after twenty years' ministry at Derby, accepted the charge in May last, and there had been an encouraging revival and considerable advance. The number of subscribers and amount of subscriptions had doubled, the offertories were higher, whilst the minister had over seventy names on his pastor's list. The chapel and schools, which were getting into a dilapidated state, had been thoroughly renovated, with the aid of the British and Foreign Unitarian Association, Miss Emily Sharpe, and a few friends, without incurring any debt. A Social Union had been formed with great success, the meetings being held in the Middlegate Hall belonging to the congregation. Altogether, the prospects were more hopeful than for many years past. Officers and committee were appointed, also new trustees. The meeting closed with Doxology and Benediction.

London: Central Postal Mission.—On Friday evening, February 5, a conference was held in the Council Room at Essex Hall, when, after tea and an hour for social intercourse, the chair was taken by Dr. Herbert Smith, and, when he had to leave, by Mr. E. F. Grundy; and the Rev. George Critchley read a paper on "Sin and Salvation from the Standpoint of Rational Religion," followed by discussion. There were thirty members and friends present. The paper dwelt eloquently on certain aspects of the evolution of life in our world, and pointed to its bearings on the progressive moral life of man. Sin, Mr. Critchley declared, was the survival of the beast in man; the *man* in us must continuously ascend, and true salvation would be found in the elimination of the brute. The right line for moral and religious work was not the ascetic's aim to crush out the natural passions and desires, but to consecrate them to noble uses. In the interesting discussion which ensued Miss Emily Sharpe, Miss Tagart, Miss Florence Hill, Mr. Hugh Stannus, the Rev. V. D. Davis, and several friends, who had been brought by the help of the Postal Mission to Unitarian ways of thinking, took part. Several speakers emphasised the truth that sin consists in giving way to the lower impulses of life where the claim of the higher has been felt, and Mr. Critchley was heartily thanked for his paper. A second conference is to be held on Tuesday, February 23, when Mr. T. J. Hardy is to read a paper on "The Newer Religious Thought and Practical Life." These meetings are freely open to all, a charge of 6d. being made to those who have tea.

Manchester.—The Rev. J. Estlin Carpenter gave his first lecture on "The Christ of the Creeds and of Experience" in the Memorial Hall on Thursday the 4th inst. before a large audience. Among his hearers were representatives of nearly every denomination in the city. There has been a larger demand for tickets for this course than for the former on "The Bible in the Nineteenth Century."

Manchester: Bradford.—The visit of the governing body of the District Association last Saturday was most successful and encouraging. In the afternoon the service was conducted by the Rev. George Evans, and a fine sermon was preached by the Rev. Charles Roper, from Ephesians iv. 6. When the service was over the congregation broke up into parties of about twenty-five each, and partook of tea in the various class-rooms adjoining the large central hall. Opportunity was taken to hold a meeting of the Mission Committee, at which plans for the extensions rendered necessary by the large Sunday-school that has been gathered were approved and instructions given to get out the specifications and advertise for tenders. The evening meeting began with the hymn, "Live for something, be not idle"; and prayer offered by the Rev. James Ruddle, and then Mr. Wm. Mort gave a welcome on behalf of the congregation, expressing at the same time his gratitude to the Association for gathering in a church in that locality, and suggesting that ladies and gentlemen should be induced to undertake to conduct classes for, say, singing, literature and discussion. The choir followed with some selections admirably rendered, and Mr. John Dendy, who presided, said he thought that, instead of requiring musical aid, Bradford might send out a band of musical missionaries. His address dealt with the "Indifference of Laymen to the Presentation of Religion by the Churches." He asked, "Are the churches failing to make men see that the highest belongs to them?" Attendances at our churches are not satisfactory; strong men are not forthcoming; funds are wanting; our special message, "about which we speak rather largely," is not gathering in the masses; we think we preach Christianity pure and undefiled and yet many, brought up amongst us, keep away. Either we are failing to preach Christianity effectively, or the plain man has satisfied himself that the higher righteousness cannot be put into practice. Then the man who stays away is at any rate honest in his absenteeism, and we must win him back. The Rev. H. J. Rossington, one of the earliest workers in the Bradford movement, declared he had often felt disheartened as he walked home from their school. But the thought that their work might mean a starting point for a nobler life had cheered him. The sad thing at the first was that they did not touch the parents, and he asked himself "why?" His experience was that the work needed could not be done unless the members joined with their minister in visiting the homes of the scholars, and showing by word and deed that they believed in everybody's capacity to rise. Personal influence would tell. Mr. Hepworth (Oldham), Mr. Robinson (Pendleton), and the Rev. W. E. Atack also spoke, and a most helpful meeting was brought to a close.

Newcastle-on-Tyne Services for the People.—At the invitation of the British and Foreign Unitarian Association a series of four Sunday evening services has been arranged for by the committees of the Northumberland and Durham Unitarian Christian Association and the Church of the Divine Unity. The first of these was held last Sunday evening in the Town Hall, a splendid building with seating accommodation for upwards of seventeen hundred persons, the Rev. John Page Hopps being the preacher. The congregation, which numbered 714 persons, the majority of whom were men, was most attentive. At the outset the preacher explained

the object of the services, and said those responsible for their organisation were desirous that they should not be controversial, but rather should give the people a happy, thoughtful, and enlightening Sunday evening. The singing was very hearty, the members of the Unity Musical Society having formed themselves into a choir for the purpose of leading the singing. As the people were assembling a selection of music was given on the grand organ by Mr. E. J. Chapman, organist of the Church of the Divine Unity. During the week preceding the opening service the young people of the church, assisted by those of the Byker and Gateshead Churches, undertook a house-to-house distribution of 40,000 circulars, on which had been printed a complete notice of the services, the whereabouts of the churches in the district, and their ministers, and the very fine plea for Unitarian Christianity by the Rev. W. Copeland Bowie, so that a splendid piece of missionary work had already been done. The Rev. J. Page Hopps will again conduct the service on Sunday next, the Revs. W. Copeland Bowie and J. M. Lloyd Thomas being responsible for the concluding services.

Newchurch.—Bethlehem Unitarian Church has just suffered a great loss through the death, on Jan. 31, of Mr. Richard Holt, of Stackstead, who for many years was a teacher in the school, and for more than forty years officiated as voluntary organist in the church. Our friend was sixty-eight years of age, and belonged to a family which has taken an important part in the work of the church almost from the time of its origin, nearly 100 years ago. Mr. Holt was a man of cultivated judgment, and took a deep interest not only in the work of our own churches, but also in the welfare of other religious bodies. On every hand testimony is heard to his sterling worth and simple manly goodness. The funeral took place on Thursday, Feb. 4, in the graveyard of the chapel, and was conducted by the Rev. J. J. Shaw. On Sunday a special memorial service was held, when Mr. Shaw preached from the text Matthew vii. 14. There was a large attendance of members, scholars, and friends from other churches. During the past year the congregation has suffered repeated losses through death, and at times a cloud of sorrow has seemed to hang over the whole church. In this trying experience it is good to find that the younger members of the church and the adult scholars in the school already realise their responsibility, and give promise of a zeal and devotion not unworthy of the many examples of high service we prize and cherish.

North Lancashire and Westmoreland Unitarian Association.—At the meeting, which we briefly reported last week, held at Blackpool, Jan. 30, the President in his opening remarks called attention to the fact that the Rev. N. Anderton, of Preston, was shortly to take up a fresh ministry at Pendleton, Manchester, and he expressed profound regret that the Association was to lose one who had laboured so zealously for the welfare of all the churches within the Union He referred to his excellent work done in committee, and to the willingness and the exceptional ability with which Mr. Anderton had prepared and delivered weeknight lectures in the churches at Kendal, Lancaster and Blackpool, and rejoiced in the hope that he might still be able to receive occasional help from him. Mr. Anderton had been one of the first promoters of that very active Association of churches, and leaves the district with the sincere good wishes of all his fellow workers.

Sheffield: Upperthorpe.—On Tuesday evening Mr. John Harwood, of Manchester, gave a recital of Dickens' "The Cricket on the Hearth," to the Literary and Social Union, which was very much appreciated and enjoyed by a good audience. Rev. A. H. Dolphin presided, and at the close expressed the gratitude of the audience for the rich treat they had enjoyed.

Tenterden.—A largely attended and very successful meeting was held in the ancient chapel here on Thursday, Feb. 4, to welcome Rev. Harold Rylett to the pastorate. Mr. Mace, J.P., presided, and the following took part in the proceedings:—Rev. H. Enfield Dowson, of Gee Cross, Rev. S. S. Brettell, of Maidstone, Rev. R. C. Dendy, and Rev. Felix Taylor (former ministers), Rev. H. Rylett, and Messrs. A. J. Ellis, of Maidstone, and Edgar Winser, J.P., of Tenterden. A party drove over from Maidstone, and several visitors from Northiam were also present.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 14.

Acton, Central Auction Room, Market-place, High-st., 11 A.M. and 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. EUSTACE THOMPSON, and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "Priestley's Service to Theology," and 7 P.M., "God and my Neighbour."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

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Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. CHARLES PEACH.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. B. BETHAM.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

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SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Feb. 14, at 11.15 A.M., JOHN M. ROBERTSON, "The Economic Side of Religion."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Feb. 14, at 11.15 A.M., Mr. ST. CHAD BOSCAWEN, "Evolution of Hell."

BIRTH.

PIGGOTT.—At The Alders, Chinley, Derbyshire, on Friday, Feb. 5th, 1904, to Arthur and Frida Piggott, a daughter (Winifred Elna).

MARRIAGE.

BISS—CARTER.—On February 9th, at the Unitarian Chapel, Billingshurst, Walter William, elder son of the late Rev. C. F. Biss and Mrs. Biss, of Exeter, to Eva Mary, younger daughter of the late Mr. W. E. Carter and Mrs. Carter, of Newfields, Billingshurst.

DEATHS.

GRUNDY.—On the 8th inst., at The Beeches, West Didsbury, Annie Gertrude, fifth daughter of the late William Grundy, of Seedfield, Bury.

LOFTUS.—January 22, at Welton, East Yorkshire, Douglas, son of the late Alfred Loftus, of Leeds, in his 24th year.

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The ANNUAL MEETING will be held at Hyde-road, Mottram, on Saturday, February 20th. Religious service at 3.15 P.M. Preacher: Rev. FRANK WALTERS. Public Meeting at 6 P.M.

UNITARIAN CONFERENCES (organised by the Central Postal Mission), ESSEX HALL, ESSEX-STREET, STRAND. Tuesday evening, February 23, Paper by T. J. HARDY, B.A., "The Newer Religious Thought and Practical Life" (to be followed by discussion). Tea (6d.) at 7 o'clock. Chair taken at 8 P.M. by C. HERBERT SMITH, Esq., LL.D. No tickets necessary.

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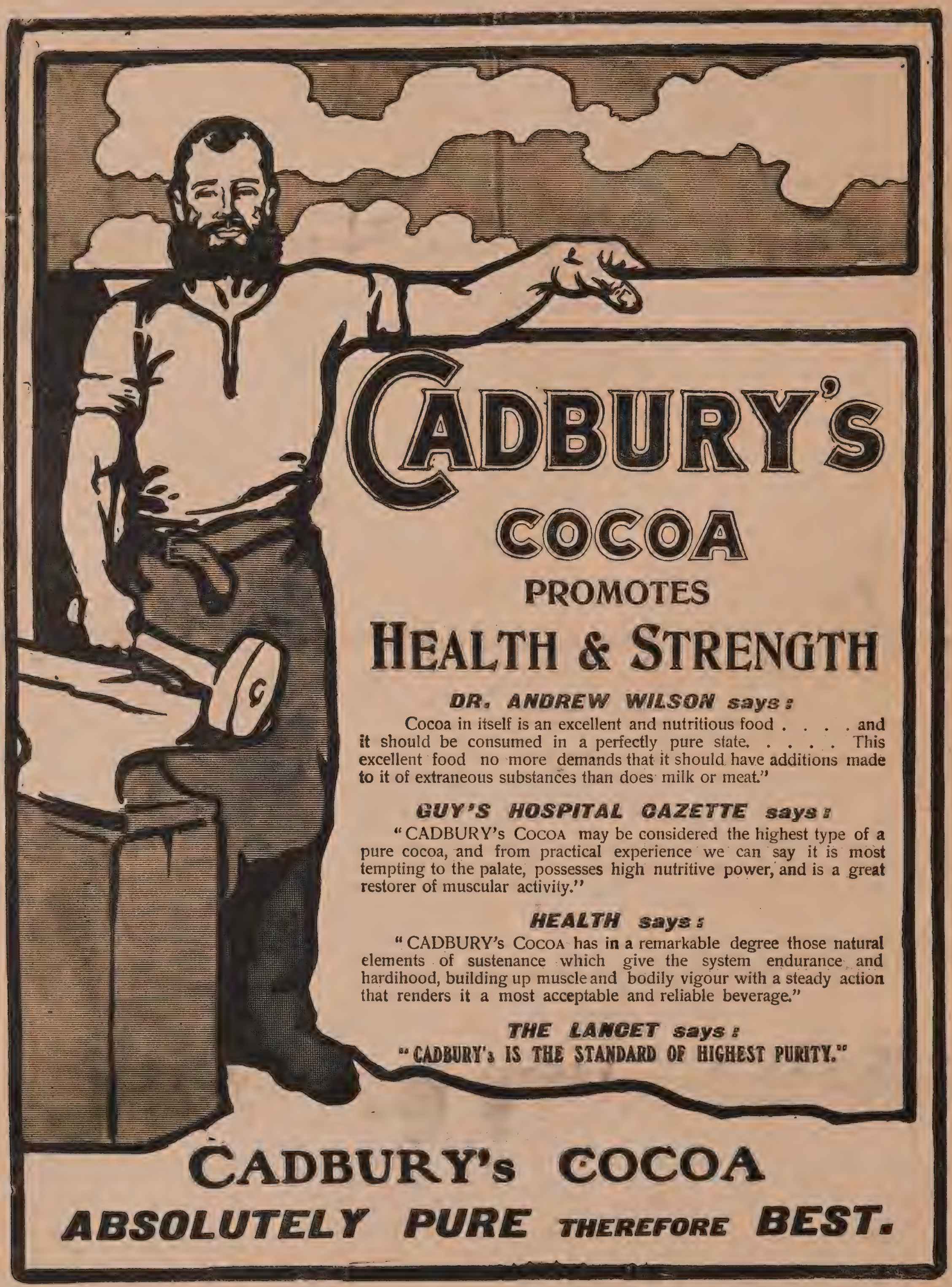
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3217. NEW SERIES, No. 321.] LONDON, SATURDAY, FEBRUARY 20, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

WE publish this week an article by Dr. G. Dawes Hicks on the Centenary of the death of Immanuel Kant; also the first of a series of four articles by Dr. Warschauer on "Nunquam's" Agnosticism, as developed in his book "God and My Neighbour."

FROM this week's News from the Churches it will be seen that Miss Gertrud von Petzold, M.A., who will complete in June her three years' course as a regular student for the ministry at Manchester College, Oxford, has received and accepted a unanimous invitation to the pulpit of the Narborough-road Church, Leicester. This is the first instance, if we mistake not, of the appointment of a woman to the regular ministry of one of our churches in this country, and we offer our congratulations and most earnest good wishes to Miss von Petzold and the Leicester congregation.

AFTER a full week's debate the Government on Monday succeeded in defeating Mr. John Morley's Free Trade amendment to the Address by a majority reaching less than half the normal figures, even after the series of reverses it has sustained at the bye-elections. The House of Commons has refused, by 327 votes to 276, to express the belief that "any return to protective duties—more particularly when imposed on the food of the people—would be deeply injurious to our national strength, contentment, and well being," or to express dissatisfaction at the "conflicting declarations" on the subject by Ministers of the Crown. It would be rash, however, to assume that these figures are absolutely representative of the relative strength of Free Trade and Protectionist views in Parliament. The Government took care to remind its followers that the issue involved a question of confidence, and that a General Election must follow an adverse vote. And whatever their views on the Fiscal issue, Ministerialists have no great reason, in face of the series of bye-elections which has culminated in Mid-Herts, to desire an early appeal to the constituencies.

BUT whatever the attitude of some timid M.P.s, it is difficult to see what Ministers themselves hope to gain by prolonging the crisis. By throwing over the advocates of the extremer forms of Protection they may have secured the support of some Conservatives in the House of Commons who would otherwise have felt themselves compelled to vote against them. But they cannot suppose that these tactics will be equally successful with the free and independent elector who has no personal ends to gain by assisting them in their futile game of hair-splitting. The figures at the bye-elections show clearly that the electorate recognises and understands no distinction between the more or the less in the Protectionist propaganda. The fight is between Free Trade on the one hand and Protection on the other, and there is no room between them for the half-hearted wobbler. Every man must choose his side or go to the wall.

THE Government, we are told now, stands purely for "freedom of negotiation" with Protectionist countries. It asks for the power to back its demands for the reduction of hostile tariffs with threats of retaliatory duties, and it asks that Parliament should, upon occasion, translate those threats into action. But no one but a believer in the wisdom of full Protection, irrespective of the success or failure of such negotiations, could for a moment entertain the idea of any such procedure; and, as a matter of fact, we find practically every Government speaker in support of retaliation justifying the step by the stock Protectionist arguments.

THAT being the case, who is going to believe that, were a majority of "free negotiators" returned to Parliament, they would confine their introduction of the benefits they suppose Protection to confer to our imports from those countries which refused us concessions on tariff treaties? Once the principle of restricting imports is conceded our whole Free Trade system goes by the board. The Government, like other people, must make up its mind whether it is officially for or against Protection—unofficially its members are Protectionists almost to a man. The constituencies will allow it no resting-place between the two.

WHEN the turn came of Mr. Herbert Samuel's amendment on Chinese labour Ministers made no better show in defence of their position than they did over Protection. The amendment merely expressed the view that it was highly inexpedient that sanction should be given to any Ordinance permitting the introduction of indentured Chinese labourers into the Transvaal until the approval of Colonists had been formally ascertained. All the new Colonial Secretary could say in reply was to express the personal conviction of the Government that the Colonists did approve of the Ordinance, and that the Ordinance was necessary to the prosperity of the Transvaal. But so long as the promise of self-government for the Transvaal remains unfulfilled, and so long as the expedient of a plebiscite is rejected, it is useless to claim in support of any Government proposal a public opinion which has no constitutional means of expressing itself.

IN support of the plea that Chinese labour is "necessary," it is urged (1) that natives cannot be got to do the work, and (2) that white men will not do it. The supply of natives depends upon the wages paid and the conditions of labour offered. Till the mine owners have at least restored the rate of wages in force before the war—they have been halved since—and have made the life of their employees tolerable to free men, they have no right to talk of a shortage of native labour. As for the statement that white men will not do the work, this is traversed, not only by the experience of equally "low grade" Australian mines, but by the experiments of Mr. Cresswell in the Transvaal itself, which prove both that white men are ready to do the work, and that they can produce better results than the natives. The Colonial Secretary's "distinct conviction" that the importation of Chinese "will increase, and not diminish white employment," is at variance with the expressed desires and intentions of the mine owners, whose spokesmen have openly declared their desire to reduce white employment to the lowest possible amount because of the inconvenience of

the white miner's trade unionism and love of the franchise.

BUT even supposing the Ordinance were proved to be both necessary and expedient from the point of view of dividend making, or even of the material prosperity of South Africa as a whole, which it most emphatically is not, the Ordinance would remain an iniquity with which no true lover of the British Empire can afford to make any terms. To conciliate the well-founded prejudice of the Colonists against the admixture of white and yellow races the Transvaal Government proposes to sanction restrictions upon the liberty of these Chinese immigrants which are totally at variance with all principles of human liberty, and which must bring the sure harvest of moral and material ill to both the authors and the subjects of the scheme.

"ONLY little more than four and a half years ago it seemed likely, some people thought, that South Africa would be the grave of England's greatness. Let us see to-day that it shall not be the grave of England's honour." So Major Seely, the Unionist seconder of Mr. Samuel's amendment, concluded his speech. But, in spite of powerful protests from both sides of the House, the Government can still command a majority, and having closured the debate on Wednesday, secured a vote of 51 against the Amendment. When the people of this country can speak out at the polls, the answer will be different.

THE "Durham Concordat," which has been much discussed by Churchmen and others interested in education, has been rejected. It was prepared by the Durham County Council, and offered to denominational school managers as an alternative to the adoption of the Education Act. Its chief features were as follows:—(1) School buildings were to be handed over to the Council for a term of years at a nominal rent; (2) the board of managers would have a denominational majority; (3) the Council would appoint the teachers on recommendation by the managers; (4) special attention would be given to Scripture lessons in all schools; but (5) on one day a week in provided ("Board") schools, and on two days a week in non-provided ("Voluntary") schools, representatives of all denominations, clergy or otherwise, would be allowed to attend the schools and give "distinctive religious teaching." If this system were accepted, the Council would undertake repairs to the relief of the denominations. It is noteworthy that the plan here indicated obtains in New South Wales, and apparently with such acceptance that other colonies are adopting it. After consideration, however, it has, as we have said, been rejected by the denominationalists of Durham; and we can only express our satisfaction at the result. Imagine what our Board Schools would be like on the fifth day, when the different shepherds came in to drive their respective flocks into this corner and that!

A DISTINGUISHED committee, which includes the names of our most eminent physicians and surgeons, has forwarded to the registered medical practitioners of Great Britain and Ireland a petition, of which the opening sentences are as follows:—

We, the undersigned members of the medical profession, having constantly before us the serious physical and moral conditions of degeneracy and disease resulting from the neglect and infraction of the elementary laws of hygiene, venture to urge the central educational authorities of the United Kingdom to consider whether it would not be possible to include in the curricula of the Public Elementary Schools, and to encourage in the Secondary Schools, such teaching as may, without developing any tendency to dwell on what is unwholesome, lead all the children to appreciate at their true value healthful bodily conditions as regards cleanliness, pure air, food, drink, &c.

The petition concludes by urging that all teachers should receive such a training as will qualify them for the teaching of hygiene and the nature and effects of alcohol.

SUCH a memorial set forth under such auspices demands the serious consideration, not of the Government alone, but of the country at large, and especially of those who are called to be religious teachers. From the medical profession, at any rate, it is receiving a large and impressive response. Twenty-nine thousand five hundred copies have been distributed. No less than 8,500 signatures were received by return of post, and up to the present the total has reached nearly 14,000. And each of these represents the opinion of an expert. Some of the replies are from medical officers of health, others from medical men who are members of various local government authorities. Many of these have already taken steps to bring the matter before their councils of education. The petition has the approval of the leading medical papers, and especially the staunch support of the *British Medical Journal*.

THE memorial gives a summary of what is being done in the way of health and temperance teaching among English speaking peoples, from which it would appear that we are behindhand in this matter, and have much to learn from our colonies and the United States. It is worth noticing, and laying some stress upon the fact, that the medical profession does in this memorial set a due knowledge of the nature of alcohol at the very centre of its proposal. This is no teetotal manifesto, and partly on that account is the more authoritative a pronouncement, one the importance of which cannot easily be discounted. The medical profession has spoken words of weight and wisdom; it should not be beyond the power of the pulpit to enforce the lesson of the paramount necessity for the child to know and respect the value of his own body.

FOLLOWING on the correspondence between the Rev R. A. Armstrong and the Bishop of Liverpool to which we referred last week, Archdeacon Wilberforce wrote a letter, which appeared in *The Times* of Feb. 11:—

Thousands will doubtless have read the reply of the Bishop of Liverpool to the Rev. R. A. Armstrong with profound regret that a ruler of the Church should still be found to reiterate the conventional libel upon Almighty love based upon the long-exploded mistranslation of St. Matthew xxv. 46. Upon this fatal obstacle to faith in God I say no more, as I am convinced that you will not permit the reopening of a practically defunct theological controversy in your columns. But the Bishop of Liverpool speaks of "the teaching of the Church of England." A statement so misleading demands contradiction. In 1562 Convocation, under the presidency of Archbishop Parker, deliberately suppressed the Article which predicated endless suffering, and in 1864 the question whether endless torment was a doctrine of the Church of England or not was tried by the Judicial Committee. It was argued on both sides by most able counsel, and, after mature deliberation, the Lord Chancellor gave judgment that it was not a doctrine of the Church of England, and it should be specially noted that this verdict was given with the approval of the two Archbishops.

AN intimate friend of many years contributed to last week's *Athenæum* the memorial notice of the late Master of the the Temple. Of Canon Ainger's genius for friendship and his delightful humour there is much to be told. Here we will quote a passage referring to his gifts as a preacher:—

In the course of his long tenure of the Readership of the Temple he attracted a constantly increasing congregation to the afternoon services by his thoughtful and intellectual discourses, and not less by his exquisite reading of the service and the lessons. By the time he had reached the dignity of Master, which gave him the privilege of addressing the morning congregations, his preaching had gained enormously in maturity, both of thought and expression, and held the close attention of one of the most critical audiences of the country. Scorning all the arts of the popular preacher, his fine literary sense, his wide reading, his spiritual perception, and his gift of humour, kept ever in strict subordination to the proprieties of the pulpit, but playing with lambent light over the gravity of his theme, enabled him to produce an impression not less deep, though more subtle, than is achieved by eloquence of the more obvious kinds. At times his sermons had all the charm and point of the most highly finished essay. On other occasions, when his feelings were stirred by some great public event, or by the death of some master in Israel whose memory he delighted to honour, his earnestness and his happy choice of words carried him to a very high level of pulpit oratory. Always the beautiful modulation of his voice, and his exquisite elocution enhanced the pleasure of his hearers.

PROFESSOR L. KNAPPERT, of Leiden, has been in London this week. He preached on Sunday in the Dutch Church, Austin Friars, and in the same place on Tuesday evening gave a most interesting lecture on "The Religious and Moral Life of Our Fathers, as pictured in the novels of Wolff and Deken." The period dealt with was the end of the eighteenth century, the novels being the joint production of those two distinguished women. Dr. Knappert gave a vivid and sometimes humorous picture of the life of those times, and made it clear that the religious rationalism of the novels was instinct with a very earnest piety. The thanks of the audience for the lecture were warmly expressed by Dr. Baart de la Faille, minister of the church. Dr. Knappert, who had spent Monday at Oxford, returned the same night to Holland.

"GOD AND MY NEIGHBOUR."*

I.—BY WHAT AUTHORITY?

A DESIRE has recently been expressed in these columns by an admirer of "Nunquam's," that either I or some other Unitarian should show wherein that writer "is wrong." Such a reasonable wish I am quite willing to gratify to the best of my ability—not, however, as was rather implied that I should, in the *Clarion*, and that for two reasons. The one is that only "Christians" are admitted to the privilege of replying to the editor of the *Clarion* in his own paper, and that Mr. George Haw, the sub-editor of this department, has just defined "Christian" in terms which exclude Unitarians (see *Clarion*, Feb. 5, 1904). The other is that I have pleasant obligations nearer home, in the shape of an invitation from the editor of THE INQUIRER to accept the hospitality of his journal for the undertak ng in question. Perhaps I may as well say at once that I do not intend to write as a "Christian" at all, but simply as a theist—that is to say, I shall not deal with "Nunquam's" specifically anti-Christian arguments, but confine myself to an examination of his agnosticism and determinism.

Before, however, I so much as begin to try to show "wherein 'Nunquam' is *wrong*," an important preliminary question has to be attended to—viz., By what *right* does this author, eminent as he may be as the exponent of a certain school of economics, come before the public with a volume on the profoundest problems of theology and philosophy? I trust that no cry of "superior person" will be raised when I take leave explicitly to deny at least one interpretation of the popular belief in the sacred right of every man to his own opinion. To give an instance, I have no right to an opinion on tariff reform, submarines, Giotto, and many other subjects. Every man has a right to *form* an opinion: only when he has done so with such seriousness and industry as he may, and by the help of the best guidance diligently sought, has he the right to an authoritative *expression* of that opinion. The question addressed to Jesus, "By what authority doest thou these things?" is really, *prima facie*, the sanest and most legitimate inquiry possible. We have the right, when being asked to listen to a man's deliverances on the high themes of religious belief, and on questions of critical scholarship, to have some reasonable assurance as to his competence to "sit in Moses' seat." Questions touching his natural ability, his insight into the nature of the problems on which he is giving judgment, his actual knowledge derived from study, his fairness and freedom from bias—all these arise on the very threshold, and must be answered.

Nothing, perhaps, would better enable us to form a preliminary estimate of "Nunquam's" competence to deal with the topics treated in his volume, "God and My Neighbour," than a glance at the genesis of that book. On January 23, 1903, an article from his pen appeared in the *Clarion*, warmly eulogising Haeckel's "Riddle of the Universe," concerning which he informed his readers that he had perused it "very carefully," and that there was "no answer" to that work, which dogmatically denies the existence of God and the possibility of a future life. So unreservedly did "Nunquam" identify himself with Haeckel's materialism that he declared that even a "packed jury" could not refuse that author a verdict. It is a selection from the many articles of which the one referred to was the first, which constitutes the bulk of "God and My Neighbour." How is it, then, that in this work we shall look in vain for the downright atheism of Haeckel, which, less than a year before, his admiring critic had pronounced "unanswerable"? How is it that now "Nunquam" does not deny the possible existence of a Creator (p. 45), and will "neither assert or deny the immortality of the soul"? (p. 122). There is assuredly nothing dishonourable in a man's altering his opinions; but a writer who within a few months retreats from the main positions of a work which he had enthusiastically avowed to be "conclusive to an open-minded, level-headed man," does not possess the intellectual seriousness which would entitle him to a hearing. Again, a writer who told his readers—a circle of readers, it may be pointed out, who regard him as a very great authority, to whom he almost stands *in loco Papæ*—that a "packed jury" could not help finding a verdict in Haeckel's favour, but who neglected to point out Haeckel's own admission that such a conspicuously *un*packed jury as one consisting of Wundt, Virchow, and Du Bois Reymond had refused to find such a verdict, hardly displays that sense of responsibility without which the power to mould public opinion is a most dangerous endowment. A writer who, in seeking to define Christianity, does so by identifying it with a form of the doctrine of the Atonement which he was taught in his boyhood, forty years ago, is lacking in a sense of logic. And a writer who starts with the contention that Christians are committed to a belief in the verbal inspiration of the Bible, and then supports his arguments against that belief by quotations from *Christian* writers like Aked, Gladden, Clifford, Farrar, and Rhondda Williams, has—one is regretfully forced to conclude—no sense of humour.

Perhaps a few illustrations of "Nunquam's" attainments as a critic will be of further use to us in our exploratory survey of the field. "Nunquam" tells us in round terms that he "cannot" believe in the existence of Jesus Christ, (p. 9), the "cannot" being, of course, a definite denial, meaning that the question has passed outside the region of reasonable doubt. When we reflect that he does so, *against* the authority of Frazer—whose "Golden Bough" he commends as decisive on the subject of religion (p. 13), and upon the authority of J. M. Robertson's "Pagan Christs": when we remember Professor Carpenter's recent judgment on that work, as convicting its author of "constant inaccuracy, suppression of evidence, treating the wildest conjectures as historic facts," and "inability to use his materials" (INQ., Dec. 12, 1903)—it will be seen with how much discrimination "Nunquam" has proceeded in launching his dogmatic statement upon a class of readers unable for the most part to check his words by means of inquiries of their own.

It is in the same spirit that on p. 91 he observes that "many critics and scholars deny the existence of Peter and Paul. *There is no trustworthy evidence to oppose to that conclusion.*"* Let anyone reflect upon the effect of such a crude statement upon a large proportion of the constituency of the *Clarion*; let him further remember that that statement is grossly inaccurate—that "Nunquam" could not produce one critic or scholar of first-rate standing who holds the views against which he presumes to say that no trustworthy evidence can be adduced; and he will, I venture to think, find it difficult to refrain from indignation at this immodest display of what in a famous instance was happily called "slovenly omniscience." Indignation, however, is quenched by amusement when on page 65 this Biblical critic, who does not believe in the existence of Paul, nevertheless ascribes to him the authorship of *Hebrews*, when "every schoolboy knows," and the most orthodox theologian would have told him, that Paul had no more to do with the composition of that Epistle than with that of "In Memoriam" or "God and My Neighbour." The same acumen which shines in "Nunquam's" expressed disbelief in the existence of David (p. 58) exactly four pages after he has quoted with approval the verdict which allows to that monarch the possible authorship of at least a few of the Psalms: in his affirmation (p. 161) that "the origins of the Sermon on the Mount have been fully traced" "from the Old Testament," which contains not one complete parallel to any of the sayings in Matt. v.-vii., "from the Talmud, and from the recently discovered 'Teaching of the Twelve Apostles' (*a pre-Christian work*)" !!*: and in his attribution of the statement that spiritual truths must be spiritually discerned, to Archdeacon Wilson (pp. 175 and 178). But in seeking to account for deliverances like these, it must be remembered that their author has put it upon record that the problems of religion can be mastered in six months. This frame of mind sufficiently explains his assurance that "it would be easy to compile a book more suitable to the needs of Man" than the New Testament (p. 152): that Jesus did not proclaim "a single new ethic," but that his teachings were "mere shreds and patches, made up of quotations, paraphrases, and repetitions of earlier teachings" (p. 108); and the genial and comprehensive statement (p. 57) that "the Bible is a compilation from the literature of savage and immoral tribes." We must not be surprised that within eight pages he should give us two different sets of figures, both wrong, of the relative numbers of Christians and Buddhists, nor that he should imagine Hinduism to be a *religion* like Buddhism, Mohammedanism, &c. (p. 116). The wonder is rather that in the course of necessarily rapid researches he should have been able to enrich pre-

* "God and My Neighbour." By Robert Blatchford ("Nunquam"), Author of "Merrie England," &c. (The Clarion Press 72, Fleet-street, E.C. 2s. 6d. net.)

* Italics ours.

Christian classical literature by the discovery of a hitherto unknown author of the name of Sextus (p. 162).

There is, however, one attribute above and beyond mere knowledge, one supreme qualification, indispensable to a writer on the subjects dealt with by "Nunquam" in this volume of his; and without naming that attribute, I will enable the reader to judge, by means of one or two quotations, whether this author possesses it or not. I have my own views of a man's fitness to expound or to criticise religion, who addresses an imaginary opponent as "You funny little champion of the Most High"; who describes the story of the Fall in these words: "Jahweh made a man whom he supposed to be perfect. When the man *turned bad on his hands* Jahweh was angry" (p. 51); who asks: "*When* did man fall? was it before he ceased to be a monkey or after"? (p. 124); or who demands what evidence can be "*sharked up*" (p. 38) to prove the superior holiness or inspiration of the Bible. Such utterances as these—and they are merely typical of the whole book—convict "Nunquam" of that vulgar flippancy, that coarse irreverence which would disqualify a man fifty times more competent and learned from laying hands upon sacred things. It is frankly humiliating, not to have to defend religion, but to have to defend it against such an opponent. It is depressing to think that a book of this stamp, revealing such a level of intelligence, learning, taste, should be making a successful appeal to a large section of the reading public. I am firmly convinced that, issued by an unknown man—issued by anyone who had not won, in other fields, an enthusiastic following—this book would not have attracted more than the scantiest attention outside professedly "rationalist" circles, nor have demanded the examination which will occupy the three succeeding articles.

J. WARSCHAUER.

DURING the last generation there has been an accelerating movement among the younger Congregationalist ministers away from the harsh teaching of Calvinism, and in the direction of a gentler if not an easier gospel, founding itself on such conceptions as "God is Love," "God is Father." There are some indications that this newer Congregationalism, in its turn, is being subjected to a necessary criticism by the men who have most boldly advocated it. It is doubtful if the rigid system of the Genevan autocrat, being once given up, can ever again hold sway over the minds of men. As we understand the feeling, it is not at all that Calvin's answers are more correct than they have been regarded these many years, but rather that, however bad his theories, he did attempt to face the facts. There is, as a very thoughtful minister puts it, an element of terror in nature and human nature. In the current preaching there has been too great a tendency to regard God as infinite good nature. But the facts do not vanish because they are ignored, and the newer gospel, it is held, needs to be restated more carefully, and in such a way as to account for and find resources against the terrible element in life.

THE ANAGARIKA DHARMAPALA IN LIVERPOOL.

ON Monday afternoon last, the Rev. R. A. Armstrong presided at a meeting held in the Ancient Chapel Meeting Room to hear an address by the Anagarika Dharmapala (houseless Keeper of Truth) on the subject of his mission to the Ganges Valley.

In perfect English, and calm but manifestly earnest manner, he described the sad lot of the Sudras (the lowest caste) in the neighbourhood of Benares; subjected to a life of toil, degradation, ignorance, superstition, abject poverty, and utter helplessness, their condition was far lower than that of the poor of any other country the speaker had visited; he had traversed China, Burma, Siam, Japan, and several other Asiatic countries, but nowhere had he witnessed such depths of degradation. To the uplifting of these poor folk the Dharmapala is devoting his life and his substance, making sacrifice of self to help them, even though it be but little.

For the past two years he has been travelling,, ever with the one object in view, gathering information and ideas that might be usefully put into practice by these people. In America he has had an insight into the various methods of education there adopted, has learned how their excellent manual training schools are conducted and equipped. He visited the wonderful industrial school of Booker T. Washington, and gained thereby strength and encouragement for his own work. Somewhat similar methods, but, of course, adapted to the different circumstances, the Dharmapala proposes to adopt with the *children* of the Sudras. To improve the adult would appear to be a hopeless task, his hope lies in the children.

In the neighbourhood of Benares he proposes to acquire a few acres of land, erect upon it a suitable schoolhouse and the workshops necessary for the carrying out of his plans for manual training.

Here he purposes that the children should be taught technically in various handicrafts and arts, carpentering, cabinet making, smithing, bookbinding, printing, broom, brush, and pottery making, wood carving, metal work, drawing, and painting, farming, gardening and floriculture—these for the boys; for the girls he purposes instruction in spinning and weaving, embroidery, modelling, drawing, &c., not forgetting cooking and other necessary household knowledge. With this is to be combined the ordinary school routine adapted to the requirements of the people and place, but a prominent place is to be given to ethics and physical culture.

He proposes a modest beginning, say with about twenty children, and then after a time and success he will gradually enlarge his borders.

Mr. C. H. Viggars, a young Englishman, is to be a co-worker with the Dharmapala. Having received a good training in agriculture, he has spent several years in qualifying himself for just such work as that on which he is entering; he is a good worker in wood and metal, has a fine artistic taste, has drunk deeply from the wells of artistic knowledge as filled by John Ruskin and William Morris, and has every confidence in the work undertaken.

Earnest words of encouragement and sympathy were spoken by the Revs. R. A. Armstrong, T. Robinson, and J. C. Odgers; several others asked questions and added kindly words. The meeting was brought to a close by the Rev. R. A. Armstrong in wishing the two visitors success in their undertaking and a hearty "God speed."

It may be added here that the Dharmapala was one of those who took part in the World's Parliament of Religions at Chicago in 1893, when he read a paper on "The World's Debt to Buddha," which is printed in the second volume of the Proceedings, beginning at p. 860, where a striking portrait will also be found.

Anyone wishing to know more of the Dharmapala's work, or wishing to assist in any way, may write to Mr. W. T. Haydon, 135, Bedford-street, Liverpool.

THE Bishop of Manchester has written in reply to the many criticisms on his reference to the P.S.A. movement, but has not improved matters, as his reply indicates pretty clearly his ignorance of the institution to which he referred. He writes:—

> I spoke of a certain kind of P.S.A. hypothetically. If there is no such P.S.A. in existence, what I said remains equally true: "If I were a working-man and people came to tempt me with a P.S.A. in which there was a certain amount of music and promise of a few comic things to be said," &c.

If the Bishop did not know whether such a P.S.A. existed at all, his reference is of the nature of a "new diplomacy" that unfortunately divides instead of uniting the forces of the churches. The real objection of Churchmen to the P.S.A. movement is shown in a letter from Dean Maclure in the *Manchester Guardian*. He writes:—

> To the Churchman the true worshipper is the faithful and devout communicant. As a Churchman I take exception to P.S.A.'s not because they try to "catch men," but because when they have caught them, they do not, in my opinion, or in the opinion of the Church, lead them on to the higher life through the Divinely instituted ordinances duly and properly administered.

It should, therefore, be understood in all controversies and criticisms of this kind, that the Churchman of the type of Dean Maclure recognises nothing as of religious validity which does not lead up to submission to the administration of a priestly function, and that the Nonconformist minister or layman, not being ordained for the purpose, cannot, in his judgment, fulfil this function. Many complaints against the Nonconformists for neglecting the spiritual cure of souls, and on account of the character of the meetings and services they hold, amount, therefore, to this, that they are not sacramentalists to the same extent as the High Churchman, but believe that spiritual influences may be active in the absence of a priest, and of certain established forms.

IT is a preposterous thing that men can venture their souls where they will not venture their money; for they will take their religion upon trust, but not trust a synod about the goodness of half-a-crown.

William Penn.

LITERATURE.

GIORDANO BRUNO.*

WE are grateful for Mr. McIntyre's book, since many of us are becoming interested in the "heresiarch" — Giordano Bruno. Attempts have been made at different periods, and not always by writers who dissented from Bruno's position, to disparage the originality and the worth of his work and genius. Here we have a whole-hearted, though discriminating, champion, who gives us "The Sources of the Philosophy," treats of "The Foundations of Knowledge" unfolds "The Practical Philosophy of Bruno," tells of his "Religion," and traces his influence in "The History of Philosophy."

There are nine such chapters in the second part of the book, occupying 235 pp.; whilst Part I., the "Life of Bruno," takes up 112 pp. It is probably idle to suggest, after the work is published, that a more equal division of parts would have proved more interesting to the general reader, or even more valuable to the student. Still, when it is fully admitted that the philosophy is "unscientific" and that "the out-reaching guesses at truth of his own time and of the times that had gone before" were "a difficult mass to turn into nourishment," we may be pardoned a regret that Bruno and his own times have not received the fuller treatment.

It is from the point of view, particularly, of liberal religious thought that the regret is emphasised; but in justice to Mr. McIntyre it has to be confessed that research into the obscure byways of heresy and the "unmakings" of Trinitarianism is at present only the privileged enthusiasm of a few. Bruno attended the ministrations of Nicolo Balbani at the Italian Church at Geneva, and it is this Balbani who tells us of the "band of Anabaptists and abominable Arians, whose brood had swarmed in Naples and throughout the kingdom and put in peril the faith of the Evangelicals." Further, it is noteworthy that Servetus had hoped to find a place of refuge in that very kingdom of Naples which was the native land of Bruno; and, but for the tragedy at Geneva, would have breathed the same air as the child of five who was to stand like himself for intellectual and religious freedom.

In the cloister above Naples, which had been the home of St. Thomas Aquinas, Filippo Bruno assumed the mantle of the Dominican order, and with it the name Giordano. In the church stood the image of Christ which had spoken with the angelic doctor, and had approved his works. Long afterwards, at his trial, Bruno spoke of having the works of St. Thomas always by him, "continually reading, studying, and re-studying them and holding them dear." Yet, in spite of the Council of Trent and the spirit of St. Thomas, a "writing" was drawn up against him because he had given away some images of the saints, retaining for himself only a crucifix; and again, because he had advised a fellow novice who was reading "The Seven Delights of the Madonna" to throw it aside and take rather "The Lives of the Fathers," or some such book. A more serious charge made against him by his Prior was founded on an apology for the Arian heresy. It would appear that Bruno was in possession of a commentary of the later heretic Erasmus; and it is certain that he perceived the vivid contrast between Christianity as it was then usually presented, and as it actually was in more primitive days. For some sixteen years he was a knight-errant of Philosophy and Free Thought, and earned his livelihood in the academic jousts. Geneva could not tolerate his over-free criticisms on the accredited authorities; and the fate of Servetus, a little over twenty years before, had not yet lost its suggestiveness. Retracing the steps of that "other self," he would find anti-Trinitarians at Lyons; whilst at Toulouse he was elected to a University Chair, and lectured, among other subjects, on Aristotle's "De Anima." By way of Paris, he reached London in 1583; and a quotation from his letter, asking permission to lecture at Oxford, will give a glimpse of Bruno, the man:—

> Salutation from Philotheus Jordanus Brunus, of Nola, doctor of a more scientific theology, professor of a purer and less harmful learning, known in the chief universities of Europe, a philosopher approved and honourably received, a stranger with none but the uncivilised and ignoble, a wakener of sleeping minds, tamer of presumptuous and obstinate ignorance, who in all respects professes a general love of man, and cares not for the Italian more than for the Briton,... but loves him who, in intercourse, is the more peaceable, polite, friendly, and useful; (Brunus) whom only propagators of folly and hypocrites detest, whom the honourable and studious love, whom noble minds applaud.

It was against the pedant that Bruno fought most fiercely: and therein lies the chief source of his influence on his world, and on posterity. Seven of his works were published in England; and he loved the best Englishmen, and was warm in his praise of the beautiful ladies of England; but, in his belief, England "could boast a Plebs, which for want of respect, roughness, rusticity, savagery, ill training was second to none in the world." We may be surprised to hear that he was pleased with our climate:—"The superfluous fervour of the sun blesses it with a continuous and perpetual spring, as is testified by the ever green and flowery land." From the "Spaccio," it appears that he was struck in England, *inter alia*, with the multitude of crows, the richness of the sheep, and the sleekness of the cattle, the stern game-laws, and the land hunger of the people.

It was at Venice that the wande ing philosopher was pulled up; and we are given by Mr. McIntyre an interesting account of the proceedings there. A reprint of the Apologia of Bruno, such as we find in Frith's book, would have been very serviceable, even if only in small type in an appendix. The best testimony to the worth of this martyr to truth is the description of him by the Church as "a heresiarch." "It was as the apostle of a new religion, founded on a new intuition, a new conception of the universe, and of its relation to God that Bruno died." Eight years' faithfulness in the prisons of the Inquisition bespoke his living conviction, not of "any special cult or any special interpretation of Scripture or history," but in a "broad freedom of thought, with the right of free interpretation of history and of nature."

For his philosophy, readers must be themselves guided by Mr. McIntyre. His personal religious creed was in "the law of love." Himself a victim of intolerance, with ever a strong faith in Filippo Bruno, he mainly reserved his own intolerances for all the restraints and ignorances "that might weaken the bonds of civil society and of human brotherhood." H. D. ROBERTS.

* "Giordano Bruno." By J. Lewis McIntyre, M.A. Edin. and Oxon.: D.Sc. Edin.: Anderson Lecturer in the University of Aberdeen. (Macmillan & Co. 1903. 10s. net.)

"ESARHADDON."*

FROM the days of Nathan until those of Olive Schreiner all the prophets of the Lord have been good tellers of stories. Tolstoy, who is in the true line of succession, is no exception to the rule. Many a pathetic legend of his native land has been rescued from oblivion and sent on with new power to the confines of the reading world by this great reformer, who does not scorn to use the simplest tools; his genius for the discovery of the picturesque and humanly interesting, even in the midst of the most revolting and brutalising circumstances, is made plain to us in "Sevastopol and other Stories," the earliest efforts of his pen; his skill in enforcing the greatest moral truths by stories drawn, as were the parables of Jesus, from peasant life, has been recognised wherever books are read.

"Esarhaddon and other Tales" contains not only these suggestive stories, but a photograph of Tolstoy, and a letter from his hand; in addition, there is supplied in the purchasing of this volume the means of doing a truly Christian deed, for all profit on the publication goes, by the translators' wish, to the relief of the Russian Jews who suffered through the Kishinef massacres.

Tolstoy was appealed to for an expression of opinion concerning the tragedies at Kishinef; his answer, which appears in this little volume, is characteristically simple and significant: these words especially should commend themselves to upholders of democratic institutions:—

> Unfortunately, what I most wish to say, namely, that the guilt—not only of the Kishinef horrors, but of all the discord apparent in a certain small part (not the peasants) of the Russian people—lies solely with the Government. But that is just what I may not say in any publication printed in Russia.

The moral of Esarhaddon is strikingly enforced: the hero, an Assyrian king, has a certain truth burned into him so effectually that he resigns his high office in order to accept a higher, becoming a wandering preacher, testifying to the people "that all life is one, and that men

* "Esarhaddon and other Tales," by Leo Tolstoy, translated by Louise and Aylmer Maude. Written and translated for the benefit of the Jews impoverished by riots in Kishinef and Gomel. (Grant Richards. 6d.)

"King Assarhadon and other Stories," by Leo Tolstoy, translated by V. Tchertkoff and I. F. M. (The Free Age Press, 13, Paternoster Row. 6d. net.)

(The profits will be devoted to the Fund for the relief of the families of the Jews lately (1903) massacred in Russia.)

only harm themselves when they wish to do evil to others."

The last story of this little collection is a very valuable parable. One sets out to find answers to these th ee questions. What is the right time in which to act? Who are the most necessary people? What is the most important thing to do? A perfectly satisfactory set of answers is worked out by the time the end of the story is reached. The really right time is—*now;* the most necessary person is *he with whom you now are;* the most important affair is *to do him good.*

Teachers of every sort will be grateful for this small volume, and students of Tolstoy are once again indebted to Mr. and Mrs. Aylmer Maude for a translation at once pleasant and idiomatic.

ARTHUR HARVIE.

*** Of the two versions of Tolstoy's stories noted above, Mr. Tchertkoff's is the more complete, including a striking passage in the first story, omitted by the other.

SHORT NOTICES.

The Note Line in the Hebrew Scriptures, commonly called Pāsēq or Pĕsiq. By James Kennedy, D.D., Acting-Librarian in New College, Edinburgh. — Paseq is a short perpendicular line, like a bar, placed between two Hebrew words. It is of frequent occurrence in the Hebrew text, being found, *e.g.*, twenty-nine times in Baer's correct edition of Genesis. What purpose was it intended to serve? Dr. Wickes, in his classical work on the Hebrew accents expresses the opinion that Paseq was introduced after the accentual system was complete, and was meant to separate by a slight pause words conjoined by the accents and thus to secure emphasis, distinct pronunciation, and reverence. This theory is in accord with the name "divider." Dr. Kennedy's view is quite different. He believes that the sign Paseq is older than the accentual system, and was designed to mark a reading which the scribe thought singular, doubtful, or indeed remarkable in any way. If this be so, its critical utility is much diminished by the arbitrary method followed by the scribes. They have omitted it in passages obviously and grossly corrupt, and inserted it when there is no difficulty, or at least a difficulty of the very slightest kind, *e.g.*, in poetical passages when the relative is omitted, quite in accordance with the common rule. But whatever we may think of Dr. Kennedy's conclusion, it is certain that his learned and able book deserves the attention and gratitude of all Hebrew scholars. (Edinburgh, T. & T. Clark, 1903.)

The Model Prayer and *The Glorious Company of the Apostles.* By the Rev. J. D. Jones, M.A., B.D.—These sermons by the noted pastor of Richmond-hill Congregational Church, Bournemouth, are of much interest. They give the impression of having been preached *extempore*, and taken down in shorthand. None the less, the style is finished, while it is simple and unaffected. The theology is broad, though in some respects extremely orthodox. *The Model Prayer* is of course the Lord's Prayer, arranged in nine sermons, which deal adequately with various petitions in the prayer. They contrast with James Freeman Clarke's deeper utterances on the same subject. But they are likely to have had an abiding effect upon their hearers. The other volume is somewhat more ambitious, and contains twelve striking and impressive discourses. Mr. Jones is most suggestive, perhaps, in his treatment of Judas, in which his orthodox theory of the person of Christ causes him much difficulty. He does not lean to the view that Judas intended to precipitate the appearance of Christ as a temporal Messiah, and so betrayed Him. But he is much puzzled by what seems to us a very simple question. Why did Jesus choose Judas? The answer is obvious to everyone who has no artificial theories about the personality of the Christ. Jesus made a mistake in his judgment of Judas. But enough has been said to attract readers to these interesting and suggestive sermons. (James Clarke & Co., each 2s. net.)

Harvest Gleanings and Gathered Fragments Miss Marianne Farningham dedicates to her friends of many years in many places, and she does well to claim this large heritage of friendship, because her graceful verses have brought joy to a great multitude of those who rarely read poetry simply as poetry, but who respond to that vista of a boundless life that is so hardly presented in mere prose. Her friends are many, because to many her message has been one of courage and of cheer. If she does not deal with the great problems of thought, yet the difficulties of faith and conduct are important and more frequent, and for these there is a ministry of health in such songs of Love and Home, of Life and Experience, as we find in this volume. (James Clarke & Co., 2s. 6d. net.)

IN the publication of picture postcards of real artistic merit Messrs. Raphaël Tuck & Sons have shown great enterprise. The variety of subjects in their list is astonishing, and while some of the series marked "humorous" tend towards the simply vulgar and ugly, it is a pleasure to call attention to such charming sets in the "Oilette" series as "Picturesque Cornwall" and "The Broads." The coloured prints of the "Inns of Court" series are also very happy in reproducing the quaint old buildings. The "Oilette" cards pride themselves on being entirely of English production.

MR. HERBERT SPENCER'S autobiography, which will be published by Messrs. Williams and Norgate at the end of March or early in April, will form two large volumes and will contain a number of portraits. It ends before the completion of the "System of Synthetic Philosophy," at the time the author left London and retired to Brighton, where, as is well known, he spent the later years of his life. In his preface he calls the work "a natural history" of himself, and this it is; but it is also a book full of sidelights on the intellectual life of the Victorian era.

OBITUARY.

MR. HUMPHREY WOOD.

THE town of Chatham has lost a highly respected and honoured citizen in Mr. Humphrey Wood, who died at his residence in Rochester on Feb. 9, in his sixty-seventh year. To the Unitarian Church the loss is serious, for Mr. Wood was for many years secretary of the congregation, acting-trustee, and a most generous supporter. He had been in delicate health for some time past, though the end came suddenly.

Mr. Humphrey Wood was one of the leading solicitors of Chatham, esteemed by his clients and the public for his ability, sterling uprightness, and gentle bearing. He took a keen interest in the welfare of the town; for several years he was a member of the Town Council, and afterwards an alderman. He was an eager and devoted antiquarian; those who have had the privilege of visiting his house in Chatham or at Rochester will be familiar with many tokens of his antiquarian knowledge and artistic taste. He was so quiet, modest, and retiring that only those who knew him intimately were aware of the wide range of his thought and interests. He was a large-minded and large-hearted man, a thorough Liberal in life and religion. Although a member of the council of the British and Foreign Unitarian Association, he shrank from taking any prominent part in denominational affairs, but he was deeply interested in the promotion of Unitarianism. Widespread sympathy has been expressed in Chatham and Rochester with his widow in the sorrow which has overtaken her, in which many readers of THE INQUIRER will desire to join.

DR. POLLEY, OF BELFAST.

BY the sudden death through apoplexy of Dr. John Lowrey Polley, Belfast has lost a staunch Liberal in religion and politics, who had endeared himself to a very large circle of friends, by his kind disposition and his generous support of progressive movements for the good of the community. At an early period in his career Dr. Polley joined the press and served on the staff of *The Northern Whig.* The interest in the knowledge of public affairs thus begun remained with him during his medical studies, and throughout his professional career. He was well known for his intellectual and moral courage in the open advocacy of his views as a religious rationalist, and as a consistent and thorough Liberal in politics. For a long period he was a prominent and active member of the Second (Unitarian) Congregation, Belfast, and a generous supporter of its various activities. He was a member of many Ulster societies advocating self-government, land law reform, the improvement of the position of the labourers, and other progressive measures. Though well known to hold opinions which were unpopular among his neighbours, his honesty, modesty, and goodnature secured him the esteem and goodwill of all who knew him. Many representatives of various creeds and parties followed his remains from his late residence, Glenwood House, Shankhill-road, and many of his poor neighbours, who had benefited by

his gratuitous medical aid, evinced a melancholy interest in the funeral. Much sympathy is felt for his widow and sisters in their unexpected bereavement. The funeral service at the house was conducted by an old personal friend and former minister, the Rev. J. C. Street, who delivered an eloquent and sympathetic address. The remains were interred at Moneyrea, which was his native district, and the Revs. J. C. Street, W. H. Drummond, and R. Lyttle conducted the service at the graveyard.

IN HOSPITAL.

Chime I.—*The City chimes*
,, II.—*Each passing Hour.*
,, III.—*All Souls, all Times,*
,, IV.—*Are in God's Power.*

THE great world sleeps, but we must watch and wake,
And count each chime,
For rest comes not to us who long to slake
Our thirst for sleep in one life-giving draught,
Forgetting pain and time.

The night nurse softly comes and goes, the light
Burns dim and low;
And many thoughts take shape and form to-night,
Half weird, half real, that day would scorn as dreams—
The Quarter-past rang slow.

Once, legend tells, in far-off Eastern lands,
The sick were laid
Beside the Temple gate by hopeful hands,
That Peter's shadow, as he passed, might fall
With healing in its shade.

The Half-hour chimed.—Was I awake? or dreamed
That he was here
In Ward 14, and blessed me? Yet it seemed
As if his face had Sister's own grave smile,
And eyes serene and clear.

Hers is the steady hand to pain, and heal
With tenderest power,
Soothing, uplifting, till our faint hearts feel
The restful strength of loving sympathy.—
A Quarter to the hour.

The twilight shadows crept around the bed,
The light burned dim;
From far away a dream voice softly said:
"If in His Name is wrought the smallest deed,
Ye do it unto Him."

Waking and dreaming, so the night wears through,
And with the day
The shadows fade, but Faith in all things true
Has still its old, old power to heal and save.
God grant it always may.

The City chimes
Each passing Hour.
All Souls, all Times,
Are in God's Power.

I. M. R.

THE CHILDREN'S COLUMN.

THE TEN VIRGINS.

MATTHEW XXV. 1—13.

YOU will need your Bibles, for this column is about one of those stories with a sermon inside, which Jesus often told the people who heard his teaching, as he wandered about Galilee, showing in his life and words how to love God and goodness in a way the world had never known before. The Jews were fond of, and remembered best such sermon-stories or parables, when they listened to their wise and good men, and so those who, many years after, wrote down the Gospel or "Good News" of Jesus' life found that much of his preaching, as then repeated from memory, was just the telling of tales with some beautiful lesson wrapped inside.

Read the first thirteen verses of the twenty-fifth chapter of St. Matthew's Gospel. You see they tell about a wedding. In Jesus' country the weddings were at night, and generally on a Wednesday night. The bride, dressed in white with loose flowing hair, a long veil, and a crown of gilded myrtle leaves, was led from her home by the bridegroom to his own house. A band of gay friends went with him to the sound of music; and on the way the procession was joined by girl companions of the bride, "bridesmaids" as we should call them. These were the "wise and foolish virgins" of the story, and there had to be at least ten to make a proper wedding-party. Some carried oil-lamps, others waved myrtle-boughs, and scattered grain and coins to the crowds beside the road. When the bridegroom's house was reached the merry-making began, and often lasted a week.

Now this parable contains many sermons, some of which you will understand better when you are older. There is, however, a simple lesson in the part about the foolish bridesmaids, who forgot to take extra lamp-oil in case they had to wait a long time for the procession. The bridegroom did not come till midnight, and it was only then that they remembered they ought to have brought flasks of oil for refilling their nearly empty lamps. So that they had to go and buy oil, and were too late for the feast.

Thoughtfulness, forethought. What a difference these make every day in our lives! I recollect thinking myself a very "foolish virgin" once, when I went a long bicycle ride through country lanes at night. I had plenty of oil for the lamp, but only three matches. On a gusty part of the road the light went out, and had to be lit three times. Again it flickered out. No matches—so I was punished for not refilling the matchbox by having to walk my 'cycle a long distance in the dark. You all know bits of forgetfulness. They happen so often when one is a child: forgetting to be in time for meals, to say "please" and "thank you," to shut the door after you, to let other people pass through the doors in front of you, forgetting not to shout about the house when someone is ill, forgetting to put books or toys away tidily when done with, forgetting to give up your seat in a tram to a woman or any old person, forgetting somebody's birthday.

Now, what enables us to become more thoughtful as we grow older? Well, first of all *practice;* and then *will*, which helps us to remember things at the right time, and to persevere in so doing. If we do not use our wills they grow like slack elastic with no pull in them, and we ourselves become slack-minded and shiftless. And, thirdly, *conscience*. Do not we all hear its shaming voice when we have been thoughtless, and if we keep on listening to it will it not direct our will, and show us the duty of remembering? Lastly, God's *love* in our hearts should help our heads, for want of thought or forethought comes largely from our selfishness. Forgetfulness not only may punish ourselves, but may cause trouble to other people. The foolish bridesmaids suffered disappointment at being shut out from the feast; but, worse still, they disturbed the party by their knocking, upset arrangements by their absence, and disappointed the bride and bridegroom. Look again at those bits of forgetfulness above, and see if there is not selfishness at the back of them. Yes, and if we realised how not taking the trouble to think may cause not merely inconvenience but serious injury to others we should never be so unkind as to go on being happy-go-lucky.

A very loving and wise old lady once told my mother that she thought everyone ought to look on forgetting as a crime. It certainly is cruel to forget to feed or take one's dog for a run every day, or to leave the cat unprovided for when the house is shut up. It is worse than trespassing to forget to shut a gate, and so let cattle stray. You may break someone's leg by not remembering to throw orange peel off the pavement. It is very like stealing to forget to return a book lent you. It almost amounts to murder for a signalman to forget to move a signal which should keep one train from crashing into another.

A little girl friend of mine the other day received a post-card asking her to do something for the sender. She was rightly pleased that it began, "You are a reliable little person. Will you remember, &c.?"

Now her reliableness just grows, because she is persevering, and exercises her will in the right way, because she is a conscientious and above all a very loving and tender-hearted child. She is fond of reading, especially poetry and fairy-tales, and of playing, especially "pretending" games. She likes all the jolly things children love, and therefore easily remember to do, but she also seldom forgets, whether she likes them or not, the little practical duties when once learnt, the politenesses and kindnesses which we all need to remember if home and school, and the big world of people and animals are to be orderly, comfortable, happy, and full of kindliness. When she grows up I rather expect she will be the sort of woman Jesus means by a "wise virgin," a bridesmaid who had forethought to enable her to fulfil her love and good intentions, and who went in with the bridal-party to help the happiness of the marriage-feast.

EMILY H. SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher,* 3, *Essex Street, Strand, London W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, FEBRUARY 20, 1904.

RUSSIA AND JAPAN.

"And inasmuch as the human mind rests not in the limited possession of land, but ever, as we see by experience, desires to acquire more territory, needs must discords and wars arise betwixt kingdom and kingdom."

So DANTE wrote nearly 600 years ago, and he sought the remedy in a universal system of law, presided over by a single officer. Since strife, he argued, may arise between any two princes, one of whom is not subject to the other, there must needs be some third power of more ample jurisdiction, which can embrace and control them both. He was still haunted by the dream of the Holy Roman Empire, and the tradition that it might still "lay upon the nations the yoke of peace"; and he looked to the ideal Emperor to play this part of universal pacificator.

The problem still remains. South Africa, the Far East, the Indian frontier, are so many commentaries on the text: "Inasmuch as the human mind rests not in the limited possession of land." Another solution has been sought in our day; and the Hague Court of Arbitration appears, to many a sad heart, to stand as its funeral monument, just as DANTE'S "De Monarchia" may be regarded as the dirge of that reign of Imperial peace of which it was meant to be the prophecy or the proclamation. In both cases alike the defect was in executive power. The tradition or sentiment of abstract justice and international law is backed by no sustained enthusiasm and determination capable of meeting the fierce emotions (fed alike by the stubborn tenacity of greed and the noble passion of self-sacrifice) which stir nations to their depths when the dogs of war are loosed. And yet—

"To grieve is wise, but to despair
Is weak and vain."

and "hope" still remains the "paramount duty." History tells us that, in its origin, civil and domestic law had either no external sanctions, or quite inadequate ones. Originally, it merely provided a means of escape, for those who wished to avail themselves of it, from the duty of private vengeance, without loss of prestige. To find an honourable means of settling differences or atoning feuds was much. To enforce the adoption of such peaceful methods, or even to enforce the observation of the awards on those who had sought them was a far later step. Indeed, it is only in a qualified sense that we can even now regard it as accomplished.

So with nations. It is something that whenever the matter in dispute is not, in the opinion of the nations concerned, worth fighting for, they shall no longer be driven to war by the supposed dictates of self-respect, and by care for their prestige. In the immense majority of cases in which nations have disputes, each one knows that it would be more to its interest to yield the point in peace, than to gain it by war; but each conceives that surrender would be base in itself, and productive of disastrous consequences. The treaties of arbitration, and the permanent Court at the Hague may confine war to those occasions on which the nations concerned regard the immediate issue as intrinsically worth the risks and losses of war—the risks and losses, and the moral responsibility. The light-hearted estimate formed, in times of national excitement, of those risks and losses, and above all, of that responsibility; the deep corruption and the heavy burdens, the dislocated relations, moral and material, and the evil tradition that follow in the wake of war, must appal us; and the Transvaal War and the war in the Far East show us how far we still are from any such organisation as will enforce the reign of justice and the reign of peace upon the nations; but none the less we repeat:—

"To grieve is wise, but to despair
Is weak and vain."

Into the general questions, whether of policy or of right and wrong, raised by this particular war it is not our purpose to enter in this article; but there is one aspect of the possibilities it opens out which we shall do well to consider. There can, I suppose, be little doubt that Japan aspires to the hegemony, or leadership, of the yellow races. The results of her late war with China seemed to give her promise that she would attain her ambition; but the Western nations declined to regard this as a domestic concern of the Far East, and interposed to defend the "integrity of China." Japan acquiesced only externally. Her alliance with England was a move in the game. We may well ask whether one of the two contracting Powers was not taking part in "a game he did not understand"; but however that may be, it is clear in any case that there is now the sincerest desire on the part of England to escape any serious complications that may threaten to arise from our alliance. Japan will probably have to fight her own battle to the end. But what if she succeeds to the uttermost? What if she becomes the leading Power in the East, and controls the policy and the organisation (the civilisation she can never control) of China? That might mean that China would become a great world power, that the Western nations could no longer bully. We should have succeeded at last, though by most indirect means and quite unintentionally, in moving China, and in conferring upon her, as we have already conferred upon Japan, the most conspicuous outward sign of Western civilisation, namely an effective machinery of slaughter on land and sea. And what then?

King ALFRED, when telling the story of NINUS, King of Assyria, declares of the Scythians that "while they were contending with him they became skilled in war-craft, though ere that they lived a life of innocence; and, thereafter, they gave him grim guerdon for the war-craft they had learned from him." Are we to look for another great period of Eastern invasions, sweeping over Europe? We should indeed receive our "grim guerdon" if it were so. But, for our part, we do not believe it. England and Japan, between them, may teach China many things, but those who know the Chinaman best, know two things of him. First that, when properly handled, he is a magnificent soldier; and second, that he detests the military spirit. China will not send out conquering hordes to swamp Europe, but no one can tell how soon she may so organise her military resources as to negotiate on an equality with Western nations. There is no reason for great apprehensions with respect to our commercial relations with such a reorganised China, so far as these relations are founded on the honest exchange of commodities desired on either side. In this respect the example of Japan is encouraging. But it is certain that the history of this country's relations with China, including that black chapter that deals with the importation of opium, would never have been written, had China been able to defend herself; and who shall say that portions of it may not be obliterated and written over, should she ever attain such a position? It is a grievous reflection that (as we are constantly assured) the balance of the finances of India would be fatally disturbed if the opium traffic with China were closed, and yet more grievous to be comforted by the assertion that the trade has now established itself so firmly that even a free and independent China would not interfere with it. But however this may be, and whatever questions might be reopened, this at least is certain, that, should China ever be able to negotiate on equal terms with the Western Powers, a running sore in the moral life of Europe will be closed. PHILIP H. WICKSTEED.

THE CENTENARY OF THE DEATH OF IMMANUEL KANT.

ON February 12, 1804, just one hundred years ago, there passed quietly away from earth the greatest thinker of the modern world. The end came as a merciful release, for the aged man had no desire to linger on, now that bodily weakness had become the prison-house of the mind. It was in the forenoon of a lovely Sabbath that he breathed his last, in the presence of two relatives, two dear friends, and the servant who had taken the place of the faithless Lampe. A gloom fell over the little retired town, and even the humblest of the citizens felt that the Fatherland had sustained an irreparable loss. "The day," we are told, "was clear and cloudless—a day such as Königsberg seldom sees in twenty years, and a bright cloudlet floated in the zenith of the azure sky. A soldier on the Schmiede Brücke, so the story runs, called the attention of the bystanders to what had happened, in that he exclaimed, "See, there is the soul of Kant flying heavenwards!"

Kant's Moral Ideal.

Nothing could be more in accordance with the fitness of things than the ascription of that vision to a soldier. The soldier's ideal of conduct Kant had venerated from his youth upwards, and had elaborated in all his moral teaching. Duty, the root of whose noble descent he could trace in no power short of that "which elevates man above himself and connects him with an order of things which only reason can conceive"—such was the "sublime and mighty name" of the commander he revered, and every detail of his life had been regulated according to the maxim which was his own expression of the categorical Imperative, "So act that the principle of thine action may become by thy will a universal law of nature." Whether or no this rule of conduct be open to the charge of converting human life into a kind of parade exercise, the sterling integrity and lofty tone of character it engenders cannot be called in question. "Whoever will suggest to me a good action left undone, him will I thank, though he suggest it even in my last hour!" is an utterance of Kant's which represents the *inner* spirit of that rule, the aspect it presents for the soul that contemplates it from *within*. So regarded, it means rigorous devotion to the work the individual is called upon to fulfil, such an ordering and regulation of daily routine, that neither the confusing medley of mechanical occupations, nor the rebukes of a disquieting conscience, shall be permitted to dissipate the mental composure needful for the discharge of the spiritual service, which each particular member of a "kingdom of ends" is under the obligation of rendering to humanity. How it appeared to those who viewed it from *without*, as *external* spectators, may be gathered from the celebrated picture the poet Heine draws of the career with which we are now concerned.

Heine's Picture of Kant.

"The life of Immanuel Kant," writes Heine, "is hard to describe. He had, indeed, neither life nor history in the proper sense of the words. He lived an abstract, mechanical, old-bachelor existence in a quiet, remote street of Königsberg, an old city at the north-eastern boundary of Germany. I do not believe that the great cathedral clock of that city accomplished its day's work in a less passionate and more regular way than its countryman, Immanuel Kant. Rising from bed, coffee-drinking, writing, lecturing, eating, walking, everything had its fixed time; and the neighbours knew that it must be exactly half-past four when they saw Professor Kant in his grey coat, with his cane in his hand, step out of his house door and move towards the little lime-tree avenue, called after him the 'Philosopher's Walk.' Strange contrast between the outer life of the man and his world-destroying thought! Of a truth, if the citizens of Königsberg had had any inkling of the meaning of that thought they would have shuddered before him, as before an executioner. But the good people saw in him nothing but a professor of philosophy, and when he passed at the appointed hour, they gave him friendly greetings, and set their watches going!"

The Centenary Celebrations.

A hundred years have sufficed to prove that the "good people" of Königsberg did well in their day and generation to abstain from shuddering, and that had they done so, it would only have been before a shadow of their own mind's throwing. It is not as "*der Allzermalmende*," but as the intellectual builder, that cultivated men and women all over the world have united at this time to pay tribute to the memory of Kant. Would that in our country the spirit of his unique personality might rebaptize us to that genuine reflection on the problems of the universe, that patient striving to penetrate to the truth of things, of which in all history there is no more striking and beautiful exemplification! Those, at all events, who are conscious of humanity's indebtedness to the lonely thinker are doing what in them lies to bring it home to the mind and intelligence of the community. In every German university, almost in every German town, Feb. 12 was observed as a day of grateful remembrance. In Königsberg there was a noteworthy gathering of *savants*, and from Halle there comes to us the earnest "Aufruf" of Professor Hans Vaihinger, the distinguished scholar, who has already done so much towards the interpretation of the Kantian writings, to make it the occasion of a renewed dedication to the study of the Critical Philosophy. The foundation of the "Kantgesellschaft," and the placing of that excellent periodical, the *Kantstudien*, upon an assured financial footing, will have the effect, it may be predicted, of binding together those who are bent upon the serious pursuit of metaphysical science and the furtherance of the method of inquiry to which Kant was the first to point the way. In France there were similar observances, and the chief philosophical journal, the *Revue de Métaphysique et de Morale*, is issuing a special number entirely devoted to the centenary, and containing contributions from the leading philosophic minds of the Continent. In England we are, alas! too completely under the sway of the miserable utilitarian idea of culture, which prides itself on being "practical" in a sense very different from Kant's meaning of the word, to render such efforts possible; but the day was at least recognised by the fellows of the British Academy, who considerately invited younger Kantian students to join with them in doing honour to the memory of a master having in the history of speculation no compeers save Plato and Aristotle alone.

Kant's Revolution of Thought.

The Copernican change which Kant introduced in philosophical reflection was, as we now know, much more radical than even he himself imagined. Copernicus, he tells us, being unable to get on in the explanation of the movements of the heavenly bodies, so long as he assumed that the stars moved round the spectator, tried whether he could not succeed better by assuming the spectator to be moving round, and the stars to be at rest. A similar experiment in metaphysics, so far as the ordinary familiar knowledge of objects was concerned, would take the form of asking, whether we should not succeed better if, instead of assuming that all knowledge must conform to objects, we assumed that the objects known must conform to our modes of knowing; or, in other words, if things were not there for mind rather than mind for things. For, on this supposition, he insists, it becomes at once clear how we can make universal and necessary statements in regard to the objects of our experience, whereas on the other supposition the fact that we do so remains an inexplicable enigma. And the result of his minute and laborious analysis of knowledge was to confirm the hypothesis on which it proceeded. The world of experience, he found,—the world in which we live and act and feel and rejoice, and which science explores and describes,—is what it is because it is a world for intelligence, constructed no doubt out of material, given and not created, but constructed, nevertheless, by intelligence and in accordance with the nature of intelligence, and containing as essential ingredients of its structure those links of connection, those modes of relation, those laws of systematic arrangement, which are the very ways in which intelligence comes to know at all, and to be aware of itself as knowing. Intelligence could not live in a world where no intelligence was; were nature suddenly to be relinquished into the hands of an omnipotent Caprice, mind in its presence would lose its sanity and the human race would be converted into a horde of madmen. The principle in us by which we experience and interpret nature must be akin to the principle in nature in virtue of which it is capable of interpretation. And to this principle Kant gave the somewhat outlandish title of the "Transcendental Unity of Apperception," meaning thereby the universal consciousness which forms the basis of every individual self, and which, if it cannot be described as God, is, at all events, closely allied with what Christian theologians have denoted under the name of *Logos*. God no longer smites us, so to

speak, across the void; through consciousness itself we are born into a realm of divine truth, the same and identical for every intelligence, exhibited as a rational world to each individual through the presence in him of that which is not individual.

Knowledge and Reality.

Kant, indeed, did not take the step upon which the bolder idealism of later German speculation ventured, and maintain that the sphere of the knowable exhausted the sphere of reality. And the recent revolt against the extreme conclusions of Hegel, and the consequent "return to Kant" on the part of many who have lived through the Hegelian movement, seem to justify the caution which Kant showed in the development of his position. It is true that the doctrine of things-in-themselves, as he sometimes conceived it, has succumbed to the criticism levelled against it. A multitude of unknowable entities *per se*, acting upon a multitude of equally unknowable minds *per se*, and through such interaction giving rise to the known world of experience, is a conception wholly irreconcilable with the cardinal principle of the Critical Philosophy, and probably in this crude form seldom entertained by Kant himself. But current reflection seems tending to the conclusion that the nature of the mechanism operative both in nature and in mind does not form part of the known world of experience of which we are aware. On the one hand, if nature in the last resort be reducible, so far as its mere existence is concerned, to a vast collection of atoms or electrons, all that can be said is that these ultimate elements are, and must remain, absolutely outside the range of what we directly experience. We may speculate as to their constitution, we may become convinced as to their actuality, but of them we can lay claim to no such knowledge as we possess of the objects of nature. On the other hand, a similar obstacle confronts us, as it seems to me, in regard to those mental states or occurrences in and through which we become aware of the contents of our known world. Just as, in seeing, we do not behold the organ of sight, so in knowing we do not apprehend the character of the processes by means of which knowledge is possible. As Kant asserted, in another connection, we "cannot know that as an object which we must presuppose in order to know any object." But of one thing we may rest assured. Whatever may be the nature of the mechanism we have referred to, it is not from it, though we were to know it through and through, that we could ever derive the key to an explanation of the universe in which we are stationed. For existence, as such, is the poorest and most abstract of all the categories, and can in no sense exhaust the truth of reality. Knowledge, as Kant was the first clearly to discern, is no mere monotonous copy of the existent machinery that generates it, and we may be devoutly thankful that it is not. Machinery is one thing, knowledge is another; and the machinery, whatever it may be, exists for the sake of knowledge, not knowledge for the sake of the machinery. The reality that attaches to the world of experience is not that of mechanism, but the reality of *meaning*, of *validity*, of *worth*. The course of the known universe is, as Lotze once put it, analogous in this respect to the poetical idea that interests us in some great drama we see developed before us on the stage; its essential truth is the meaning set forth so as to be intelligible to the mind, and it would be a woeful bargain to exchange this fair scene of grandeur and significance for the most accurate acquaintance with vibrating molecules, or undulations of ether, moving with more or less velocity in this and that direction. Knowledge possesses an intrinsic value of its own, a value which it does not derive from any function of photographing some independent world of mechanism; it is itself the higher reality, in relation to which, whatever mechanism there may be in existence is subservient and subordinate.

Truth and Duty.

And as with knowledge, so also with those ideals of duty, virtue and goodness, which Kant found immanent in the soul of man. The source of the moral law and of the objectivity of nature, the orderly and connected way, that is, in which experience comes before us, he conceived to be one and the same, viz., the fundamental unity of Self-consciousness, which renders intelligence and an intelligible world possible. In both cases there is laid upon us an obligation, in the one that of the categorical imperative, in the other that of conformity to the rules of intellectual apprehension. To the highest exercise of intelligence Kant gives the name of Reason. In the department of theoretical knowledge, reason sets for us problems, lays upon us demands, constrains us to seek for unity, completeness, totality in the world of experience. So that even here the ideas of reason are, in a sense, ideals of what *should be*, of what *ought* to be; ideals, that is to say, which are gradually being realised as we proceed in the search for truth, although such realisation never is, and never can be, fully attained. And in the field of moral practice, the function which reason discharges is very similar. Here, too, reason sets for us problems, imposes upon us commands, constrains us to seek that form of consciousness which *ought* to be. There is, indeed, one important difference, for whilst the problems of knowledge remain problems, however much we may more or less succeed in solving them, the problems of practice can be, and are, completely solved every time a purely moral deed is willed. The point, however, I wish now to emphasise is that of the common origin. For it sheds a new light upon that grand apostrophe of the philosopher's which is probably the most widely familiar of all his sayings: "Two things fill me with an ever-increasing wonder and awe, the starry heavens and the sense of moral responsibility in man." We can now see why he links these apparently disparate contemplations together; they are but divergent ways in which the one supreme principle of self-consciousness expresses itself and reveals its meaning. The new teacher, for whom Emerson sighed, who should "see the identity of the law of gravitation with purity of heart," and show that "Ought, that Duty, is one thing with Science, with Beauty, and with Joy," had in fact, then, already appeared. The vindication had, moreover, extended further than Emerson anticipated. For just as Kant's ethical philosophy finds its highest expression in the maxim, "Duty for Duty's sake," so, as we have seen, his theoretical philosophy may be said to find its highest expression in the maxim, deeper, indeed, in meaning than is usually implied, "Knowledge for Knowledge's sake."

Kant's Incomparable Method.

But, perhaps, the richest legacy Kant has bequeathed to us consists not so much in the results he actually reached, as in the method he employed to reach them. Once awakened from his "dogmatic slumber" by the scepticism of Hume, he realised to the full that further advance in speculative construction was only to be made on the secure and certain lines of exact research. In opposing Criticism to Dogmatism, he gave a new bent to philosophical investigation, and set it on a path where fruitful problems could be proposed and valuable work done in the effort to solve them. Briefly, the opposition came to this, that it was perfectly futile to attempt to deal with the facts of knowledge and reality, without a previous examination of the notions (such as identity, difference, cause, purpose, end, and the rest) we are constantly using in our interpretation, so as to determine their meaning, significance, and range of application. After a hundred years, we find ourselves still confronted with the old antithesis which Kant sought to reconcile—the antithesis of Matter and Spirit, of Necessity and Freedom, of mechanical law and moral worth. Since Kant's time, the outlook both upon nature and man has been immensely widened—upon nature, by the modern theories of Evolution and Development; upon man, by the rise and progress of history as a scientific pursuit, and the mass of material it has brought to light illustrative of the making and growth of the human mind. A "Critique of the Historical Reason" remains to be written, which shall show how it is possible that the mechanical system of things can be so adapted to the rational life of the human race as to serve as means for the embodiment and realisation of the ideals of Morality, of Art, of Religion. To the fulfilment of this task, the dilettante dogmatisms of popular philosophising, under whatever specious sectarian names, can contribute nothing. It will be accomplished, if at all, only by the patient labours of those who pursue their work as men of science, in the larger sense, and according to the method which Kant called the method of Criticism.

G. DAWES HICKS.

WE do not find our friends till friendship springs up in our own hearts. How should we find God except through sonship—through the awakened sense of our kinship with Him? And, as He is best known, so is He best shown, by the best men. Have we not found it easier to believe in the reality of goodness after seeing it made alive in good men and women? They are our benefactors, indeed: they reveal to us our own higher possibilities. *C. G. Ames.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

RATIONALISM AND DEVOTION.

SIR,—I am glad to see Mr. Lummis' reply to Mr. J. H. Wicksteed's letter, but it hardly covers the whole of the ground. The gist of Mr. Wicksteed's letter—I speak from memory, for my INQUIRER has unfortunately gone astray—seemed to be this: We have lost the worshipful spirit, our devotional phrases seem to have a false ring. How are we to recover the spirit of devotion? And the reply he gives is—"By interpreting nature through the poetic faculty." I have nothing to say against this so far as it goes, but does it go far enough? However sufficing it may be for the cultivated leisured few, can such a religion have any effect upon the weary and heavy-laden, the sin-stricken and sorrowful, the down-trodden and hopeless ones who form such a large portion of the population? A short anecdote may introduce what I have to say: A week or two ago a mate in a coasting vessel was in this position, he could do injury to another, but if he refrained he might himself be put in a false position. He hesitated, but at last spared the man. "I don't know why I should do so," he said, "but I know what the preacher I heard last week would have me do, and I'll do it." The dynamic power of Christianity lies in personality; it is a quickening spirit flowing from soul to soul; it had its origin in a supreme personality, whose influence does not fade, though the generations pass and knowledge changes. Of course, if we reject Christianity, we must build anew for ourselves; but I, for one, demur to the assumption that Rationalism is inconsistent with Christianity, and that, judging by your last "Note of the Week," I take to be your position.

If I had written a few days ago, I might have ventured, in my own words, to sketch an outline of a Rational Christianity, but since then I have read in the *Hibbert Journal* the brief review of Auguste Sabatier's posthumous work, "The Religions of Authority and the Religion of the Spirit," which we are shortly to have in an English dress, and from that inspiring writer I will venture to produce a few conceptions of Rational faith.

God, as evolved in Hebrew thought—first as Power, then as the Moral Authority, and then as Love as revealed by Jesus: "Being revealed to Jesus as Father, God was so revealed to men in general."

The authority of Jesus is to be found in his teaching, in the influence of his personality, "and the conquering charm of his love." "The guide, strength, and sustainer which Jesus gave to his disciples was the spirit of the Father that abode in him and would abide in them. The dogma which makes a metaphysical entity of the Holy Spirit paralyses that spirit, and thwarts its dynamic influence on the Christian life." Jesus becomes the object of Christian faith and love in his supreme God-consciousness, the shining forth of the presence of God in him.

This spirit is historically determined. "It is the spirit of the Father which was in Jesus Christ, and it manifests itself in a spirit of truth, of moral sincerity, of perfect righteousness, and of universal love for others." "The spirit becomes in every child of God an inward light, a secret light from within outwards renews the soul, exalts its powers, and sanctifies the whole life; this is the new gospel, the religion of the spirit. This is apostolic Christianity presented from cover to cover of the New Testament."

The Christian consciousness, in which sin is a very real factor, is formed "by the antithesis of the sense of moral separation from God and that of a happy reconciliation with Him. The passage from one to the other is the passage from darkness to light, from death to life, and the religious consciousness of Christ becomes ours, works in us this change, which is a true moral resurrection."

"The criterion of Revelation is not that it is found in a book or church, but that it must be able to repeat and continue itself as an actual revelation and an inward experience in the consciousness of every Christian."

"The Church and other Christian institutions are not to be set up as an authority between the soul and God, but should stand for the principle of the duty of the strong to help the weak."

I need hardly add that this teaching implies the doctrine of personal immortality, which is also supported by the best psychology of to-day.

Here, then, are the outlines, I venture to say, of a rational faith that can appeal to every heart as well as mind. It may be well for us to do as Isaac did, to meditate at eventide at our tent door in the presence of the stars. But not in solitude shall we find salvation or the highest truth. Christianity is a social gospel; our object in life should be to work for the coming of the kingdom. If the tone of mind expressed by Mr. Wicksteed may be regarded as the present attitude of Unitarianism, I would venture to point to the above as the conclusions of a Free Christianity. Hitherto the two terms have been regarded as interchangeable; perhaps in this century there may be a parting of the ways. Christianity, I venture to think with Sabatier, has all the contents of the ultimate religion. Well might he say after writing the last words of his book: "My work is done; I may die now."

E. CAPLETON.

113, *Highbury New Park, Feb.* 6.

OTHER CORRESPONDENCE.

ON the subject of "Dr. Warschauer and 'Nunquam'" Mr. F. E. Willis writes again, commenting on the "pontifical tone" of last week's letter: other questions raised by him and another correspondent will, we trust, be sufficiently answered by Dr. Warschauer's series of articles begun in our present issue.

Mr. Walter Brooks, of Ainsworth, writes on the subject of Sacerdotalism in our churches, which he thinks is encouraged by the wearing of a special ministerial garb, and by the use of reading desk or lectern as well as pulpit in the conduct of service.

WILLIAM BLAKE.

THE exhibition of works of William Blake at present being held at the Carfax Gallery in Ryder-street, affords us one of our too infrequent opportunities of seeing and enjoying the paintings of a great artist, who was also in his own way a philosopher. Everything Blake did was with a purpose, and we feel in the presence of his pictures that he means to communicate more than ideas of beauty, beautiful as many of the paintings are. He delivers a message, and a few square inches of colour on paper or copper contain a world-theory. He snatches us into the realm of great convictions, great imaginings. We behold the secret of mighty deeds, the creative impulse of things fair and terrible. We watch the working of the same tremendous forces which bewilder us in the world of familiar experience, and we come out as from the Interpreter's House, with a more vivid perception of the meaning of the troubled beauty of our common life. It is to those who feel the terrible aspects of existence that Blake makes his appeal: to those whose life is a quiet walk along easy paths he must seem wild, and his work exaggerated.

To single out one of Blake's tremendous imaginings, which is illustrated in several of the pictures, we may note the two water-colours, Job confessing his presumption to God, and Elohim creating Adam, and the coloured print, "The Ancient of Days." In the last we have a venerable, yet strong figure of One kneeling in the sun, which is surrounded by a broken circle of fierce flame; down through the lower rim of the disc, reaching out through the flames into the outer darkness, stretches to its full length, tense, untremulous, and firm, an arm ("my great power and my outstretched arm."—*Jeremiah*). The hand grasps a pair of compasses, wrought from living fire, which revolve in the gloom to circumscribe from chaos a world of light. The unlimited reach of omnipotence is strained to the uttermost to create.

Blake was bold; he did not fear to feel and express sympathy with the Most High. This is very manifest in the picture, Elohim creating Adam. The man lies prone on the ground, the breath not yet breathed into him; coiled round his limbs the earth spirit, the serpent. Elohim, hovering above him, is yet gathering the cold earth, to form and fashion the human head. Here we have audacious, imaginative realism. But the whole force of the artist is reserved for the face of Elohim, in which we read the meaning of those eager hands working from the ground to a man. For in the pre-occupied face, full of mighty purpose, we behold not hope alone, but fear. A human soul is to be. To what end? Earth and spirit. Shall it be Godward for a perfect communion? The creation of man is a mighty venture of faith. Man must not fear, says the picture, to have sympathy for God.

The trilogy is completed by the picture of God and Job. Darkness below, radiant

confusion above. It is the moment when the Divine has confounded the human with unanswerable questions. Job replies, "I am vile; I will lay my hand upon my mouth." But he is bidden to gird up his loins, to leave that crouching posture. Omnipotence has crushed him, and cannot lay aside omnipotence. Yet God needs Job, as Job needs God. For Job is work of God in order to be his intimate fellow worker. The forefeeling of expectation in the creation is intensified. Until man rises to his possible power the fear implied in the creative act is not allayed. In these three pictures we find a great drama. Still incomplete; still full of appeal; for the Divine has not yet received in full measure the sympathy and understanding of the human. That may not be a correct theology, but it is the true humanity and great poetry of William Blake.

Almost every picture rivets the attention, and although the too short catalogue is over-long to recite, we may mention two. In the Oberon, Titania, and Puck, the laughing mischievous boy is perhaps the most entirely pleasant sight in the gallery. A leaf from the prophetic book, Jerusalem, appeals to lovers of Blake for many reasons, for it enables us, as it were, to step into his workshop and watch his processes, with a reminder that there is originality in his every method. The illustrations in the margin, the letters themselves bitten by him into the metal, and the page thus printed, coloured by hand, help us to feel that all of this is the man, the mind to create, the eye to see, and the hand to work out the imagining; that in this we have not the division of labour, but the more fruitful concentration of work.

B. KIRKMAN GRAY.

THE suffering of the unemployed and those dependent upon them is severe in the Manchester district. At the newly instituted Municipal Employment Bureau over 2,850 men have registered their names. They are all anxious for work, but only about 180 places have been found for them. The Trades' and Labour Council, the Independent Labour Party, and the Social Democratic Federation are among the number of working men's organisations which have expressed satisfaction at the establishment of the Bureau: some urge its extension to women, and advocate that an organised plan for providing useful work shall be adopted. The Improvement Committee of the Corporation has decided to proceed at once with a number of new roads that need to be made, and to employ men whose names are registered at the Labour Bureau.

THE Rev. John Mellor, Superintendent of the Sheffield South Circuit of the Methodist New Connexion, who died on Monday, after sudden illness, was a younger brother of the Rev. William Mellor, of Huddersfield. "Sturdiness combined with mental vigour," says the *Christian World*, "and his underlying gentleness of heart, gave him weight of utterance and influence in both circuit and connexional life." Mr. Mellor was fifty-eight years of age, and had attained the highest honour in his communion, being President-elect of Conference.

PROVINCIAL LETTER.

EAST CHESHIRE CHRISTIAN UNION.

THE GRAND BAZAAR.

ONE experiences a little timidity in placing before readers of THE INQUIRER an account of any movement which has a direction toward their purses. Were the case exceptional, the present writer, confident in the repeated declaration that Unitarian money tumbles precipitately into a good case, would be mercilessly bold in what must assume the character of an implicit appeal. But, unfortunately, he is restrained by the knowledge that other Unions besides his own are plagued with similar needs and can adduce an equally reasonable claim for their satisfaction. He had a dream aforetime of one great denominational effort to put our various associations on a firm financial basis, but, waiting for a powerful advocate, he has been left to write this letter on a particular undertaking.

The East Cheshire Christian Union, at its annual meeting at Ashton-under-Lyne, in March, 1902, resolved to organise itself for the raising of £5,000 by means of a bazaar, to be held in Manchester in 1903 or 1904. As many readers are aware, local circumstances a year ago caused the general committee to decide that the bazaar should be held in the autumn of the present year. The original resolution, defining the objects of the bazaar, states that of the sum thereby raised, "not less than one-half shall be appropriated by the governing body of the Union for investment to be held in trust, the interest of which shall be applied to the general purposes of the Union, and the remainder shall be used for assisting congregations in the Union to build churches, or pay off building debts, or otherwise, as the Union may direct."

Against the proposal for providing an endowment for the Union, as against the general principle of endowment, many readers would probably make objection. Yet, when it is considered that for some years the Union has been over-spending, and still has been unable satisfactorily to support its weaker churches and to enlarge its missionary efforts, no exception will be taken by those who value the continuance of congregations which exist to preserve liberal religious faith, and undertakings which aim at its extension. It is lamentable that the Union has been unnaturally limited and crippled in its missionary work for want of an adequate annual income. There is in its somewhat indeterminate geographical area more than one town of good population in which an effort for the establishment of a new congregation might be made, but which cannot be attempted under present financial conditions. The more effective promotion of our principles in the district is a matter not so much of workers and enthusiasm as of money and businesslike enterprise. Workers we have; we want money, and a successful bazaar will rid the officials of the Union of much anxiety, and place in their hands a powerful instrument for the performance of their general work.

The immediate cause of the bazaar effort is the needs of the congregation at Ashton-under-Lyne. This congregation, originated in 1897, has for nearly seven years made steady progress and increased its financial resources. Apart from its contribution to the maintenance of its religious services and associations, it has paid the original cost and the expenses of maintenance and improvement of its present temporary building—a matter now of nearly £400—and has actually raised besides nearly £1,000 for the fund of its future permanent building. The want of adequate premises has been felt severely for several years, and the Union is determined that the congregation shall, without unavoidable delay, be properly housed and equipped. The reader will understand the reticence of the minister of this congregation in furnishing no more an a plain statement in this connection.

There are several other congregations in the Union which might in many ways derive great advantage for their work from the assistance which it is believed the success of the bazaar will at least enable the Union to render.

For the various objects which the Union has in view the sum of £5,000 is certainly required, and it is hoped that this amount may be raised before the end of October.

I can report on the activity of the constituent congregations. Most of them are already hard at work, and intend giving a good account of themselves. The spirit of emulation is rising among them, and they are making willing responses to the many calls made upon them by the bazaar committee. The Sunday-schools are working with the congregations with which they are connected, and, apart from what they may effect in this relation, have decided to promote a Schools' Stall.

One has to recognise that much of the success of an undertaking of this character necessarily depends upon the help which outside friends are willing to contribute. Unfortunately, very few donations have been received as yet, but the officers are confident that their appeal will find generous givers during the coming months. Of workers for the bazaar itself, many are to be found in congregations outside the Union. For example, most of the members of the Art Stall committee, which is ready to accept almost anything—from a Turner to a picture postcard—were promoters of similar work at the great Manchester Bazaar. It is especially to be noted that the Provincial Assembly of Lancashire and Cheshire has thrown in its lot with the Union, undertaking to provide a stall. The matter has been taken in hand by a strong committee of ladies, whose very names are a sufficient guarantee of its success, and a working party is meeting fortnightly in the Memorial Hall. There can be no doubt that such assistance, readily and willingly accorded, will very materially further the effort of the Union, while its effect upon our congregations is already stimulating and inspiring.

A letter of this kind, which goes forth as a sort of encyclical to THE INQUIRER'S whole world, may strike at the centre, and hazard the hope that some of our London friends may be persuaded to labour on behalf of East Cheshire as they did for

Manchester. The Union is not financially a powerful organisation; it has not a single church which in itself is distinctly wealthy; it embraces many congregations which are poor. But it has the will, through men and women devoted to the cause it represents, to labour faithfully in enterprises for which it now seeks effective means. Without extensive support in this particular undertaking it may not achieve all that is desired. With my fellow-workers I look forward hopefully to the generous sympathy of the public, not only the Unitarian, but that which –and with joyful surprise I have more than once found it in this district—appreciates effort on behalf of religious principles and ideas plainly expressed.

WILLIAM C. HALL.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Cardiff.—The annual general meeting of the congregation was held on Monday, February 8, under the presidency of Mr. G. Carslake Thompson. The report and accounts for the past year were read and adopted. The report referred to the ministerial vacancy caused by the resignation of the Rev. J. Tyssal Davis; to the kindly supervision of the pastoral affairs of the church for three months by the committee of the British and Foreign Unitarian Association, when the pulpit was occupied by the Rev. James Harwood, London; to the call of the ministry of the Rev. W. Whitaker, of Leicester; to the induction services on December 6 and 7, when congratulations were received from all parts of the country; to the steady and efficient manner in which Mr. Whitaker is carrying on his ministerial duties. The report also referred to the ever-increasing influence of the Sunday-school, to the good work done by the Band of Hope, and to the handsome help received from the ladies' sewing circle, through whose kindly efforts, two sales of work have been held during the year, enabling the ladies to hand over the sum of £117 to the church funds; and the report concludes with an acknowledgment of the great help received during the year from the committee of the British and Foreign Unitarian Association. The officers and members to serve on the committee were then appointed, and Mr. Whitaker addressed a few encouraging remarks to the congregation, in which he emphasised the importance of regular and punctual attendance at the services, and whilst commending the various most useful institutions of the church to the hearty support of the members, urged, as of primary importance, the attendance at the Sunday devotional services.

Halstead.—After service on Sunday, at which the Rev. T. E. M. Edwards was the preacher, the annual business meeting was held. During the past year nine large copies of the latest edition of the Bristol Tune Book, for the use of the Church band, had been bought, and a quantity of crockery, which much reduced the balance in hand compared to last year.

Heaton Moor.—On Sunday last the Rev. Priestley Prime conducted a memorial service for the late Mr. Edward Ashworth, a supporter of the Heaton Moor movement from the beginning, and, until his retirement through failing health a year ago, the chairman of the congregation. A number of friends attended in sympathy with the family and in respect for Mr. Ashworth. The text of the sermon was: "We have no abiding city here, but we seek that which is to come." The "Dead March" was played.

Horwich.—On the first Sunday in the month the Nonconformist ministers in the town had their annual exchange of pulpits, and collections were taken on behalf of the District Nursing Association. The Rev. R. C. Moore took the evening service at the United Methodist Free Church. He also addressed the Men's Bible-class in the afternoon on "Wesley's Services to Mankind." His pulpit was occupied by one of the Congregational ministers. Following upon the exchange a united Communion service was held in the Independent Methodist Church, which was largely attended. The Wesleyan minister gave the address, and Mr. Moore offered the closing prayer. Such exchanges are productive of much good. Last Saturday evening an entertainment, provided by the teachers and scholars in aid of the prize fund, passed off successfully. On Sunday evening Mr. Moore read the Pastoral from the Committee of the National Conference in place of the Second Lesson. Next Tuesday the Rev. H. V. Mills (of Kendal) is to deliver the first of three lantern lectures on "Evolution and Religion"; and on the last Sunday in the month the eighth anniversary of the opening of the church will be celebrated.

Kidderminster.—On Sunday, the 7th inst., the Rev. Priestley Evans held services in commemoration of the centenary of the death of Dr. Priestley, the subjects of his sermons being:—Morning: "Priestley, the Scientific Pioneer"; evening: "Priestley, the Religious Pioneer." On Sunday morning, the 14th inst., Mr. Evans preached on "Public Worship," and in the course of his sermon read the "Address" or pastoral letter on the subject issued by the National Conference Committee. During the winter a monthly service for the people has been held on the second Sunday evening in every month, and when the weather has been favourable they have been exceedingly well attended and much appreciated.

Leicester (Appointment).—Miss G. von Petzold, M.A., of Manchester College, Oxford, has received and accepted a unanimous invitation to the ministry of the Free Christian Church, Narborough-road, and will enter on the duties about the end of August.

Liverpool: Ullet-road.—Last Sunday the Rev. J. Collins Odgers entered on his ministerial duties as successor to Dr. de Beaumont Klein. At the morning service he prefaced his sermon with a few remarks appropriate to the occasion. He said that on that day, in accordance with the invitation extended to him, and relying upon the divine help and mercy, he commenced his ministry in that place, and if he kept in view nothing else than the responsibilities attaching to that office and the solemn duties they had asked him to fulfil, his mind might certainly misgive him as he turned over a new chapter in his life's history and set his hands to fresh tasks in unfamiliar fields. But there were three considerations which, whilst they humbled him, gave him renewed confidenee both in the message which he brought and in his own power to labour among them in the cause of God and of humanity. The first of these was that he knew their kindness of heart towards all who exercised among them the pastoral office; he knew also how noble and honourable were their traditions. He would not rehearse to them their own religious history, nor recite to them the names of many whose memories were still justly revered and loved, and whose virtues were recorded on the walls of their own cloister; but he would say that any participation in the traditions of that worshipping assembly, and in the rich associations which clustered around its history could not depress, but must rather upraise, strengthen, and refresh every one who was privileged to share in them. And so, instead of meeting them that day with the burden of misgiving and foreboding in his heart, he was uplifted into a new atmosphere of joy and hopefulness, because he was grafting himself upon their stock and deriving strength and courage from their rich inheritance of holy memories. There was another thought which gave him confidence that day. To efface oneself was the preacher's first duty; he must lose himself in his message, and forget himself in the desire to move the souls of others. The truths which he uttered were greater than he; the doctrines which he held existed before he had birth; and the life which he endeavoured to build up in his hearers was fully exemplified long ago for all time in Jesus Christ. So the speaker might be nothing, might be left out of account altogether, but his words might have power somewhere and at some time to awaken slumbering souls or to heal sad and bleeding hearts. Yet another consideration gave him confidence. They came thither to worship rather than to listen to a preacher's views; they came to lift their thoughts to the throne of the Infinite Father, to sing His praise, and to await His answer in the depth of their souls, rather than to gauge the extent of their agreement with, or dissent from, their minister's statements and surmises. They came thither not to obey the demands of conventional usage nor to avoid the rebuke of a censorious world, but because, amidst life's duties, sorrows, and trials, they desired to catch some note of a diviner harmony, and to experience even there something of the very peace of heaven. In the holy rites of worship he gladly joined with them, and sought to lose himself in the joy and in the service of an adoring throng. And so he was emboldened to put aside all misgiving, even the consciousness of his own feebleness, and place his trust in that Divine Power which alone could direct his efforts and wing his words aright. A preacher never knew how nor when nor where he touched the depths of human hearts; all results he must leave to a Higher Power. He could but pray that both he and his people might together be borne along upon the tide of the spirit out into the full ocean of the Love Divine, onwards towards those peaceful shores upon which fell the radiance of the fadeless light. Mr. Odgers then proceeded to speak from 1 Cor. xiii. 3: "And now abideth Faith, Hope, Love, these three, but the greatest of these is Love." He showed how Faith in a person or in a principle surpassed Belief in the truth of a proposition. Faith involved more than the exercise of the intellect, it was the apprehension of divine things by every faculty of the conscious being. Speaking of Hope, he referred to the young, and stated that in his public ministrations he should endeavour to have them always in remembrance. But Love was the greatest. High up over the entrance of their church was to be seen the best and noblest symbol of a pure, beautiful, and unselfish love. It was the figure of Jesus (Thorwaldsen's Christ) holding out his hands lovingly, invitingly, beseechingly, to the weary sorrowing men and women of his time and of all times, and his attitude could not but remind them of his words "Come unto me all ye that are weary and heavy laden, and I will give you rest." Might that church be ever ready to extend the hand of fellowship and sympathy to all who came within its doors, and become a true religious home to many a storm-tossed soul. The subject of the evening sermon was "A Helper of Your Joy." On Thursday evening a congregational soirée was held in the Church Hall to offer a welcome to Mr. and Mrs. Odgers.

London: Mansford-street.—Among the "Minister's Notes" which the Rev. John Ellis contributes to the February *Calendar and Monthly Messenger* of his church, we find the following:—"It should be encouraging to the young men to know that their Sunday afternoon class will be conducted by Oxford students during the next term. They have already had the pleasure of meeting Mr. F. Hankinson, Mr. H. Dawtry, B.A., and Mr. A. Golland, M.A. These gentlemen have thoroughly enjoyed their visits to Mansford-street, and are creating enthusiasm amongst their fellow-students. Their successors will give special attention to the Young Men's Class. Dr. György, a Hungarian, will be with us during February, and will speak to the class on the history and religious development of his own countrymen. This contact with the life of Manchester College, Oxford, should be a most valuable mental stimulus to our young men, and I hope they will take full advantage o their opportunity." f

London: Stratford.—The annual meeting of the congregation was held on Monday, Feb. 8, Dr. Herbert Smith in the chair, supported by the Revs. Henry Gow, H. Woods Perris, T. E. M. Edwards, W. H. Rose, and J. H. Wicksteed, Messrs. E. F. Grundy, T. Elliot, and others. The report stated that, notwithstanding several losses, there was the same number of members on the books as last year, viz., twenty-five, and that three more had expressed a desire to join. The morning attendance averaged thirty, including a fair proportion of adults, and the evening forty to fifty. Particulars were also given as to Sunday-school, Young People's Guild, and the Temperance Guild and Band of Hope. The *Young People's Guild* (manuscript) *Magazine* was still being published monthly. The financial statement showed that an accumulated debt of £15 had been cleared off by a sale of work, and that a balance remained in hand. Some decorative repairs were urgently needed. Grateful thanks were tendered to the Revs. T. E. M. Edwards and W. H. Rose, Mr. T. Elliot (who was delivering a course of eight sermons on "Unitarian Christianity"), and others for their valuable services, and also to

the London District Unitarian Society and the Provincial Assembly for their help. Dr. Herbert Smith, in moving the adoption of the report, spoke encouragingly of the work which was being carried on, and referred to the impetus it would receive, if, after being fourteen years without a settled minister, one could be placed in sole charge of the church. Addresses were also given by the Rev. Henry Gow, Mr. Grundy, the Revs. H. Woods Perris, W. H. Rose, and others.

Park-lane (near Wigan).—The Ancient Chapel (built in 1697) was reopened on Saturday and Sunday, the 6th and 7th insts., after undergoing extensive repairs. The walls of the building have been raised, the chapel has been re-roofed, the old school attached to the chapel has been replaced by a commodious vestibule and vestry; and, altogether, whilst the ancient appearance of the structure has been preserved as much as possible, it nevertheless seems new. On Saturday afternoon a crowded congregation assembled, and were led in their devotions by the Rev. A. W. Fox, of Todmorden. The Rev. A. Gordon preached a most appropriate and eloquent sermon from the words "My Father worketh even until now, and I work" (John v. 17), in the course of which he noticed the various changes of thought which had characterised the congregation at different periods of their existence; and in conclusion appealed to his hearers to remember that their work was not done yet; it lay in the future. After tea, a public meeting was held, when the Rev. J. E. Stead, resident minister (who presided), the Revs. A. Gordon and A. Fox, delivered addresses, which were much appreciated. Mr. Fox caused some amusement by reminding his audience of his early life spent in their midst; his father, the Rev. George Fox, having been minister there for over a quarter of a century. On Sunday, the 7th, the devotional service in the morning was conducted by the Rev. J. E. Stead, and the sermon was preached by Rev. A. W. Fox, who also conducted the whole of the afternoon service. On Sunday, the 14th, the annual distribution of prizes took place, when thirty girls and thirty-five boys were rewarded for unbroken attendance during the previous year. The prizes were distributed by Dr. Winstanley. Mr. J. T. Bate received a gold albert for fourteen years' regular attendance. The special feature this year, however, was the phenomenal attendance of Mr. W. Shaw, who has completed twenty-five years of unbroken attendance at Park-lane Sunday-school. The scholars and teachers felt some special recognition was called for, and therefore subscribed for a splendid gold pendant, which Dr. Winstanley presented to Mr. Shaw. Mr. Gorton, the superintendent, also made a presentation of an enlarged photograph of himself in a massive gold frame, which he thought would be most acceptable to Mr. Shaw, who had been for many years in his (Mr. Gorton's) class. Mr. and Mrs. Stead also contributed their share in the form of an oil painting, by Mr. Stead, of the old chapel and schools, so faithfully attended by W. Shaw. It was a unique experience in the history of Park-lane chapel and Sunday-school.

Pontypridd.—A very successful social tea, followed by a miscellaneous entertainment, was held at the Lesser Town Hall on Thursday, Feb. 11, when about 70 sat at the tables, and the musical programme which followed, including a rendering of W. T. Stead's "Cinderella" by children of the Sunday-school, was much enjoyed.

Ringwood.—Miss Spencer, of Southampton, gave a very interesting lecture in the schoolroom of St. Thomas' Chapel, on the 11th inst., on "Recollections of a Tour in Hungary," illustrated with lantern views. The audience included several members of other churches, who were thus afforded an opportunity of learning the estimation in which the Unitarian Church is held in Hungary, as one of the State religions, with a Bishop.

Southport (Welcome Meeting).—On Monday evening, February 10, a soirée was held in the schoolroom of the Portland-street Church to welcome the new minister, the Rev. Frederick B. Mott, and Mrs. Mott. Mr. A. S. Thew, Chairman of the Council, presided, and on behalf of the congregation offered a very cordial welcome to Mr. and Mrs. Mott. For the last twenty years, he said, they had been singularly fortunate in having a minister of most devotional character and warm sympathy, a man who had led a beautiful life amongst them, and he was delighted to think that in Mr. Mott, who brought with him across the Atlantic an excellent record of work done, they would have a worthy successor to Mr. Wellbeloved. Mr. C. E. Hudson and Dr. Harris joined in the welcome, and were followed by the Rev. John Chater (Congregational minister), who said that though he could not claim to represent any particular church, he thought he represented that modern spirit of charity and toleration which was gaining ground in all Christian churches. The charity he meant was not a make-believe charity that shut its eyes to the differences of faith and policy that they held, and made what he called flimsy and useless compromise; but the true, manly charity that, recognising and being intensely loyal to the essential truths that each held, still recognised the spiritual brotherhood that was held by all persons in all churches that were seeking the cause of God and righteousness in this world. He spoke as a Nonconformist, and earnestly insisted on the present need for fidelity to their great principles of liberty of conscience and hatred of oppression and injustice. He had worked with two former ministers of that church, and assured Mr. Mott of kindly co-operation on the part of the Nonconformist churches of the town in all movements for the welfare of the people. The Revs. H. D. Roberts and H. W. Hawkes, on behalf of the District Association, and the Liverpool churches and ministers, joined cordially in the welcome; and Mr. H. B. Jaggar, secretary of the congregation, also spoke, and read a letter of good wishes from Mrs. Wellbeloved, who said that if Mr. and Mrs. Mott were supported by the congregation as loyally as she and her husband had been they need have no fear as to the prosperity of the Church. The Rev. F. B. Mott gratefully acknowledged the welcome tendered to him and Mrs. Mott from so many sides. He spoke of his Unitarian and Nonconformist ancestors in the old heroic days, and of the great future that awaited their strong affirmative faith. A musical programme followed the speeches, and a very pleasant evening was brought to a close.

AN article by Mr. H. W. Lucy in the current number of *Cornhill*, on "Some Empty Chairs," furnishes some pleasant reminiscences of the late Sir John Robinson. One passage will be of special interest to our readers. Having referred to Sir John's early appointment as sub-editor of a Wiltshire weekly, Mr. Lucy continues:—

> Thence he migrated to a similar position on the ENQUIRER, organ of the Unitarian community, which he joined as a boy. Work on the ENQUIRER was not sufficient to engage the full time of a strenuous youth. Robinson managed to obtain some connection with Douglas Jerrold's weekly, and secured an appointment as London letter writer for an American journal.

When THE INQUIRER was first established there was a discussion in the household of its first editor, as Mr. Hodgson Pratt told us, on the occasion of our sixtieth anniversary, in July, 1902, whether the name of the new journal should be spelled with an "I" or an "E." Some occult reverberation of that battle must have confused Mr. Lucy's pen, for E did not win the day. It has been INQUIRER from the first.

REFERRING to our report last week of Mr. Gordon's Centenary address on "Dr. Priestley among his Friends," a correspondent writes to say that "the origin of the name of the *Lunar* Society, mentioned in page 101, was their custom of meeting on the evening of the *Full* Moon; for the practical reason that roads were not at that time lighted artificially, and the residences of some of the members were situated at some distance outside Birmingham. Two of the members' names need correction of spelling—Boulton and Keir. The former was the partner of Watt in the famous establishment of Boulton and Watt, Soho Foundry, Birmingham, so celebrated in the history of the stationary steam engine. In column 3 of page 101 *John* Hutton is presumably a misprint for *William* Hutton."

WANTED: Missing numbers of the INQUIRER for 1902—March 1, May 31, June 7, and November 29.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 21.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate. Rev. FRANK K. FREESTON, 11 A.M., "The Simple Life," and 7 P.M., "What is Christianity?"

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening: "God and my Neighbour."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. J. T. SALT, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS, and 6.30 P.M., Rev. R. TRAVERS HERFORD, B.A.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. E. CAPLETON.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Miss G. von PETZOLD.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A. Evening subject: "The Word of the Lord."
NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30 A.M., Rev. Dr. DRUMMOND, and 8.15 P.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. H. W. HAWKES.
PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. T. H. DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Feb. 21, at 11.15 A.M., JOHN A. HOBSON, "Self Assertion."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Feb. 21, at 11.15 A.M., Mr. J. McCABE, "The Ethic of Faust."

BIRTH.

MARSHALL.—On Feb. 11th, at Lieutenants, Doffcocker, Bolton, the wife of Fred Marshall, of a son.

MARRIAGES.

HERBERT—ATKINS.—On February 10th, at the Great Meeting, Hinckley, by the Rev. W. G. Price, John Harold Herbert, son of the late John Hewes Herbert, of Nottingham, to Nora Agnes Atkins, daughter of the late Arthur Atkins, of Hinckley, Leicestershire.

WHITAKER—PRATT.—On February 16th, at the Free Christian Church, Leicester, by the Rev. E. W. Lummis, M.A., the Rev. W. Whitaker, B.A., of Cardiff, second son of Mr. J. Whitaker, of Leeds, to Beatrice, eldest daughter of Mr. T. Pratt, of Leicester.

DEATHS.

MILLER.—February 14th, at 4, Bank-buildings, Bedford, suddenly, George Miller, aged 84 years.

WOOD.—On February 9th, at Westfield House, Rochester, Humphrey Wood, F.S.A., solicitor, Chatham, aged 66 years, youngest and last surviving son of the late Thomas William Wood, of Chatham.

Schools, etc.

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BANK STREET SUNDAY SCHOOL, BOLTON.

A REUNION of former Teachers and Scholars will be held on Saturday, February 27th, 1904.

The Committee request those who have not yet received an intimation, per circular, to communicate their names and addresses to Mr. FRED RAMSDEN, 11, Chorley New-road, Bolton.

ANY RESIDENTS in the neighbourhood of OXTED and LIMPSFIELD who would like to meet for Unsectarian Service on Sunday Mornings are requested to write to Mrs. YEOMAN, The Mount, Limpsfield, Surrey.

UNITARIAN CONFERENCES (organised by the Central Postal Mission), ESSEX HALL, ESSEX-STREET, STRAND. Tuesday evening, February 23, Paper by T. J. HARDY, B.A., "The Newer Religious Thought and Practical Life" (to be followed by discussion). Tea (6d.) at 7 o'clock. Chair taken at 8 P.M. by C. HERBERT SMITH, Esq., LL.D. No tickets necessary.

MISS DREWRY will give a COURSE of THREE LECTURES on

SHAKSPERE IN HIS SONNETS,

at her house, on Mondays, February 29, March 7, and March 14, at 3.30 P.M.

Fee for the Course, 7/6; for Single Lecture, 3/-

143, KING HENRY'S ROAD, S. HAMPSTEAD, N.W.

WALMSLEY UNITARIAN CHAPEL.

The ANNUAL SERMONS will be preached on JUNE 26th, by the REV. J. C. STREET, of Shrewsbury.

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A COURSE OF FOUR LECTURES on

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Will be given by the **Rev. R. H. U. BLOOR, B.A.** (Minister of the New Gravel Pit Unitarian Church), Lecturer for the University Extension, Lecturer at Crystal Palace School of Science and Art, Music, and Literature, in the **Committee Room** of the **NEW TOWN HALL, HACKNEY**, on **Friday Evenings**, at 8 o'clock, **February 26, March 4, 11, 18, 1904**:—

Feb. 26. Lecture I.—"**Round About Fleet Street.**"
Mar. 4. Lecture II.—"**At The Club.**"
Mar. 11. Lecture III.—"**Behind the Scenes.**"
Mar. 18. Lecture IV.—"**Down Some Side Streets.**"

Tickets for the Course, 1s.: Single Lecture, 6d. A limited number of Reserved Seats, for which the charge for the Course is 2s. 6d., or Single Lecture, 1s.

Tickets may be had from Mr. CHATTAWAY, Bookseller, 387, Mare-street; Mr. E. GILLSON, Bookseller, 390, Mare-street; Mr. PREWER, 374, Mare-street; Messrs. W. RAWLINGS & CO., 406, Mare-street; Mr. LOFT, Post Office, High-road, Upper Clapton; Mr. BRADFORD, 213, Lower Clapton-road; Mr. HAMMOND, 233, Lower Clapton-road; Mr. BURR, 213, High-street, Stoke Newington; Mr. WARREN, Post Office, 76, Fountayne-road; Mrs. MUSTARD, Post Office, Broadway, South Hackney.

LEIGH UNITARIAN CHURCH AND SCHOOL.

INDEPENDENCE FUND.

A BAZAAR

Will be held in the Schoolroom, to commence each day at 3 o'clock.

On FRIDAY, February 26th, 1904, the Bazaar will be Opened by RICHARD ROBINSON, Esq., of Swinton. Chairman: W. L. GREEN, Esq., of Lowton.

On SATURDAY, February 27th, 1904, the Bazaar will be Opened by J. F. L. BRUNNER, Esq., of Northwich. Chairman: Alderman PENNINGTON, of Leigh.

Subscriptions or Goods may be sent to the Secretary, T. W. COLLINS, 47, The Avenue, Leigh, Lancashire, and will be acknowledged by the Treasurer, Mr. J. M. FRANKLAND,

SUSTENTATION FUND.—FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

At the Annual General Meeting of Contributors, held in Dr. Williams's Library, London, at 12.30 p.m., on Wednesday, the 10th February, 1904, WM. LONG, Esq., in the chair, the Rev. S. A. STEINTHAL proposed, and it was carried in silence—

"That the Annual Meeting of the Contributors to the Ministers' Stipend Sustentation Fund have received the information of the decease of their President, Alderman Rawson, J.P., with the deepest sense of the irreparable loss it has inflicted on the Fund. The warm interest Mr. Rawson took in the well-being of the Congregations, which form the National Triennial Conference, led to the laborious and exhaustive inquiry on which he based the convincing Paper which he laid before its first gathering in Liverpool in the year 1882. By it he earned the permanent gratitude both of Congregations and Ministers, frequently and warmly expressed, as it resulted in the foundation of the Fund which has done such benefit to both. With never-failing sympathy and zeal he has, since its establishment, devoted his rare business abilities, his exceptional accuracy and generous spirit to the service of the Fund as one of its Managers and Secretaries, and has been called by God to his reward, guiding its councils even to the end of his days as its President.

"The meeting records its gratitude with reverent affection. Its members will always remember the many years of faithful toil which Mr. Rawson has devoted to the accomplishment of the object for which their Society was founded by him, at the same time bearing in mind the unnumbered ways in which he has consecrated his prolonged and honoured years by the constant application of his pure and simple Christian faith and love to the development of earnest and sincere religion in public and in private life.

"In communicating this resolution to Mrs. Rawson and his daughters, they respectfully offer their heartfelt sympathy with them in their bereavement, and pray that the remembrance of his long years of public service and his tender and loving spirit in his home will, together with the widespread recognition of his worth, help them to submit with trustful faith to the bereavement which our Heavenly Father has caused them to endure."

The Annual Report and Balance-sheet were then presented, and the following Resolutions adopted by the Meeting :—

"That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

"That the retiring Managers, Rev. S. A. Steinthal and Mr. A. W. Worthington, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

"That a retiring Manager, Rev. Thomas Thomas, having declined re-election, Rev. Wm. James, B.A., J.P., of Llandyssul, a Contributor to the Fund, having been duly nominated, and the requisite number of voting papers having been produced, be and is hereby elected a Manager of the Fund.

"That the Rev. S. A. Steinthal be elected President for the year 1904.

"That the cordial thanks of the Contributors be given to Mr. Edgar Chatfeild Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

"That Mr. A. W. Worthington and Mr. Frank Preston be heartily thanked for their labours as Secretaries, and re-elected as Honorary Secretaries for the year 1904.

"That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1904.

"That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the Meetings of the Fund during the past year.

"That the thanks of the Meeting be given to the Chairman for his services in the Chair."

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Feb. 20, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3218. NEW SERIES, No. 322.] *LONDON, SATURDAY, FEBRUARY 27, 1904.* [ONE PENNY.

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NOTES OF THE WEEK.

"UNIVERSAL Bible Sunday, March 6, 1904." This announcement meets us at every turn now, and it has recalled the pithy saying of the late Master of Balliol, that "all Christians have at least two things in common. They have the Bible, and they have Sunday."

IN the *Sunday at Home* for February there is a finely illustrated article on the the "Centenary of the British and Foreign Bible Society," by F. Klickmann. The same writer contributed an article in the *Windsor Magazine* in one of the early numbers of last year, also full of excellent ilustrations. These are well worth perusal, and the illustrations are certainly valuable for teaching purposes, if for nothing else.

ON Saturday next a very important election takes place, fraught with significance not only for London but for the country at large. The London County Council, which a short time ago was accused of "megalomania" by the late Lord Salisbury, has now, through the action of Lord Salisbury's party, to assume a greater *rôle* than ever before. It is, indeed, a curious result of the vacillating and ill-considered education policy pursued by Mr. Balfour, that the public body which was advised by his predecessor to commit suicide, and which has never failed to receive opprobrious treatment from a section of the Conservative journals, is now to add to its already vast duties the difficult and burdensome task of acting as the Education Authority for the metropolis.

IT is undoubtedly owing to this development that the efforts being put forth on both sides are on a scale unprecedented. But before we look at that side of the struggle we must remember that it is not merely a School Board that is to be elected. The administration of the laws of local government in matters pertaining to health and housing, for example, demands the services of men of practical experience, and this is but a part of the great work already in the hands of the Council. The improvement of the means of communication which is so imperatively demanded as a remedy for over-crowding, and particularly the management of the tramways, cannot be regarded lightly; and it is a remarkable proof of the confidence of the London electorate in the men and the policy hitherto in power, that although the parliamentary representation is overwhelmingly Conservative, the Council, as a result of its excellent work in these and other directions, has continued to have a Progressive majority.

WE trust this good tradition will not be destroyed this year, though a very determined attack is being made by the "Conservative and Unionist candidates," as those who used to be "Moderates" now style themselves. The attempt to get wind into their sails by thus importing matters of Imperial policy into the struggle deserves to fail, and, we think, will fail. It will assuredly do so if the Progressives and their friends are alive to their opportunities. For was there ever a time when the "Conservatives and Unionists'" colours were more ragged and stained than to-day! If these men, who should be really aspiring not to rule the Empire but to keep London sweet and wholesome to live in, think they gain advantage by hoisting the flag on which they have just added to a crowd of previous dark blots the peculiarly offensive one of Chinese slavery in South Africa, they must have a queer idea of the electors!

WE are confident that if the Progressives only use their chances with ordinary skill their opponents will be as thoroughly beaten as ever, and this in spite of the violent struggles of the "Church" party, which has entered this field, as everyone foresaw, to the serious danger of confusing the issues and impeding the public service. To the credit of some few clergymen, such as the Rev. A. W. Jephson and the Bishop of Stepney, it cannot be laid to the Church as a whole that it is flinging its influence deliberately on to the side that has consistently opposed the policy of greater advantages for the working classes, temperance reform, and general progress. But the kind of thing that is going on is illustrated by the fact that vicars are addressing their congregations from the chancel *under orders* from the Church authorities, calling upon voters to support the anti-Progressive candidates. Of course, this all arises from the fear entertained lest in some way the Church schools should be injured unless denominationalists are in a majority on the Council. We cannot blame our friends the enemy for looking to their own interests, but all who take broader views, and who desire above all to see justice done to the whole community, not only in the matter of education, but in all others in the power of the Council, will spare no toil to defeat these dictatory priests. London surely has a mind of its own, and will show it next Saturday.

THE prospects of peace in the Near East grow steadily darker. The Bulgarian Government continues to show extraordinary self-control, declaring its absolute reliance on the determination of the Powers both to protect the Principality from Turkish aggression and to secure the execution of the Macedonian reforms. The Porte, on the other hand, continues to make preparations of a nature, and on a scale, which can only mean war in Bulgaria as soon as a convenient pretext can be found, while at the same time seizing every opportunity for obstructing the reforms demanded by the Powers. Quite apart from last week's impudent announcement that "Mussulman religious law makes no provision for the appointment of Christians to command Mussulmans," and that therefore Mustapha Pasha will command the gendarmerie, and not General di Giorgis, accounts are daily to hand of fresh persecutions, producing fresh streams of refugees into Bulgaria. Amnesty for rebels, real and pretended, is withheld, and the work of repatriation of refugees is at a standstill, since amnesty and the abandonment of persecution are, of course, essential preliminaries if the people are to be induced to return. Add to all this the increasing exorbitance of taxation, and you have a state of things which must inevitably produce a fresh outbreak of insurrection when the "snows melt."

MEANWHILE the Albanians, always ready to oblige in such matters at a hint from Yildez, are engaged in a vigorous "revolt" against the pretended imposition of the reforms; and this the Porte will doubtless represent as proof of the impossibility of carrying them through. Of course, it is the pre-occupation of Russia in the Far East which emboldens the Sultan thus to defy the demands of the Powers, and it is clearly the duty of the Western democracies to make up for that preoccupation by the increased vigour of their own diplomacy.

A DETERMINED attempt is being made in the House of Commons to induce the Imperial Parliament to resist the insolent usurpation by the Transvaal Executive, with the countenance of the Home Government, of the right to annul the fundamental principles on which our rule is based. On Monday night the adjournment was moved "for the purpose of calling attention to the promulgation of the Ordinance providing for the introduction of indentured Chinese labour into the Transvaal before the Ordinance and its regulations had been discussed by the House of Commons in their complete and operative form." And the motion was only defeated by a majority of 56. Two small points were gained in the debate. The Colonial Secretary now announces that the "indentured" Chinaman will be "at liberty to break his contract if the nature of his work is disagreeable to him." And he adds that he has taken powers "to prevent the transfer of contracts without the consent of the labourers." Neither of these stipulations is in the Ordinance as now promulgated, but they are to be contained in the Regulations to be made for the carrying out of its provisions.

THE Colonial Secretary refuses to give the House an opportunity to discuss these Regulations before they come into operation. He asks the House to be satisfied with his promise that the Ordinance, though "promulgated," will not come into force till he is satisfied that the regulations "fulfil the pledges which he has given to the House." Any suggestion that this is an unsatisfactory substitute for the direct overhauling of Ordinance and Regulations by Parliament itself is treated by the Colonial Secretary as a personal slight upon his honour. This is preposterous and absurd. Mr. Lyttelton is neither omnipotent nor omniscient. Throughout the ages and throughout the world experience has taught that there is nothing more difficult than to secure that when one man has been given authority over the liberty of his fellow that authority shall be used with justice and mercy. In view of the terrible responsibility he is incurring in sanctioning the importation of these hordes of helpless aliens, Mr. Lyttelton, of all people in the world, should court and invite all the help that Parliament can give him, in assuring the minimum of injustice to these people. If he and the Government wish that the sincerity of their desires and intentions in this matter should be accepted this is the least they can do—submit the whole scheme in all its details to the close and jealous scrutiny of the House of Commons.

BUT details are details, after all, and it is the principle that is the vital matter in this controversy. While Dr. Macnamara's demand is useful and necessary, it is the whole scheme of the Ordinance, and not this or that detail of its provisions, against which we have to fight. Unrestricted Chinese immigration is, for good or bad reasons, intolerable to white Colonists, and Chinese immigration, accompanied by restrictions on the liberty of the individual other than those ordinarily imposed in civilised communities for the prevention of crime, is intolerable to a free Empire. Defenders of the Ordinance have ventured to compare the "indenturing" of these Chinamen with the indentures of a British handicraft apprentice. Sir Thomas Brooke-Hitching, Conservative candidate for the Elland Division of Yorkshire, had the assurance to declare the other day that there was no distinction "other than some minor differences," dependent upon nationality, between the case of the indentured Chinaman and his own when he served as a printer's apprentice.

YET this is how the provisions of the Ordinance have, without exaggeration, been summarised:—

The imported labourers, during the years they reside in the Colonies, will be physically and morally quarantined. They will be closely impounded in their own settlement, absolutely segregated from the rest of the population; never allowed to go out except with the permission of their employer, for whom, and for whom only, they must work until he assigns to another his interest in the animated machinery he has imported [this Mr. Lyttelton now promises shall not be done without the labourer's consent], and compelled, under the heaviest penalties, to render an account of all their movements on demand.

Add to this the following further facts:—

Chinese who leave their employer may be arrested and brought back by force; and any white man succouring a runaway Chinaman commits a crime.

—and you have a state of things which it would be difficult for the most expert casuist to distinguish from absolute slavery—down even to the iniquitous Fugitive Slave Law which brought such intolerable infamy to the North in the days before the American Civil War. Of what practical value is the theoretical right to break his indentures—under a heavy fine—or to object to transference to a new owner, which Mr. Lyttelton promises, likely to be to the Chinaman in such a state of servitude as these conditions imply? The whole system is an abomination, and must be repudiated, lock, stock, and barrel.

THE January number of the *Theologisch Tijdschrift* contains an interesting article by Professor F. Pijper, of Leiden, on "Women Students in Theology." Women are already found at the Universities among the students in Law and Medicine, then why not, Professor Pijper asks, also in Theology? He then sketches the field of theological study to show how eminently fitted it is to the disposition and capacity of women, and quotes More's "Utopia" and its suggestions of true liberalism in religion and of women priests, as on the side of his plea. Among the liberals in Holland women are already specially appointed as religious teachers, recognised after due examination by the representatives of the Protestantenbond, but the pastoral office has not yet been opened to them. Professor Pijper refers to the women ministers in America, and might have gone further in his statement, for there are there a number of women in regular and sole charge of congregations, and since he wrote, as we announced last week, Miss von Petzold has been appointed in this country minister of the Leicester Free Christian Church. Professor Pijper does not expect the Reformed Church of Holland soon to take so radical a step, but thinks that the Mennonites may lead the way, and he earnestly commends the study of theology at the universities to the enlightened women of his country.

SIR LESLIE STEPHEN, who had been for some time in failing health, passed away on Monday morning, at his residence, 22, Hyde Park-gate, in his seventy-second year. He was a Londoner by birth, the son of Sir James Stephen, of the Colonial Office, and latterly Regius Professor of History at Cambridge. His mother was a daughter of the Rev. John Venn, of Clapham, and Leslie Stephen was brought up in the atmosphere of piety characteristic of the Clapham sect. Its hold upon him does not appear to have been strong, for while he took orders without any difficulty on entering upon his tutorial fellowship at Trinity Hall, Cambridge, he relinquished them a few years later with only a sense of relief, and went his way as a man of letters, little troubled, it would seem, by the deeper questions of human destiny. A first visit to America brought him Lowell's friendship, and in 1871, after having written for some time for the *Saturday Review* and other papers and magazines, he succeeded Thackeray as editor of *Cornhill*. This post he resigned in 1882, to take up the great work of editing the "Dictionary of National Biography." After seven years of that arduous labour he left the editing to Mr. Sidney Lee, but continued as one of the chief contributors to the end.

SIR LESLIE STEPHEN'S great gift was as a biographer and literary critic. He wrote the first of the "English Men of Letters" series, on Dr. Johnson, and other volumes on Pope and Swift, and latterly on George Eliot. Another on Hobbes is not yet published. His "Hours in a Library" and "Studies of a Biographer" gather up many delightful essays, while his "History of English Thought in the Eighteenth Century," published in 1876, and "English Utilitarians," published in 1900, are more substantial works. In another field was "The Science of Ethics," published in 1882. A new edition of his "Agnostic's Apology" (of which a sixpenny reprint has just been issued) was recently reviewed in these columns. Sir Leslie succeeded Tennyson as president of the London Library, and was also president of the London Union of Ethical Societies.

CRIME and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it. *Emerson.*

"GOD AND MY NEIGHBOUR."

II.—"NUNQUAM'S" AGNOSTICISM.

AMONG the inexpensive fashions of the day prominence must be assigned to the profession of agnostic views. Certainly no method involving less effort of dealing with the root problem of religion could be devised, than that of declaring it to be insoluble, the existence of God a matter past finding out. Such an attitude has the appearance of engaging modesty; it has the further advantage of conferring upon those who adopt it some sort of intellectual distinction—a claim to kinship with minds of the calibre of Spencer and Huxley; and it escapes the odium incurred by the robust and full-bodied secularism of the seventies and eighties.

As a matter of fact, agnosticism of the popular type has no title to considering itself as representative of the Spencerian philosophy, its connection with which rests mainly upon a verbal misunderstanding, arising out of Spencer's use of the word "unknowable." The average Agnostic applies that term to the question of the *existence* of the Deity; Spencer uses it only of the *attributes* of that power behind phenomena which he said "we are obliged to recognise," and of which he tells us that it is "without limits in space and without beginning or end in time"; in other words, infinite and eternal. When he speaks of that Power as "unknown and unknowable" he means that it *transcends* human knowledge and conception, *i.e.*, he employs the term "unknowable," with doubtful justification, in the sense of "incomprehensible," which is exactly what religion has to say about God. But between this philosophical agnosticism and that of the "man in the street" there is a wide gulf fixed.

"Nunquam," to whom we turn after this preliminary excursus, is, it need scarcely be said, not an agnostic in the Spencerian sense. His agnosticism is of the popular species which declares, "I do not pretend to say whether there is, or is not, *a* God" (p. 122). And, as usual, it is the *personality* of God, and matters allied therewith, that constitute his chief speculative difficulties: "I cannot believe that God is a personal God, who intervenes in human affairs. I cannot see in science, nor in experience, nor in history, any signs of such a God, nor of such intervention." (P. 10.) That is quite a plain and straightforward declaration, to which there attaches only one single disadvantage, from "Nunquam's" point of view, viz., that elsewhere in his book he has committed himself to a statement involving conclusions fatal to his agnostic position—and it is, I would beg readers to bear in mind, "Nunquam's" agnosticism, rather than agnosticism in general, that I am examining. The statement I am referring to occurs on p. 45, where, after enumerating some of the more elementary facts of astronomy, he remarks: "You will say that all this speaks of a Creator. *I shall not contradict you.*" He even goes on to combat with much heat the notion—which is not entertained by anyone—that "such a Creator" is to be credited with mental or moral shortcomings,

Be this latter as it may, we have here the admission of "Nunquam" that he does not think it unreasonable to infer from the visible world the existence of a Creator, an admission based, if partly on the mere *bigness* of the universe, partly also on the pervading fact of *law*—and implicitly, if not explicitly, on a perception of the equally pervading fact of purpose, adaptation of means to ends, which a law-governed world inevitably suggests. When he therefore asks, "What kind of Creator must He be who has created such a universe as this?" we will remind him that, according to the philosopher of evolution, we are within our rights in describing this creative principle as power, as infinite, as eternal; we are, according to Darwin himself, compelled to ascribe to that Power intelligent directive purpose*—a position recently reiterated by Lord Kelvin. Now purpose implies will, and intelligence implies consciousness. And since I have never known intelligence, purpose, consciousness, will, save as the expression of personality; since, indeed, I do not even know what personality is, save as it expresses itself in terms of will, intelligence, purpose, and the like manifestations; I shall at once proceed to predicate of this Creator, whose existence "Nunquam" does not deny, that He is *personal*. Indeed, I confess myself unable to imagine what "Nunquam" means when he says that he cannot believe in a personal God, unless his notion of personality is that of a finite, corporeal, localisable individual. But that is not the proper definition of personality; and the utmost we can say is that the *Divine* Personality transcends all human knowledge and conception—which is true, but does not make God other or less than personal.

There is, however, yet another line of thought which at once suggests itself when when we consider the question "How shall we think of God?" a course of reasoning which, though well known generally, has been presented with special clearness and force by Dr. M. J. Savage, in his little book, "Four Great Questions." It arises from the principle which lies at the basis of all reasoning, scientific or speculative, viz., that nothing is ever evolved that was not first involved; that something never came out of nothing; that there can be nothing in an effect that was not first in its cause. If thought exists *in us*, if consciousness exists *in us*, if intelligence exists *in us*, the effects, then, by every law of sound reasoning, these faculties must exist, or something corresponding to them in kind, however much transcending them in degree, must exist, in God, the Cause. Nay, though "Nunquam" tells us that "in face of a knowledge of life and the world" we "cannot reasonably believe" in God as a loving, Heavenly Father, there is this same question of logic to be considered: If love exists in the world, exists as an appreciable factor in human nature, whence did it come? "It evolved": *out of what? E nihilo nihil fit;* the cause must have been, or there must have been a cause, at least adequate to produce the effect. There is no getting away from this universal law of thought; from an unmoral, unloving First Cause there could not have evolved a race possessing moral instincts or the faculty of unselfish love in however slight a degree. This law, whose validity no one claiming the title of evolutionist can doubt for a moment, simply compels us to think—if only we think hard enough—of the Creator, just because He is the Ultimate Cause, as *at least* equal to purpose, equal to will, equal to love, and therefore, as we have already seen, equal to personality. It is not thought, but looseness of thought—the slipshod, surface thinking so characteristic of popular agnosticism, that is borne witness to by the fashionable parrot-cry about "not being able to believe in a personal God." That is just what men cannot help believing if they will take the preliminary trouble of reflecting what personality is, and then brace themselves up to the mental effort requisite for the application of a recognised principle to a particular issue.

Readers of the *Hibbert Journal* will perhaps scarcely need to be reminded that this same principle was applied in the same way about a year ago by one of the most eminent modern men of science, Sir Oliver Lodge, the Principal of Birmingham University, who, speaking of "the intelligence, the will, the emotions, the individuality or personality of which we ourselves are immediately conscious," says: "Shall we possess these things, and God not possess them? . . . *Let no worthy human attribute be denied to the Deity.*"

It is the same high authority who has answered in advance "Nunquam's" expression of unbelief in a God who "intervenes in human affairs." Of course all depends upon what we mean by intervention. If we mean such a thing as Providence catching a falling saint and holding him suspended in mid-air, we shall probably look for such acts in vain. If we mean, however, the raising up at decisive junctures of the world's history of men and women of genius, not to be accounted for simply as products of evolution—a Paul, a Francis, a Luther, a Catherine Booth—and placing them where they were most needed, then it seems to me that the evidence for this kind of Divine intervention is startlingly plentiful. Generally, no doubt, when people talk of God intervening in human affairs they mean some interference with the laws of nature, when the latter are supposed not to be working satisfactorily. So, says Sir Oliver Lodge, might an onlooker, gazing on some mechanical looms, at first wonder why the manager does not step down from time to time to set matters to rights; then conclude that "there is no head manager at all—this thing has always been running," and only on further reflection discover that the guidance and control are really continuous, and not intermittent. "May we not be looking at the working of the Manager all the time, and at nothing else? Why should

* "The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God." From a letter of Darwin's, dated April, 1873. *Cf.* also Haeckel, "The Riddle of the Universe," p. 93: "The idea of design has a very great significance and application in the *organic* world. We do undeniably perceive a purpose in the structure and in the life of an organism. The plant and the animal seem to be controlled by a definite design in the combination of their several parts, etc."

He step down, and interfere with Himself?" And he advises us, speaking as a man of science, "to look for the action of the Deity, if at all, then always; not in the past alone, nor only in the future, but equally in the present. . . . We can see Him now if we look; if we cannot see, it is only that our eyes are shut. 'Closer' is He than breathing; nearer than hands and feet'—poetry, yes, but also science, the real trend and meaning of science, whether of orthodox 'science' or not."

To conclude what, I am well aware, is no more—within the limits of space assigned to these papers, could be no more—than a series of hints, which the reader must follow up for himself. A theistic interpretation of the universe, including our conscious selves, appears to offer less difficulties to the understanding, appears to account better for the facts than any other. Even from the premises laid down by Spencer such a conclusion seems to follow, and Fiske drew it, though Spencer himself did not, while the moment we admit a Creator at all, as "Nunquam" does, a theistic interpretation—belief in a personal and conscious God—becomes inevitable. Logically considered, the foundations of "Nunquam's" agnosticism are *nil*.

There remains, of course, the problem of evil, physical and moral, painted by "Nunquam" in such lurid colours, to be faced, and an answer to be found to the insistent questionings of that age-old sphinx. As the alleged difficulties connected with the personality of God furnish the intellectual, so the real ones arising from the existence and the persistence of evil supply the moral grounds for scepticism. To examine these will be the task of the next of these articles.

J. WARSCHAUER.

FEBRUARY TWITTERS.

A CHILD-SONG.

THE willow-wren is back again,
The tit sings in the tree,
The dormouse stretches in his den
And wonders what can be!
And out he creeps, and loud he cheeps,
So glad is everything,
When over winter's shoulder peeps
The sweet maid Spring.

The elm is drest in russet crest,
And rubies tip the lime;
The wind is blowing from the west
To bring the budding time;
The willow white is silken bright,
The alder-tassels swing,
And nearer, nearer, dances light
The sweet maid Spring.

Come, happy maid, in flow'rs array'd,
Come dance along the lea;
Come, bring the sunshine and the shade,
And bring a song to me;
Come, bring a song, and dance along,
Till all shall dance and sing
And laugh, the merry May among,
With sweet maid Spring.

W. G. TARRANT.

THE INQUIRER.—Thanks to the several correspondents who have furnished the missing numbers for 1902 asked for last week.

LITERATURE.

STUDIES IN HELL.*

MR. DODS has shown much diligence in the collection of visions of the world beyond the grave, but his title curiously perpetuates an error which he himself wishes to combat. He tells us, very truly, that Dante's greatness does not consist in the originality of the idea of describing the future world, or even in the material details of his pictures. "It is Dante's manner that demands our praise, his ennobling treatment of material which in other hands was often vulgar, often meaningless, and often merely grotesque." Yet his title implies that Mr. Dods still finds "Dante's forerunners" rather in the authors of the Apocalypse of Peter or the journey of St. Brandan, than in the Troubadours and the Italian Lyrists on the one hand, or Albertus Magnus and Thomas Aquinas on the other. Indeed, of all the works considered in this volume, Vergil's sixth Aeneid is perhaps the only one that gives its writer any better title to be called a "forerunner of Dante" than Pope has to be called a "forerunner of Walt Whitman" because he declared that "the proper study of mankind is man." But of course this does not affect the value of the book. It is by far the most convenient and the most complete collection of future-world visions and pilgrimages with which we are acquainted, and the principle of selection is well conceived and firmly held, though I think the brief but very amusing and typical visit to the infernal regions contained in Lucian's "True History" should have found a place by the side of his "Memippus." The notes and comments added by Mr. Dods often produce a strange effect. He is generally dealing with matter very remote from the plane of our ordinary judgments, and as a rule he leaves us happily enough in our new atmosphere; but from time to time he jerks us back into our own world by suddenly reminding us that something he is relating is "absurd" or "unsatisfactory to the moral sense." And we are still more startled to find the Scriptural references to the descent of Christ into hell (introduced in their proper place in a true historic spirit) suddenly treated as defining "one of the main tenets of our belief" (p. 89). The Latin citations are not always accurately printed, and in a bibliographical note concerning the vision of Wettin, Mr. Dods has manufactured a nominative plural before which Dr. Thomas Kipling's celebrated ablative "paginibus" might hide its diminished head.

In one of the visions recorded by Mr. Dods, Abraham sees on a table a book, "the thickness of it six cubits and the breadth of it ten cubits." I am painfully reminded of this book by Mr. Carroll's volume (of some 500 pages on the "Inferno" alone), and can only hope, for Abraham's sake, either that he was not called upon to review the portentous volume of his vision, or that he was a less conscientious reviewer than your present contributor. Well, there are two main conceptions of the future life: one, that it is a continuation of the present life, in which people do and are (perhaps in a ghostly and attenuated way) what they did and were on earth; and the other, that it is a scene of retribution, in which people get their deserts, or perhaps (as in the case of Dives and Lazarus) their compensations. It was the genius of Dante to perceive that these two conceptions, when profoundly realised, are, in fact, identical. If the man who has made the evil choice really gets the thing he chose, he realises at once the continuation and the retribution of his choice, for he has chosen hell. It is this conception that gives the august sense of inevitableness and impersonality that supports us through all the horrors of the *Inferno*, and makes us feel that we are in a region not of vindictive hate, but of inexorable fact. On this background Dante's imagination freely plays. The ring of a Scriptural phrase, a popular tradition, or even a false etymology, may suggest details which are often without specific allegorical appropriateness, but are never foreign to the ground tone created by the ethical sense of the meaning of sin and punishment. Now, though Mr. Carroll perceives this fundamental characteristic of Dante's *Inferno*, he complicates it with a theory of his own that the actual physical passions are perpetuated in hell, though the absence of the physical organs condemns them to perpetual baffling. This horrible conception has been held before, and is, I believe, a serious article in many people's creed; but it is, as worked out by Mr. Carroll, alien from Dante's scheme, and in many cases it seems to me to rob it of all dignity. And, again, the minuteness with which Mr. Carroll endeavours to carry his interpretations into every detail destroys the effect. The reader had far better surrender himself to the atmosphere of the *Inferno* than exercise his ingenuity in solving a number of riddles, which I am convinced (in the vast majority of cases) Dante never set. But tastes differ, and it is possible that some readers of Dante may find satisfaction in this volume. It is not only that people want different things but they take them in different forms, and possibly Mr. Carroll may have his public like others. Though not exceptionally inaccurate, he is not always to be trusted. For example, there is a loose paraphrase on page 71 from a passage from Thomas Aquinas, marked in single inverted commas, with a reference to the original in the note. It declares that children who died unbaptized, and are incapable of enjoying the vision of God, no more grieve for its loss "than a bird does that it is not an emperor or a king." Our readers, perhaps, will be interested in the subject, and may like to know what Thomas Aquinas really says. He does not dogmatise, but gives a variety of opinions which he thinks unacceptable, the fixed point being a dictum of Augustine's that the suffering or punishment of those who (like children) died unbaptized through no fault of their own, will be the mildest of all. Thomas himself inclines to the view that they will rejoice in the exercise of all the natural faculties of unfallen man, but will not

* Forerunners of Dante. Marcus Dods, M.A., B.A. (T. and T. Clark. 4s. net.)

Exiles of Eternity. J. S. Carroll, M.A. (Hodder and Stoughton. 7s. 6d. net.)

enjoy the vision of God which constitutes the bliss of the redeemed. They will be quite aware that they are deprived of this blessedness, but they will also know why; and they will acquiesce without repining, "just as no wise man is afflicted at not being able to fly like a bird, or at not being a king or an emperor (*sicut nullus sapiens homo affligitur de hoc quod non potest volare sicut avis, vel quia non est rex vel imperator*): which is quite a different thing from what Mr. Carroll has made of it.

Leaving Mr. Dods and Mr. Carroll, but pursuing a subject germane to both their books, we may note that the arguments used by Aquinas seem to cover the case of the virtuous heathen, as he himself is perhaps aware, though he applies them only to infants; and in this connection it is interesting to note that, according to the Netherland version of the legend of St. Brandan, the heathen dead, even though criminals, have lighter punishments than Christians. St. Brandan, as he was starting on his voyage, discovered a huge head, without a body, upon the shore. He gave it power to speak, and learned that it belonged to a gigantic pirate who had formerly infested those parts. He had been a pagan, and was now suffering in hell for his crimes. St. Brandan asked whether he should pray for his restoration to life, in order that he might convert him to Christianity (it being an established point that no soul could repent in hell), but the cautious giant asked whether, if he accepted the offer, he would ever die again; and on being informed that he would, he respectfully declined the offer; for he said that he felt sure that if he were alive again he should fall into his old ways, and he had noticed that sinful Christians had much severer punishment than sinful heathens, so he had rather bear things as they were. It is a somewhat grim commentary on the "glad tidings of great joy that shall be to all nations." Prudent heathen, it appears, would rather not "double their stake" in this matter.

PHILIP H. WICKSTEED.

GIPSY SMITH: HIS LIFE AND WORK.*

THIS volume belongs, as its title-page indicates, to the nineteenth thousand of the work's issue. If a cordial reception justifies a book's existence, this is clearly not the utterance of a prophet without honour in his own country. Few things are more remarkable just at this time than the outburst in all directions of a fervent and aggressive evangelical propaganda. To many it is fraught with a sense of the imminent fulfilments of all sorts of mystic passages in the Books of Daniel and Revelation. To others with a juster sense of proportion it is no more than an interesting, somewhat puzzling, and rather encouraging feature in the religious life of the opening century. Some of our contemporaries, such as the *Life of Faith* and *The Christian*, see the impending desolation of natural science, and the melancholy demolition of the higher criticism, in the balderdash of an A. T. Pierson, or solemn absurdities of a Dr. Torrey.

For ourselves, all this outcry against truth seems but an equivalent of the proverbial storm in a teacup, though we can well believe such a storm may appear nothing less than Olympic to the flies who have fallen into the tea.

It grieves us to take up such an attitude towards work which has in it the potentialities, nay, the evidences, of much useful service. Why, then, the necessity? We do not doubt that a true man speaking out of the lessons of his own experience must have a lesson of significance to impart to his fellows, whatever the theological forms which his language may assume in the utterance of his "message." The difficulty is that these "evangelists" are not content to preach a simple Christ to simple men. They inextricably interweave their spiritual exhortations with frequent excursions into controverted questions of science, history, and literature for which they have prepared themselves by no adequate mental discipline and instruction. Not only will a preacher claim that he finds it easier to "be good" on the strength of his belief that after all a whale did swallow Jonah; but he labels as "infidels" all who labour to disconnect the permanent from the temporary elements of Bible teaching.

St. Paul himself did not make a more direct claim to "inspiration" than some of these speakers. But since, if pressed, they would probably grant that Balaam's ass was unequivocally inspired, we need not discuss the claim at any length. We only raise the issue at all here because in this book we have the delightful and rare refreshment of a popular "evangelical" Evangelist, known and loved in two hemispheres, and the more loved everywhere the better known, who makes it a principle of his practice to "stick to his last." In his own experience he has found the strengthening and refreshing of his soul in a certain interpretation of life, his relations with God and man, and the hopes which make man what he is at his best by their inspiring suggestiveness of the better yet to be revealed: "Be ye imitators of me, even as I also am of Christ." That verse summarises an attitude all can understand, and all Christians sympathise with; and it may be said to epitomise the life-work and significance of Gipsy Smith.

We are glad this book has been written. The wise may opine a man "makes a fool of himself" who pours out so naïvely upon paper all the little pettinesses which make up a character, save for the uniqueness of its special gift at few, if any, places outgoing the limitations of the commonplace. But these things have their price, and Gipsy Smith is too strong a man not to weather a little laughter of the wise; while the wiser rejoice to be in possession of a document so self-revealing and thus so helpful in estimating a singular type of personality. For it is a type, and not merely an individual that is here so graphically illustrated. Popularity has its risks; but carried beyond a certain point, or experienced for any length of time, it must be indeed a paltry character that is not rather deepened and strengthened by a sense of responsibility and opportunity and insufficiency than dizzied, inflated, or over-balanced by the applause of a few thousands of fellow creatures.

The man who has come to the cry, "Lord, what is man that Thou are mindful of him?" has come also to be very little mindful of man himself, save as a poor creature whom it is his laborious duty to persuade to walk more worthily of his possibilities and high calling. He has scarcely time to listen to the plaudits of the "saved" from anxiety to be ever back again amongst the struggles of the drowning. So much in general.

For Gipsy Smith himself, he is a genuine son of the van; and not the least interesting portion of his book is his description of his people, their character and habits. We feel that he ought to know what he is writing about here; but we are not altogether convinced that his picture is so trustworthy as that of outsiders such as George Borrow, who have known more than one or two tribes or camps, and approached the study with a better equipment of critical apparatus.

The description of the conversion of Gipsy Smith and his family is one of the most fantastic episodes we are acquainted with in the annals of religious experience. We miss all sense of that overwhelming moral responsibility which made Jeremiah despair of incapacity, reduced Amos to trembling, and so often brings the true prophet to abhor himself and repent in dust and ashes. In place of "so often" we had at first written "always everywhere"; but the wind bloweth where it listeth, and so is every one that is born of the spirit. Losing his mother in early childhood, young Smith was shrewd enough to turn even this trial to an advertisement for pegs and tin-ware; and it helped him to the heart and purses of many a kindly villager. Yet it jars on the reader that such a fact should be facetiously related, together with much that otherwise might pass for genuine feeling for so great a loss. And the question must assert itself:—A nature that could so trade in youth upon the pathos of its sorrows, can it be above a bid for applause when the filial sentiment is made so much of in letterpress and illustration throughout this book? There is something to be discounted from the ingenuousness of the narrative. How much?

What can we make of the following? The italics are ours:—

> The most memorable incident of my work in Whitechapel was the conversion of my sister Tilly at one of my own meetings. . . I have already said that I came to Christ myself partly *because I felt I was keeping Tilly from him. I was immediately above her in age, and the members of our family had been converted in order of age.* It was while I was singing one of my simple gospel songs that my dear sister was won for the Lord.

What is commonly meant by "conviction" can have little to do with a resolve based upon the knowledge that "it's Tilly's turn next, and I'm blocking the way!"

We shall look in vain in this volume for any evidences of "spirituality" of the type recognisable in a Paul, Augustine, Wesley, or Martineau. Does this mean that there is nothing "spiritual" in such a life, such a book, such a teaching? Does it not rather mean that our recognition of the spiritual must transcend its wonted limitations? If a man has the witness of many hundreds of his fellows that to his influence it is due that they have

* "Gipsy Smith: His Life and Work." By Himself. (National Council of the Evangelical Free Churches, Memorial Hall, London, E.C. 1903. 2s. 6d. net.)

learnt to "climb on stepping-stones of their dead selves to higher things," is not this a sort of "spirituality" that our age needs, and may not the almost ludicrous "confessions" of Gipsy Smith worthily take rank on our shelves with those of Augustine or the letters of Madame Guion, or George Müller's biography?

No man's account of himself, no other man's account of any man, explains him. Force of character, personal influence, direction of thought and effort; these are to be measured by the lives of those a man is in contact with, not by any analysis of his own. No one can look much into the work of an "evangelical mission" without observing the inadequacy of the conventional antithesis between "spiritual" and "secular." Allow only that "sin" is a social disease; and then, considered as a "sin doctor," how valuable in a community must be such a personage as Gipsy Smith? Theological experts may call him a "quack," but his "cures" are his sufficient evidence of qualification.

H. A. R. J.

OBITUARY.

JOSEPH THOMAS PRESTON.

THE death of Mr. J. T. Preston removes from our midst a personality long familiar at the various gatherings of Unitarians in London. He was the oldest member of a family widely known and highly respected by Unitarians. For upwards of fifty years he was closely identified with the work of our churches and societies, and he never wavered in his allegiance. A keen and shrewd observer of men and affairs, had it not been for his deafness, he might have become an able and effective public speaker. Those who heard him deliver the brief address at the recent welcome meeting to the Rev. E. Savell Hicks, at Unity Church, could not fail to perceive that he possessed the capacity of expressing himself with power and earnestness He was content, however, to exert his influence in quiet and unassuming ways; and by his presence as well as by his purse to show his sympathy with good work.

Mr. J. T. Preston was born in the Strand, nearly opposite the present Exeter Hall, on May 21, 1819. He was the second son of Henry John Preston and his wife, Sarah Susannah, who was the eldest child of Joseph Chamberlain, of Milk-street, Cheapside. His father was a member of a firm of wholesale druggists and manufacturing chemists in the City—Messrs. Hodgkinson, Preston, and King. Through his mother he was related to the families of the Nettlefolds and Chamberlains. One of her sisters married Mr. John S. Nettlefold, senr., another married Mr. J. Chamberlain, father of the former Colonial Secretary, grandfather of the present Chancellor of the Exchequer. At an early age he was sent to a preparatory school in Colebrook-row; he afterwards attended a school at Islington, kept by the minister of the old Jewin-street Chapel and by the Rev. John Scott Porter, of Carter-lane Chapel. Among his fellow-pupils were Mr. N. Porter, afterwards minister at Carrickfergus; Mr. John Classon, of Dublin; Mr. Wm. and Mr. J. C. Lawrence. When Mr. Scott Porter removed to Belfast, he was transferred to the new University of London School in Gower-street. Mr. Preston entered his father's business, and in time became senior partner in the firm, retiring nine years ago. He was one of the original members of the Pharmaceutical Society.

On May 10, 1843, he married Miss Jane Classon, second daughter of a well-known citizen of Dublin, sister to Mrs. Drummond, wife of the Principal of Manchester College. Many of our readers will remember the celebration of the golden wedding of Mr. and Mrs. Preston in 1893. After a long, happy, and united life came the shock of separation four years later. Five sons and two daughters survive their parents, one child having died in infancy. Mrs. Bartram, Mr. Percy Preston, and Mr. Frank Preston are well known in Unitarian circles as worthy upholders of the family tradition, active participators in the work of our various organisations.

Carter-lane Chapel, in the City of London, was the first scene of Mr. Preston's interest and labours as a Unitarian layman. When it became necessary for the congregation to migrate to a more residential neighbourhood, Mr. Preston was one of the founders of Unity Church, Islington, and his attachment to the congregation that worshipped there was deep and lifelong. He held the office of treasurer for a great many years, in succession to the late Sir James Clarke Lawrence. He was one of a small group of earnest young laymen who formed the London District Unitarian Society, and he cherished always a warm regard for this Society and its operations. The British and Foreign Unitarian Association found in him a convinced and strenuous supporter. He held the office of President in 1894-5, and had not increasing deafness stood in the way, it would have given him intense pleasure to have attended representative gatherings of Unitarians in all parts of the country.

A succession of young men and women preparing for the profession of elementary teachers had reason to be grateful for the admirable services rendered by Mr. Preston as secretary of the Woods Trust since 1864. On the Presbyterian Board he also gave largely of his thought and time to its work from 1866 onwards. In 1840 he was elected to the Livery of the Worshipful Company of Carpenters. He took an active interest in its affairs, especially in the educational work, occupying in turn the various offices, becoming a member of the Court in 1870, and Master in 1873. Mr. Preston was the Father of the Company, and he lived to see two of his own sons occupy the position of Master.

Like so many leading Unitarians, Mr. Preston was a strong and earnest Liberal until the introduction of the Irish Home Rule Bill induced him to enter the camp of the Liberal Unionists, following his cousin, Mr. Joseph Chamberlain. In youth and early manhood he was an ardent supporter of the Anti-Corn Law League; but in regard to the Fiscal controversy now raging he kept an open mind, and was disposed to think that there might be room for careful and judicious inquiry. There was nothing extreme in his opinions on political or social questions.

His last illness was not prolonged. On Feb. 2 he contracted a cold which developed into bronchitis and pneumonia; and though he succeeded in shaking off the disease, his strength was too impaired for recovery, and he succumbed to failure of the heart on Feb. 19.

A funeral service, previous to cremation, was held at Unity Church, Islington, on Tuesday last. The Rev. E. Savell Hicks conducted part of the service, the Rev. Dr. Drummond, brother-in-law of the deceased, delivering a brief and touching address, in which he said:—

"Mr. Preston was one of those men whom you entirely trust—simple, unostentatious, one whose judgment, you are sure, will be influenced by no base or selfish motive, manifesting through quiet and unassuming rectitude the faith which ruled in his heart. If he was not widely known as a prominent public man he was honoured, not only as a leading member of the congregation formerly meeting in the old chapel in Carter-lane, and then in the newer church, to which he was attached through the whole of his long life, but also as a staunch supporter of every movement for the propagation of the religion which he loved so well. It is only fitting that his memory should be reverently cherished here, where the higher interests of his life so largely centred, and where his services were so abundantly and generously rendered; and though we must now think of him as encompassed with that universal light and love, where our human distinctions that spring from our imperfect knowledge disappear, it would be unjust to his own deepest convictions not to refer to the special form of religion which constituted so large an element in his life. Unitarianism was his Gospel of light, most rational in its thought, largest in its charity, most tolerant of another's creed, most insistent on a good life, nearest to the mind of Christ, most luminous with the love of God. It generated within himself that strong and simple piety, which shrank from all parade, and manifested itself in dutiful and consistent living. Kind and affectionate in all his private relations, he brought to the routine of business the high honour and integrity which made business a Divine calling, and commanded the respect of all who were associated with him. It is such men, who live in quiet faithfulness and unpretentiously put virtue before gain and splendour, who sweeten human society and exalt the character of a nation. In the holy and subduing presence of death who would wish to have gained the whole world and lost his soul? Who is not thankful that his friend has avoided all crooked ways, and never sought for wealth or power save in submission to the will of God?"

There was a large and representative gathering of relatives and friends at the funeral service, including the President of the British and Foreign Unitarian Association, Mr. W. Arthur Sharpe; the President of the Sunday School Association, Miss M. Pritchard, and many London Unitarian ministers and laymen.

MR. GEORGE MILLER, OF BEDFORD.

THE Bedford congregation has suffered great loss by the death of Mr. George Miller, its treasurer and secretary, at the venerable age of eighty-four. On Sunday evening, February 7, Mr. Miller was in his accustomed seat, and entered into the service with his usual earnestness. He joined in the singing with great heartiness. The closing hymn was "Father! beneath thy sheltering wing," and Mr. Miller's voice was distinctly heard in the words, "In life, in death, supremely blest," and in the second verse also, "And death is good, that makes us know the Life Divine that all things sways." It was his triumphal song—his last before his triumph, for ere next Sunday dawned he had passed through the gateway, his earthly career being completed. He had no fear of sudden death, he felt confident of the Love and Mercy and Justice which had been his joy on earth. It was a shock to his large family and friends; it came as heaven's own blessing to our venerable friend. What the congregation will do without him cannot be foreseen. From the first service in 1872, until his last Sunday on earth, he never missed attending, when not away from home, or on those rare occasions when he was unwell. He was an enthusiast for liberty of every kind, whether his interests were invited for Poland or Hungary, for the negroes in the States, or the Boer in Africa. Conventionalism and cant were his abhorrence; but honest seeking after truth always won his heart. It must be nearly half a century since he and one or two friends weighed orthodoxy in the balance, and found it wanting, and then he and they set out in quest of something better. They found it in the simpler and more exalted faith to which he was so loyal for the rest of his life. At our Triennial and other conferences he was often seen, and thus he had many friends up and down the land. His largely attended funeral on February 18, conducted by his devoted friend, Rowland Hill, bore witness to the esteem his sterling character evoked. His two sons and four daughters may indeed be proud of his noble memory.

AT Nottingham Guild Hall, last Saturday morning, some hundred Passive Resisters were brought up before the magistrates for non-payment of a portion of the rate. The Town Clerk, who prosecuted, said that among the gentlemen appearing before the Bench were some of Nottingham's best citizens. The Rev. J. M. Lloyd Thomas, minister of the High Pavement Chapel, as our readers will remember, is among the Nottingham Passive Resisters. On Saturday the Rev. H. V. Mills was also up before the magistrates at Kendal.

CORRECTION.—A correspondent writes to say that last week's note on p. 116, with reference to the Bishop of Manchester's onslaught on the P.S.A. movement, was in error in attributing to the Dean of Manchester the letter, which was really written by his son, the Rev. Kenneth Maclure, of St. Albans, Canon Knox Little's old church.

THE CHILDREN'S COLUMN.

THE TEN VIRGINS.

(ST. MATTHEW XXV. 1—13.)

LET us read again the story of the ten virgins. You see, the oil, which the five foolish girls forgot, was needed for them to go to a wedding, so by not having enough oil they lost an opportunity of sharing the great joy of their friends. Jesus here teaches us that neglect to be prepared results in losing opportunities, and that an opportunity once lost is lost for ever. The oil in the parable means fitness to do or be at the right time whatever God requires.

I will tell you about a boy-friend of mine, who longed to do big things to help people. His parents were always busy doing good in the neighbouring villages, and far beyond their own county, so Geoffrey heard more than most children about the ways in which people need helping to lead healthy, useful, happy lives. When he was a man, he hoped to be a Member of Parliament like his grandfather, and the men whom he had heard on a memorable visit to the House of Commons. Among the people whom his parents knew, Mr. Gladstone was the biggest hero, and he meant to try and be as wise and unselfish as Mr. Gladstone. On the day when that great statesman was buried—a day remembered by Geoffrey and his sister for their first experience of their house with the blinds down, and for the numbers of people wearing black—I overheard Geoffrey say to the coachman, to whom he often confided his patriotic wishes, "Oh! and I do want a *big* funeral like Mr. Gladstone."

"Well, Master Geoffrey, you'll have a deal of lessons and hard work of all sorts afore you even get into the House, let alone have a big funeral such as Mr. Gladstone's. And some of us works hard all our lives, and never gets famous. But it's all right if we does our duty accordin' to our opportunities."

The best of Geoff. was that, though full of dreams of great deeds, he seldom let slip the small chances of being good and kind in among the regular round of play and lessons, reading story-books, riding, gardening, and looking after the animals. For example, his drives were generally to see his friends in all the cottages, especially if there were an invalid to be cheered. In his childish way he tried to love his neighbour as himself, even in such simple matters as touching his cap to the stone-breakers on the road, or remembering the cottage babies' names and birthdays (thus mightily pleasing the mothers).

How do I know this? Well, love always calls forth love, and there came a time when Geoff. fell ill, and was missed from the world, first outside the house and then of his sick-room. Farm labourers would walk far out of their way home after their day's work to get news of "the little chap." I know "the old ladies of the workhouse" wept when he gave up going to chatter and sing to them. Then, when he was missed from the sick-room, there was a funeral, not a "big one like Mr. Gladstone's," but a very quiet laying to rest, close to his beautiful home; yet an uncommon one, for a boy eleven and a half years old, since blinds were down in every house and cottage thereabouts, and among the many wreaths was one sent with the love of all his poorest neighbours.

The other day I visited one of Geoff.'s cottage friends. His portrait hung over the kitchen chimney-piece. "I put it where I can always see it," said the woman. "He was always thinking of others, never letting his own self come to the top, and it does me good to look at him." Another mother not long ago said:—"Yes, we shall always remember him. He was always the real gentleman, gentle and thoughtful for all his merry ways, and the poorer we was the more he loved us, so we thought. Why, my little Wesley kisses his photo. every night last thing afore bed. When the children is troublesome, I just say, 'Look at Master Geoffrey's picture; try and be like him,' and they'll stop at once."

Was not that being fit to help his country according to his opportunities? That sort of fitness can be got by every child. It is just being as good and kind as you can, especially among people weaker or less fortunate than yourself.

But how many ways there are of preparing to use our lives well! Fortunately, we begin as soon as we are born. Every hour, day, and year spent in healthy, well-directed, happy work and play is helping the growth of our bodies, minds, and spirits in serviceable powers and habits. Moreover, as we grow older, we get not only fitness for every-day opportunities, but a store from which to draw for any occasion needing extra strength of body or character. We then have store-flasks of oil as well as the oil in our lamps.

But notice that the wise virgins could not give even their store of oil to the foolish ones. "Oh! how selfish," you say. No, there was no selfishness. Fitness for opportunities is something which you cannot give to another. A drill master cannot fit a lazy boy with strong muscles. He can only show an exercise by example and provide the dumb-bells. The boy must gain strength of muscle, or muscular fitness, by his own exertion. Your teacher cannot lend you his brain, if you are idle or stupid. He can help you in many ways over a new or difficult piece of thinking, but you must do the thinking, and when done it is so much fitness to understand the next bit of hard thinking, till your mind becomes manageable and full of thought-power. The example of Jesus, the love and example of good parents and companions, encourages and shames you into being good, but it is your own resisting of evil that makes the goodness within you grow.

By your own exertions, yes. "Watch, therefore, for ye know not the day nor the hour." Lastly, by God's help. "Go to them that sell," go to God, your Heavenly Father, the Provider of all that makes life worth living. Seek His help in prayer. Elsewhere Jesus says, "Watch and pray," three simple words. You can easily remember them, children, and then think over how they will help you to be prepared every day and at any moment for whatever God wants you to do and to be.

EMILY H. SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom. or direct from the Publisher*, 3, *Essex Street, Strand, London W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is ta ken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, FEBRUARY 27, 1904.

THE NEED OF TO-DAY.

THE last of our modern prophets who has lived into the twentieth century—he was eighty-seven last Tuesday—has been induced to break the silence of his retirement in the country, and give his weighty reply to the query, "What is the greatest need of to-day?" It is a reply which commands our notice and compels us to pause. "The longer I live," he says, "the more do I realise the need for simplicity. The whole world is confounded by the Babel of complexity. : : : : I find this fault with theology, as distinct from religion: it has confused the issues. It has introduced complexity. I find it in society. There is so much dissipation of national energy, no clear vision of right and wrong, I look across our English world and see clearly and distinctly the two vices which, more than anything else, are obstructing the wheels of progress; drinking and gambling. They are apparent to the least observant of men. : . : But if this is so patent, if this is the general agreement, why is there no concentration of national energy on the subject? . : : : What has happened to the world that the issues of right and wrong have become so confused? It is, I think, the wholesale and the undignified scamper away from simplicity."

It is not only Mr. G. F. WATTS who is thus raising the cry for a return to simplicity. President ROOSEVELT has been publicly commending a little book entitled "The Simple Life," and wishing that it might be read by everyone in the land.* The "Gospel of Simplicity," and "The Ssmplification of Society" are no longer plausible phrases, but potent, urgent ideals. The indications are many that an increasing number of people to-day are growing impatient, or weary, with the complexity and the artificiality, the confusion and the tension, which accompany so tenaciously the life of town and city.

How deep this craving for simplicity may be, how passionate its revolt! And how rashly, alas! it may rush into extremes, and further complicate our difficulties, unless guided by knowledge and a wise view of the case. To set cattle ranching and prairie farming above a university education is not to simplify the problem; to glorify manual labour at the expense of intellectual culture is not to simplify character; to immure oneself in a sisterhood is not to simplify the world. If the simplification of life generally is to be regarded seriously, not only as a desire or a theory, but as a practical possibility, it can only come through a higher conception and a deeper conviction of life's larger, truer meaning. It will not come by railing at civilisation or by denouncing machinery, money, luxury, and society indiscriminately, for all these are for good or harm, according as we use, or misuse, them. It will not come by imagining that we can turn our backs upon progress, or pull up the past and start afresh, or stop the clock and call a halt in the world's onward march. Neither will it come, this needed simplification, as the result of this or that outward specific. We are hit with disappointment when the "Plea for a Simpler Life" turns out but an edict for simpler diet, and "The Gospel of Simplicity" proclaims as its message a return to country life and handicraft. Must we not, at the very outset, take this plain fact into account? We shall never make life simpler in any worthy way whatsoever by making it poorer and meagre, narrowing its range of experience, dwarfing its interests, deadening its refinements, lessening its mental thirst for literature, science and the arts, or the knowledge of human affairs. On the very contrary, is not the only real plea on which we can appeal for simplicity, that it will make life altogether fuller and richer, healthier and happier, both in mind and body; freer in its every movement of either work or play, safer from the danger of monotony and satiety, because the possessor of an inner secret and spring of joy.

How are we to restore, or secure, this truer simplicity of life to-day in face of its ever-gathering complexity? What kind of simpler living is really possible for a man amidst the elaborate and intricate environment of modern thought and effort? These questions begin to answer themselves from the moment when there is real simplicity in the mind and heart. A simple heart will make its own environment, nay, will keep its simplicity in the very midst of formality or display, whereas a simple surrounding will only bore and fret the man who has no answering simplicity in his own disposition. Covet the simple spirit: is not that our first requirement? Keep in manhood the spirit of a child, the fresh, spontaneous, guileless self, believing and believed, disinterested, and not self-centred. If we covet that truly, we then come to see more clearly how this simplicity, as of children, enters the kingdom of heaven, and lies at the very heart of religion. Yes, despite all our incessant discussing and explaining, religion rests on the apprehension of a few simple facts. GOD in our life. Love in the heart. What more do we want? JESUS brushed aside ritual and tradition and set in their place two broad, plain truths. When he said, "Seek ye first the kingdom of heaven," leaving lesser things to be added in their place, he meant seek firstly that which is central, eternal, essential, not accessory—and thus announced the whole gospel of simplicity.

But if we live for and by this inward simplicity, other things must feel the change and fall into place. We may or may not alter our outward manner or sphere, but complexity will more and more disappear and our horizon grow more clear. Simplicity of thought will help to a true moral judgment and a single-eyed sight of the right. Simplicity of speech will enable us to practise the Quaker's text, for our yea and our nay will be without ambiguity. Simplicity of intercourse will shame away the puppet dignity, the pompous formality, and the ostentatious display which rob home and society and humanity of their most genuine and engaging quality. Simple needs and simple pleasures will render unnecessary the artificial excitements and stimulants of a jaded satiety. If we would simplify our surroundings, we must first simplify ourselves. If we have scampered away from simplicity only to fall into confusion and complexity, it is because society is at heart unhealthy. Someone has said quaintly, "GOD is so healthy." If we would simplify the world, we must find our simplicity in GOD.

F. K. F.

JUSTICE IN EDUCATION.

UNDER this title Dr. SANDAY has published what he describes as "A Word for Peace."* He must be thanked for his courage. In times of bitter resentment on one side and obvious fears on the other, he does not "despair of the republic." And his pamphlet is all the more useful because it is not a mere piece of kindly sentiment. He argues forcibly, and evidently does his opponents the compliment of believing they will respect a foe who states his case with definiteness and determination even in the hour of proposing a truce.

His address, we must observe, is chiefly directed to the Nonconformists; and this is quite natural. It is they who have been most prominent in the vain struggle to preserve the School Board system, and who are now to the fore in "passive

* "The Simple Life." By Charles Wagner. Translated from the French. Introduction by Grace King. (Isbister. 1903.)

* Longmans & Co. (1s. net.)

resistance." At the same time Dr. SANDAY, we think, might have done well to remember that the question of education is not one for the churches alone, or even specially. They may, and indeed do, show most zeal in the controversies that arise from time to time in connection with the subject; and it is undeniable that in the past their zeal has been abundantly fruitful in the provision of schools. The symptoms of waning enthusiasm have been evident of late, yet Dr. SANDAY is absolutely justified in the emphasis he places on the school as an adjunct to the parish church. He says:—

The Church school is an institution that has struck its roots deep into the affections of Churchmen. The life of the parish would be very incomplete without it. It is not Church alone, but Church and school.

And he goes on to speak of the happy co-working of "parson and schoolmaster" in many a parish, and describes with commendable pride the ideal cherished by the typical English Churchman:—

The English parson is the friend of his people, and enters into their homely joys and sorrows. And the schoolmaster is often cast into the same mould, and his children take from him an air that holds a happy mean between servility and brusqueness, and that is not without its own simple humanity and rustic culture.

He who turns curtly away from a picture so affectionately drawn must be a little blind as well as churlish. That to the cherishing of such ideals England owes much is undoubted, and if the Romanist priest were also to come forward with his own sketches of a still more paternal rule and even a more obedient flock, we should be unable to deny that in certain places and at certain times the methods described have been both acceptable and beneficial.

But, anxious as we are to preserve a mind sensitive to the attractions of a system so benevolently conceived and so often administered with intelligence and self-denying diligence, it really must be pointed out that, whether for good or for evil, those ideals are ceasing to retain the power they once had. There is, we admit, none the less room for a spiritual guide in every village; rather if heaven would vouchsafe an Abbot SAMSON to put things straight and keep them so, there is hardly a parish in the land but would be the better for his presence. The fact is, however, that either because Abbot SAMSONS have been so rare, or because they have done their work so well in turning babes of grace into aspiring men, the people want less to be governed for their good than to govern themselves with whatever result. Dr. SANDAY will believe that we mean no discourtesy when we own to a greater sympathy with the people than with the parson.

The problem of the schools naturally takes on a different aspect according to the difference in our sympathies and prepossessions. To Dr. SANDAY, with his warm affection for his own Church, the inevitable ambition is that its influence should be maintained and extended. He sees no serious ground for dissatisfaction with the provisions embodied in the recently-passed Education Acts. Why should anybody complain? The Church has provided school buildings, the value of which may be taken as a contribution fully equal to the cost of the special denominational religious teaching which will be given in them. The rest of the cost should be at least as cheerfully paid by the ratepayer as in the case of the present Board-schools. It is true that in order to control both the religious and secular work of the denominational school a denominational majority of managers is provided. It is also true that the head-mastership may not be thrown open to men of other denominations, But Dr. SANDAY can see no way to dispense with these safeguards: nor do we, so long as the aim is to preserve Church schools and not citizen schools. So far we agree with him. But then he desires to preserve Church schools, and we do not, for various reasons—not the least being that their continued existence is a constant obstruction to the development of a truly national system, free from favour, privilege, and exclusiveness.

We regret that Dr. SANDAY found it necessary to his argument to suggest—it comes to that—that "the very imperfect Christianisation of our great cities" is due to the School Board system. He thinks, pardonably enough, that if in 1870 the State had come liberally to the assistance of the religious bodies, "on the secular side of education" things might have been much better. We note, again, the introduction of this notion that all the State is asked for is assistance on "the secular side of education"—but now and always, the implication is, as Dr. SANDAY would admit, that the secular education can only be given properly through the approved denominational channel, so that this renewed emphasis is a little futile. But without discussing the pertinent question whether the street Arabs who come out of the schoolrooms of St. Philip's or St. John's are much different as to behaviour from their playfellows from the Board-schools, it may be useful to remind ourselves what the facts as to religious education have been, and for a few weeks or months still are to be in the Board-schools of London.

The Syllabus of Bible Instruction for last year prescribes that—

In the schools provided by the Board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of the Christian Religion and of Morality as are suited to the capacities of children.

And as a "General Instruction" it is laid down that "the teachers are desired to make the lessons as practical as possible, and not to give attention to unnecessary details." Now, we can imagine a zealous Catholic, whether Anglican or other, putting in a demurrer that things looked upon as unnecessary by the average teacher might prove to be of great importance in his judgment. But it is well known that dignitaries high in the Church have praised the thoroughness of the Scripture teaching in these schools, and a glance at the Syllabus shows how comprehensive it is at least intended to be. Thus Standard I. is to "learn the Lord's Prayer and Psalm xxiii., simple stories from the Book of Genesis, and the leading facts in the life of our LORD told in simple language." The next standard adds the Ten Commandments, the Beatitudes, and lessons from the life of MOSES. Standard III. adds another passage from St. Matthew and another Psalm, lessons from Samuel, and six leading parables. And so the list expands, taking on fresh Scripture material at each stage, while carefully retaining and repeating the work of previous stages, till, in Standard VII. and ex-VII. the scholars have professedly compassed the salient portions from the Pentateuch generally, certain of the historical books, some chapters of Isaiah, the Sermon on the Mount, the Gospels of St. Luke and St. John, the Acts of the Apostles, and a selection from 1 Corinthians. Whether all this is well learned is a point dubitable, despite the warm commendations of inspectors. All depends on our notion of what Scripture knowledge should be. But, at any rate, this system need not shrink from comparison with that of any parish school in the land. If Dr. SANDAY says, as we can well imagine him saying, that even if well-learned, this Scripture teaching is not enough, the Church's formularies should be added: we can only reply that all this goes to show how difficult it is to decide what and where Christian teaching is, and how impossible it is for our legislature to guarantee it. He would say the true religion is in the hands of the Church, the ordinary Nonconformist would say it is in the hands of the Bible teacher, we should rather seek it in good men, in or out of the Church, with or without the Bible. Our ideal may be uncongenial to many, but no peace is likely till it is generally adopted.

On one point we should like to have seen a word by Dr. SANDAY. He thinks the "passive resisters" are unreasonable in not accepting the bargain clenched for the nation by our legislators in taking over the Church's school buildings, and endowing the Church with so much power

and privilege in return. He has forgotten that the bargain is one that the people of this country were never asked to sanction; and even were there more cogency in his plea for justice than we think there is, the method of this bargaining has been such that most of us (if recent elections prove anything) feel that justice is badly needed in another direction.

WHAT WOMEN CAN DO.

ALL the world has been ablaze for months about the discovery of radium. The wonderful properties of the new metal, its undying heat and unfading light, arrest the imagination and give an Oriental glamour to the scientific fact. But behind the magnificence of the result of Madame Curie's achievement, and by so much more important as the moral ever outweighs the material, is the story of how the discovery came to be made. It has been in every paper and lectured on in every town, so it need not be repeated here. Two points stand out prominently and enrich the world of thought, aspiration and character far beyond any comparison with the wealth which Madame Curie has created for us in radium.

The first point in the story is the daily self-denial of the Curies, in small things as well as in great, to enable them to buy the costly mineral which was the subject of research. But more marvellous was the self-discipline which laid great knowledge and high skill under contribution to work day by day for years at the bidding of a scientific faith. Ton after ton of pitch blende was gone over laboriously, and minutely examined and analysed, by processes needing the most ceaseless care and thoroughness and the most delicate refinement of manipulation. There were hours of disaster and almost of despair, when hope grew faint and the will revolted against toil and privation for such a speculative end. But the heart was braced again to endurance, the will was bent once more to its task. Madame Curie stands to-day in the front rank of great scientists, and the world is in possession of radium.

This story of a woman's triumph has a message for us. There is a clarion note of encouragement in it for all women everywhere who are working for great impersonal causes. And never was encouragement more needed, at least by the public-spirited women of these islands. The slow and, painful struggle for permission to take up duties in local government for which they are peculiarly fitted, duties which, it may be said, women alone can rightly do, has in many cases gone sorely against them of late. Within the last nine years ten distinct qualifications for public work have been lost to women—and both Liberal and Conservative Governments have been to blame. Two hundred and eight women who were serving their neighbourhoods and their country on vestries and school-boards, and in other spheres of local government, have been, by recent legislation, driven out of public life. The value of their work was emphatically endorsed by the men serving on the same bodies: but that availed nothing. Women without the parliamentary franchise are a negligable quantity, and the bias of somebody drafting a Bill or the inertness of the members of the House of Commons, or any reactionary or obscurantist influence is enough to rob women of beneficient power and the electors of most efficient public servants.

But before that great boon can be conferred on women in these countries, there lies before women in London a duty for which they have the power. The London County Council election comes on Saturday next, and every woman who has a vote in that election should use it as a sacred trust. We may be under great discouragement, and, as against adverse forces, it seems so small a thing to cast a vote. But it is by no means a small thing that a Progressive majority shall be maintained in strength on the London County Council. It is by no means a small thing that great-hearted humanitarian motives shall dominate the Government of London for the next three years. We cannot read the bare summary of the jurisdiction of the London County Council without thinking it a disgrace to our civilisation that women have no place on it. The Council itself is deeply sensible of the omission, and has again and again petitioned Parliament to make women eligible. When one remembers that, in addition to many other and varied duties the London County Council have charge of reformatories, industrial schools, pauper lunatic asylums, the inspection of baby farms, the housing of the poor, the clearing away of insanitary dwellings, looking after public lodging-houses, the licensing and regulating of public places of amusement both as to their safety and morality, the whole range of technical education, and the administration of the Inebriates' Act and the Midwives' Act—we can only wonder that in any country under heaven, in the year of grace 1888, any such power should have been entrusted to any council without special provision to enable women to serve on it.

But when, in addition to all that has been named and a great deal more, the whole vast work of elementary education in London is to be taken over by the Councils, and when upon the Education Committee men and women can only serve by co-option and not by election, it becomes unspeakably important that every iota of influence which women possess should be thrown into the Progressive interest. With it alone lies hope for the toiling myriads of London, for the millions of little children, for the victims of sweating and of slum life.

Let the hour be dark for our own particular enfranchisement, or let it be bright—and there are signs of a dawn—but let every woman who can in any way do it help forward the Progressive cause in London next Saturday. Radium is dull and cold compared with the wealth of human happiness and goodness which hang on the balance of the vote. MARY RALPH.

TO CORRESPONDENTS.—Letters, &c., received from A. W. B., A. A. C., E. D., H. G., A. H., A. A. L., F. T. M., A. E. O'C., H. S. P., M. E. S.

PROFESSOR RUDOLF EUCKEN.

As is well known all over the world, Germany has been, and is to-day, pre-eminently a land of philosophers. Even the ordinary reader who has not dipped into philosophical literature has over and over again come across such names as Kant, Hegel, Schelling, Fichte, Goethe, Schiller, Schopenhauer, Lotze, and many other illustrious names, of men who have left a deep impress on the philosophic and religious thought of the nineteenth century. The problems which they raised and attempted to solve concerning the Universe, Man, and God, have become the "grounds" upon which all later theories of any value have been built. What the world owes to Germany in the nineteenth century can never be over-estimated. Here at least there has been "Free Trade" between Germany and the other nations of the world, and England, France, and America have derived incalculable benefit from the free trading of these ideas. And we might venture to hope that the free trading of ideas in all the departments of human life will in the future prove to be the means of enabling nations to distinguish the essential from the accidental, the permanent from the transient, and so bring from darkness to light the road on which humanity ought to march, and in its march realising in a fuller measure from age to age the capabilities of its nature and the grandeur of its destiny.

The Germany of to-day is not without illustrious sons to whom the fathers of modern philosophy have handed down the torch of Truth, and in no hand is that torch held higher and firmer than in the hand of Professor Eucken, of the ancient University of Jena. It has been the greatest privilege of my life to have spent in the summer of 1903 four months under the guidance of Dr. Eucken. The difficulty of the language rendered it impossible for me to appreciate to the full the knowledge which Dr. Eucken conveys to his pupils, but I left with new inspiration to work at the great questions of religious philosophy—an inspiration which I, at least, did not know of before. And here let me point out some of the characteristics of Professor Eucken's life and teaching.

How often do we find that immense learning shrivels up the man's heart and emotions. So many scholars seem to have had to barter their hearts and their joys for the accumulation of knowledge and the solution of problems. The link which binds them to society and to all that is human seems to have been broken. But not so with Dr. Eucken. However great he is as a scholar, he is greater still as a man. All his learning has its source and its home not in any close-fitted compartment of the mind which is not allowed to flow out except on special occasions, but in the depth of his spirit—the spirit which knows all, and is greater than all it knows. Here is a man whose teaching—yea, even the deep things of philosophy—points out that all must find its centre in a man's spirit, and transform every aspect to the same nature as itself. There is, according to Dr. Eucken, no such thing—at least there ought not to be—as a one-sided true development. Everything must enter into the life in

order to be lost, and so found anew in the spiritual nature of man; and for its complete realisation must be worked out in the life. Dr. Eucken teaches that there is a spiritual element in man, but that this comes into actuality not mainly and not alone by the growth of reason or ideas apprehended as bare facts, but by a kind of energy as well, in which the whole man struggles to get out of the smallness of his own self, and so unites himself with the Absolute—with God. What is the reason of the weakness of human life? Why is not more accomplished? Why does not what is actual to us correspond more to what is ideal? How can the "Ought to be" become the "Is"? Life cannot ascend with the mere increase in the accumulation of facts. Its fulness and completeness can never take place, its strength can never come out unless we believe that there is something of greater worth and significance in our lives than the mere apprehension of the material facts of existence, or the presence of ideas in a fleeting kind of way in our minds. We need these things, but we need more. We need light, but we need warmth as well. How can light and warmth be united in the life? Professor Eucken in his great books shows that these can be united only by the recognition of a Power other than our own which gradually filters into the life, through life placing itself on the side of the spiritual reality of the universe and of man. This may be only a postulate at the start, but it works with such power that it turns by experience and conquest into a reality—the greatest of all realities, and indeed the only true reality—God. The grounds of religion, the evidence of religion, the certainty of God, are then something which is gained in the experiences of life. A new energy appears from crediting and acting upon our postulate. The postulate attains a certainty because the whole meaning and conquest of life become more and more in accordance with it. Religion thus, according to Dr. Eucken, is a fundamental fact of our nature, and is independent entirely of any historical event or dogma. It is the recognition of an *inward* and *not* an *outward* event—a recognition that within us and within the universe there is a spiritual reality, and it is only by placing ourselves on the side of the Absolute that our nature can grow, and man can become what he is destined to become. The Absolute is not mainly *in* the things, but *above* the things we come in contact with. So man's spirit rises above outward change and time.

This is the teaching which Professor Eucken brings before students from all parts of the world in his class-room in the ancient University of Jena. Space does not permit me to give more than the barest outline of his teaching. But no one can give an impression of the Professor's teaching who has not heard him. His large class-room is crowded, and although he belongs to the philosophical faculty, he draws together a number of students from the theological and other faculties. Here university teaching is made a thing of joy and power. To listen to the eloquence and fire of this great leader of religious philosophy is indeed an inspiration, and turns philosophy from being the dry conclusions of one-sided and curious men to be the very bread of life, without which it cannot be said that any man knows what it is to live.

Professor Eucken has spent most of his teaching years in Jena, and no tempting offers from other universities have succeeded in drawing him from the beautiful old town—the town of Hegel and Fichte, Schiller and Goethe.

Dr. Eucken was born in the year 1846, and appears at the meridian of his strength. His great works are known to students of philosophy all over the world. It is to be hoped that England will not be long before translations of his great books on philosophy and religion will be available, for in days of fragments and facts there is greatly needed in the Western World a constructive system of religious philosophy, which will recognise the spiritual reality of man's nature, and the union of that nature with what is akin to itself in the universe and in God. Thus will man be able to stand erect, and be convinced that within himself a divine element is gradually unfolding through struggle and conquest over all lower elements, and enabling him to perceive "the light that never was on sea or land." When humanity reaches this level, no teacher of the twentieth century will be recognised as having done more to bring it about than Professor Eucken of Jena.

W. TUDOR JONES.

TEMPERANCE REFORM.

THE PARK CAFÉ, LIVERPOOL.

THE reproach is often, and with reason, hurled against temperance reformers that they do so little by way of counter-attraction to lure working-men from the gin-palaces. Many years ago, the attempt was made in Liverpool by the formation of the British Workman Public House Company. It started well, but the charms of a 10 per cent. dividend proved too strong for the reformers, and the multiplied houses are now, in too many instances, by no means attractive, nor is the food in all cases above reproach. I have partaken of vile tea and stale confectionery more than once, and have heard many complaints. The Liverpool Unitarian Temperance Society resolved some months ago to do practical work in this direction, as narrated in your columns, and time enough has elapsed to give some brief account of its enterprise.

Where, for many years, a shabby brick bakery stood at the street-corner nearest the Domestic Mission, Mill-street, there now stands a bright and artistically decorated café. If the outside may be so described much more the inside, which is as tastefully and handsomely modelled and fitted as are the better class Clerks' Cafés, which are so popular and successful in business quarters. Mahogany screens, marble-topped tables, bentwood chairs, electric lights, æsthetic fireplaces, plate-glass windows, and quiet floor covering combine to give an air of refinement and comfort, while civil attendants and a cheerful manager keep up the tone.

I lunched the other day amidst this comfort, in company with a few black-coated clerks or men of business, and a few roughly-clad genuine working-men; not that the former are not also workers, as I myself have been until of late; but working-men in the conventional use of the term.

My lunch was good, well cooked, and neatly served, and sevenpence provided more than I could eat. When over, I went round the building. A smoke and reading-room, cosy, but not nearly big enough for future developments, lavatories, a handsome staircase, leading to a beautiful top room, in which two billiard and sundry draught tables will be shortly placed; and, downstairs, clean and commodious kitchen accommodation: such is the Park Café.

Now as to its success or otherwise. Since its opening in October the manager told me the business had nearly doubled. This is a trifle beyond the mark. Half as much again is nearer, but the progress is there, steady and satisfactory. I have glanced over the weekly accounts, showing takings, expenses, profit, &c., and they hold out promise of greater things. The last completed month, it was estimated, would leave a good margin of clear gain, after providing for the strictly limited interest on debentures.

The customers, as when I lunched at the Café, are divided into two classes. A growing number of clerks, collectors, shopmen, and others of small means, but of a social grade above labour, find here, close at hand, a thoroughly comfortable meal at small cost, and in pleasant surroundings. Some even find it pays them to take tram from a distance, and many take a longish walk to reach it. If the premises allowed of a first-class room at slightly higher charges, it would probably meet a real want, but, meanwhile, no one suffers from shoulder-rubbing with fellow workers in fustian.

The other section is, of course, that most distinctly catered for. The brewers and publicans have found it to their interest to serve cheap meals in their houses, with a tacit understanding that drink is consumed. They have brilliant lighting and showy decoration, and it is a real temptation to the tired worker, which the too often dull and unattractive B.W. houses do not half counteract. As the brewers' houses count on getting their profits out of the drink they sell, they can afford to give food, coarse but abundant, at cost price. This is the real difficulty facing temperance houses, which have, at least, to meet rent, lighting, firing, waiting, and management out of margin on food and temperance beverages, which cannot yield the profits which beer and spirits make. It is a case of quantity *versus* quality to some extent. There is, however, I firmly believe, a growing sentiment in favour of temperance houses if they compete in brightness, cleanliness, and cheapness with the drink-shops; and this will be fostered by such attractive resorts as the Park Café.

It may be of interest to add that the prices for food, &c., are all-round lower than those at the 10 per cent. dividend earning B.W.'s. No margarine, no foreign meat (good as that is), no long-stewed tea: halfpenny slices of bread and butter, halfpenny cups of tea, &c., penny plates

of hot soup, penny puddings, &c.—surely cheapness can go no further, while comfort abounds.

When the upstairs recreation-room is completed, a draught club, already formed, will find quarters, and the billiard tables will, it is expected, swell profits.

Above all, there has been no air of patronage or ostentatious philanthropy about the place. It is managed on business principles, as a self-supporting enterprise, to pay fair interest; while the profits will go to the extension of similar counter-attractions to the ubiquitous and insidious foes of the well-being of society in our city and land.

H. W. HAWKES.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"ATTENDANCES AT OUR LONDON CHURCHES."

SIR,—It is rather bewildering when a discussion started under one title is led or forced into a discussion under quite another title, as is the case with the discussion started in your columns under the concrete heading "Attendances at our London Churches," by the Rev. J. H. Wicksteed, but now being carried on under the abstract title of "Rationalism and Devotion," with the still more general title given by Mr. Thompson, "Religious Faith and Church Attendance." There is a touch of logical evolution even in this, since, while Mr. Wicksteed made the whole question of attendance at our London churches turn upon the "crucial question, with us, of worship," Mr. Lummis held that Mr. Wicksteed had thus raised the whole subject of "Rationalism and Devotion" in their mutual relationships, which is beyond dispute, only we must not therefore either mix our subjects or cease to take care in what sense we use our several terms.

Taking the bad attendance at our London churches for granted, and assuming, with only too much reason, that the same sad things are equally true of all our churches as a rule, all your correspondents seem p etty well agreed that the root of the indicated evil of our distinctive church attendance is the far deeper question of the character of our distinctive church worship; but, while personally I think they are all, in the main, right thus far, yet it should never be forgotten that though the worship, such as it is, may mar the attendance, none the less may the shocking lack in the attendance itself tend to inevitable death in the worship. Moreover, I think it is more than possible for us to sink into undue self-depreciation on this question of the inherent character of our public worship and of what is inseparable from it. My own experience in this matter, as in many others, I think, has been somewhat peculiar, and has certainly not gone to show that the worship in our churches is inevitably or uniformly cold, lifeless, and powerless, but may be, and often is, quite the contrary. Thirty years ago, when, having lost one faith, I was seeking another, during part of the interval I attended the services at Dukinfield Chapel, the minister there at the time being the Rev. P. H. Wicksteed, the greatly esteemed father of the Rev. J. H. Wicksteed, whose letters have led to this discussion. I had been often told how cold, powerless, and dead the worship in all such places was; but, strange to say, the one thing that impressed me more than any other was the warmth, the deep life, the real inward power of the worship, more especially of the prayers of the minister. Though, indeed, it was at a time when what is called "Rationalism," in this connection, had reduced my theology, after over five years of doubt of all sorts, to a mere note of interrogation, yet I am sure I never felt God nearer, or more truly worshipped God, than in that chapel at that time. A little later on, during the same sceptical interval, I had the same experience of the nearness of God and of the reality of worship under the ministry of the Rev. Silas Farrington, at Upper Brook-street Church, Manchester, and that, too, at the very time when Mr. Farrington himself was lamenting something like what your correspondents are lamenting now. Since those far-off days I have not had much chance of judging of the worship of our churches in general, excepting by report, never an adequate basis of judgment; but what I have actually seen and known, both within and without my own church, has not been either wholly bad or wholly good, but mixed, as I fear is the experience of all everywhere, in regard to true worship. On the whole, therefore, I think that those of our friends who talk and write of the coldness, the powerlessness, and the deadness of our public worship should duly qualify their words, whether they set down the worship they so describe as the effect, or both as the cause and the effect, of the poor attendances at our churches which we all profess to lament.

Meanwhile, I am quite certain that, in so far as the failure in our worship itself, as distinct from the attendance upon it, really exists, the remedy is not to be found in the direction indicated by the Rev. J. H. Wicksteed, if, indeed, one does not quite mistake his meaning, which I do not find by any means clear. If Mr. Wicksteed really *does* mean, as Mr. Lummis says, that we are "to abandon theology for physics," in order to cure the evils that mar our worship, I cannot doubt that the remedy would prove impossible of adoption, or, if so possible, then worse than the disease. If, on the other hand, Mr. Capleton is right in taking Mr. Wicksteed to mean that the remedy is to come to us "by interpreting Nature through the poetic faculty," I can just as little doubt that the remedy would be about as wise as seeking the moonlight in order to get better illumination than can be got from the sunlight, like the proverbial old woman who said she preferred the moonlight to the sunlight, because the moon shone in the darkness, whilst the sun shone only in the daylight! Certain it is that Wordsworth, from whom Mr. Wicksteed gets, as many others of us have so long done, so many beautiful and inspiring things, would never have seen the forms, heard the voices, or felt the spirit which, to him, as to all the truest poets and prophets, were inseparable from Nature, had it not been for "the vision and the faculty divine" with which he was endowed beforehand. The whole secret of his communion with Nature lay in the fact that it was essentially fellowship between the spirit within him and the kindred spirit in Nature, made real, deep, and infinite, by the "poet-soul," the eternal spirit from whom all things come and on whom all things depend! Separating Nature from Human Nature, or either, or both, from God, we lose all that Wordsworth found in Nature, all that is really distinctive in man, and all that moves, moulds, and inspires in God.

Where the full remedy for the lamented evil does wholly lie it is not easy to say in a brief space, though I think it is something that affects not our worship only, but all the higher and purer life of mankind as well. It is worth, however, the earnest consideration of all our people, whether, without any such tremendous theological or anti-theological revolution as that suggested by Mr. Wicksteed, they could not enormou ly improve our actual worship by actually joining in it with at least decent regularity, and in actually available numbers. I think, too, it would help us if we were just to open our spiritual eyes in the actual spiritual present far better than looking for something which, like what Mr. Wicksteed suggests, must be at least two hundred years distant. I hope I duly appreciate the nineteenth century, but to suppose there is anything in it that demands a reconstruction, or rather a destruction, of the whole theological basis of religious worship is to lose all sense of proportion, perspective, and harmony in the order of the years. Let ministers, who have now actually "to conduct the worship" of the present prepare themselves for it as diligently as they prepare for the sermon, and let the people, who are expected to join in the worship, also prepare themselves for it, and then the remedy for the alleged and lamented defects of our worship will be found on essentially the old lines and in the old paths, though no new line can be absolutely forbidden, or any new path remain untrodden.

W. MELLOR.

Huddersfield, February 23, 1904.

EAST CHESHIRE CHRISTIAN UNION BAZAAR.

SIR,—Readers of THE INQUIRER may have noticed in last week's issue the "Provincial Letter" by the Rev. W. C. Hall. This letter describes the needs of the East Cheshire Christian Union and the effort that is being made to meet them. And in the last paragraph—very modestly and tentatively—is expressed the hope that London friends may be persuaded to help. There are many friends, like myself, who are closely connected with the Northern counties, and many other warm-hearted people, who will surely gladly join in furnishing a stall to represent the goodwill of London at the bazaar next November. May I say that some months ago, my

brother, who is treasurer of the Union, begged me to do what I could to provide a "London Stall"? and already some of us at Hampstead are at work, and I hope more will join in. We shall feel greatly encouraged if any friends from any of our London congregations, who can promise either donations or useful articles for sale, will send their names either to Mrs. E. H. Morton, 23, Buckland-crescent, Hampstead; Mrs. Julian Winser, 23, Dalehamgardens, Hampstead; or to me in response to this letter. FRANCES ODGERS.

The Garth, North Finchley, N.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

SIR,—Our many friends and supporters will be glad to hear that a very gratifying tribute has been made to the Central Postal Mission and Unitarian Workers' Union by the late Mrs. Yelland, of Sidmouth, who has left a legacy of £50 to this society.

The expression of sympathy and the substantial help given are extremely encouraging to the Central Postal Mission Committee and this gift will enable them to carry out some useful work which has necessarily been deferred through lack of funds.

May I take this opportunity of reminding friends and subscribers that I am glad to receive subscriptions as early in the year as possible, which should be sent to my private address, "Alaska," York-road, Sutton, Surrey.

ETHEL C. LAKE,
Hon. Treasurer Central Postal Mission and Unitarian Workers' Union.

February 22.

OTHER CORRESPONDENCE.

UNDER the heading "Free Education, Free Trade, Free Labour," the Rev. John Davies, of Bridport, writes:—

"Civil and Religious Liberty," sometimes amended as "Civil and Religious Equality," used to be the standard toast at the public dinners of the Unitarian and Free Christian Associations, and I suppose it is so still. We old Unitarians were brought up with that sentiment ringing in our ears, so that it has become an integral part of our mental constitutions, and any violation of it cuts us to the quick. The Unionist Government, past and present, has violated it in its Education Acts, its fiscal policy, and its thinly veiled Chinese slavery in the Transvaal. It is therefore to be hoped that, for the sake of consistency, no Unitarian will henceforth support such a reactionary Unionist Government, but will take the same place as the former Unitarians occupied, viz., the front line of battle for "Civil and Religious Liberty."

Mr. H. C. Charbonnier writes from Bristol on the subject of Butterfly-catching, with reference to a letter from Miss Theodora Mills on a recent Children's Column:—"As one who is devoted to Nature teaching, I should like to say that your correspondent's statements are quite unjustifiable, though probably meant in a most humane spirit. . . . The wish to 'chase the painted butterfly' is innate in children, as in kittens, and therefore not wrong in itself; it needs thoughtful guidance only. Sport, so-called, coursing a hare for instance, is done for the love of the coursing, and is hateful and cruel. But the securing an insect to enable the child to know that insect, is unfortunately necessary, but not necessarily more cruel than picking a flower; and once an accurate knowledge of a species is gained, the insects are *not* captured, but their appearance recorded, and in this and in observing the insect's ways and habits children's powers of observation are invaluable, besides the habit being of the utmost use in training the child's mind."

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE annual meeting was held on Monday evening, Feb. 15, in the Central Hall, Belfast. There was a large attendance. After tea the chair was taken by the Rev. William Napier, of Clough. The meeting opened with hymn and prayer offered by the Rev. W. H. DRUMMOND.

The Rev. J. A. KELLY, hon. secretary, read the annual report, which said that in the period under review the work of the Association had been well maintained. The depository had been supplied with many new books, and large numbers had been specially ordered for subscribers.

The Rev. GEORGE J. SLIPPER (assistant secretary), in the absence of the hon. treasurer (Mr. Hugh B. Hunter), submitted the annual report, which showed a balance due the treasurer of £15 8s. 10d.

The CHAIRMAN, in moving the adoption of the report and statement of accounts, said those who had established that Association were justified by the result. It was stated that the report of the Committee was the twenty-eighth annual one. That was quite correct as regards the Ulster Unitarian Christian Association, but they might go back and say it was the seventy-second annual report, because the Association had had a continuity—with only a slight breach—during all those years. The nature and cause of that breach they would rather allow to remain in oblivion. Past controversies and asperities had died a natural death, and there was no clear reason why there should not be toleration amongst them. They had all one object in view, and that was to proclaim, according to time and opportunity and ability, the great principles set forth in the foundation of that society. Having replied to the assertion of the Bishop of Liverpool that Unitarians were living "in a state of spiritual darkness," the Chairman, in conclusion, said it was their bounden duty to let the public know their principles. They were not thirsting to make converts, but they desired that all should have an opportunity of knowing their belief. They believed that Unitarian Christianity satisfied their spiritual wants; it was a religion to live by, and one that prepared them to die in peace with their Maker.

The Rev. THOMAS DUNKERLEY, in seconding the report, said the work that that society sought to do was a work that could not be apparent in all circumstances. It was a work quietly moving when it was doing its best. They were often told that their Unitarian theology consisted of negations. Well, the negations were of those things which hid the light and love of heaven, which would otherwise be self-revealed.

The report and statement of accounts were adopted.

Mr. JOHN ROGERS moved—"That this meeting welcomes the presence of the Rev. Henry Williamson in Belfast, and returns to him its warm thanks for his able and impressive sermons in aid of the Association." He referred to the splendid fight which Mr. Williamson had made in Dundee for Unitarianism. Dr. Torrey had stated that Unitarianism was doing the work of the devil; but a greater man than the Bishop of Liverpool or Dr. Torrey had said—"By their fruits ye shall know them."

The Rev. ALEXANDER ASHWORTH seconded the resolution, which was passed.

The Rev. HENRY WILLIAMSON, in the course of his reply, said that in Scotland a large proportion of the young ministers were teaching something which was largely like Unitarianism. The admissions made every day showed that the teaching of the Unitarian scholars in regard to the Bible was sound. Presbyterian ministers sometimes told him that they were further advanced than he was. They were not, however, quite far enough advanced to come and stand beside him. He did not believe that Calvinism was really at home in Scotland. The 23rd Psalm represented the religion of Scotland, while the Shorter Catechism perhaps represented its theology. Sectarianism, he believed, was standing in the way of the general improvement of society. There was no disposition to do good for goodness sake. Unitarians, he thought, were not open to reproach in that direction, and along this line a great work was going to be opened for them.

The Rev. J. A. KELLY moved a resolution reaffirming the principles and objects of the Association. Their foundation, he said, was broad, liberal, Scriptural, and practical withal, and on it they were persuaded might be built temples and palaces of faith as varied and as infinitely grand as any reasonable age might require or the freest liberty demand.

The Rev. G. V. CROOK (Newry) seconded the resolution, which was passed unanimously.

Votes of thanks to the First Church and to the chair, followed by hymn and prayer, brought the meeting to a close.

CARMARTHEN PRESBYTERIAN COLLEGE.—The Rev. Philemon Moore, B.A., has accepted the invitation of the Presbyterian Board to return to the Presbyterian College, Carmarthen, as Professor of Semitic Languages and Hellenistic Greek, on the retirement of the Rev. J. H. Weatherall, M.A., who goes to Bolton. Since his earlier occupation of the chair Professor Moore has been engaged in extended Semitic studies at Strassburg. He enters on his new duties, we understand, at Easter.

A SIN without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.

W. R. Greg.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton (Bank-street).—On Thursday, February 18, Mr. Harold Coventry, of Liverpool, gave a lecture to the Bank-street Temperance Society on "Temperance Public Houses: a Liverpool Experiment," telling of the effort of the Liverpool Unitarian Temperance Society in establishing the public-house, opened on October 21, as to which a descriptive article will be found in our present issue. Mr. Edgar M. Taylor was in the chair, and a cordial vote of thanks to Mr. Coventry was passed.

Dover.—On Tuesday, Feb. 16, Mr. W. H. Shrubsole, F.G.S.. gave a lecture at the Adrian-street Chapel on the Carpathian Mountains, showing some unique slides from photographs of the salt mines, specially taken for the lecturer by order of the Hungarian Government.

Framlingham and Bedfield.—On Monday evening at the former and Tuesday evening at the latter place, Mr. Lot Whitworth, lecturer of the Suffolk Temperance Council, delivered lectures, with limelight illustrations, entitled "Searchlights on the Drink Traffic."

Horsham.—On Tuesday, Feb. 16, the Rev. Edgar Daplyn lectured at the Free Christian Church on "Dante Gabriel Rossetti." At the last quarterly meeting of the Horsham Museum Society, at the same place, Mr. J. Lewis, F.S.A., gave a lecture on "Old Sussex Ironwork."

Liverpool Postal Mission.—The annual meeting was held in the Hope-street Church Hall, on Saturday, Feb. 20, when, by the invitation of Miss Bowring, about 60 met for tea, as a pleasant preliminary to the business of the afternoon. A larger gathering had been anticipated, but a very wet day, no doubt, accounted for the small size of the meeting. The Rev. H. D. Roberts occupied the chair. The report showed a steady increase in the correspondence, which had grown too large for the present staff of workers to do satisfactorily, and more help was asked for, to keep pace with the work. The *Co-operative News* had been more successful than any other paper, but the most hopeful sign was the large increase in the number of old readers. The accounts show a reduced debit balance; there is no doubt that with more money and more helpers, the work might be very largely extended. Miss E. K. McConnell read some interesting extracts from letters, which show how much help has been given, and how thoroughly it is appreciated by the readers and correspondents. Rev. Charles Harvey-Cook, of Warrington, suggested that to each inquirer a leaflet or small book of a purely devotional character might be sent, and so help the applicants to feel that even in the midst of their doubts, and the giving up of old faiths, which they can no longer think are true, there are always the undying realities of religion to hold fast to, and that these remain, whatever a man's belief may be. Rev. J. Collins Odgers bore testimony to the help given to inquirers by Postal Mission workers, and Rev. R. A. Armstrong spoke of the need for more workers, appealing to those who could help to do so. He heartily approved of Mr. Harvey-Cook's suggestion, which he hoped would be carried out, and suggested Mr. Tarrant's little books as very suitable and helpful. A vote of thanks to Miss Bowring and the chairman closed the proceedings.

Liverpool (Ullet-road).—On Thursday, February 18, a congregational soirée was held in the Church Hall to welcome the Rev. J. Collins Odgers and Mrs. Odgers. There was a large attendance of members of the congregation and of friends from sister churches in the Liverpool district. Among the visitors were the Revs. R. A. Armstrong, J. L. Haigh, J. Crossley, J. C. Hirst, R. P. Farley, Lloyd-Jones, F. B. Mott, J. M. Mills, and H. D. Roberts. After an hour spent in social intercourse, Mr. Philip Holt, Chairman of the Church Council, took the chair. In congratulating the congregation on the settlement of Mr. Odgers as their minister, and giving a hearty welcome to Mr. and Mrs. Odgers, he remarked that as a religious body they were widely separated from the religious communities by which they were surrounded. The principle on which they united, and many of their opinions, were not accepted by others. In tracing their spiritual ancestry they went back to the expulsion of Nonconformists in 1662. The clergy who refused to conform were, as a rule, not out of sympathy with the theology to which their assent was demanded; but they objected to bind themselves by the formal acceptance of statements of faith which would prevent the reception of truth that might subsequently appear. From them modern Unitarians inherited their freedom in religion, and to their freedom they owe their theology. Comparatively isolated as they were, he was convinced there were large numbers of persons who had been compelled to relinquish orthodox convictions, and to whom they had a special message. A minister among them occupied a position of great responsibility; but, on the other hand, a congregation had great responsibilities to their minister. If they invited him to a difficult work they should give him hearty and loyal support, and, in particular, they should attend as regularly as possible the public worship in which they had asked him to be their leader. The Rev. R. A. Armstrong spoke on behalf of the neighbouring ministers and ministers' wives, and in their name tendered warm welcome to Mr. and Mrs. Odgers. He knew that it was very wrong for a minister to form any wish concerning the man to be chosen to fill a vacant pulpit in his vicinity. Nevertheless, when the Ullet-road pulpit became vacant he wished most earnestly that one man might be selected—the very man to whom they were then giving welcome. Mr. Odgers and he were friends of many years' standing; indeed, their friendship went back to the time when he was a senior and Mr. Odgers a junior student at Manchester College. The classic days of their churches in Liverpool were the days when Mr. Martineau was minister at Paradise-street, and later at Hope-street, and Mr. Thom at Renshaw-street. Those two great men were bound together by the closest and most sympathetic friendship, and their work and influence owed something to their personal relations. The conditions had changed; the men were very different; yet he ventured to hope that it was a fact of auspicious augury that the successors to the two pulpits were again most intimate friends. Mr. Odgers gratefully acknowledged the welcome extended to him and Mrs. Odgers. He was glad indeed to find himself associated once more with his old fellow-student, Mr. Armstrong, as the pastor of a kindred congregation in that city, and joined heartily with him in the wish that the bonds of brotherhood and co-operation connecting all their churches in that neighbourhood might be drawn closer together in the coming years. He referred to certain links of connection which had existed between himself and previous ministers of Renshaw-street and Ullet-road. Nearly forty years ago his elder brother had been one of their assistant ministers. Of Mr. Thom he had a clear recollection, and recalled a pleasant afternoon spent with him at Greenbank twenty-five years ago. He spoke also of Mr. Channing, Mr. Beard, Mr. Jacks, and Dr. Klein. Among the great and lasting benefits which he had received from Mr. Beard, he said, was the exhortation to learn to preach without a MS., and to trust to the living word of God in their hearts And now those links of connection had been drawn tighter; he had been most kindly welcomed as their pastor, and was looking forward to the future with much hopefulness. He had lately been reading a very useful and suggestive little book written by an American clergyman, entitled "Quiet Hints to Growing Preachers." He hoped that he might still grow in power as a preacher; and therefore he was not above taking a hint or two from that book. There was in it an excellent chapter on "Starts Good and Bad." The writer advised no minister at the beginning of his work to publish a programme of all that he hoped to accomplish, for in a few months' time the outcome of his labours would be sure to look insignificant indeed, as compared with the initial prophecy; further, he advised no minister to despise or to belittle any activity, or institution already in existence in connection with his church, for he might be sure that those who had been upon the spot for years past would know far better than he the nature of the soil and the kind of plant that would best flourish there. It was, however, the paramount duty of the beginner in making his start to see that he obeyed Christ's command, "Feed My sheep." Progress could only be made, success could only be reaped, when those who listened to a preacher from Sunday to Sunday felt that they were nourished intellectually, morally, and spiritually. If the pasturage were meagre the shepherd would soon find himself without a flock. Now he came before them that night with no programme or scheme of what he intended to accomplish; certainly he would seek to cherish and not to supersede the various institutions which had grown up under the shadow of their church; but his special desire would be that he might be able to feed his flock and never to send them empty away. Mr. Odgers alluded to the fact that there were churches of almost all denominations in their immediate vicinity, but not one of them could boast of a similar inheritance of religious freedom. After noticing a few of the wonderful and unforeseen results which had proceeded from that great principle of religious liberty, he concluded by thanking all present for the most kind and cordial welcome which had been given him, and by expressing the hope that in the coming days the Divine blessing might rest upon his labours.

London: Central Postal Mission.—On Tuesday evening a conference, moderately attended, was held at Essex Hall, when Mr. T. J. Hardy, B.A., read a paper on "The Newer Religious Thought and Practical Life," followed by a brief discussion. Dr. Herbert Smith was to have presided, but engagements in connection with the County Council election prevented him from being present, and his place was taken by Mr. C. A. Ginever, of Stepney. Mr. Hardy's paper was an eloquent and very earnest plea for the religious conception of life, based on present experience, liberated from the bondage of old dogmatic conceptions. Only love, he said, can redeem the world; and the new thought of God was as "the all-pervading will to love." The great fact which modern thought brought home to them was of unity in the universe, by virtue of the one living energy, of which religion rightly spoke as conscious energy, the conscious energy of Love. Consciousness of the great truth could only be attained by simplicity, the patient desire for a pure and guileless life. "Blessed are the simple in heart, for they shall see God," was, he thought, a legitimate rendering of the beatitude of Jesus. In simplicity of heart and sincerity, they found the secret of the true vision, which was not merely the result of intellectual faculty, but a perception on the part of the whole character. From that vision followed communion with the Divine, and a practical faith in the triumph of the good. So looking to life not bounded by death, they learnt to judge more truly of the physical conditions of life, and of the nature of the evils from which they suffered. Life was encircled by law, and the spiritual was supreme over the material. Mutual service was the gist of moral life, and all selfishness was sin. So regarded, every detail of life gained divine significance, home and work were both purified and ennobled, and their religion, which was life, was freed from the taint both of worldliness and other-worldliness.

London: Hackney.—The annual meeting of the New Gravel Pit congregation was held on the 17th inst., the treasurer, Mr. A. J. Collier, in the chair. In submitting the report and accounts, he said the expenditure was much the same as in previous years, and he hoped the deficit would soon be made good. There had been a small increase in membership. He referred with great regret to the resignation of the Rev. R. H. U. Bloor. The committee had in vain urged Mr. Bloor to reconsider it, and they could only wish him and Mrs. Bloor prosperity and happiness in their work at Reading. A resolution embodying the feeling of the congregation, and thanking Mr. Bloor for his services, was subsequently unanimously passed. Mr. Collier announced that, owing to probable removal from the neighbourhood, he must resign the treasurership, which he had held for seven years and Mr. C. W. Cornish, who had been secretary, since 1880, also resigned, owing to the distance of his residence from the church. Mr. F. D. Bowles was appointed treasurer, and Mr. G. H. Clennell secretary, and the retiring officers were cordially thanked for their services. Thanks were also tendered to the organist and choir, and reference made to the steps taken to strengthen and improve the choir.

London: Islington.—At the meeting of the Unity Church Literary Society on Thursday, March 18, a lecture was given by Mr. S. T. Rodger, on "Macbeth." There was a good attendance, and the lecture was much appreciated, a vote of thanks being passed on the motion of the Rev. E. Savell Hicks. At the next meeting of the Society the Rev. Edgar Daplyn is to lecture on Coleridge.

Norwich.—The services at the Octagon last Sunday were conducted by the Rev. J. Page Hopps, and there were large congregations morning and evening. The *Norwich Mercury* of Feb. 24 devotes nearly a column to a report of the sermons. In the morning Mr. Hopps preached on the subject of the Temptation, from the words, "Man shall not live by bread alone," &c., and dwelt on the prevalence of a sordid worldliness in present day life. The warning of the narrative was needed in national no less than in personal life. "The devil at the present day was taking the nations of the world into an exceeding high mountain and showing them the kingdoms of the earth and the glory thereof, and the result was that most nations were trying to live by bread alone. 'All these things will I give thee if thou wilt fall down and worship me.' But nations could not live by extension of territory alone or money alone." The subject of the evening sermon was, "What then is it to be a Christian?"

Scarborough.—A well attended and successful tea and congregational meeting was held on Shrove Tuesday. The Revs. Frederic Allen and F. Heming Vaughan were present, and gave helpful addresses. Mr. Vaughan mentioned Tolstoy as a powerful ally to the cause of Unitarian Christianity by the power of his thought and the depth of his religious life. Mr. Allen was present on behalf of the publication department of the B. and F. U. A. and the S. S. A., and a generous gift by Mr. Morton to the Sunday-school enabled the teachers to make considerable additions to the Sunday-school library. Following the addresses was a useful and interesting discussion on the form of service used, and certain modifications were suggested. The speeches were pleasantly interspersed with music and recitations.

Whitchurch.—On Wednesday, February 17, the annual tea and business meeting of the Church of St. Saviour was held in the recently renovated schoolroom. Notwithstanding the deep snow the attendance was satisfactory. After tea the usual business was transacted, and a hearty vote of thanks were accorded Miss Lewis and Miss Dodd for their voluntary services during the year, and also to the Rev. C. D. Badland for the good work done not only for the church but in the town generally, especially in the cause of Temperance. Business over, the rest of the evenihg was spent in games of various kind. On the following evening the scholars had their treat in the schoolroom, when a thoroughly enjoyable time was spent by teachers and scholars alike.

MR. G. H. PERRIS, editor of *Concord*, the organ of the International Peace and Arbitration Association, and formerly connected with the *Speaker*, has been appointed secretary of the Cobden Club, in succession to Mr. Harold Cox. Mr. Perris, who is the eldest son of the Rev. H. W. Perris, of Forest Gate, is well known as a very capable writer and lecturer, an earnest advocate of peace, and an enlightened liberalism. He has written on Tolstoy, "The Eastern Crisis and British Policy," "The Protectionist Peril," "Trade, Empire, and Armaments," "The Hague Conference," &c. We congratulate Mr. Perris on his new appointment.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 28.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11 A.M., "The Strenuous Life," and 7 P.M., "The Religion of Humanity."

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A. Evening: "God and my Neighbour."

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Mr. A. GOLLAND, M.A.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. G. SKELT, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Rev. J. MORLEY MILLS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. R. TRAVERS HERFORD, B.A.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. T. E. M. EDWARDS.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. MCDOWELL.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A. Evening subject: "The Different Motives which induce Men to Seek Religion."

MAIDSTONE, East-street Chapel, 11 A.M. and 6.30 P.M., Rev. S. SIDAWAY BRETTELL, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. L. P. JACKS, M.A., and 8.15 P.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. H. W. HAWKES.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Mr. D. JOHNSON JONES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Feb. 28, at 11.15 A.M., HERBERT BURROWS, "Heterodox Orthodoxy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—Feb. 28, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Monasticism."

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DEATHS.

PRESTON.—On the 19th inst., at Carson House, Finchley, Joseph Thomas Preston, in his 85th year.

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The Committee invite all interested in the Mission to take the opportunity of showing their sympathy with this work in the East of London, and also of viewing the Extensive Premises and the Memorials recently erected in memory of the late Mr. C. L. Corkran and the late Miss E. J. Garrett.

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LONDON SUNDAY SCHOOL SOCIETY.

THE ANNUAL MEETING WILL BE HELD AT

Essex Hall, on Saturday, March 5th.

J. HARRISON, Esq., will preside.

In the course of the evening papers will be read by Miss C. A. LAWRENCE and the Rev. E. SAVELL HICKS, M.A., on "The Use of the Bible in Sunday Schools," to be followed by a short discussion.

Friends are cordially invited.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3219. NEW SERIES, No. 323.] LONDON, SATURDAY, MARCH 5, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Centenary of the British and Foreign Bible Society, as to which more is said in our leading article, falls on Monday, March 7, but the celebrations begin to-day with a mass meeting for Young People in the Albert Hall, and to-morrow at noon the King and Queen are to attend a special service at St. Paul's, when the Archbishop of Canterbury is to preach. At Washington President Roosevelt is also to attend a special centenary service.

AMONGST the many excellent means taken by the British and Foreign Bible Society to make its work widely known, are its popular illustrated reports. The one for 1902-3 is full of information and splendid illustrations. It is entitled "The Conquests of the Bible." This report, together with that for 1900-1, entitled "Behold a Sower," also excellently illustrated, will repay the small outlay (of 1s. each to non-subscribers) a thousandfold for its genuine worth in the presentment of its theme both by word and picture. They seem to us to form a real aid to Bible study, and would be invaluable to Sunday-school teachers, who frequently lack just such telling illustrations of men and manners, climes and customs. There is something quite charming in such illustrations as that of "A Street in Antioch," "A Water-carrier in Palestine," "Ruins of the Tower of Babel," "A Syrian Side Street—Aleppo," and endless others.

AMONGST other good things that one may cull from the pages of the "Report," testifying that reports are not necessarily dry, and need never be taken as read until read, are such mottoes and maxims as these :—

Captains and conquerors leave a little dust,
And kings a dubious legend of their reign,
The swords of Cæsar they are less than rust,
The Bible doth remain.

"One measure of rice was sown; but one hundred measures have been reaped."—*Malagasi Proverb.*

The chief proof, after all, that the Bible is good food is the eating of it: the healing efficacy of the medicine, when it is used, is a demonstration that it is good.—*General Gordon.*

ONE of the original motives of the Bible Society was to make the Bible as cheap and common as possible in our country. The following prices may be said to speak for themselves :—In 1804 an octavo English Bible, small pica, cost 12s.; in 1904 it is sold for 2s.; in 1804 a nonpareil school Bible cost 4s. 6d., in 1904 it is sold for 10d.; in 1804 a brevier school New Testament cost 1s. 8d., in 1904 it can be had for 4d. Testaments can be had for a penny each, and separate Gospels for a halfpenny.

As regards the Revised Version the University Press has already done great things in the issue of cheap editions, but now with this Centenary comes an added triumph, for the Bible Society takes the matter up, and will devote its world-wide powers to the dissemination of the Revised as well as the Authorised Version. Four special editions are issued by the University Press for the Bible Society, in connection with the Centenary: a large Bible in bold small pica type for 2s., which will be a great luxury to many readers, a smaller book in nonpareil, 16mo., for 10d., and another in the same type, with revised references and maps, bound in roan, 2s. 6d. But what we chiefly rejoice over is the brevier 16mo. New Testament for 4d. This will be a great boon in Sunday-schools, where many teachers must have had compunction in making the children read from much smaller type.

SOME of our readers know that Dr. Edward Everett Hale is the first Unitarian chaplain of the United States Senate. They may have vague impressions respecting Dr. Hale's persistent and consistent labours on behalf of social reform, by virtue of which, there can be no doubt, he has attained to the high eminence of the chaplaincy. But since it is the duty of every man to reduce the penumbra of vagueness in his knowledge as quickly as possible, we commend to notice Dr. Hale's pages, entitled "Good News," that appear regularly in the *Christian Register* (Boston). These pages do not, indeed, tell all that the veteran social prophet has done, or all that he means to do; but they are luminous with the spirit that is in him—a spirit of public service that is sadly lacking on both sides of the Atlantic.

HERE, for instance, is the County County election taking place. The issues involved are vast. The mere money concerned exceeds the revenue of many a state. The number of persons whose health and convenience, not to say whose well-being and very life are at stake, is equal to the population of whole colonies, and exceeds that of Ireland. The children of school-age, who are now to be brought directly under the care of the Council, alone number about a million. A contest for places in the government of so important a portion of the British Empire would undoubtedly be regarded with great interest if it lay anywhere but at the very centre. Our journalists, however, with their fine instinct for what will pay with the public, are mostly content to allot to this subject a good deal less space in their columns, and, we should say, much less money, than the tour of Mr. Warner's cricket team.

NOW Dr. Hale never wearies of warning his countrymen against the perils incurred by a nation, ostensibly self-governed, that will not take the trouble to govern itself: To judge by what we hear of the character and doings of the men who, in the absence of a widespread popular interest, run the political machinery of the States, his warnings are but too well justified. At present we in this country suffer from only the minor evils of such a system as applied to Parliamentary matters; but with the example of Grimsby and Dover immediately before us, it must be confessed that some of our municipalities at least are quite ready to take a leaf out of the book of Tammany. If the larger cities are on the whole free from the taint of bribery and corruption, it is due, not to the absence of would-be corruptors, bent first of all and all the time on the furtherance of their own special interests, but to the vigilance of a comparative few, who are zealous for the public good. London has but too much reason to be ashamed of the Metropolitan Board of Works, which, as an indirectly elected body, escaped, unhappily, the fierce light that ought to beat upon all governing bodies.

THE London County Council, upon which the Progressives have been in power from the first, has held its head proudly above the slightest suspicion of corrupt practice; and that in itself is a great gain in these days, when even Cabinets, apparently, do not shrink from making shocking bargains with the capitalists of the Rand. The Progressives, in their fifteen years of power, have had enormous works in hand, and doubtless in some points they have made mistakes, but compared with the success attained, their degree of failure has been venial. We believe that now, as hitherto, the majority of those Londoners who take any interest in public affairs are on their side. They believe in the men, and they support the policy. But how large is this majority of public-spirited citizens? How far will the efforts of the "interests," and especially the educational reactionaries, stir up an unthinking vote on the other side? These points will be settled for us to-day. We can only urge at the last moment that it is the duty of every voter to *vote*. Women, by a vagary of our half-hearted franchise system, may here at least make their influence felt. We hope that London will show itself thoroughly in earnest, and that it will elect a Council of men pledged to the Progressive policy of efficient public service, intelligent and impartial administration of the Education Acts, temperance reform, the improvement of the condition of the poor, and a true civic unity.

THE Bishop of Stepney, after commending the good works of the Progressives in past Councils, has finally given his best blessing to the Moderates in the present contest, despite the bad traditions of their party as obstructives and friends of the publican. The reason why he supports them is clearly to be found in his confidence that if there is any favour to Church schools possible in the administration of the Education Acts, the Moderates, true to their party instincts, will show it; while the Progressives merely promise to administer the Acts with impartiality, and for the good of the community as a whole. Some outcry has been heard concerning the intrusion of the Bishops into this contest; but it does not lie in the power of the supporters of the Free Church Council to protest without obvious inconsistency. We have no serious fears respecting the power of the priest in London: the great bulk of the people are either too independent or too indifferent to be greatly swayed by an episcopal manifesto. No doubt the clerical party has worked very hard, however, and the difference will probably be marked in the polls. So much the more reason for activity on the part of those whose aims are against sectarianism in every shape; and meanwhile, we cannot help thinking, so much the more risk to the Church itself, in thus ranging itself against the forces that make for a healthier and purer London.

THE House of Commons came to close quarters on Monday with the question of the ruinous competition in armaments which led the Tsar five years ago to summon his great Convention at The Hague. Little resulted at The Hague—so far, at least, as this particular question is concerned—and little resulted in the House of Commons beyond the reduced Government majority, which seems now to have become a normal characteristic of the debates. Nevertheless, it is hard to believe that the day when some international agreement will be arrived at, at least with regard to naval shipbuilding, is as far away as the facts seem at first to suggest. It is true that since the Tsar's Eirenicon the dockyard orders of the great naval Powers have been even larger than before, but the very acceleration of the pace of the competition should surely of itself act as an additional incentive to an attempt to agree upon the imposition of a limit.

THE amendment to the Navy estimates rejected on Monday was to the effect that, in view of the heavy burdens of our national expenditure, the Government should enter into communication with the great naval Powers in order to ascertain whether they would be prepared to diminish their programme of shipbuilding, and to adjust upon some permanent basis their relative naval strength. The reply was the usual one on these occasions. Our Navy only existed for defence; the vastness of our mercantile marine, the distance of our colonies, and our own dependence on sea-borne supplies for the necessities of life made it of vital importance that our Navy should be of overwhelming strength, and foreign nations ought not to look to us to take the initiative in a matter of this kind. And it was added that this country was, nevertheless, prepared to consider any proposition from any foreign country for reducing naval armaments that might be made to it. The rejoinder of the other Powers, however, is obvious. While Britain, already possessing a navy more than equal to those of any two of her opponents, continues from year to year to build ever more and more ships, they are bound, they say, to strain every nerve to provide against the menace it presents to them, and they declare that if anyone is to propose a truce the initiative plainly lies with the Power which has secured and is maintaining so overwhelming a lead in the race.

To ourselves, we confess, the arguments in favour of Great Britain taking the first step in the matter seem irrefutable when once it is agreed that some action by someone is desirable. And that action is desirable is surely beyond all argument. Through all the years that this race has been proceeding in its modern form no material change in the balance of naval power—at least as between ourselves and the rest of the world—has been secured by any of the Governments that have engaged in it. Increase has been met by increase, and either side has used the increase made by the other as the justification to its own people, and to the world at large, for the increase with which it follows it up. Each enlargement, on whichever side, has at the same time been an answer to a previous enlargement on the other side, and the challenge and excuse for another enlargement in response to it. Each side believes that its own increase will restore the *status quo*, and that the increase with which the other side responds destroys it. Everyone is convinced of the futility of the whole proceeding, but each holds everyone else to blame but himself.

WE recognise to the full the difficulties in the way of any arrangement, even when the first step has been taken and a definite proposal for the abandonment of competition made. Different Powers place different values on the several classes of boats which constitute a modern navy, and make different allowances in their computation of their strength for depreciation through the supersession of old methods of construction by new. This is not the place in which to discuss possible expedients for overcoming these difficulties; Suffice it that there are competent authorities who believe that, given a sincere desire to do so on the part of those taking part in the conference, such expedients could be found. It is true that the Tsar made the attempt to secure agreement and failed. But his proposals were far vaster than that now under consideration, giving the first place to the limitation of military rather than of naval armaments. Moreover, as we have already suggested, the experience of the five years which have since elapsed must have done much to increase the public conviction of the necessity of the step, and to supply fresh impetus for the task of overcoming the difficulties in the way. We are glad to believe, from the Opposition speeches in Monday's debate, that a new Government will take an early opportunity of bringing this question before the Powers on Britain's behalf. If they fail they fail, but it will be something to know that Britain has at least made the attempt to stem this barbarous and insane competition which is sapping the strength of the nations.

THE announcement of the coming retirement of Sir William Harcourt from the House of Commons has been received with wide regret by all sections and parties in public life. Sir William has been a vigorous fighter, not afraid of giving and receiving hard blows, but he has stood in a peculiar degree since Mr. Gladstone's death for the old world chivalry of political life inside and outside the House of Commons, and with him Parliament will largely lose touch with traditions of great value. But the loss to the cause of progress which his retirement will involve is still greater. Since the memorable struggle over the Budget of 1894, his reform of the Death Duties has come to be regarded by all parties as a memorable service to national finance, in spite of the helpless extravagance which in subsequent years has robbed the country of so large a part of the benefits which would otherwise have accrued from it. Many had hoped to see him inaugurate a yet greater reform—the taxation of land values—but that is not to be. Happily his retirement bids fair to coincide with the signal defeat of that spirit of vainglory and aggression which has wrought such incalculable mischief in the near past, and whose power

of further ill he has himself worked so hard to destroy.

THE proposed change in the constitution of the Honour Theology School at Oxford, the effect of which is to admit others besides priests of the Church of England to examine in that school, came before Congregation on Tuesday. (Congregation is the Assembly of resident Masters of Arts, and there is an appeal from its decisions to Convocation, which consists of all Masters of Arts whose names are still on the books.) The Master of University College, who submitted the motion, relied upon a sound philalethian principle. It was, he said, an improper and illogical thing that any of the great schools should be hampered by being denominational. The work of the University was to advance learning, not to advance creeds. Professor Ince, on the other side, said the question was not whether they were to have an undenominational school, but whether they were to have a Christian school—a school of Christian thought. If by Christianity is meant the acceptance of a creed, this is a true contention, for the effect of the new statute is to remove all dogmatic restrictions, so that candidates may be examined simply in what they know, not in what they believe. The preamble was carried by a majority of 50: Placet 123, Non-placet 73. But it will, no doubt, be taken forward to Convocation, and very possibly defeated in that body.

ONE result of the long dispute between Lord Penrhyn and his quarrymen was the formation of the North Wales Quarries, Limited, which held its first half-yearly meeting at the Co-operative Wholesale Society's meeting-room, in Manchester, last Saturday. Of the £30,000 capital asked for, about £25,000 has been subscribed; £13,466 of this amount being contributed by co-operative societies, and £3.800 by trades unions. The company has acquired three properties in North Wales—Pantdreiniog Quarry, Moel Faban Quarry, and Tan-y-Bwlch Quarry. The first five months' working shows a small profit, and a fair dividend is expected in the future, as the quarries are now working in a satisfactory manner. Mr. Richard Bell, M.P., the chairman of directors, remarked on the importance of this new departure in the industrial world, the venture having been undertaken conjointly by trades unionists and co-operators.

THE students at New College (London) have been debating the question:—That Congregationalism fails to attract the working classes. Those of us who are able to remember the free, irresponsible mood of our own debating society days know how fearless we were; we never failed to say quite all we meant, and the fact that our conclusion was a pessimistic one was far from daunting us. This may be the best mood for arriving at the truth. Older men might have hesitated to affirm so disconcerting a thought, even if they suspected it to be a true one. The students were more courageous, and their scepticism may well be a most important part of their equipment for future ministerial work. The case for the affirmative was supported by statistics, and the figures were interpreted by Mr. J. M. Jones, B.A., who tersely summed up the matter in the reflection that our Church ideally was most democratic, but actually most autocratic. No church had a right to be individualistic.

THE movement for uniting the minor bodies of Methodists seems to be making steady progress. There is no general disposition to rush matters, and none to abandon effort. Fraternal meetings of representatives of the three denominations which seem most closely allied (Free Methodists, New Connexion, Bible Christian) have taken place at Newcastle, Sheffield, and Manchester. Difficulties have been discussed, plans suggested, financial calculations made, objections listened to, with the general result of a growing conviction that, although a date cannot yet be fixed, though details cannot yet be decided, though sticklers for consistency cannot yet be re-assured, the three, at least, will by and by become one. At one of the meetings the Rev. G. Parker (Methodist New Connexion) stated that 90 per cent. of their quarterly meetings answered the questions recently presented to them on the subject with the word "Yes."

READERS of THE INQUIRER will perhaps remember M. Paul Sabatier's appeal for funds with which to provide school breakfasts for the poor children of Assisi. They may be interested to hear that the "Refezione Scolastica marche admirablement" and surpasses all his hopes. Teachers and children breakfast together, M. Sabatier says, in a recent letter to Mr. H. B. Binns, and he adds, "Jamais service de Se. Cène religieuse ne m'a autant édifié que cette simple communion laïque."

WE recently chronicled the rapid growth of the adult school movement in Leicestershire and elsewhere. The York Union now reports the establishment of eight new schools in the old Cathedral city in the last fourteen months. Four of these are furnished with social club-rooms, bringing the number of such clubs in York and its suburbs up to six. A meeting on Valentine's day was attended by about 1,000 scholars, and the school attendance on the preceding Sunday reached 1,200. This is nearly three times the average York attendance recorded in 1902. We believe that this rapid increase in the York schools is largely due to the effort made in the last two years to enlist the active help of men and women of various religious bodies. The population of the city is about 80,000, so that even in York there is still elbow-room for the adult school movement.

WE have turned with the greatest interest over the pages of the January number of the Japanese magazine the *Rikugo-Zasshi*, grateful for the consideration which has printed a table of contents in English. One of the leading articles is a "National Conviction," and there is a lecture on "Christ's Teachings in Accordance with Ideal." Of the "Report of Unity Hall," which also appears in this number, Mr. T. Yoshimoto, who is at present studying at Manchester College, Oxford, has been good enough to furnish us with an interpretation. It is a record of current events at Unity Hall, the headquarters of the Unitarians of Japan, during the months of December and January last. Among the subjects of addresses given we find on Dec. 20 "Christ as Peace Advocate," and in the evening "The Division of Labour in Religion" and "The Relations between the Powers." The Christmas meeting was held on the evening of Dec. 24, when the hall was beautifully decorated, and there were many entertainments, such as singing, story-telling, fancy dress processions, &c. On Jan. 10 the addresses were on "The reading of books is one thing and the reading of letters is another thing," and in the evening, "The Way Every Man should Follow."

OF Mr. Travers Herford's masterly work on "Christianity in Talmud and Midrash," now published by Messrs. Williams & Norgate, we hope before long to offer to our readers a full review. It bears the following inscription:—

To the memory of ABRAHAM KUENEN, sometime Professor of Theology in the University of Leiden, this book is gratefully dedicated by one of his old students.

Mr. Herford's book, for the first time, collects all the passages from the Rabbinical literature of the first four Christian centuries (so far as diligent search over an enormous field could avail to that end), in which there is any reference to Jesus or to the origin and early history of Christianity. Of all such passages a translation is given, with commentary added. "I wish to write," Mr. Herford says, "solely from the point of view of historical scholarship, with no bias towards either of the two great religions whose representatives are mentioned in the passages dealt with." And he concludes:—

As a Christian, who has for several years found his chief and absorbing intellectual interest in the study of the Rabbinical literature—so far as other and more pressing claims on his time would allow—I offer this book as a contribution to Christian scholarship, and I trust that the great Jewish scholars, whose works have been of so much help to me, will not frown on my small incursion into their domain.

We may be satisfied that a work of permanent value and of high scholarship is thus completed, and must congratulate Mr. Herford on the achievement of so great a task.

IN the *British Friend* for February there is a *résumé* of Anatole France's able introduction to the speeches of the French Premier on the Educational crisis. M. France traces the evolution of French political affairs from the Dreyfus trial to the suppression of the unauthorised Congregations, and describes the parts of Waldeck-Rousseau and Emile Combes. The object of the latter is to free French education from all sectarian influence, in order that it may become worthy of the guardianship of the sons and daughters of France. We too have our Educational crisis, and cannot but sympathise with those who are fighting the same battle across the Channel.

"God and My Neighbour."

III.—Is God Loving?

"We make a serious mistake," says a recent thoughtful writer,* "if we suppose that unbelief comes about in the majority of cases as the result of *intellectual* difficulties." It is in the region of the emotions that denial most frequently has its origin; it is the existence of evil which makes men doubt a good and loving God. Intellectually weak, as we have seen it to be, the strength of popular agnosticism lies in its emotional appeal, its emphasis on the apparent contradiction between a God defined as Love and a world exhibiting suffering and sorrow in myriad variety. Not whether He is, but whether He is good, is seriously questioned; and it is in view of such phenomena as war, famine, pestilence, cancer, and the rest that "Nunquam" pronounces the Christian view of God as a heavenly Father to be "a very lofty, poetical, and gratifying conception, but . . . *not true*."

It must be confessed that the despairing pessimism which prompts this summary verdict would have been more convincing were it not balanced by the author's personal confession: "I have had a really good time on the whole. . . . I have found life agreeable and amusing, and I'm glad I came. . . . I think somebody or something has been very good to allow me to come in, and see the fun, and stay so long" (p. 125); but no doubt he was equally sincere in penning his diatribe against life in general, and in pronouncing his own life "agreeable," and the Power that gave him it "very good." We may also, being concerned not merely with a problem as such, but with "Nunquam's" view of that problem, remind him of another utterance of his—the questions which he asks and answers, with the admiration for the grandeur of the visible universe strong upon him: "Do you believe that the God who imagined and created such a universe could be petty, base, cruel, revengeful, and capable of error?" "Do you think He is the kind of Creator to make blunders and commit crimes?" "*I do not believe it*" (pp. 45, 46). In those words "Nunquam" has stated summarily the believer's position; and one can but regret that, having thus in one part of his book pronounced God incapable of "blunders and crimes," he should presently debit Him with the sum-total of all the blunders and crimes that are committed under the sun, ordaining the evil which He could, and therefore ought to have prevented, and permitting all manner of pain, when by the mere exercise of His almighty will He could—and, if He were indeed loving, would—have excluded it from the world.

I can, of course, attempt to glance only at one or two aspects of this complex question, and that hurriedly, in the present paper; but I must premise to what I have to say, that it is *a priori* unlikely that we should be able to answer that question "unto perfection." It is, to say the least, inherently probable that some of the designs of an Infinite Intelligence should transcend our comprehension. Even the average chess-player does not pretend to understand—and therefore abstains from criticising—every move of one of the giants of the game. Enough if we can see hints of meanings here and there, observe a beneficent tendency in the working of the whole—such as Aristotle already discerned when he said that nature is constantly aiming at something better, dark puzzles notwithstanding.

"Nunquam's" contention—it is really his whole case—that God could have made the world perfect because He is omnipotent, rests on a very common misunderstanding of what omnipotence means. Omnipotence does not mean, nor does it include, a power to do what is, *per se*, absurd or self-contradictory: it cannot make two straight lines enclose a space or parts that are greater than the whole they compose; it cannot make a finite mind or object to be at the same time infinite. Now perfection naturally belongs to, is predicable of, the Infinite alone: all that is finite, all that is in part, is for that reason imperfect, and could not be otherwise, because "finite perfection" is a self-contradiction, and therefore outside the scope of omnipotence to bring to pass. Now one of the forms of imperfection inseparable from finite, sentient beings is their liability to pain; and imperfection being the condition of all finite existence, such beings could not have been created sentient, yet not liable to pain. Of course, God might have refrained from creating us altogether; but that is not quite the question at issue, and even "Nunquam," with all his sense of the shortcomings of this world, is "glad he came."

Moreover, sentiency itself is a faculty exemplifying what is true of *every* faculty, viz., it is of its essence that it should be capable of being exercised in opposite directions. Just as we could not be sensitive to degrees of heat without being equally sensitive to degrees of cold, so there *could* not be a faculty for experiencing pleasure without a corresponding faculty for feeling pain. There is nothing fanciful or arbitrary about that—nothing that God ordained, "just choosing so," or that omnipotence could have helped, any more than the fact that the sum of the interior angles of a triangle is equal to two right angles. Pleasure and pain belong to each other as the reverse and obverse of the same thing, viz., sentiency; we could not be exempt from feeling the one except on condition that we did not feel the other; and hence to wish that we had been created incapable of feeling pain is as though we wished "to do away with the light for the sake of getting rid of the shadows." What most people mean when they lay accusing emphasis upon the facts of suffering, is that they think God ought to have created them capable of experiencing agreeable sensations *only*, which is absurd, because essentially impossible, and had it been, *per impossibile*, granted, would have meant the most unbearable monotony and satiety. Let it be clearly understood that the only possible alternatives are complete insensibility and susceptibility to every kind of sensation; and "Nunquam's" indignant question as to why God permitted pain, will be seen to rest, as we said, upon a simple misunderstanding. I need not, perhaps, add that what is true of sensations is true of emotions as well; that a capacity for joy implied a capacity for grief, a capacity for elation one for dejection, and so through the whole register. And apart from these genuine impossibilities for which "Nunquam" seems to ask, it is of course a mere commonplace of experience that pain is by no means always, and under all circumstances, an evil. In a very large proportion of cases it is simply a warning, an intimation that a law has been broken, a danger signal flashed along the nerve to the brain—"This way no thoroughfare." Pain is God's great educational method, telling us what things not to do, or how not to do them: it is in this sense a token of Divine love rather than of indifference, and even "Nunquam" will probably admit that as a punishment for wrong-doing, as a factor in man's education, discipline, and consequent progress, it constitutes no argument against the Creator's Fatherly affection, since an earthly parent's affection has so frequently to be shown in similar modes. Let us further remember that another enormous proportion of the pain and suffering of the world is curable, is inflicted by men upon each other through selfishness, ignorance, or the deliberate choice of evil instead of good; and that just by the misery resulting from these things we are learning, however slowly, to do better, and to emerge from our ignorance and wickedness to the level of a true humanity.

Next to the negative value of suffering, physical and mental, in correcting bad tendencies, we must briefly advert to its positive value in creating good ones. Merited affliction may, and frequently does, prove an invaluable agency in the eradication of evil: suffering unmerited—hardship, sorrow, sickness—has again and again acted as the most potent intellectual, moral, and spiritual stimulus. When Dumas asked Reboul, "What made you a poet?" the answer was, "Suffering." Darwin attributed to his indifferent health the amount of work he had been able to accomplish. "We will not complain," said Carlyle, "of Dante's miseries; had all gone right with him, Florence would have had another prosperous lord mayor but the world would have lost the 'Divina Commedia.'" Another poet, of our own age and tongue, suffers a stunning and terrible bereavement, and the result is "In Memoriam." Parallel instances in the lives of private individuals must be innumerable.

To sorrow as the teacher of pity and gentleness, sorrow the leveller and reconciler, I can here merely allude; we cannot look without or within but to confess that even as Christ himself, so we, his brethren, are made "perfect through suffering," and could not be so perfected in any other way. Altogether the thinker who reasons from suffering against the love of God makes a double mistake, due mainly perhaps to the fact that he so frequently envisages the phenomena in question from without, and delivers his judgment upon them *a priori*. While he, the observer, is moved by what he observes of pain and wrong to deny the goodness of God, it is worth noticing that those who as workers and

* Guidance from Browning in Matters of aith. By John A. Hutton, M.A. P. 15.

helpers move constantly amidst the saddest scenes, neither despair nor deny, but with a stout heart and cheerful faith "give themselves to their ministering." And however much we might be apt to assume that unmerited pain must make the bearer resent the seeming injustice of God, the evidence simply points the other way. Explain it as you will, it is the fact that "nothing exercises so extraordinary an influence in making men love God as the suffering of great pain at his hands. : : : The fact as it is, is that goodness is evolved from pain more richly than from any other source. This is what Dr. Martineau says: 'The truest piety is to be learned only in the school of suffering; and, strange to say, its usual characteristic is in a certain brightness and restfulness of spirit. : : : It is the observer that whimpers, while the victim sings: 'Though He slay me, yet will I trust in Him.'" ("God and the Soul," p. 162.)

Yet while, as we have seen, liability to pain and suffering of every kind could not, by omnipotence itself, have been spared to finite and sentient beings—while they may, and do often prove beneficent agents of the Divine Love—no one pretends that there is not a vast mass of misery which no explanation the human mind can devise, touches at all. We have seen why it cannot be otherwise. Every heart vibrates to one particular note more readily than to others: but most of us, when we think of tiny children in want, and worse than want, little ones cradled in squalor and vice and drink, will feel that the mystery is very dark. In the presence of such inexplicable, undeserved, and seemingly purposeless suffering, we shall not at any rate be wholly without sympathy for those to whom these terrible facts blot out the vision of Divine goodness, however much we may deem them mistaken; but we shall rightly remember that the world's greatest and saintliest, as sensitive and compassionate and gifted with deeper insight than ourselves, have seen all that we see of the world's woe, and yet triumphantly declared their unshaken faith in a loving God. And I shall not, perhaps, be misunderstood when I illustrate what seems to me the wisest attitude to adopt, by recalling the story of Socrates, who, with exquisite modesty, said of the philosophy of Parmenides, that he admired it so far as he had understood it, and felt sure that had he understood all, he would have admired all.

But behind all questions of physical evil—of which we have, if not exclusively, yet predominantly spoken in this article—stands the problem of moral evil, of what religion calls "sin." "Nunquam" denies that man *can* sin against God; he declares that man has no more freedom than a machine, and ascribes the whole responsibility for man's wrong-doing to his Maker. To the examination of this plea we shall turn next week.

J. WARSCHAUER.

HE that never changed any of his opinions, never corrected any of his mistakes; and he, who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.

B. Whichcote.

LITERATURE.

DR. DRUMMOND ON THE FOURTH GOSPEL.*

I.—THE CHARACTER OF THE GOSPEL.

IT is one of the many difficulties which beset the imperfectly intelligent life, that men, and women too, are often under the necessity of arriving at a conclusion, and acting upon it, although fully aware that they are not capable of ascertaining or appreciating the evidence which can be adduced, whether for or against it. "Eh, but you should have heard the other side, James," said a venerable friend of mine on the bench to a brother magistrate, who, having arrived late, and heard only the defendant's statement of the case, expressed himself fully satisfied that the charge was unfounded. The caution is so obvious, that it would seem almost foolish were it not that it is the common tendency of us all to decide on the hearing of one side, and that generally stated with avowed partiality.

But what can the simple or the busy man do? Whether it is Tariff Reform or the Fourth Gospel which is brought forward, how very few can pretend to master the controversy? And yet every citizen and every Christian is under the obligation to have a definite opinion on these subjects, and his sentiments, if not his acts, will be determined by that opinion.

For the ordinary man or woman, the only issue is—to rely upon certain broad facts, more or less undisputed, the bearing of which an intelligent person is able to determine for himself: and to confirm his own modest decision by the authority of competent judges; for competence in a judge these two things being chiefly requisite, that he should be complete master of all the facts and arguments in the case, and that he should be as free as is possible to human nature from prejudice or partiality.

Hence the obligation which we—*i.e.*, not theological students only, but all interested in Christianity, whether as an historical phenomenon or a living religion—are under to Dr. Drummond for this admirable work: a work full worthy of the place which it will take in that shelf of books which the great world owes to the little Dissenting academy which, with its few students, is now established at Oxford, maintaining the high tradition of a theological school where freedom is accorded to learner and to teacher alike.

Dr. Drummond has made bold "to indicate the weak points in the arguments of revered teachers"; and his example encourages me to criticise one of whom it would be more becoming of me, if only so it could be, to learn as a disciple. And first I note that, while possessed of the most complete knowledge of the case, and of all the arguments on either side, he does not pretend to be free from at least "an unconscious bias," a bias which inspires the eloquent remarks with which he introduces his subject. It is with a mind overawed by "the sublimity of its thought, the width and spirituality of its conception of religion, the depth of its moral insight, and the tragic pathos of its story," and "with a desire to penetrate its inmost meaning and become more thoroughly imbued with its kindling power," that he enters upon the critic's task. And he undertakes the investigation of the authenticity and truthfulness of a book of which his spiritual experience is that "with its tender and unearthly beauty, with its rapt vision of the life in God, and its promise of a comforter to abide with us for ever, it invites us to rest in peace and lose ourselves in dreams of blessedness and love" (p. 2). Now, while it is altogether to the credit of a judge, who is called upon to decide in the case of one whom he reveres and loves, that he listens patiently and attentively to witnesses and counsel, and tries his best to sum up with absolute impartiality, at the same time it is not humanly possible but that his judgment should be influenced by his avowed estimate of the character of the person concerned. And one cannot but ask—suppose Dr. Drummond had not been a man of so Johannine a spiritual nature (if I may be allowed the expression); if his affinities were rather with the literal Mark or the argumentative Paul or the visionary seer of the Apocalypse, would he, with the evidence before him, have decided as he has done?

And yet it must be admitted that the character of the Gospel is itself evidence, and that of the highest kind. If I could agree to the first two pages of this examination, I should be inclined, so far as I was personally concerned, to close the inquiry. If the Gospel is indeed to all devout readers such a Mount of Transfiguration as that on which the three favoured disciples saw their lord in glory and "became sore afraid," then all argument about it is incongruous. The fact is there, the glory not of earth. The book bears witness to itself, and it can only be for the sake of those who have not the eyes to see that the defence of it is undertaken.

But I am compelled for truth's sake to ask the rude, unfeeling question—is this estimate of the Gospel really justified? Indisputably true that it has "moulded the faith and touched the heart and calmed the sorrows of generations of men," and that on this account alone it deserves to be treated with respect. But as much, and much more, may be said for the Book of Psalms, to which as a whole we could accord no such extravagant praise; nay, we must needs, if called on by inopportune laudation, severely criticise it, as in many portions falling below the standard of even an ordinary Christianity. The high place which the Psalms have obtained in the estimation of Jew and Christian is due, partly to the prevailing belief in their divine origin; partly to sacred associations which each generation adds to the volume of; principally to certain portions, more or fewer, of really high excellence and force of spiritual appeal.

And such is, I believe, the case of this Gospel, this Psalm-book, this book of

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* An Inquiry into the Character and Authorship of the Fourth Gospel. By James Drummond, M.A., LL.D., Hon. Litt.D., Principal of Manchester College, Oxford. (Williams & Norgate. 10s. 6d.)

devotion, of the New Testament. We read it with other eyes than Justin Martyr did —for surely this much must be admitted, that even if he did accept it as among "The Memoirs of the Apostles," he did not attach to it the high value as an authority for the life and teaching of Jesus which it subsequently attained. To us, even to those of us who do not admit what is commonly called the Inspiration of Scripture, it has always been known as a sacred book. Eighteen hundred years of devoutest reading hallow its pages with the glow of human aspiration, hope, and love; while the touching and solemn beauty of certain passages, enhanced as it is by our familiarity with them from childhood, diffuses itself as a glory and fragrance over the whole book, and leads astray the pious judgment to pronounce of it as if all or even the greater part were on the high level of what is best in it.

But if we try to divest ourselves of this presumption in favour of the Gospel in which we have grown up, can it be denied that, stripped of the adventitious merit which cloaks every blot, and smooths over all the rough places, defects and inconsistencies become at once apparent. When I read the Gospel, bearing in mind Dr. Drummond's warm tribute of admiration and of love, I find that I can assent here and there, but for the most part there seems to me—it may be through a defect of spiritual insight—no warrant in the text for this high commendation. On the contrary, I am not unfrequently puzzled, distressed, or revolted, and find a relief in the assurance that I am not reading an authoritative or trustworthy record of the Master's deeds and sayings. The story of the wedding feast at Cana would be thought an unedifying one if it were related of the Buddha. Of the conversation with Nicodemus, Dr. Priestley, who believed the Gospel to be "the dying testimony" of the aged Apostle, remarks that "it has more difficulties in it than any other part of the Gospel history," and the same shrewd observer writes:—"There is great obscurity in all the discourses of Jesus related by John, being probably very imperfectly recollected." But this undeniable obscurity is not confined to the longer discourses or conversations, but is even more apparent in many of the single utterances which Dr. Drummond thinks might well be included among the "brief and concise sayings" which Justin speaks of as distinguishing the teaching of Jesus from that of the Sophists. What, to give but a single instance, can we make of the declaration to Nathaniel, as yet "a babe in Christ," immediately on his confession of belief, "Verily, verily, I say unto you, ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man?" The story of the woman of Samaria is admirable in its dramatic truthfulness; but if the sublime intuition, "God is spirit," which proclaims the passing away of the old order and the advent of a new and higher worship, if this awakens our delight and awe, how are we immediately brought down to the level of the most commonplace Jewish prejudices by the unkindly reproof, "Ye worship that which ye know not: we worship that which we know: for salvation is of the Jews"; a reproof which would seem better placed in the mouth of a bigoted Pharisee. Or what, again, would an unprejudiced reader of the sixth chapter say of the discourse in which the Master is represented as insisting that his flesh is "real meat," and his blood "real drink," till "many of his disciples" are driven away by so hard and unwelcome a doctrine? Or would such a reader find in the discourse recorded in the eighth chapter, "to those who had believed in him, *who were Jews*," *i.e.*, who did not at once renounce their ancestral faith in Moses, any likeness to the good teacher of the other gospels who appropriates to himself the prophet's words, "A bruised reed shall he not break, and the smoking wick shall he not quench"? Could we bear, if we were not so long used to it, to be told that he who taught the ignorant crowds of Galilee about their Father in heaven, cast at those who imperfectly believed in him, the bitter taunt: "Ye are of your father the devil, and the lusts of your father it is your will to do"? Or what can we find of Christ-like or to be admired in the unintelligible saying which follows: "He was a murderer from the beginning : : : : he is a liar, and his father"? And even in the great discourse which is, as it were, the Holy Place of the Gospel, do we not come upon sentences which are merely puzzling or positively painful? "In my Father's house are many mansions: if it were not so I would have told you." The words are very simple, but I have never been able to discover a reasonable explanation of the second clause. "I pray for them, I pray not for the world." Can we reconcile our better selves, Christ-taught, to the exclusion of mankind from the last prayer of "the Son of Man"?

These are but a few out of many instances which might be adduced in the like kind. They do not diminish at all from whatever literary or spiritual excellence the Gospel may otherwise possess; but if allowed—and I do not see how it is possible" to escape them—they do show that this excellence is not uniform nor "unearthly," and they warrant us in approaching the question of authorship and veracity without that partiality which reverence and admiration imposes even upon the most enlightened critics.

So far I have only touched upon the two introductory pages of Dr. Drummond's learned treatise, but they contain great matter in small space, and are of all the more importance that the author apparently assumes that he will have the consent of all his readers in the attitude which he assumes towards the Gospel he is about to judge. I have declared my own dissent, though I am bound to do so with the fullest deference for the many deservedly revered scholars, my teachers and my superiors, from whom I am forced to differ. Charles Hargrove.

Where evil is returned for evil, the first offender thinks himself excused, because the other is as faulty as he; on the other side, he that by courtesy and forgiveness makes an enemy become a friend, makes a lasting friend. *B. Whichcote.*

ROMAN HAYLING.*

This learned little work is an account of excavations made by Dr. Ely in Hayling Island, and a consideration of the results attained. With regard to the antiquarian learning of the book, it will be sufficient to say that it was accepted by the Examiners for the degree of Doctor of Literature (London) last November. Doctor Talfourd Ely's many friends will rejoice at the well-deserved honour which he has obtained, as a result of six summer holidays spent in digging at Hayling Island. We must leave all antiquarian discussion on this book to specialists. It has been praised, and, we are confident, will continue to be praised, most by those who are especially competent to pronounce upon its value.

For ourselves, we are attracted by the human interest of the book, and by the light it throws upon that great yearly recurring question, how shall I spend my holidays? Holidays are so few; the middle-aged man has at most only twenty or thirty left. They offer a priceless opportunity once a year, not merely of renewing our health, but of getting completely out of our ruts. We can learn things then that there is no time for learning at our work. We can do things for which we have neither spirit nor opportunity at any other time. During those weeks when there is nothing in particular which we are bound to do, when the constraint of circumstances is at any rate very much reduced, we can come into a relation with men or with nature, which is almost impossible amidst the drudgery of daily life. We can indulge the tastes which lie half-dormant in us for the rest of the year; we can be in our small way artists, athletes, discoverers, barbarians, although the world sees nothing of these qualities in us during the eleven months of black-coated respectability, and even we, as we hurry in top-hats to committees through November fogs, are inclined to doubt if we can ever be barbarians again.

To get back to the primitive is what we all more and more long for in our holidays. To live in wild islands, to sail boats or climb mountains, to photograph shy birds and animals in their haunts, to escape modern life, and forget that there is such a thing as starch, either in collars or society, that is surely what every healthy-minded man wants, at least for one month in the year. Dr. Ely has made a new suggestion. He has spent his last six summers excavating Roman remains with his own spade in Hayling Island.

My next vacation [he says, with a touch of sadness] will perhaps be spent elsewhere: and in any case, it may be well at sixty-six years of age to leave spade and pick-axe to younger men. More than one of the neighbouring gentry who visited my excavations, offered to supply me with a staff of labourers, a generous proposal which, while recognising the kindly feeling that prompted it, I declined, on the ground that I preferred doing all the work myself. I shall ever look back with pleasure on long summer days spent amidst the quiet fields, while in front was spread a splendid panorama of the Downs, from Goodwood to Portsdown Hill, bathed in sunlight, or dappled with the passing shadows of the fleecy clouds. The few rustics who approached spoke of my

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* Roman Hayling. A Contribution to the History of Roman Britain. By Talfourd Ely, D.Litt., M.A., F.S.A. (Taylor & Francis 5s. net.)

seeking "a crock of gold": the treasure really sought, and gained, was health, strength of body, and the pleasures of the mind.

It is not every one of us who will be so fortunate as Dr. Ely, in obtaining from the owner of the property permission to dig at large, but we might try more often than we do. There are interesting mounds of uncertain date and nature in most localities.

Digging, especially when it is digging up something mysterious, is essentially primitive. It must be far more fascinating than preparing a bed for cabbages. It is gardening with a spice of adventurousness and discovery about it, and with all the small anxieties from slugs and snails left out. We are not likely to obtain permission to keep all we find as Dr. Ely did, and we are not in the least likely to obtain the degree of Doctor of Literature in the London University as a result of our digging.

But even leaving out these adventitious rewards, the mere excavation of buried ruins in wild places is a new and fascinating holiday employment.

We thank Dr. Ely for the suggestion, and we congratulate him most heartily on the high and well-deserved honour which has been given him by his University.

H. Gow.

MISS JANET PENROSE WARD has done a great service to English students of the New Testament, who do not read German, by her admirable translation of Jülicher's "Introduction," just published by Messrs. Smith, Elder & Co. Mrs. Humphry Ward contributes a Prefatory Note to the book thus made accessible to an English public by her daughter's work. Of Dr. Jülicher Mrs. Ward says that he is further from Tübingen than Holtzmann:—

His treatment is "richer in historical points of view"; his tone more natural and varied; while "behind the documents he looks to the men and their relations, takes into account the influence of changing moods and circumstances upon a writer," and relies but sparingly on those fine-drawn arguments based wholly on the detail of vocabulary, or what may be called the psychology of style, which the critic of to-day will only use when he must. His account of the "literature" of the subject is much less full than that of Dr. Holtzmann, but he gains thereby greatly in interest and vivacity for the general reader, while for the student the two books complete each other.

Mrs. Ward earnestly commends Dr. Jülicher's book to those who feel that on the critical and literary questions, with which it deals, our future Christianity really depends, and she concludes:—

For many minds in England, the mere careful study of Dr. Jülicher's chapters on the Gospels, or on the history of the Canon, would be a liberal education. Pain might enter into it; but it would be the pain of growth. Loss might attend it, but beyond the loss, beyond the onset and the struggle of a fast advancing knewledge, there lies a new kingdom of the spirit. The true knowledge of Christ is in no peril: *ducit opes animumque ferro.*

We hope soon to return to this work in a fuller notice.

IN our search after God and contemplation of Him our wisdom doth consist; in our worship of God, and obedience to Him, our religion doth consist; in both of them our happiness. *B. Whichcote.*

THE CHILDREN'S COLUMN.

THE TALENTS (ST. MATT. XXV. 14-30).

A TALENT is a Jewish weight of silver worth about £400. So you can reckon how much the man entrusted to his bond-servants. It was enough for each to do really a great deal of business, and the only one with whom the master was disappointed was the idle, self-excusing servant, who did nothing with his £400 but hide it in the ground.

You remember in the story of the bridesmaids Jesus showed the importance of making ourselves fit to do God's will. He now teaches that we should try to gain this fitness, because we are responsible to God. Responsibility means something for which we have to answer. The captain of a cricket team feels responsibility. He has to answer for the trust laid on him by the eleven, in playing his best and using the players to the best advantage in order to win the match honourably or not lose ashamedly. Each player has his special responsibility to all for the success of his side. We are answerable to God for the trust of life and all our possessions. At first we answer through our parents and those set in authority over us, and then as we grow older we begin to hear His voice of conscience, and our responsibility becomes more and more straight from God, and grows in weight and variety.

Money is a responsibility. There are few who do not very early in life have half-pennies and pennies, and learn some of the things you can buy with them. The parable teaches that money, whatever its amount, is entrusted us to use, not hoard. One way of using money is lending for "interest." If you put your pocket-money in your money-box, and then your mother borrows, leaving in the box a coin as payment for the loan, and if you want to spend your savings, she puts them back along with the extra coin, she is returning them with "interest." She is your "banker.." When I was a child mother always gave us extra money when we had put by 10s. Then we might spend on something worth buying. But some of the half-sovereigns went into the Post Office Savings Bank, which gives you sixpence every year for every £1. Now-a-days boys and girls can save pennies by sticking penny stamps on a Post Office paper. When there are twelve stamps on your sheet you give it to the Post Office Savings Bank. Some day when you need the money badly you can get some out with interest added to it, instead of having wasted it, or let it lie idle like that of the unprofitable servant.

Another way of using money is of course spending. The choice between right and wrong, more or less healthy or harmful, comes to us even as tiny children with the first pennies we lay out. Shall I buy sweets, or a penny Book for the Bairns, to paint its pictures? A catapult, or a penn'orth of marbles? A bun for myself, or a penny bunch of violets for mother? Then, lately, boys have got a habit of smoking their pence away. That is very wrong, and very silly too, for it stunts the growth both of body and mind in their growing-up time. One day, when climbing Snowdon, I met two small lads who had just bought a packet of cheap cigarettes. The friend with whom I was walking did not pass the children till he had pocketed the cigarettes (which were soon thrown down a precipice), and bought the youngsters some jolly, rosy apples at an old woman's stall. Fancy wanting to poison breaths of glorious mountain air! It was worse than throwing money away or burying it. A child who cannot resist going into a sweet or cigarette shop, may not be able, when older, to resist going into a drinking-place, and wasting money and health on drink.

It is difficult sometimes to know how much money to spend on ourselves, and how much for other people. It is also hard when there is no choice but to spend on bare necessaries for ourselves, like a poor boy I knew, who had saved some shillings by Christmas, and had decided that, as his father could not buy them for him, he must buy himself some boots. Few like to miss giving Christmas presents to other people. It needs courage "to be just before you are generous," as as the saying is, but fortunately the best kindnesses do not cost money.

If you have enough to lay out on gifts, do you realise, children, what a privilege and responsibility it is, and think carefully how to do the most good? This is how two sisters spent their savings last December. One day one of them said to a friend, "Oh, I wish I had £100. I'd give most to the poor Macedonians, and the rest to some hospital. It would be lovely to give away so much." Her friend agreed that it would be lovely, but also that it was rather silly to worry over impossible ways of keeping Christmas unselfishly. The little girl's heart was full of doing something Christmasy, and soon she made such a delightful plan that her family joined in it with enthusiasm. Within a week there was the merriest of parties for a number of cottage children. It was the only Christmas treat these boys and girls had, and they will talk of it long after the gifts off the lovely surprise Christmas tree are broken. Who gave the presents? Why, the little girls with their saved-up pocket-money. Then a great deal of home art and industry was given to making presents for the relations, on whom their money was usually spent. In God's sight their savings were more than doubled in the using, for He knows all the loving thoughtfulness which contrived for so many people just the right sort of happiness for each of them.

Yes, if you are "faithful over a few things" in the use of pocket-money, you will be fit to be "set over many things," should the day come for serving God with larger possessions. With God, honest earning, wise saving, and right spending are just as important in the matter of small coins as in the bigger money dealings of grown-up people or nations. There never was a time when there was so much haste to make money, no matter how, and hardly a time when there was so much use of it for selfish, unnecessary, or unlasting purposes. Whether we are trusted with five or two talents, or only one, we should all remember that we have to answer to God for our trust, and that He judges of our faithfulness in our trust of money, according as it has helped us in the trust of life. EMILY H. SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London W.C. If by post, the prepaid terms are :—*

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All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, MARCH 5, 1904.

THE BIBLE SOCIETY'S CENTENARY.

WE have been growing accustomed in recent years to a remarkable kind of jargon, the dialect, largely, of what is called "megalomania." Some people are said to think in continents, and some are said to think in millions, and all have been recommended to think Imperially. We have no doubt, therefore, that we should be readily pardoned if in this jargonic dialect we were to describe the work of the British and Foreign Bible Society as a process of thinking in worlds or cosmopolitanly. Of old, however, a great apostle advised men simply to think soberly, and we feel sure that the magnificent results to which the Society can point, after a hundred years, are the outcome of simple sobriety of thought and thoughtfulness. For, although, as we contemplate the work of the Bible Society, we not only feel "the thrill of pride," and even the "something of astonishment," that Mr. Balfour spoke of just a year ago, at the inaugural Centenary Meetings held at the Mansion House, yet, as we remember the description of that work by Dr. GORE, the Bishop of Worcester, as "both scientific and generous," we feel that the striking achievement of the Bible Society is largely owing to their attribute of thinking soberly and according to the measure of faith GOD has dealt to them. The achievement of the Bible Society illustrates a statement made by MICHEL NICHOLAS, "C'est un fait aujourd'hui incontesté," he says, "que toutes les grandes idées qui ont contribué à l'éducation de l'humanité ont été, en un certain sens, le produit d'un travail impersonnel, et qu'elles ont été longuement élaborées dans l'ombre et le silence, jusqu'au moment où, atteignant leur perfection, elles ont éclaté au grand jour de de l'histoire." The effect of this impersonal, unaffected, and silent work is now at length being seen universally to be of a truly remarkable nature. And though the remainder of the Society's journey, yet to be achieved, is long and arduous, it seems in some respects a small proportion of the vast stretch already accomplished.

In preparation towards an attempt at completing their truly vast and magnanimous object, the Society began with the new century to take certain preliminary steps, and two years ago began to issue pamphlets at regular intervals in order to supply not merely "a stream of facts," but a veritable flood of facts, figures, and narrations of the work carried on throughout the world, amongst that strange ethnological spectrum of white men and black men, yellow men, red men, and brown men. And if there is any ignorance about the Society's principles, past work and future objects, it cannot be attributed to any inactivity of the Society, nor to any lack of systematic preparation and lavish generosity. All booklets, pamphlets, leaflets, and much other literature have been poured out gratis. It may be doubted whether any other centenary has ever been so carefully and laboriously prepared for, or the counsel of CICERO taken so closely to heart, "In omnibus autem negotiis, priusquam adgrediare, adhibenda est præparatio diligens."

The object of all this effort and of the hopes centred in the universal appeal on Bible Sunday, March 6, is for a greatly increased financial aid. And we feel certain that when a knowledge of the attempt and of the achievement of the British and Foreign Bible Society becomes widely attained, there will be a sense of unfeigned wonder and admiration at the result during one century. And there is little doubt that if "the people of the Book" realise the nature of the past efforts of the Society, there will be a very perceptible and gratifying augmentation of the income of the Society. The Society aspires to raise 250,000 guineas, that more translations may be completed, more colporteurs be added, and more Bible women be employed for the ever increasing work. The Society began by thinking in hundreds, not despising in the raising of even those modest hundreds of its early years, contributions that came in in "Rivulets" and "Drops" and "Crumbs," and "Twigs" and "Blossoms." "Bible Bees" deposited their drops of honey, and "Bible Trees" dropped their fruit in support of the verification of another law of gravitation. When the Society reached its jubilee in 1854, it had learnt to think in thousands, and now, after a hundred years, it dares boldly to think in quarters of millions, having spent many millions of money and reached many more millions of men and women by means of some 180,000,000 of copies of the Scriptures in whole or part. And they preface their plea in the words of one writer (and great has been the company of those that published the news) in a truly persuasive way—if only "the people of the Book" were as logical and sensible as they are sometimes thought to be—"If everyone who possesses a Bible of his own would show his gratitude by some personal gift, this sum could be raised many times over. A quarter of a million guineas! The South African War cost as much as that each day it lasted. The people of the United Kingdom spend twelve times as much every week in strong drink. The smokers of the United Kingdom burn three times as much every fortnight in tobacco. Who can believe that such a sum will be refused by the Christians of this country to the greatest society which they combine to support?"

The Society has the greatest faith in its cause, and never could a more felicitous motto for their appeal have been chosen than the words from Ezekiel xlvii. 9, "Everything shall live whither the river cometh." The Society claims, and surely with some justice, that if the Reformation made our fathers "the people of the Book," the Bible Society, during the last hundred years has made the Bible "the Book of the people," and that in a sense wider than even its founders dreamed of. It is a great national institution, but its benefits are international, and are extended equally to all human beings without distinction or limitation of any kind. "But if the retrospect has its triumphs," urges the Appeal, "the prospect has opportunities of even greater things than these. There are still 450,000,000 people into whose tongues no word of the Bible has ever been translated. And even in the case of nations for which versions have been prepared, only a fraction of the people have yet been supplied with copies." The Society does not mean therefore to rest, as Sir THOMAS BROWNE would say, in an ovation but a triumph of its praises.

With what nobler augury could any enterprise have been undertaken than the determination of the young Society to take as its motto the words: "Let us be the first institution that ever emanated from one of the nations of Europe for the express purpose of doing good to all the rest." The theme of which this was the happy motto was, "The Excellence of the Holy Scriptures. An argument for their more general dispersion at home and abroad." It exists, we are reminded, again and again, for one specific object, to translate the Bible into various languages, probably into all, if that is possible, and to circulate them "without note or comment." As one opens the little map of the world, on MERCATOR'S projection supplied at the end of one of the most interesting of the Society's publications, in which specimens of the 370 languages (now

400) are given, into which the Bible in whole or parts has been rendered, one is amazed as one reflects on the meaning of those blue figures so thickly dotted about, representing the various languages and dialects, and one tries to realise the climes, the peoples, the customs, the accessible or almost inaccessible places, the work of the 850 colporteurs, natives for the most part, and 650 native Bible women, week in week out, year after year; one tries to grasp the patient labours of the several hundred Translators, Revisers and Assistants organised in many committees who have charge of a world-wide task. Fifty different sets of characters are required to print the languages so far acquired.

One has often heard the phrase in the mouth of the wise and prudent about a given time not being the proper time to do this thing or to do that thing. One is forcibly reminded of that phrase on recalling the time when the Bible Society made its first appeal to the public. Was there ever a less propitious time chosen for the launching of such an enterprise? "What a moment," exclaims Mr. WILLIAM CANTON, that graceful poet, to whom the writing of the history of the Bible Society has been intrusted:

> What a moment it was to appeal to the country to assist in founding "the first institution that ever emanated from one nation, for the good of all." The French Army of Invasion was massed along the coast from the Texel to the Seine; England was a vast camp, with 520,000 men under arms; beacons awaited the torch on hill-top and church-tower; carriages stood ready for flight; troops lay down to sleep with their marching orders. Anxious and menaceful, NAPOLEON watched for his "six hours' mastery of the Channel"; calm and prayerful, Mr. HUGHES and his friends proceeded with their deliberations. On March 7, 1804, the British and Foreign Bible Society was established. Through the rest of that year, through ten months of the next, NAPOLEON watched; then his legions streamed away across the Rhine; but from that date onward the Bible Society became one of the instruments with which the Almighty was shaping his destiny."

We are reminded by another writer how unlike was the England of 1804 to the England of 1904. The country had less than half as many inhabitants, and probably not one person in three could read and write. Those were the days of bread-riots and smugglers and footpads, when members of Parliament fought duels with flint-lock pistols and fashionable ladies paid calls in sedan-chairs. Bristol and Liverpool still fattened on the profits of the slave trade. NELSON'S three-deckers were manned by the help of the press-gang. English law recognised no fewer than 223 different capital offences, criminals still stood in the pillory at Charing Cross. These things will recall a thousand others in which the England of 100 years ago was different from the England we know, and any passing shade of pessimism that may darken our hearts as we think of the wave of reaction that has troubled some of us in recent years, may well be quickly dispelled on the slightest comparison of these days with the "good old times" beloved of those who probably would hate them most if they were compelled to endure them.

Space does not permit to dwell on interesting points raised by Mr. BALFOUR in his address a year ago, which touched such questions as the contact of the Bible Society with other "great religions" "cultivated priesthoods," and "systems of metaphysics." His judgment as to the effect of the Higher Criticism upon the destiny of the Bible seems to us valuable to record. He said:—

> The Bible is now, what it has always been to the unlearned, a source of consolation, of hope, of instruction, but it is to the learned—but not probably nearer the Kingdom of Heaven—it is to them augmented in interest and not diminished, a more valuable source of spiritual life now, than it could ever have been in the pre-critical days.

The Bible Society seems to be acting on the sentiment in Landor's "Gebir"—

> For the brave,
> When they no longer doubt, no longer fear.

And doubtless with regard to possible dangers from contact with immemorial Sacred Books of other races, or from the search-light of the Higher Criticism, they would say, with EPICTETUS, that "men are disturbed not by things themselves, but by their opinions or thoughts concerning those things." The Bible itself has nothing to fear.

SAVED AS BY FIRE.

WE called attention in a brief note the other day to the series of lectures delivered under Wesleyan auspices in the Central Hall, Manchester, and afterwards published in cheap form. Many must have read the utterance of Archdeacon Wilson, in this series, with as much astonishment as pleasure. It is a frank abandonment of the old theories of plenary inspiration, and a plea for the Bible on its merits as one of the means by which God makes known His will to us.

No less moderate and rational in tone is Dr. Adeney's treatment of the question, "Can the Gospel History be Trusted?" There is no belabouring of the doubter with hard names. No accusing him of believing some monstrous fallacy, as that a few uneducated fishermen invented a scheme so clever that it deceived the shrewdest critics and the keenest inquirers. There are no big words and bravely inappropriate statements. The questioner is taken back step by step to the earliest manuscripts of the Gospel story, the earliest commentators, the earliest Christian apologists, the earliest witnesses for the four Gospels, the earliest gatherers of Apostolic traditions, and so forth. Needless to say that this leading back to the credibilities of the Gospel story leads back at the very same time to the gaps that give rise to doubt, to the statements that challenge incredulity, to the contradictions that leave the questioner perplexed. In this connection Dr. Adeney's presentation of the case is hardly complete.

> In order to be assured that any history is trustworthy I think we want to know two things about it; we want to know whether the writers were well informed, and we want to know whether they were honest.

The words "well informed" hardly express all that is required on the intellectual side. We want further to know, were they competent to judge and to classify their information? Or were they liable to see signs and wonders where men with wider culture would have seen nothing miraculous or greatly marvellous? Such a question is of first importance in dealing with certain of the Gospel traditions. Yet, without going further than Dr. Adeney has gone, one sees already on the one hand what a great historical reality must underlie the traditions and documents of early Christianity, but also in how many different fashions this great reality may be interpreted, and how absurd it is for those who are interested in the unveiling of the same truth to use the names bigot and unbeliever, or to think and speak in the styles that those names suggest.

Those who compare the essays of Archdeacon Wilson and Dr. Adeney with the evangelical doctrines that our forefathers only a generaton or so ago had to combat will be astonished, not at the claims which evangelical teachers make, but at the claims that are evidently being silently dropped as untenable. One is reminded of a curious saying of the great Apostle: "If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as through fire."

The fire of criticism has destroyed much of the old evangelical teaching. Adam is no more. The fall of man, the wrath and curse of God due to us through original sin; the removal of that curse by the obedience of the second Adam, and by the vicarious efficacy of his death; not only are these practically given over, there is no possible way to restore them. As soon as the story in Genesis becomes merely a significant and beautiful story, and St. Paul's comments thereon the comments of a great man, and not the inspired words of the Holy Ghost, the very materials by which the old doctrines can be built up are lacking.

It is well that they are. It is well that in seeking to turn men from the error of their thoughts and their ways, our wisest teachers seek, with Archdeacon Wilson, to explain the Bible to them only as one way of learning God's will; and with Dr. Adeney to lead them back to the simple stories of the four Gospels, which are not without difficulties and causes of misgiving external and internal, but are still in their own way credible, lovable, life-giving, true. "See," says Dr. Adeney, "See Jesus Christ, terrible to the hypocrite, winsome to little children; see him denouncing wrong and pardoning penitents, see him in tender human brotherhood and in awful divine Majesty, this carpenter from Nazareth, this Prophet of Galilee . . . . see if he is not worthy of our homage, and if he will not respond to our trust." It is a worthy, manly appeal. May it reach the hearts as well as direct the thoughts of many of those who hear it.

PRIESTLEY'S RELIGION.*

By the Rev. J. Worsley Austin.

The fact that Priestley, though breathing his whole life long in the atmosphere of eighteenth century scientific and philosophic thought, retained a fundamentally religious outlook on this universe, marks him off at once as an exceptional mind. The eighteenth century had its constructive and idealistic thinkers, but it was above all others an age in which destructive tendencies were rampant. France set the prevailing fashion and tone, and the doctrines of the encyclopædists, Diderot, D'Alembert, La Mettrie, with all their blighting scepticism and cynicism, spread far and wide, and laid the basis of modern materialism. Priestley in consequence found few wholly congenial spirits among the scientific men and philosophers of his time. The savants of Paris told him that he "was the only person they had ever met with of whose understanding they had any opinion, who professed to believe Christianity." And in general he was looked upon as a man with a queer, incomprehensible religious streak in his nature, by those who admired him for his vast learning and intellectual acumen. The remarkable thing about Priestley was that though he did not remain by any means untouched by all this materialistic sentiment and thought, yet his growing knowledge served only to deepen and strengthen his religion. His continued studies only enriched and adorned it. Religion was the interest that lived in all other interests, giving them their meaning and charm. To the end "he prized it above everything else"; to use his own words, "he was ready to sacrifice everything else to it, he made it always his principal object."

The Note of Joy.

Turning now to this "faith" that was "the master-light of all his seeing," different minds seize at once on different characteristics. To my mind, what appears as most impressive and significant is its clear, ringing note of optimism and joy. In Priestley's religion there was no fear, no doubt, no gloom. It was peace and happiness to him, and that in such rich measure that he wanted to convert the world to it. It was this desire more than any other that made him a controversialist. He had attained a faith that was to him of intrinsic worth, and he wished to bring others to share in his joy. In his preface to the "History of the Corruptions of Christianity," he gives the reason for his attacking these corruptions. It is because "they have almost annihilated all the happy effects which Christianity was eminently calculated to produce." And he continues:—

> I would therefore willingly do anything that may be in my power to make the gospel both properly understood, and also completely reformed in order to its more general propagation, and to its producing its proper effects on the hearts and lives of men; and consequently to its more speedily becoming, what it is destined to be, the greatest blessing to all the nations of the world.

These are the words of a man who is conscious of a great blessing in his own life, who wishes to impart it to others, and takes the means that in his view will bring this about.

The happiness that Priestley found in his faith sometimes gave rise to misinterpretation. The orthodoxy of his day was sombre and solemn to the last degree, and the orthodox hardly knew what to make of this light-heartedness that pervaded the man. It was even put down to lack of seriousness. Says the writer of one edifying little treatise published in 1792, "The Christian religion sits so easy upon him, that he can droll and sport with the greatest objects of it in a manner fearful to repeat." The author simply did not understand Priestley. He did not understand, he was not capable of understanding, the brightness and the joy that his faith brought into Priestley's life.

From Darkness into Light.

This characteristic is significant from the fact that Priestley was born into orthodoxy, and worked his way out of it. He knew the effect the old doctrines had on the mind, for he had experienced it himself. And that he looked upon his change as a release, as an escape from darkness into light, from a religion of gloom into a religion of cheer, from anxiety and heaviness and fear into peace and joy, was something that always mystified and upset the calculations of his opponents.

As a boy and as a youth the religion in which he had been nurtured lay heavily upon his soul. He had been brought up to believe, amongst other things, that some sort of conscious conversion was necessary to salvation, and as the months rolled by, bringing no signs of this new birth, he grew to think that God had withdrawn his love from him, and that he must be numbered with the lost. He seems to have long carried this awful conviction about in his heart. But as he awoke to the larger thought of God, this cloud lifted, and the contrast between his earlier and later condition is nowhere better revealed than in his "Discourse on Habitual Devotion," where he tells of the great peace of mind which comes to all who keep God's law and live a life of righteousness; "the foundation of our joy being the testimony of our consciences that in simplicity and godly sincerity we have had our conversation in the world."

Trust in Reason.

The great change to which this points was really brought about in a very simple way. It came through Priestley's trust in his reason. However much we may agree or disagree with his particular theological position, I presume we of this church to-day all endorse the principle that underlay it. Priestley had grasped the truth of the essential unity of the human mind. That one faculty should affirm what another faculty denied he saw to be impossible. That faith should lead a man one way and reason lead him another he perceived to be an untenable supposition. Why should faith be blind and out of harmony with reason? What was the value of a hope that could give no account of itself? Such could not be true faith and true hope. And so he worked his way towards the new and rational position which, in later years, he expressed in those five words, "Faith is the offspring of reason." Rational theology has outgrown many of the beliefs to which Priestley clung. But rational theology has advanced only because it has been all along true to the principle that Priestley saw and endorsed. Priestley trusted reason completely as a divine faculty. He had no fears that it would prove destructive of the things the human heart held precious. He had no fears for truth. His attitude reminds one of that of Milton expressed in his "Areopagitica," "Let Truth and Falsehood wrestle: who ever knew Truth to be worsted in a free and open encounter!"

Priestley was one who let Truth and Falsehood wrestle, freely, openly, confident of the victory of Truth. The method of inquiry he saw to be indispensable for the acquisition of scientific truth, he saw also to be indispensable for the attainment of worthy religious convictions. To fetter the mind was just as disastrous in the latter case as in the former. Hence, for him, no subject could be by its nature cut off from discussion and inquiry. His intellect ranged freely from the most concrete facts to the most abstract speculations, from physics to theology, and back again to physics, from material elements to the deep things of the spiritual life and of God. He claimed full liberty for himself. He accorded it to others. He demanded access to every realm of thought, and would not be denied.

The Courage of His Faith.

To take up such an attitude required in his day a superlative courage. It requires courage to-day. And the more deeply religious a man is, the greater is the courage demanded. The soul always shrinks from the task of laying bare its holiest faiths and most precious hopes to the cold, searching light of reason. The holier the faith, the more precious the hope, the stronger is the tendency to hold to them uncriticised and unexamined. We may judge from this to what height Priestley's courage rose. For his was a nature essentially and fundamentally devout, to which the verities of religion meant light and life itself.

Priestley showed to his day, and the lesson holds good for our own, that religion has nothing to fear but much to gain from the exercise of reason. It is not a wantonly destructive faculty, but when it destroys it always does so to fulfil; and it is the natural ally of the pieties and sanctities of life.

The writer of the little treatise to which I have referred said, "Dr. Priestley's religion must be described differently from that of other men; all by negatives; for he has taken great pains to show us what is not." And he goes on to complain that Priestley's demand is for discussion, and yet further discussion, all of which is very useless and brings a man nowhere.

His Hold on positive Truth.

But is Priestley's religion to be described merely in negatives? Did this discussion really bring him nowhere? It brought him a profound belief in God,

* From a sermon preached in the Church of the Messiah, Birmingham, on Sunday morning, Feb. 7, in connection with the centenary of the death of Dr. Joseph Priestley.

his wisdom and goodness; a deep sense of the reality of human brotherhood; a joyous conviction of human progress, an assurance of life beyond death which nothing could disturb, all of which fostered a happiness and peace of a quality so rich and pure that his worst opponents would probably have envied him had they at all realised it. "The moment," he writes, "that we begin to consider the world not as a fatherless world, but that there is a principle of wisdom and goodness presiding over all, and believe that nothing can come to pass without the knowledge and intention of this infinite goodness and wisdom, our gloom vanishes and daylight bursts upon us."

In discussing the progress of the world in his essay on Government, we find Priestley gazing forward, not into gathering clouds and darkness, but into sunlight that waxes ever clearer and fuller. His language has in it a ring of prophecy; a rare thing with him: "Whatever was the beginning of this world, the end of it will be glorious and paradisaical beyond what our imaginations can conceive; the contemplation of which always makes me happy."

Calm Faith in Immortality.

Living in such a world, conscious of the supreme protecting love ever around and above him, the worst woes of life had for him no terrors, but became part of a divine discipline. Even death had no sting, the grave no victory. I know no expression of calmer, happier confidence in immortality than that which breathes in the latter part of his letter to his old friend Theophilus Lindsey, when dedicating to him his "History of the Corruptions of Christianity." Speaking of his hopes of life to come, he says to Lindsey:—

> Let those views brighten the evening of our lives, that evening which will be enjoyed with more satisfaction in proportion as the day shall have been laboriously and well spent. Let us, then, without reluctance, submit to that temporary rest in the grave, which our wise Creator has thought proper to appoint for all the human race. . . . Anticipating with joy the glorious morning of the resurrection, when we shall meet our Saviour, whose precepts we have obeyed, whose spirit we have breathed, whose religion we have defended, whose cup also we may have in some measure drank of, and whose honours we have asserted, without making them interfere with those of his Father and our Father, of his God and our God, that supreme, that great and awful Being, to whose will he was always most perfectly submissive, and for whose unrivalled prerogative he always showed the most ardent zeal.

Priestley's religion, instead of being a religion of negatives, was in reality the most positive of positive faiths. It was the outcome of liberty and reason, and yet it was thus positive, and to him a faith of such meaning and worth that he was ever ready to do anything for it, to sacrifice everything to it.

Unity of Spirit with him.

I have said that there is much in Priestley's theology that we have outgrown, much that was even vital to him. His conception of Christianity as a revelation uniquely guaranteed, of Christ as a special messenger from God with miraculous credentials, his whole view of Pagan religions and their relationship to Christianity we no longer endorse. We have new views along these and other lines, views founded on information that Priestley did not possess, on considerations with which he was unacquainted. But such differences, instead of alienating us from him, really draw us nearer to him, and emphasise the real unity of spirit that exists between us to-day and the heroic thinker of the eighteenth century. For Priestley would, of course, have been the first to repudiate the suggestion that the theology he expounded was final. He who stood for free inquiry, who pleaded that no obstruction should be thrown in the way of it, who claimed liberty of thought alike for minister and congregation was not so inconsistent as to try to forge fetters himself, or to set the limits of theological development. He knew that coming ages would see fresh acquisitions of truth. And real unity, with a spirit such as his, is to be gained not by blind acquiescence in his various tenets, but by following after truth with the same open mind, the same fearlessness, the same enthusiasm as he ever displayed.

IT is well that the authorities are giving increased attention to the vagrancy problem. It is not merely that bad trade increases the number of vagrants and the present system often converts temporary wanderers into permanent paupers, but also it is now better understood how great is the danger to the community of such a class carrying about with them epidemic diseases and moral infection. The Poor Law Conference, which met last week, and the Council of the Poor Law Unions Association, appointed a joint deputation, which was received by Mr. Walter Long, President of the Local Government Board, at the Guildhall, and urged that there should be further legislation dealing with vagrancy, especially in relation to children. The children who are used by beggars to excite the pity and open the purses of the public, are really the greatest reason for withholding support from the begging class. It is a thoughtless and lazy benevolence which responds to the appeal for pence made by the tramp who drags round children or carries a baby for professional purposes. Those who know little of the subject might with advantage read such a book as "Tramping with Tramps," by Josiah Flynt, to learn what it all means for the children.

The deputation desired legislation which would check the constantly increasing vagrancy of the country, and represented a growing feeling in favour of the establishment of labour colonies, and the desire that a departmental committee should be appointed to examine the whole subject. Mr. Long recognised the importance of the subject, and considered that the matter was connected quite as closely with police, as with poor-law administration. He said that the number of vagrants in the country was about 30,000; but of these only about one-third were pauper-vagrants; hence there was need for careful discrimination. He recognised that the request for an inquiry was one which could not be resisted, and thought that it should be a joint inquiry by the Local Government Board in conjunction with the Home Office and possibly the Prison Commissioners.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

EAST CHESHIRE CHRISTIAN UNION BAZAAR.

SIR,—I wish to assure our London friends of the pleasure with which their support, promised by Mrs. W. Blake Odgers, is anticipated by the Union and its Bazaar Committee. I was able to announce to both—to the one at its annual meeting, to the other at a special meeting—the news which Mrs. Odgers conveyed through your columns last week. It was received with enthusiasm, and has, I have reason to believe, already set the various congregations of the Union to more determined effort. In this district we are still feeling acutely the depression of trade—some congregations have probably passed through the worst part of their trial; others are in the midst of it—but I can testify to a most self-sacrificing endeavour on the part of all to carry forward the bazaar scheme to a creditable issue. The conditions which "hard times" impose are relieved by the generous offices of Mrs. Odgers and those who respond to her appeal on our behalf, who encourage us deeply by the obligation under which they place us. WILLIAM C. HALL.

CHILDREN AND BUTTERFLY CATCHING.

SIR,—With reference to Mr. Charbonnier's remarks on my letter, my point is that any small grains of scientific knowledge gained by children in chasing butterflies is not worth their corresponding loss in reverence for life. Habits of observation could be cultivated equally well without killing the object observed, and, in fact, we know that some of the most important discoveries have been made by naturalists watching living insects at work.

The statement that "the wish to chase the painted butterfly is innate in children, and *therefore* not wrong in itself," will surprise some, though it must be wearisomely familiar to those who have heard it used as an argument for war and other abominations of modern civilisation. Are we never to emerge from the brute? As some natural impulses spring from the animal part of us, children, savages, and other undeveloped creatures are generally cruel, through sheer lack of imagination; but the instinct to slay is not one which should be encouraged for any real or fancied gain.

Seeing that my sentimental objections are supported by such a man as Ruskin, I do not think they can be regarded as "quite unjustifiable," and I am glad to say that sympathetic comments have reached me on the subject.

Cheltenham. THEODORA MILLS.

TO CORRESPONDENTS.—Letters, &c., received from R. A., A. W. B., E. B., E. P. B., H. B., R. B. B., E. B. C., M. C., F. D., E. I. F., A. E. H., C. R. H., J. M., J. E. M., V. A. S.

PROVINCIAL LETTER.

THE NORTH POLE SHAKEN.

I HAVE been at the North Pole, and have a snap-shot of the man who guards it! He wears the kilt, plays the bagpipes, sings Psalms in Gaelic, and declaims the Shorter Catechism to the gulls. I had a long crack with him, the most of it being a theological argument, during which the pole shook pathetically. He is awfully old and grim, and his hair is a sight to see. It is as red as a Turner sunset, and as towsy as a March mist round the rocky headlands. He tramps regularly many long Scotch miles to the Kirk (the genuine '43 house), and has a portrait of Chalmers on his snuff-box. He makes his own whiskey, and flavours it with the pious peats of the pole-bogs. It gives a peculiar burr to his words, and makes his breath fiery after the seventh drink. He is a weird character, and I was somewhat afraid of him at first, but I got into his graces by giving him some Edinburgh "Sneeshin" with the burning bush on the packet. Then I said "Deuteronomy," and our hands clasped.

My visit to the Northern region was caused by the action of a Cromarty man who guards the Tain Public Library with a Calvinist claymore. When the McQuaker Trustees sent up a parcel of their latest books as a gift, Peter Ross, the doughty champion of the old faith, indignantly banned the present. He flourished his blade three times over it, slapped his sporran, and made for the fire. But on second thoughts he wrote to Mr. Bowie, saying that rather than burn the books he returned them, and forthwith bundled the volumes back.

Of course the rejection so intimated could not be allowed to pass without protest. The library is a public one, and enjoys Mr. Carnegie's generosity to the extent of £1,000.

At Mr. Bowie's request I took the matter in hand, and immediately made the rejection known in the Northern papers and the *Scotsman*. The exposed rejector threatened me with legal proceedings. My answer was the insertion in five Northern weekly papers and in the *Scotsman* of an advertisement, offering to send any or all of the books for free reading to those desirous of knowing their contents. No sooner had the offer appeared than requests came pouring in from all quarters.

I have sent out fifty-five parcels of books and pamphlets, most of them to the North. On my list of readers I have ministers, schoolmasters, farmers. professional men, and one agricultural labourer who can read the Bible in Hebrew, Greek and Gaelic. (Manchester College should have an eye to this man.) My correspondents range from Wick to Dumfries. Edinburgh furnished a considerable number, and from Skye I have three.

Meanwhile, several letters on the subject appeared in the Northern papers. An Inverness cleric wrote complimenting the Librarian on his orthodox fidelity in keeping out "the works of the Devil." I followed up the correspondence closely, and it was evident there was a spiritual stir in the snowy North.

Then I determined to look out my furs, and take bearings for the pole. I knew that the temperate theological zone ended at Elgin, and that beyond was the frigid zone, where the Confession of Faith is preserved in ice. Some sympathetic friends warned me that I was in danger of ice-balls, if not of torture among ice-floes, but I was enough of a Northern to face Boreas without fear. I had no Gaelic, but I had the Scottish tongue, and with the revised New Testament in my wallet I set forth.

It was not to be endured that Emerson, Stopford Brooke, John Hamilton Thom, Principal Drummond, and such like, should be refused a place in a public library. No; the heather should burn first and the ice melt! Little did Peter Ross divine what he did when he spat his Celtic wrath on that parcel! The journey was through a cold region. There was snow on the hills several feet deep, but the air was clear and the sun was genial.

My experience in Tain was very cheering. I found the town hotly excited over the rejection of the books. But the rulers were anxious to discount it, and keep down curiosity. They were sorry that an opportunity had been given for an exposition of Unitarian views, and did not wish to appear to countenance my meetings. However, there was a large and representative meeting (180) on the first evening, when I spoke of "The Gospel of Jesus as expressed in his own words." Two women ventured in among the sprinkling of shopkeepers and professional men. The bulk of the audience was formed by the working classes.

I saw by the way they gathered that they were curious, and would give me a quiet hearing. A slight cheer greeted me as I appeared on the platform of the richly decorated hall. My address was attentively listened to, and here and there punctuated with applause. At the close I was questioned for an hour. The queries were of the usual orthodox textual character. It was evident there was a considerable amount of sympathy with my statements, though the general air of the meeting was amazement.

Certainly, never in Tain before had such ideas been heard, and the surprise was manifest. But as the questioning went on many hearers rose to the answers eagerly, and I felt that they received the word with joy. Pamphlets were readily taken, and my stock was soon exhausted.

My second lecture in Tain (Feb. 23), on "The description given by Jesus himself of his relation to God, and his office as Saviour," was listened to by an audience which crowded the floor of the hall (380). I perceived at once that the excitement was high. There were nine women; the rest were men of keen doctrinal temper, and I knew that every word I said would be watched and weighed rigorously. As I spoke there was now and then a murmur of dissent, but also frequent applause. The eager, strained Celtic faces were almost painful to look at, and sometimes I was nearly overcome. But I filled my hour, and at the close a hearty round of applause proved that my words had gone home. Then came the questioning. Ten questioners were ready, Bible in hand, and I had a hot time. With Highland dogedness they kept on for eighty minutes, and it required all my coolness to stand it. Soon it was evident that there was a questioner's party and an answerer's party. The former applauded the queries; the latter cheered my replies. Some of the questions enabled me to make strong statements, and these were caught up, and cheered. I concluded the exhausting proceedings with an expression of hearty thanks for the attention given to my lectures. A parting cheer from the audience concluded (at 10.30) the most remarkable meeting I ever addressed as an advocate of our faith.

I had a chat, during my two days' stay in Tain, with several leading men. They all confessed they were done with Calvinism. In various ways I was made aware of the leavening action of liberalism in theologic thought in the North.

When I got down to Invergordon, and within sight of the "Sisters of Cromarty," I knew I was in Hugh Miller's country, and thought of the wrestling he had to make his geologic discoveries square with his theologic tenets—a struggle which helped to secure the new light there is in the Scottish Church to-day regarding Genesis.

The weather was much against a public meeting. A drizzling rain fell all day, and continued all evening. But forty persons came out, and listened attentively to my lecture. Three or four questioners heckled me in a kindly way. One of them declared that Calvinism was dead in the Northern churches, and that gave me an opportunity for saying that subscription to the Calvinistic standards was still required, and thereby a glaring inconsistency was maintained. The dissolution of Calvinistic belief is a Confession met with everywhere in Scotland, but it is particularly notable found so emphatic in the North.

When in Invergordon I took occasion to sail across to Cromarty, and have a look at Hugh Miller's birthplace. I saw the venerable house, and had a climb over the shoulder of the Southern Sutor. It was sad to see the decay of the town. A large number of the houses are in ruins, and the place seemed almost lifeless. Yet even there I noted a new library in course of erection, the gift of Carnegie. The American dollars are being transformed into literature. By books we are born again.

My second meeting in Invergordon (Feb. 25), was nearly twice as large as the first, and I was assured by an intelligent resident that I had the cream of the intellect of the place there. Certainly they listened attentively, if not sympathetically. At the close questioning was promptly begun, and kept up in a lively way for over an hour. The gentleman who had been the leading questioner both nights proposed a vote of thanks to me. I was about to leave the hall, when a lady met me in the lobby, and said she wished to put some questions to me. I invited her into the hall, and asked the lingerers to follow. There was a rush back. The lady opened fire impetuously, and demanded a direct answer to her question. I saw her excitement, and spoke calmly. The burden of her hysterical utterance was that Unit-

arians lowered Jesus. I managed to turn the questioning on her, and asked her what Unitarian writings she had read, &c. She admitted that she had neither read nor heard any Unitarian advocate, but she knew, &c. It was evident she could not be brought to reason, so I yielded her the last word, and ended the encounter. I was informed that she is a farmer's wife, an ardent Evangelical worker, and member of the Free Church. She represented the fanatical feeling of the North, and I am glad I was fortunate in encountering a lively specimen of a species becoming rarer every year. As an offset against her, I had the pleasure of meeting the ploughman I mentioned above, and found in him a sincere student with a rare and marvellous culture obtained by his own solitary study. He informed me that the books I sent had taken him into a new world in which he would probably find the light long sought.

My last lecture for the week was at Dingwall. The day was wet all through, and the rain hindered a meeting. Forty persons gathered in. They listened closely, but only one put any question. Dingwall is the centre of Free-Kirk division, there being seven different sections of Free-Kirkers!

During my tour I circulated over 800 tracts. These, I trust, will act as good seed. I think my visit to the North was well worth the time and money spent upon it. By the protest against the rejection of the books attention was widely and strikingly called to the existence and significance of our denomination. It has been talked about and discussed as it could not otherwise have been, and the names and ideas of our greatest writers have been set in the Northern light. The announcement of my lectures evoked curiosity further, and my appearance was regarded as phenomenal. I feel quite sure that the whole matter has made a deep impression in the North generally. It has enabled me to realise the change in the theological atmosphere of the North. There is virtually a new spiritual climate, in which the old severities cannot live. In that less rigorous air I discern the elements of a Church among the heather, in which are many liberated souls waiting for the triumph of the Religion of Love.

ALEX. WEBSTER.

Aberdeen, March 1, 1904.

To Mr. Webster's vivid narrative it is pleasant to be able to add that the Library Committee at Tain were in no way responsible for the action of their librarian. They first heard of his refusal of the books from the newspaper correspondence on the subject, and promptly repudiated his action. On Jan. 18 the library clerk wrote to Essex Hall to explain that the action of the librarian had been without authority, and the books have since been gratefully accepted for the library. Mr. Webster, however, has gained the opportunity of taking more light to the North, of which he made such admirable use.

IF you only say you have a revelation from God, I must have a revelation from God too, before I can believe you.

B. Whichcote.

EAST CHESHIRE CHRISTIAN UNION.

THE annual meeting of this Union was held at Mottram on Saturday, Feb. 20. The annual meetings are held at the various churches in the Union in turn. Not only was it the turn of Mottram to receive the Union, whose last visit was in 1888, but it was felt there would be a special appropriateness in assembling there on account of the recent settlement of the new minister, the Rev. H. Bodell Smith, who seems to have been awakening new life and interest in the chapel.

There was a religious service in the afternoon at 3.15 p.m., when the sermon was preached by the Rev. Frank Walters, of Newcastle-on-Tyne, based upon the text, "The Church of the Living God." It was a true missionary sermon, especially the latter part, the purpose and application of which was well shown by the story of the traveller, who, half-frozen by the cold, gained new life and strength for himself by putting forth all his efforts to revive the almost lifeless form of a fellow-traveller whom he found lying in the snow. True missionary work, like the quality of mercy, "blesses him that gives, as well as him that takes."

Immediately after the service the business meeting took place, the resident minister, the Rev. H. Bodell Smith, in the chair. The annual report submitted to the meeting contained the following points:—

"After careful consideration of a request from the Liverpool District Missionary Association that our Union should include within its operations the church at Crewe, which had been closed by the Association since June, 1902, and after having sent a deputation to confer with the congregation on the subject, your committee decided to undertake the work for twelve months, on the condition (among others) that the Association should contribute £50 per annum towards expenses." The report goes on to state that after the chapel and school had been cleaned, painted, and decorated, "seven re-opening services were arranged; and on October 25 the first was conducted by the Rev. C. Harvey-Cook, minister-elect of Warrington. About one hundred persons were present, and everybody was pleased with the result. The second service was equally well attended; but on the subsequent Sundays the numbers gradually decreased to about fifty, at which figure they have remained nearly stationary. . . . Your committee feel that if the work at Crewe is to succeed it will be necessary to settle an efficient minister there as soon as the requisite funds are forthcoming." The report speaks of the special services now being carried on in East Cheshire under the auspices of the B. and F.U.A., and says, "The great work before the Union in 1904 is the successful carrying out of the grand bazaar to raise £5,000. It is a large sum to raise, and, in face of the unfortunate depression in trade, will require the devoted energy of every man and woman among us, as well as the generous assistance of all our friends throughout the country. . . . Most of our churches have now put their shoulders to the wheel, and the Provincial Assembly of Lancashire and Cheshire has organised working parties for the stall which it has promised to give us." The report shows that the Union gave financial aid to the churches at Ashton-under-Lyne, Congleton, Denton, Macclesfield, and Mottram to the extent of £150, in addition to £190 granted by the B. and F.U.A. There is a debt amounting to £157 11s.

In the place of the retiring President, the Rev. W. Harrison, of Stalybridge, Mr. Councillor J. Hall Brooks, of Gee Cross, was unanimously elected President for 1904. An important and valuable addition to the list of Vice-Presidents was Sir J. T. Brunner, Bart. The Treasurer, Mr. W. Hudson; the Hon. Secretary, the Rev. B. C. Constable, of Stockport; and the Hon. Auditor, Mr. M. C. Rogers, chartered accountant, of Hyde; were all unanimously re-elected.

After tea a public meeting was held in the chapel, when the chair was taken by Mr. Councillor J. Hall Brooks, and addresses were given by the Chairman, the Rev. C. Roper, representing both the B. and F. U. A. and the Manchester District Unitarian Association, the Revs. W. C. Hall, H. E. Dowson, and B. C. Constable. Mr. Roper's address dwelt forcibly on the need and importance of making our religion as widely known as possible. Mr. Hall spoke of the forthcoming bazaar, and Mr. Dowson proposed a vote of thanks to the Mottram congregation and others. The weather was most inclement—wet and foggy; but in spite of this there were 120 persons at the service, 140 to tea, and 130 at the public meeting; and the general feeling was that it had been one of the most hearty and inspiring meetings held for several years past.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Boston.—Last Sunday evening the Rev. Wm. Stoddart, B.A., took as his subject "Yellow Slavery," and made a strong protest against the proposal to introduce Chinese coolies into South Africa under conditions that constituted slavery. He emphasised the fact that there were thousands of unemployed British labourers, and millions of British subjects in India, as well as millions of natives in Africa, who would be willing to work under fair conditions; but the mine owners wanted slaves to provide them with cheap labour, to swell their enormous profits. The same demand for cheap labour led to the slave system of former days, and this system of indentured Chinese coolies would introduce a new set of outlanders, without the rights of citizenship, or even of manhood. A petition to the King was proposed by Ald. W. Bradford, J.P., and seconded by a working man (Mr. Warner), whose son fought in the recent war. This was adopted unanimously.

Bradford (Yorkshire).—On Saturday evening, February 27, the members of the Chapel-lane congregation attended in large numbers to bid farewell to Mr. Byron Boothroyd and his family on their removal from Bradford to Morecambe. The Rev. E. Ceredig Jones, who presided, spoke in appreciative terms of Mr. Boothroyd's long connection with the chapel, and of his able and faithful services as Sunday-school teacher, trustee, warden, and treasurer of the fund raised for the erection of their new schools. Whatever work he had undertaken for the chapel he had put his whole heart into it. The chairman regarded his departure as a great personal loss, as they had worked together in most complete harmony for very nearly twenty years. Mr. F. R. Pesel, one of the oldest members of the congregation, also bore testimony to the good work done by Mr. Boothroyd, and handed him, on behalf of the congregation, a beautiful silver tray, inscribed: "Presented to Mr. Byron Boothroyd by the Chapel-lane congregation, Bradford, Feb. 27, 1904, in grateful recognition of his long and devoted services to the Unitarian cause." After short addresses by Messrs. W. Thirkill, Walter H. Watson, W. T. Kirk, J. G. Slater, Gathorne Hargreaves, John Hargreaves, H. Garnett, Lewis Badland, and K. Baines, Mr. Boothroyd briefly acknowledged the gift, and spoke in feeling terms of the pleasure it had given him to serve the

cause that was so dear to his heart. Mrs. Percy Sladen, of Northbrook Park, has most generously undertaken to have the organ reconstructed at a cost of £500 in memory of the late Mr. John Dawson, who, in his young days, when he lived with his parents at Royds Hall, was a worshipper in the Old Chapel.

Bolton: Bank Street. — A re-union of former Sunday-school teachers and scholars was held on Saturday, February 27, when the principal guests were the Rev. C. C. Coe and Mrs. Coe, of Bournemouth, and formerly of Bolton. About 450 persons sat down to tea, after which a great re-union meeting was held, the schoolroom being filled to overflowing. The chair was taken by Mr. Thomas Harwood, who was accompanied on the platform by his worship the Mayor of Bolton (Councillor John Heywood), the Revs. C. C. Coe and John Evans, Mrs. John Harwood, and others. The secretary read letters regretting their inability to attend from Revs. C. J. Street and Jeffrey Worthington, and other friends at home and abroad. The chairman, whose life-long association with the school and its work especially fitted him to preside over such a meeting, gave an interesting address, in which he recalled many pleasant memories of over a quarter of a century ago. The Rev. C. C. Coe, who was accorded a very hearty welcome, said how pleased Mrs. Coe and he were to again have the opportunity of being amongst their old friends at Bank-street. He was both surprised and delighted to think that they should ask him, as a former teacher in the Sunday-school, to come and address them on such an occasion. He saw around him many new faces, but he saw there also many old ones which revived the tender memories of his more than twenty years' ministry amongst them. After Mr. Coe's touching address "Auld Lang Syne" was sung with much feeling, and interesting addresses were then delivered by the Mayor of Bolton, Mrs. John Harwood, Miss H. Taylor, Miss Bramwell, Mr. J. Carter Hollins, Mr. Miles Gerrard, and Mr. J. Chadderton, all of whom had been either officers or teachers during Mr. Coe's ministry. A musical programme rendered by former members of the school, and an exhibition of lantern slides of portraits of former ministers, superintendents, and workers, together with views of the chapel and school added to the enjoyment of the evening. On Sunday the services in the chapel were conducted by Mr. Coe in the presence of large congregations. The evening service had special reference to the re-union gathering, and it was encouraging to note the large number of old scholars present. On Monday evening Mr. and Mrs. John Harwood held a reception at the Baths Assembly Rooms to give the congregation a further opportunity of meeting Mr. and Mrs. Coe. There was a large attendance, and a most enjoyable evening was spent. The whole series of meetings was a great success, and more than fulfilled the expectations of the Re-union Committee.

Cardiff.—On Monday, February 29, Mr. and Mrs. G. Carslake Thompson invited the members of the congregation and friends to a conversazione in the West Grove schoolroom to welcome the Rev. W. Whitaker and Mrs. Whitaker on their return from their honeymoon. There was a large attendance, and during the evening Miss Linda Childs, in the name of the ladies, made a presentation to Mr. and Mrs. Whitaker, which had been subscribed for by the members of the congregation, and both Mr. and Mrs. Whitaker suitably responded.

Carlisle.—On the invitation of the Rev. and Mrs. Chas. Travers, the members of the congregation assembled at a social gathering to meet the Rev. Frederic Allen, Publications Agent of the British and Foreign Unitarian Association and the Sunday-school Association. There was a very good attendance, and a most pleasant evening was passed. On Tuesday evening last the Rev. Jas. Harwood was kind enough to lecture on "A Visit to India." There was a good audience, and the lecture was much appreciated.—Mr. Travers, being a "passive resister," has just had his goods seized a second time.

Darlington.—The services at Unity Church were conducted on the last two Sundays by Miss Mellone, daughter of the Rev. W. E. Mellone, of Warrenpoint, with great acceptance. Miss Mellone is willing to take occasional services in our churches.

Dundee.—On Friday evening, February 26, the members of the Unitarian Church held a social meeting on the occasion of the thirty-eighth anniversary of the Rev. H. Williamson's settlement as minister. Mr. Williamson, who presided, gave a short *résumé* of his experiences as a minister since his settlement in Dundee. The secretary, treasurer, and chairman of the committee also delivered short addresses bearing on the work and prospects of the congregation. The musical part of the meeting was ably sustained by members of the church choir and others connected with the congregation. At the close a resolution was passed acknowledging the services of Mr. Williamson as minister for the long period of thirty-eight years.

Ipswich.—In connection with a special course of services organised by the Eastern Union, the Rev. J. Page Hopps took the services at the Old Meeting on Sunday last, and delivered two brilliant and inspiring sermons. There were large congregations, morning and evening, and many expressions of sympathy and goodly fellowship were offered from strangers present. On Monday evening Mr. Hopps delivered a lecture entitled "The Joys and Sorrows of Evolution," thus concluding a most helpful visit.

Leigh: Lancs.—Having determined to raise an independence fund within the next ten years under the scheme of the N. and E. L. Unitarian Mission, the congregation, after securing promises of subscriptions amounting to over £100, have been working strenuously for a bazaar to add to the fund. On Friday and Saturday, Feb. 26 and 27, the bazaar was held, and was opened on the first day by Mr. Richard Robinson (of Swinton), Mr. W. L. Green (of Lowton) presiding. The weather was very unpropitious, yet a large and representative company assembled, and a successful opening was followed by a brisk and remunerative sale, which, at the close of the proceedings, added £100 to the fund. On Saturday the bazaar was opened by Mr. J. F. L. Brunner (son of Sir J. T. Brunner, Bart., M.P.), Mr. Alderman Pennington taking the chair. There was again a large attendance, including the Rev. Dr. Karfoot (Congregationalist), who spoke a few words of cordial and fraternal greeting. At the close of Saturday's sale the fund amounted to the handsome sum of £384, which the workers regard as a satisfactory result of their fourteen months' effort. The members of the church at Leigh are very grateful to friends in various parts of the country, who have so generously responded to their appeal, including the neighbouring congregations at Chowbent, Hindley, and Park-lane, which contributed a valuable parcel of goods for the sale.

Liverpool: Ancient Chapel (Appointment).—The Rev. Charles Craddock, formerly Congregational minister, who preached at the Ancient Chapel during January has accepted a unanimous invitation to the pulpit, in succession to the Rev. W. J. Jupp, and will begin his ministry on March 13.

London: Kentish Town.—On Sunday evening last a special musical service was held in the Free Christian Church. Several friends attended with stringed instruments, and Mr. W. Scrutton presided as usual at the organ. The second service from the "Ten Services" was used, and the canticle "Cantate Domino" was chanted to the first Gregorian tone. The anthem "How lovely are the messengers" was rendered by a full choir with organ and violin accompaniments. The Rev. George Critchley preached an eloquent sermon from the words, "The sword of the Lord and of Gideon." This was followed by the Mendelssohn solo, "Be thou faithful unto death," and at the close of the service the March from "Athalie" was given by band and organ. It is intended to continue these special choral services on the last Sunday in each month.

Nottingham: High Pavement.—Principal Gordon lectured for the Historical Society on Friday evening, February 26, on the subject of John Locke, who died in 1704, and Joseph Priestley, who died in 1804. The president, Mr. J. C. Warren, was in the chair. Principal Gordon, who was warmly welcomed, said if we we went back 100 years we came upon the anniversary of the death of Joseph Priestley, and if we went back 200 years we came to the anniversary of John Locke, and if we went back 300 years we came to the birthday of Faustus Socinus. The first was known as a chemist, the second as a philosopher, the third as a heretic, but there was something of the heretic about all three, while at the same time there was something of the philosoper about them, although to Joseph Priestley alone could be ascribed anything of the science of chemistry. The influence of the first named was to be seen in the minds of the two others, but the first was admitted to be the greatest of the three. The lecture was listened to with deep attention throughout, and at the close a hearty vote of thanks was accorded to Mr. Gordon on the motion of the Rev. J. C. Grant, seconded by the Rev. Wm. Lindsay.

Richmond.—The annual meeting of the Ormond-road Free Church was held on Thursday, February 25, Mr. James Marshall (ex-treasurer) in the chair. Members of the committee were elected, and, as officers, Mrs. C. H. Edwards, treasurer, and Mr. H. C. H. Carpenter, secretary. The adoption of the annual report was moved by the chairman, seconded by Sir Roland K. Wilson, and after considerable discussion was agreed to.

Stockport.—On Sunday last, in connection with the special services being held in East Cheshire under the auspices of the B. and F.U.A., the Rev. Frank Walters, of Newcastle-on-Tyne, preached in the Unitarian Church both morning and evening, when the annual collections were taken for the funds of the East Cheshire Christian Union. On the following Monday a Congregational Soirée was held in the schoolroom, at which Mr. Walters was present, and delivered a very excellent and inspiriting address on "Have we a Mission?" in which he showed conclusively that we have, and urged the importance of prosecuting it with all the zeal and energy at our command. The Rev. C. Roper, of Manchester, was also present, and spoke of the value of Unitarianism as compared with other religions, and the desirability of making it known as widely as possible. The Rev. B. C. Constable also made a short speech, pointing out what a fine opportunity there was for a practical application of Mr. Walters' address in the forthcoming bazaar for the East Cheshire Christian Union. That Union was essentially for "missionary purposes," seeking to spread Unitarian Christianity by establishing churches in new centres; and by working zealously for the bazaar they would be not only showing that we "have a Mission," but also be helping to carry it out. The senior warden, Mr. J. F. Spedding, was in the chair. Glees and a tenor solo were given by the choir. The soirée was well attended, and was a great success.

Wolverhampton.—The services at All Souls' Church on Sunday were conducted by Mr. W. H. Shrubsole, F.G.S., who delivered a lantern lecture on Monday evening on a Visit to Transylvania. The lantern was operated by Mr. H. E. Perry. The lecture was thoroughly enjoyed, and at its close all present sang a verse of the "Hungarian National Hymn," and it was unanimously resolved to send a message of sympathy and goodwill from the Wolverhampton Unitarians to their co-religionists in Hungary. On the previous Saturday Mr. Shrubsole had lectured at the Municipal Technical School, to a crowded audience, on "America's Wonderland."

Erratum.—In Mr. Mellor's letter last week, p. 140, third col., for "poet-soul" read "Over-soul."

A presentation was made on Monday week to Mr. A. W. Worthington, J.P., of Stourbridge, by the executive of the Worcestershire Liberal Council, of which he has been president for the past seven years. The presentation, which consisted of solid silver inkstands on a tray, was made by Earl Beauchamp, who expressed the admiration and gratitude of the Council for Mr. Worthington's devoted services to Liberalism during trying years of discouragement. Other members of the Council joined heartily in these expressions of regard, and Mr. Worthington, in acknowledging the gift, dwelt upon the brighter prospects of the present, and the great responsibility laid upon their party. Religious liberty, he said, had been imperilled by the Education Act, and civil liberty by the introduction of Chinese labour into South Africa. He rejoiced in the signs of a change of sentiment in the people of this country.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 6.

Acton, Central Auction Room, Market-place, High-st., 7 P.M.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., H. G. CHANCELLOR.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Rev. T. E. M. EDWARDS, and 6.30 P.M., Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. F. H. JONES, B.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M., Rev. R. P. FARLEY, and 6.30 P.M., Rev. T. LLOYD JONES.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A. Evening subject: "The Two Baptisms."

MAIDSTONE, East-street Chapel, 11 A.M. and 6.30 P.M., Rev. S. SIDAWAY BRETTELL, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M. and 8.15 P.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. H. W. HAWKES.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 12 NOON, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., Rev. JOHN DAVIES.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—March 6, at 11.15 A.M., HERBERT BURROWS, "Orthodox Heterodoxy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—March 6, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "The Abbé Loisy and Biblical Criticism."

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BIRTH.

COVENTRY.—On the 1st inst., at Hamilton-road, New Brighton, to Mr. and Mrs. Harold Coventry, a son (Eric Harold).

MARRIAGES.

LOCKETT—MALE.—On February 25th, at the Unitarian Chapel, Bridport, by the Rev. H. Shaen Solly, M.A., the Rev. Edgar Lockett, of Pudsey, Yorks, son of Mr. and Mrs. William Lockett, of Wiveliscombe, Somerset, to Bessie Male, daughter of Mr. and Mrs. Thomas Male, sen., of Bridport, Dorset.

TOVEY—SIMM.—On February 29th, at the Presbyterian Chapel, Chorley, Lancashire, by the Rev. A. Doel, Henry Albert Tovey, of Horwich, Bolton-le-Moors (formerly of Bristol), to Diana, second daughter of the late Roger and Jane Simm, of Chorley.

DEATH.

WATSON.—On February 28th, at 45, Sincil Bank, Lincoln, Thomas Watson, aged 79 years.

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of Subscribers and Friends will be held at the Mission on
WEDNESDAY, MARCH 9th, 1904,
when
STANTON W. PRESTON, Esq.,
will take the Chair at 8 o'clock precisely.

The Committee invite all interested in the Mission to take the opportunity of showing their sympathy with this work in the East of London, and also of viewing the Extensive Premises and the Memorials recently erected in memory of the late Mr. C. L. Corkran and the late Miss E. J. Garrett.

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NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

ANNUAL MEETING at HORWICH,
SATURDAY, MARCH 12th, 1904.

Service in Chapel, 3 p.m., conducted by Rev. John Evans, B.A., Bolton, and Sermon by Rev. James Harwood, B.A., London.

Business Meeting, 4.30 p.m.
Tea, in School (9d. each), 5 p.m.
Public Meeting in School, 6 p.m.

Chairman, Thos. Harwood, Esq., Bolton (President of the Mission), Rev. J. Harwood, B.A., Rev. W. L. Schroeder, M.A., Rev. W. Harrison, Mr. W. J. Dale.

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Printed by Unwin Brothers, Ltd., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. Kennedy, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, John Heywood, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), John Heywood, Deansgate.—Saturday, March 5, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3220. NEW SERIES, No. 324.] LONDON, SATURDAY, MARCH 12, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Centenary celebrations of the British and Foreign Bible Society, despite the absence of the King from the service on Sunday at St. Paul's, were carried through with eminent success. At the great children's meeting in the Albert Hall on Saturday Mr. Lewis Paton, Head Master of Manchester Grammar School, was very happy in his address. He said a little Welsh girl had led the way in the foundation of that Society, and still he wanted the children to lead. He wanted them to say to the Christians of this country, who had been quarrelling among themselves for the past two years: "You have been quarrelling long enough. Come and be friends again, for the Bible's sake." In his sermon at St. Paul's on Sunday the Archbishop of Canterbury said that the essential truth of the Bible had nothing to fear from the light either of science or criticism. True science and true religion were twin sisters, each studying her own sacred book of God. At the Centenary meeting on Monday the Archbishop again spoke, and Dr. John Watson was also among the speakers.

OUR estimate of the probable effect of the action of the Bishops upon the elections for the London County Council has been more than justified. The elections, which took place last Saturday, resulted in the return of the Progressives to power with a majority of forty-eight, independent of the further advantage secured by a majority of Aldermen. The "Unionist and Conservative" candidates, as those who were popularly known as "Moderates" called themselves this time, had, as we said last week, the strong support of the Church officials; but when the polls were declared their net gain, whether due to that support or not, was two! If this is an adequate measure of the influence of the clergy one may fear less for their power of political "dictation" than for their ability to touch the lives of the people in a religious way.

THE degree of public interest shown in the elections, although greater than on previous occasions, receives a significant illustration by the fact that, taken as a whole, fully half the electors did not vote. More curious is the other fact, that in constituencies that send "Unionist and Conservative" candidates to Parliament the Progressive candidates were approved for the Council. It is difficult to judge whether this is due to the abstention of Tory voters at the Council elections or to the exercise of a little independent opinion on their part. Among the newly appointed councillors are ten members of the moribund School Board (five Progressives and five Moderates), who will, no doubt, secure places on the Education Committee, and so bridge over the transition period with a minimum of disadvantage to the public service. With respect to other new candidates, we have to regret that friends of ours like Dr. Herbert Smith and Lord O'Hagan are among the defeated; on the other hand, the Rev. L. Jenkins Jones, our minister at Plumstead, who was already mayor of the borough, has won a notable victory as a Progressive.

SPECULATION is rife as to the effect of the elections on the fate of the Education Scheme submitted to the Department by the old Council. It will be remembered that this Scheme rejected the policy of appointing outside members to the Committee who are to administer the Act of 1903. Rightly or wrongly, the Progressive leaders considered that it was better to miss the help of experts, if need be, than to let the administration of public duties lie in hands of persons not directly answerable to the electors. The exception in the case of women, who by the stipulation of the Act must be included in the Committee, only accentuates their contention that women should be eligible as Councillors. A good deal of dissatisfaction has been expressed, naturally, by people who would like to be represented on the Committee without the ordeal of election; and the pressure on the Government to refuse assent to the scheme has been very strong. It will be seen whether they will venture on such a course now that the Progressive policy has been so emphatically endorsed at the polls.

THE National Council of Evangelical Free Churches has been meeting this week at Newcastle-on-Tyne. On Tuesday morning the Rev. James Travis, the retiring President, preached at the opening service, after which the new President, the Rev. F. B. Meyer, gave his address on "The Duty of the Free Churches in an age of Reaction." Told to think "imperially" what they needed, he said, was to think *Christianly*. Reaction in the Church towards Rome, reaction in education, relaxing of moral fibre, as in the Government's attitude towards subject races and the drink traffic, decline of the old religious habits of the people, these were among the subjects touched upon by the President in his earnest address. In their churches, he urged, they must keep the spiritual aspects of their work constantly in view, and seek for closer fellowship with the spirit of Jesus Christ.

TRUE to the statement of its aim, "to promote the application of the law of Christ in every relation of human life," the Free Church Council extended the scope of its deliberations far beyond the propagation of "Evangelical" Christianity and the question of sectarian education in the schools. The threatened Government attack on the discretionary power of licensing magistrates was denounced with the utmost vigour, and an urgent demand was made for constructive reform on the lines of Lord Peel's report. The conference was deeply moved by the accounts of Mrs. King Lewis and the Rev. E. J. Brailsford of the sights seen in Macedonia by that lady and Mr. Brailsford the younger; and a resolution was passed calling upon the Government "to redeem their pledge and to put forward the more drastic and more thorough measures of reform, which have been too long delayed." Equally emphatic was the condemnation, endorsed by the great audiences at every reference to the subject, of the proposal to introduce Chinese labour into South Africa under conditions amounting to virtual slavery. Evangelical Nonconformity is making its voice heard effectively against this iniquity, and we are glad to record many protests from our own churches. But there should be more.

THERE was also a resolution urging the more rigorous enforcement of the existing law with regard to gambling, and the granting of "increased municipal and administrative powers for the suppression of facilities

for betting, and the punishment of those who profit by the encouragement of the evil." Dr. Goodrich, who moved the resolution, urged that steps should be taken to make illegal the publication of betting "tips" in the Press, and that the penalties to which bookmakers are subjected for plying their business should be increased in severity. Well-deserved tributes were paid to those newspapers which refuse to publish betting news in their columns; but the proprietors of many other journals besides these would gladly welcome legislation on the subject. Actual experience has shown that the omission of such matter means absolute ruin to many journals so long as their rivals continue to give it; and, apart from merely commercial considerations, it takes courage to decide that, rather than give this news, one will forego the privilege of helping on all other good causes which the possession of a newspaper confers. The giving of "tips," however, is a thing by itself, and a newspaper proprietor incurs a responsibility which we, for one, should not like to share with him, when he ventures to advise his readers on data which are necessarily entirely inadequate as to the horse on which they should lay their money. Here, at least, the case for legislation seems clear.

Although the resolutions leading up to the establishment of a Representative Church Council, which were submitted by the two Archbishops, passed all four Houses of Convocation and both Houses of Laymen, the haste and energy with which they were pushed through are causing an angry buzz of criticism among the more sacerdotal Churchmen. The proposed Council will be a new thing, and a purely English thing, without any analogue in the Latin Church. That in itself is enough to awaken much suspicion in a large party in the Church. They are beginning to ask for precedents, and are inclined to scoff at the only precedent which can be found for them, in an obscure period in the history of the Church of Spain. The real trouble lies in this, that the Representative Council, when once firmly established, would add yet another difficulty to the dogma of Church Government by Apostolical Succession. The control by Parliament, the appointment of Bishops by the civil government, the appeal to the Privy Council from ecclesiastical courts, have already reduced the high episcopal doctrine to the thinnest of fictions, and, if in the train of all this, democracy comes in, the deluge may be expected to follow. It is quite possible that serious or even impassable obstacles may await the Primates in their further conduct of this measure.

The pamphlet on "Christian Brotherhood," which has been recently published by the Archbishop of York, is inspired by an earnest desire to realise a close spiritual fellowship between different denominations of Christians. We extract a few sentences, to illustrate a spirit which is the more welcome because of the high position which their author holds in a somewhat exclusive denomination:—

> It may be that the true fulfilment of His prayer [in the Fourth Gospel], at least for the present, lies not so much in modifications of doctrine or in assimilations of order and of organisation, as in closer spiritual fellowship; in a clearer conception of our Christian Brotherhood; in a more earnest endeavour to live as brethren; to look, not everyone on his own things, but everyone also on the things of others. . . . I venture to think that as regards our Nonconformist brethren we might well set aside for the present any definite efforts to convert them to our own way of thinking, or to bring them over to our side. I believe that, in the best sense, they are on our side already. I do not forget our many differences and divisions, and even contentions which gender strife. But our brethren, as well as we, are on the side of Christ; and if this be so, we may well be workers together with Him. . . . I feel well assured that in such a fellowship, without any compromise or surrender, we should be far more likely to understand each other as brothers in Christ, and to see "with larger, other eyes" the things about which we differ. . . . It is true that they have no part in our ministry, but do we really believe that our Nonconformist brethren are so destitute of ministerial authority that they cannot be regarded in any sense as ministers of Christ?

The Archbishop goes on to propose these general principles as helpful in the cause of Christian fellowship:—

> To acknowledge in every one of the separate communities, both ministers and members, the relation of Christian Brotherhood; to recognise in them our fellow-workers in the Kingdom of God; to avail ourselves of every opportunity of holding private converse with them about the things of God; and of uniting with them in private prayer.

Mr. Richard Bell, M.P., states that the adoption of automatic couplings by State enforcement in the United States, reduced the number of shunters on the railways who were killed or injured at their work from 11,710 in 1893 to 2,256 in 1902. He calculates that some 64,000 men who would have suffered or died and left, in many cases, widows and orphans behind them, have escaped injury through the legislative enforcement of these means of reducing their danger. In the United Kingdom the number of accidents has in the same period increased by 2,000. Mr. Bell asks whether we in England are lacking in inventive capacity or in humanity, that we show so great a contrast. He suggests that "there are literally scores of devices scattered through the country, usually the work of poor and clever men," waiting for financial aid to make them effective, and that the forthcoming Colliery Exhibition at the Royal Agricultural Hall, Islington, will afford such men an opportunity of bringing their inventions, designed for the safety of railway workers, to public notice.

The National Council of Evangelical Free Churches is about to publish a series of short volumes under the general title "Eras of Nonconformity," which are intended to give a complete history of the Free Churches of Britain. One of the volumes is on the Anabaptists, another on the Friends, the series ranges from the Lollards to the present position of the Free Churches beyond the seas. A sufficient guarantee that the subjects will be dealt with in an interesting manner is found in the name of the Rev. C. Silvester Horne as general editor. It will hardly be possible to exclude all reference to the influence of Unitarians on Free Church history; but remembering the curious silences of Mr. Silvester Horne's recent "Popular History of the Free Churches," it is not perhaps to be wondered at that we look in vain in the prospectus for a recognition of their existence. In a complete history of the Free Churches our part would be no inconsiderable one: to ignore it appears, to say the least, to be disingenuous. We may be an unwelcome presence among the Free Churches, from the Evangelical point of view, but we are not less Free than others.

An article in the current issue of *One and All*, the Adult School Journal, draws attention to work similar to that of the English Adult Schools, which is being carried on in Denmark and in France. In the former, the Peasants' High Schools have exercised an increasing influence on the national life during a period of sixty years, and have made the Danes what Björnson calls them, the best educated peasantry in Europe. These high schools aim at drawing out the faculties and character of young men and women, rather than at "secondary education." In France, again, a movement has sprung up with the new century which is full of promise. Popular universities to the number of perhaps three hundred have been established in the metropolis and provinces. While offering the best teaching on economic, scientific, literary, and artistic matters, these aim especially at the establishment of fellowship relations between their members.

The Rev. F. B. Meyer, in the "Question Drawer" of the March *Sunday Magazine*, to the question "Will Unitarians be saved?" makes the following reply:—

> Why do you put salvation in the future? It is a much more important question, whether people are being saved now and here from the power and love of sin. What may await this man or that in the future is determined by his attitude towards so much of Christ as he knows to-day. There are thousands of people who are intellectually orthodox, and can repeat every clause of the Athanasian and Nicene Creeds, but who are not saved from selfishness, greed, opinionativeness, passion, and ill-temper; whilst there are many who open their hearts to a very imperfect creed, and who are nevertheless purified and indwelt by the Light that lighteth every man that cometh into the world. Channing and Martineau could not intellectually accept our definitions of the Trinity, but spiritually they opened their natures to the glorious fulness of Him who is the Alpha and Omega. A child may be warmed by the sun, though it knows nothing of the sun's constitution. The one question must always be, "Are men true to so much of the truth as they know?"
>
> Yes, Channing and Martineau opened their natures to Him, who is the Alpha and Omega, whom they knew as the Eternal Father, and this they did in lowly discipleship to Jesus Christ. But that is, perhaps, not exactly what Mr. Meyer means.

Dr. G. Dawes Hicks, sub-editor of the *Hibbert Journal*, has been appointed Professor of Moral Philosophy in University College, London. The Chair has recently been founded and Professor Hicks is its first occupant.

"GOD AND MY NEIGHBOUR."

IV.—"NUNQUAM'S" DETERMINISM.

"If God is responsible for Man's existence, God is responsible for Man's acts."

IN "Nunquam's" chapter on Determinism, the above sentence makes no fewer than four separate appearances, each time in italics; it is, therefore, fair to assume, (1) that this is the root-principle from which he derives his determinist views, and (2) that he knows what are the legitimate deductions from that principle. I propose to show that (1) he does not know what these legitimate deductions are, and (2) that the principle itself is wrong, "Nunquam" being witness to its wrongness.

If the position as stated by him is correct, what follows is that man cannot sin at all, because he has no responsibility at all. "Nunquam" fails to perceive this, and thinks that his italicised sentence merely proves that man cannot sin *against God*. Obviously, this is to understate the case: if man has no freedom, he cannot sin against his fellow-creature any more than against his Creator, who alone is, *ex hypothesi*, "responsible for man's acts." That this, however, is not "Nunquam's" view is evident; for on the very page preceding his exposition of determinism, he delivers himself of the following statement: "He who wrongs a fellow-creature, wrongs himself as well, and wrongs both for all eternity. Let this awful thought keep us just." Now if this means anything, it means (1) that we really can "wrong"—*i.e.*, sin against—each other, a thing we could not do unless we were free; (2) that the consequences of wrong-doing extend for sinner and victim "for all eternity"—a curious confession from a writer whose "real belief" is that "when we die, we die finally, and for us there is no more life at all" (p. 185); and (3) that we can if we reflect upon that fact, keep just, *i.e.*, evoke a motive that will enable us to refrain from sin—in other words, that we are free. Evidently "Nunquam" regards, with Emerson, consistency, even from one page to the next, as "the hobgoblin of little minds."

So much by way of illustrative preliminary. Now, what "Nunquam" means by his denial of man's liberty and his affirmation of God's responsibility for man's acts is briefly this, that an omnipotent and omniscient God could and should have prevented those human desires which issue in what is usually called sin. If God could foresee moral evil, He ought to have put a stop to it from the first; if He could not do so, He is not almighty; if He could, but does not, He is not all-good; if, being responsible for man's very existence, He punishes man for the evil which he commits, He is not all-just. On the theistic hypothesis, man is, according to our author, a machine for whose movements its Maker is solely answerable; for his own part, he looks upon man as simply the product of his heredity and his environment, which jointly account for or determine his volitions.

Assuming, now, as "Nunquam" would have us, that our sense of being free is a delusion, the interesting question suggests itself. How did that delusion arise? Whence do we get the idea of having the power of choice if there exists no corresponding reality? Could we, as a matter of fact, possess such an idea unless such a corresponding reality existed? Granted that I am deluded in thinking that in any particular instance I am choosing, yet for that delusion to become possible, choice must have been a real experience at some time or other. I may be mistaken in thinking that I am recognising an acquaintance in the street; but in order to make that mistake, I must have known the real person in question. The determinist who tells me that my consciousness of freedom is the spurious coinage of my fancy, and that I am merely passive in doing or forbearing, overlooks the above difficulty, and overlooks, too, that the burden of proof rests on him.

If, on the other hand, the sense of liberty is not a delusion, then "Nunquam" is obviously mistaken in saying that God, by virtue of His omnipotence, could have prevented moral evil. Just as sentiency implies liability to painful as well as pleasurable sensations, so freedom implies the power to choose and act wrongly as well as rightly. Given liberty at all, God Himself could not have made us without sin, not only because sinlessness is as impossible on the moral as painlessness is on the physical side for finite and therefore imperfect beings, but because freedom *means* ability to choose between two or more courses, Omnipotence could not have made moral beings, except on condition that those beings should be free; what Omnipotence might have done was to contrive ingenious marionettes, so constructed as to go through a certain performance and no other, automata who could neither have been nor felt praiseworthy for the good—or, rather, correct—things they could not help doing. "But that is just what we are," exclaims the ardent champion of marionettehood; "and our complaint against God is just that He did not make us *good* marionettes!" Let us see whether that contention is a valid one.

And first as to heredity and environment. "Nunquam" speaks of man as the creature of these twin forces. "His ancestors make his nature; other men, and circumstances, modify his nature" (p. 185). What escapes "Nunquam" is the sufficiently obvious reflection that if other men make and modify our natures, and if we in turn make and modify the nature of others, it would be at least strange if we could play no part in making and modifying our own, and that—the presumption being that we can do so—he, at any rate, does not prove that we cannot. But what still further escapes him is that, while our faculty of choice is *limited* by heredity and environment, it is not thereby *abolished;* the circumscribed is not therefore the non-existent. In maintaining that we are the beings we are, and choose the things we choose simply because of what our heredity and environment have made us, he is taking a part—a very important part, one admits—for the whole, and overlooking a still more important third factor, of which we shall in due course speak.

Within the limits of this article I fear that I must not attempt to touch the deeply interesting question as to how human freedom is *possible* in view of divine omniscience. I am convinced that there is an answer to this question; but it belongs to the domain of pure metaphysics, and I cannot enter into its exposition here. I would only suggest that what to finite intelligences appears insoluble may find its solution when considered *sub specie æternitatis*. We may quite frankly admit that the reconciliation between these two facts which we are bound to assume, and which seem so antagonistic to each other, transcends our understanding, not only in the same way, and for the same reason, for which the whole conception of an infinite and self-existent Being necessarily transcends our capacity, in any case, as between the difficulty suggested by the intellect and the certainty proclaimed by the moral sense, we shall do well in following the stronger of these voices.

But assuming human freedom to be *possible*, Divine omniscience notwithstanding, is it a *fact?* "Nunquam" says that the man who conquers a dire temptation simply follows the strongest motive, and hence is not free. I also believe that he follows the strongest motive, but that the genesis of that motive—the manner of its becoming effective—is the very proof of the man's freedom. What our consciousness affirms when we are said to "resist" such strong impelling forces as unlawful gain or pleasure is not that our will is "free," but that *we* are free to an indefinite extent to determine what our will is to be. The self—and this is the third factor to which we alluded above—has the power, out of the whole mass of contending motives, to attend to some, to the neglect of others and the strengthening of those attended to; and, moreover, by the faculties of memory and deliberation, not only to select between a number of existing motives, but to create its own motives and to make them prevail. Thus the will is not "free" in the sense of being uncaused; but man is himself a causal principle which helps to determine his will. He is not acting contrary to his own strongest motive in resisting temptation, but is setting up a motive stronger than the temptation in question. His will is not self-determined, but determined by a Self; or, the will is determined, but man is free to help in determining it. Of this freedom we feel assured, whether we have used or abused it; and of the form that assurance takes in the latter case, it has been admirably said, "What would not humanity, age after age, have given to be free from remorse? . . . Men would have exercised it if they could; but they cannot. And remorse is only a darker name for man's conviction of his own freewill."*

But is the faculty of freedom consistent with the love of a God who knew in bestowing this power of choice the sin and shame its exercise would involve? We unhesitatingly answer that question in the affirmative. Not merely could man not be a moral being without liability to sin; not merely is the only alternative to freedom sheer automatism—a condition which few would seriously

* Illingworth, Personality, Human and Divine, p. 35.

prefer to their present one; but this liability to sin, like the sensibility to pain, forms part of the education of the race as of the individual, leading us upward and onward. Given the making of manhood, the fashioning of character as the end, that end could not have been attained by making us correctly-behaved marionettes. The moral ascent of the race is directly due to the crowning gift of freedom and responsibility, which thus attests as does no other the love of God towards us. Without that gift, we might have been a little higher than the brutes; with it, we are a little lower than the angels.

One would have liked, did space permit, to speak of the practical aspect of determinism—of the very serious responsibility incurred by a popular writer spreading broadcast a kind of teaching which possesses a sinister attraction for the lower element in man, always glad to escape responsibility. It is more satisfactory to close by pointing out that "Nunquam" himself, after all, only fancies himself to be a determinist, and incidentally, in the midst of fiery protestations in defence of that position, furnishes very complete proof to the contrary. Let the following two quotations speak for themselves: "You say you have power to choose between two courses. *So you have,* but that power is *limited* and controlled by heredity and environment" (p. 145). "I believe that I am what heredity and environment made me. *But I know that I can make myself better or worse if I try*" (p. 144, italics ours). It is scarcely credible that a man could pen these sentences without perceiving that he is surrendering the whole argument for determinism, that he is conceding all the libertarian asserts, viz., a power to choose, within limits, a conviction that he can make himself better or worse by resisting or yielding. I can only say that these sentences, if reassuring from a practical point of view, are also the final proof of "Nunquam's" radical incapacity for philosophical thought, for by giving away his entire case with both hands, without so much as suspecting it, he shows that he has never so much as understood the question at issue. In furnishing this demonstration of "Nunquam's" practical assertion of his theoretical denial of man's liberty, we may claim to have carried out our undertaking, which was to show that his root-principle is wrong, he himself being witness to its wrongness.

In conclusion, I may, perhaps, be allowed one observation. The success of "God and My Neighbour" is in one sense a distinctly disconcerting fact—disconcerting, not because such a good case has been made out against religion, but the very reverse. That a book of this calibre should be received by thousands of readers as a kind of evangel, does not speak highly for the intelligence of the "man in the street," in the workshop, in the factory. On the other hand, it may be that the phenomenon points to a very general and widespread discontent with "orthodoxy"; in any case, I believe that it points to a very distinct and urgent duty on the part of liberal Christians—a duty which, if faithfully undertaken, may yet be a great opportunity. Convinced that we have that to give for the lack of which men turn to unbelief, we may well find in the temporary vogue of Nunquamism a call to service, an exhortation and a stimulus to increased earnestness and zeal in spreading a religion as free as it is reverent, as tender as it is strong. Shall we not rise to a fuller realisation of that duty—shall we not respond to that call, and quit ourselves like men?

J. Warschauer.

In publishing this concluding article of Dr. Warschauer's, we are glad to be able to announce that he has in the press a fuller examination of "God and My Neighbour," to be published very shortly by Mr. R. H. Allenson, under the title, "Anti-Nunquam." The following table of contents will show the scope of the work, which is to be issued at sixpence:—

Chapter I.—Of "Infidels" and the "Sin of Unbelief."
" II.—"Nunquam's" Estimate of the Bible.
" III.—"Nunquam's" Agnosticism: The Intellectual Basis of Scepticism.
" IV.—"Nunquam's" Agnosticism: Evil *versus* Divine Goodness.
" V.—"Nunquam's" Denial of Sin and Freedom.
" VI.—"Nunquam's" Criticism of Christ.
" VII.—"Nunquam's" Indictment of Christianity.
" VIII.—The Real "Parting of the Ways."

ARTICLES IN THE REVIEWS.

The first place in this month's *Independent Review* is given to an article by M. Jaurès on "French Socialists and the Church," which shows how stability has been given of recent years to Republican power in France, and how this is making steadily for a separation of Church from State, in order, as M. Jaurès believes, to ensure freedom for wholesome social development.

The struggle against the clerical party is one of the most living and ardent traditions of the French working classes. They know, besides, that the establishment and maintenance of a new social order presuppose in the protelariat the exercise of reason and an untrammelled spirit: they are devoted to all the efforts which tend to develop freedom in the educational system.

M. Jaurès by no means ignores the dangers of the situation. "The laws," he says, "do not sufficiently respect the working classes, nor do the working classes sufficiently respect the laws." And again at the close of his most interesting article: "The law must enable the masses to have confidence in the law. The masses must be able, without fear of betrayal, to train within the bounds of the law their action as a class, and to bring this action into line with the rest of the democratic policy." Two other timely articles are those by Mr. W. Lewis Jones, on "The Educational Crisis in Wales," foreshadowing the complete triumph of popular control, and Mr. Hugh Law, M.P., on "The Situation in the Balkans," making clear the futility of the Austro-Russian "reforms," and the certain renewal of active revolt, involving Bulgaria in war, unless much more decided steps are taken to secure control in Macedonia independent of Turkish misrule. The two "Views of Lancashire" present extraordinary contrasts in the life of the artisan population. It is a relief to turn from Mr. Leigh's dark picture to "The People of the Valley," and to know that the brighter side of the picture is also true.

In the *Contemporary* Dr. E. J. Dillon has a survey of the situation as regards "Japan and Russia," with which should be read Mr. Henry Norman's notes in the *World's Work*, for a full appreciation of the tremendous issues involved for this country and France, no less than for the actual belligerents. In the *Contemporary* attention should also be directed to what "A British Colonist" has to say on "British Rule in the Transvaal," and temperance men will welcome Mr. T. P. Whittaker's valuable paper on "Alcoholic Beverages and Longevity." Mrs. Crawford contributes some vivid "Recollections of Renan."

The *Nineteenth Century and After* opens with an article by Lord Thring on "The Unity of the Empire," which cannot, he urges, be based on sectional or merely commercial interests. Of two articles on Russia and the war the second lays bare the very serious condition of the finances of the huge Empire. The Rev. John Hughes writes on the "Proposed Educational Concordat," in reply especially to the Bishop of St. Asaph, puts the Nonconformist position very clearly, and shows that if the Church will not agree to complete popular control with opportunities for special religious instruction out of regular school hours, the alternative must be either the Scotch system or the secularisation of the schools.

The most valuable article in the *Monthly Review* (in which this month's illustrated article shows some beautiful examples of Pescocostanzo lace) is that by Mr. Alfred Stead on "Bushido: the Japanese Ethical Code," setting forth the fine ideal of character developed in the old feudal code of the Samurai, with its type of knightly honour, becoming an ideal for the whole people. Here are some of their accepted teachings:—

The life of a man is like the going a long journey with a heavy load on the shoulders. Haste not. Reproach none, but be for ever watchful of thine own shortcomings. Forbearance is the basis of length of days.

When others speak all manner of evil things against thee, return not evil for evil, but reflect rather that thou wast not more faithful in the discharge of thy duties.

And Mr. Stead sums up the teaching as including "Rectitude, justice, filial piety and duty, courage, benevolence and pity, politeness and propriety, truthfulness and uprightness, honour and the disgrace of dishonourable actions, and the duty of loyalty to oneself, to one's family, and to the nation."

In the *World's Work*, we have already referred to the Editor's notes on Russia and Japan. There are further illustrated articles on both countries, while Mr. Haldane writes on "The Lesson of the Free Trade Controversy," and among other illustrated articles are those on "The Coal Miner and His Work," and "A London Policeman."

LITERATURE.

DR. DRUMMOND ON THE FOURTH GOSPEL.*

II.—AUTHORSHIP AND DATE.

"How far is the Gospel historical?" This is the question which concerns learned and unlearned equally, and forces upon the attention of all religious people a controversy which otherwise might be left to the little company of professional critics and theologians. Did Jesus make the claims here put in his mouth, and did he substantiate those claims, which otherwise would appear extravagant even to his most devoted followers, by works which only divine power could perform? These questions are not scholastic or speculative, they are strictly practical, and of the utmost possible importance for our spiritual welfare. On the other hand, whether the Gospel was known to Justin Martyr, whether it was used by the Valentinians and by Basilides, what bearing the Paschal Controversy has upon its authenticity, these are obviously matters which cannot be discussed satisfactorily without preliminary training for the work. Indeed, it will be found very difficult to get laymen or even the majority of ministers to take an intelligent interest in any questions of the kind.

Unfortunately it is just on the answers to be given to these and similar questions that it depends what conclusion we are to arrive at respecting the date and authorship of the work. And if Dr. Drummond has devoted what may seem a disproportionate share of his book to this part of the inquiry, he may be justified by the indirect importance of it as bearing on the veracity of the Gospel narrative. If John, an apostle, who heard and saw what he relates, or even thought he had heard and seen the like, if he was the writer, it is evident that the work has an interest and authority which it would not possess if written in the middle of the second century by one who had no resources to draw upon except such as were furnished by a pious imagination. It is upon this point, therefore, that Dr. Drummond brings to bear all the resources of scholarship and critical acumen of which he is the easy master. His work is entitled "An Inquiry into the Character and Authorship of the Fourth Gospel," but we find that the character is dismissed in sixty-seven pages, while the authenticity is discussed through 450. The all-important question which I have placed at the beginning of this article occupies only 36 pages. It almost seems as if a better title, and one which would greatly aid the sale of the book would have been, "John the Author of the Fourth Gospel." Not that the work is other than a very model of full and candid inquiry, but that the conclusion is evidently present to the writer's mind throughout. "On weighing the arguments for and against," he writes, "to the best of my power, I must give my own judgment in favour of the Johannine authorship." And we are bound to accept the judgment with the greatest respect as that of a man than whom no one living is either more fair or more competent to deal with the subject.

Still I cannot help the impression that we have here rather a summing-up in favour of John than what the author intends, and does his best to give us—an impartial inquiry. Such an inquiry is, perhaps, impossible where religion is so deeply concerned. If we succeed in freeing ourselves of a bias to the one side, it will almost certainly be at the cost of a bias on the other.

In maintaining the Johannine authorship while impugning the historical value of the Gospel, Dr. Drummond has the support of "the tradition of the elders from the first." This tradition has come down to us through Clement of Alexandria, in the remarkable words which ought to be borne in mind by every reader of the Gospel, "that John having observed that the bodily things had been set forth in the other Gospels, being exhorted by his friends, inspired by the Spirit, produced a spiritual Gospel."

Now in the language of Alexandria, "that which is bodily" denoted the liberal sense of Scripture, while "that which is spiritual" signified the higher figurative or allegorical meaning. Clement's statement, therefore, would not mean that the other Gospels told more about the life of Christ and the Johannine more about his teaching, but that the former were literal histories, whereas John, under the influence of a special revelation, set forth his higher and more secret doctrine *in the form of an allegory*. The correctness of this interpretation is confirmed by the very plain statement of Origen, who declares that if all four Gospels are to be received, it can only be through the recognition "that their truth is not in the bodily (or literal) character," and he lays down the somewhat startling rule, that where the writers were unable to speak the truth, at once allegorically and literally, it was their purpose "to prefer the spiritual to the corporeal, the spiritual truth being often preserved in the corporeal falsehood, as one may say." On the other hand, the tendency to accept it as veritable history would naturally grow as time passed on. Indeed, the common mass of Christians would soon receive it in its most literal sense; for the very object of allegory was to accommodate itself to the duller apprehension of less advanced minds, and under the semblance of facts to infuse as large an amount of spiritual truth as each man was able to assimilate" (pp. 33, 34).

Now this hypothesis of allegory, that "the book is religious," not historical, "giving us not a photograph but an interpretation of a great life," disposes at once of numerous and overwhelming difficulties. We need not, *e.g.*, trouble to account for the omission of the resurrection of Lazarus from the other Gospels, if it be only a story "designed to set forth in a vivid and picturesque form the truth that Jesus is the resurrection and the life, and by his commanding spiritual authority raised the dead from the grave of moral corruption" (p. 64). On the other hand, some will find it almost more difficult to believe that such a graphic narrative was written by one who had been an intimate friend of the Lord, had heard him preach, and been witness of his mighty works, "a simple and unlettered man," moreover, ignorant of the allegorizing methods of the Rabbinical schools and of the disciples of Philo. That a philosophic Christian of Ephesus or Alexandria could have written such "a spiritual gospel," with no intent to deceive, but on the contrary desiring to make the real truth more widely known—this is credible enough, though it is a supposition which is by no means free of difficulties.

Dr. Martineau's conclusion from the external testimony to the Gospel is, "that we cannot confidently name any earlier date than the fifth decade of the second century" for the date of composition. Dr. Drummond has, I venture to think, fixed his attention too exclusively on this opinion, which Martineau no doubt formed long before in his old age he published "The Seat of Authority in Religion." I should be embarrassed to find myself at variance with both of these distinguished authorities were it not that there is weighty opinion in support of that which I have myself long held, and Keim expressed so far back as 1867, "that according to all appearance, the correct date is the beginning of the second century, the time of the Emperor Trajan, in whose reign John is said by Irenæus to have been still alive—therefore about A.D. 110–115." (Life of Jesus, vol. i. p. 211.)

If this date be provisionally accepted, many of the objections which Dr. Drummond so convincingly urges against the post-apostolic origin of the work will no longer avail, for we may allow its direct connection with the apostle, and even its dependence on his teaching, while at the same time we can account for its apparently reluctant acceptance by the church at large. The late Provost of Trinity College, Dublin, quotes Dr. Drummond as "a very able and learned Unitarian who conclusively establishes the dependence of Justin's doctrine on St. John's"; but the more completely Justin's acquaintance with the Gospel is established, the more urgent becomes the question, "Why then has Justin not quoted the Fourth Gospel at least as often as the other three?" Though, indeed, this is hardly a full statement of the difficulty. Why, if he derived from that Gospel his characteristic doctrine of the Logos, does he not at once appeal to its authority in support of his own statements? Why does he refer so continually to the Synoptic story—some 120 times according to Westcott—and so sparingly to that of John that it has been doubted whether he knew of it? Why does he refrain from quoting it when it would perfectly answer his purpose and prefer to make use of indirect arguments from other sources?

To these questions Dr. Drummond replies almost in the words of Archdeacon Watkins "I cannot tell" (p. 157). But surely the natural inference would be that Justin did not recognise the Gospel as belonging to "The Memoirs of the Apostles," of which he makes such frequent use. He must have been acquainted with it if it existed in his time. He must, we should say, have preferred it to other Gospels if he believed it to be the work of the beloved disciple, for it is his own favourite doctrine which is set forth in it. We can account for the fact that he makes such very sparing use of it only on the supposition that while he may have admitted that it was in some sense "according to John," he did not believe John to have been the author.

* **An Inquiry into the Character and Authorship of the Fourth Gospel. By James Drummond, M.A., LL.D., Hon. Litt.D., Principal of Manchester College, Oxford. (Williams & Norgate. 10s. 6d.)**

And it is evident that there lingered on long afterwards some consciousness that the work was at least not wholly due to the apostle. We have signs of it in the Gospel itself (xix. 35, and especially xxi. 24, "*we* know that his witness is true"), and the ancient tradition found in the Muratorian fragment and corroborated by other authorities, represents Andrew the Apostle and others *cunctis recognoscentibus* as having had some responsibility for the publication, if not for the composition of the work.

It was Matthew Arnold's suggestion that :—

In his old age St. John, at Ephesus, has sayings of the Lord and incidents in the Lord's story, which have not yet been published. The elders of Ephesus move him to bestow his treasure upon the world. He gives his materials, and the presbytery provides a redaction for them and publishes them. The redaction, with its unity of tone, its flowingness and connectedness, is by one single hand—the hand of a man of literary talent, a Greek Christian, whom the Church of Ephesus found proper for such a task ("God and the Bible," p. 257).

It seems to me that Dr. Drummond has not taken sufficient account of an hypothesis of this kind, which seems to be gaining acceptance even in orthodox quarters. The only serious objection is that a gospel so edited and revised would not have taken the name of John, but have been called after its editor. For we have a parallel instance in the second Gospel, which, as tradition asserts, is the Gospel of Peter edited and added to just as we suppose John's to have been, but it has come down to us under the name not of Peter but of Mark, the editor.

I cannot admit that the argument has much weight. There was certainly no rule or etiquette of titles in the early church, and when a gospel appeared differing widely from those in general use, it was essential to its acceptance that it should bear a name known and recognised in the churches. Mark was a companion of the Apostles, and probably himself a follower of Jesus. His account might well be accepted on his own authority; but what credit would have been attached to a very different account bearing the name of one, who was probably unknown outside of Ephesus, and who certainly had never seen the Lord? It would be, strictly speaking, the Gospel *according to* John, if it was based on John's teaching, and under any other title could not have obtained recognition. Indeed, it seems clear that even under the shelter of so venerated a name, it was not generally received without hesitation and delay; and it is not a little remarkable that, as Dr. Westcott observes, and Dr. Drummond fully establishes it, it is "*outside the church* that the testimony to the general use of the gospel is both early and decisive. In the quotations from early heretical writers, the references to it are comparatively frequent." Tatian, the disciple of Justin, is one of the earliest witnesses to it in his Diatessaron, but Tatian had gone over to the heretics when he composed that work.

The chapter on the Paschal Controversy is a delightful and illuminating piece of work. The suggestion that there long prevailed "a general practice of killing a sheep at the Passover on the part of Christians" is startling, nor am I sure that the curious "Benediction of the Lamb at Easter" quoted from an old Roman Order, lends it support. This blessing was apart from the divine office, and might be no more than one instance of the practice of turning every act of life and change of times and seasons to religious account. The first eating of flesh after the long abstinence of Lent would naturally have its proper benediction. But if such a practice did exist, even if only in very early times and in Oriental provinces, it would make at once intelligible why Jesus should be introduced from the first as, "the Lamb of God."

Dr. Drummond dedicates his book—

In reverent and loving memory of John James Tayler and James Martineau, who while themselves fearlessly seeking for truth, taught others to follow evidence with their own independent judgment, however imperfect, and to call no man master upon earth.

It is no flattery to add to these two names of illustrious truth-seekers that of Dr. Drummond. Whether we agree with his conclusion or differ from him we are equally under obligation to him for a noble and inspiring book.

CHARLES HARGROVE.

THE MUNICIPAL IDEAL.*

To pronounce any book of Mr. Bernard Shaw's remarkable is to utter a foregone conclusion. Yet there is no other word for this little manual, with its clear survey of community-needs, its searching analysis of the complicated social reactions which the confused elector strives in vain to grasp as he pores over statistics and the columns of the *Times*. There are no figures here, nor anything to remind one of the *Times* when it opposes platitude to "Municipal Socialism," and raises the bogey of "increasing municipal indebtedness." On the other hand, there is a good deal of the Bernard Shaw we used to know, whose second advent one has been devoutly awaiting, the G. B. S. of spiritual ideals and pity for wasted opportunities, whether in the individual or the State. It would be indecorous to congratulate Mr. Shaw; it is inevitable that we congratulate ourselves.

"How to qualify as a municipal elector" might be the description of these 120 pages. From gas and water to the character of candidates, nothing is left unsaid that need be said. If any fault is to be found, it is on the score of compression. So wide is Mr. Shaw's angle of vision, so much is packed into a sentence, that dilution in the form of paraphrase is frequently necessary. However, a bottle of bovril will go into the pocket when an ox cannot be accommodated in the garden.

Throughout the book is the *human* asset set over against specious objections to "municipal indebtedness." This ranges the book on the side of the ideal. It is intensely practical as well. The appeal is based on the use of municipal credit instead of the random activities of company promoters. From the merely commercial point of view municipal trading is in many ways unquestionably advantageous. In the "ability market," too, it has "a decisive advantage in the superior attraction of public appointments." It is not to be sought all round, because there are commodities that can obviously be better provided by private enterprise. It is not advisable to "press the Parks Committee to undertake the municipal breeding of elephants for the sake of giving the children a ride." But what is to be said when, from a commercial point of view, municipal trading does *not* pay? Here, as many think, is the crux. Mr. Shaw's exposure of the failure of the commercial test is one of the best things in his book :—

Take the most popular branch of commercial enterprise—the drink traffic. It yields high profits. Take the most obvious and unchallenged branch of public enterprise—the making of roads. It is not commercially profitable at all. But suppose the drink trade were debited with what it costs in disablement, inefficiency, illness, and crime, with all their depressing effects on industrial productivity, and with their direct cost in doctors, policemen, prisons, &c. Suppose at the same time the municipal highways and bridges account were credited with the time and wear and tear saved by them. It would at once appear that the roads and bridges pay for themselves many times over, whilst the pleasures of drunkenness are costly beyond all reason. Consequently, a municipalised drink traffic which should check drinking at the point of excess would be a much better bargain for the ratepayers than our present system, even if the profits made at present by brewers and publicans were changed to losses made up by subsidies from the rates.

This is a case where "the desirability of municipal trading is actually in inverse ratio to its *commercial* profitableness." Mr. Shaw goes on to apply the seeming paradox to the case of a dock company.

Near the docks three institutions are sure to be found—a workhouse, an infirmary, a police court. . . . Numbers of men are taken on and discharged just as they are wanted, at sixpence an hour or less. This is convenient for the dock company, but it surrounds the dock with a demoralised, reckless, and desperately poor population. The shareholders and directors do not live near the docks, so this does not affect them personally. But the ratepayers who do live near the dock are affected very seriously. . . . In fact, a large part of the cost of the casual labour is borne by the ratepayer and not by the dock company. The dividends come out of the ratepayers' pockets, and are not in any real sense profits at all. Thus it is one of the many ironies of the situation that the sacrifices the ratepayer makes to relieve the poor really go largely to subsidise the rich.

"A municipality," Mr. Shaw adds, "cannot pick the ratepayers' pocket in this fashion." Under the new conditions it is possible that the profits made by the company would disappear, but if a considerable portion of the pauperism and crime of the neighbourhood also disappeared, the bargain would be a very profi able one for the ratepayers, and how profitable for those who now swell the prisons and workhouses!

"If you have to choose between underfeeding your boy, and patching his knickers, patch his knickers," sums up the greater part of the "profit and loss" discussion in this book. The human asset is everything; and the fact that it can be had without ruining, nay, without straining the security of those who now reap large harvests from private enterprise, remove a bogey-barrier to municipalisation. Those for whom the word has a

* "The Commonsense of Municipal Trading." By Bernard Shaw. (Constable and Co. 2s. 6d.)

terror, forget that the rates have a pleasant side. There is much more in this book that I should like to speak of and to quote. The chapter on housing is, perhaps, as luminous as anything that has appeared on the subject. It is to be hoped that the book will be widely and earnestly read, because it falls into the category—scanty enough—of social ideals that are also practical.

THOMAS J. HARDY.

LONDON SQUARES.

MR. W. H. DICKINSON, in a letter to the press, draws attention to a serious peril that menaces the city for which he has worked so strenuously and successfully on the County Council. The square gardens, of which London possesses a large number, are one of the characteristic features of our city, and the value of these open spaces in the midst of this huge agglomeration of buildings is very great. There is danger of their being built over, a danger not remote but immediate. Twice already has the County Council intervened. By an accident Euston-square has been saved. The North-Western Railway had acquired rights over it. Fortunately it was possible to get a clause inserted in one of their Bills to prevent building here. This course, however, is not generally possible. As the law stands at present, the builder cannot be stayed from covering many of the squares with bricks and mortar. Just as the commons of the country were enclosed and the needs of the poor ignored, so it seems the squares of the city may be closed, in spite of the needs of the citizens. One of these open spaces in Stepney was acquired some time ago for building, and was only rescued because the Council purchased it at its full building value: a value, it should be remembered, created simply by the fact that people are living around it in overcrowded conditions. This policy cannot, as Mr. Dickinson points out, be followed on a large scale; the cost would be prohibitive.

If the squares are to be saved it can only be by legislation. To this end a Bill has been introduced into the House of Lords. It has to run the gauntlet of powerful private interests, and if it is to be successful it must receive the strong support of public opinion. The Borough Councils should be appealed to to assist the passage of the Bill. Something also can be done by private associations. Perhaps still more influence could be exerted by individual electors writing to their Members of Parliament. Everything should be done to make it clear that these breathing spaces must not be lost.

The squares are of vital importance to London in many ways. We hear constantly of the need to prevent overcrowding in houses. But the evil of overcrowding an area, though less often referred to, is equally serious. The open squares do serve the function of modifying the unhealthiness of city life. Many of them are on sloping ground, and give a feeling of space even greater than their actual size. This sense of space, with the relief it brings to the eye, and through the eye to the heart, is invaluable. The grass, the shrubs, the trees, are reminiscent of a greater and more humane life. But even beyond this æsthetic value is the importance of the primary function served by the squares—that of keeping open-air spaces in the midst of the city. It is, therefore, on all grounds, to be hoped that Mr. Dickinson's appeal will not be in vain. But if this result is to be achieved, the people of London must be resolute and active.

THE CHILDREN'S COLUMN.

THE TALENTS.

(ST. MATTHEW XXV. 14—30.)

HAVE you thought about some other responsibilities than what jingle in your money-boxes? Here is a poem which is nice to say when you are seven years old, and to remember at any age:—

There's no dew left on the daisies and clover,
There's no rain left in heaven:
I've said my seven times over and over,
Seven times one are seven.
I am old, so old, I can write a letter,
My birthday lessons are done;
The lambs play always, they know no better:
They are only one times one.
O moon in the night, I have seen you sailing
And shining so round and low;
You were bright! ah bright! but your light is failing,
You are nothing now but a bow.
You moon, have you done something wrong in heaven
That God has hidden your face?
I hope, if you have, you will soon be forgiven,
And shine again in your place.
O velvet bee, you're a dusty fellow,
You've powdered your legs with gold!
O brave marsh-marybuds, rich and yellow,
Give me your money to hold.
O columbine, open your folded wrapper,
Where two twin turtledoves dwell!
O cuckoo-pint, toll me the purple clapper
That hangs in your clear green bell!
And show me your nest with the young ones in it,
I will not steal them away;
I am old! you may trust me linnet, linnet,
I am seven years old to-day.

The little girl (or it might be a boy) is very happy, but she has certainly learnt some of the responsibility of being seven years old. By the way she says "my birthday lessons," she seems to have taken extra pains with them, and perhaps has made great resolutions for future diligence. But more lessons are learnt outside than inside school-books, and she has answered God not only in the schoolroom, but out of doors, for the trust of her intelligence and senses and other powers that work through them. Poets and men of science can tell in their way of the things God has created, but without their five or two talents, and with only one talent for taking in loveliness and wonder, we make good use of our minds and eyes and ears if we even delight as much as the little seven-year-old in the beauties of birds, insects, and flowers, and try to understand their marvellous life. Just now we can "build ourselves nests of pleasant thoughts," watching the changing colour of the woods as the buds swell, the spreading of the first green wings of the bracken, the gleaming of the first celandine, the awakening of insects from winter sleep in crevices, the funny games of the lambs, the restlessness of birds till they settle to nest-building and rearing of fledglings. Even in town gardens and parks there is much to make us think, wonder, and feel about plant and animal life, to say nothing of the wonders of creation in museums. "Keep your eyes open and think," said clever General Baden Powell. It is good advice, wherever you happen to live, and may be applied most usefully also to the study of railway lines and engines, shop-windows, fire-escapes, and water-carts, if you are not lucky enough to be a country child. Then the little girl feels it her duty never to know about or admire wonderful and beautiful things, if by so doing unnecessary pain is given to any living creature. "I will not steal them away. You may trust me, linnet, linnet, I am seven years old to-day." Altogether having a birthday has set her thinking more seriously than usual, and she begins to see that life to her means more than to the other happy creatures round her. God gives human beings a choice of using their lives for good or ill. He makes children, when they have done wrong, feel as the moon looks under a cloud, and when they try to be better lets them "shine again" in their place.

That brings me back to the parable. I want you to think of the talents as the trust of human life and all its powers. Body, limbs, hands, tongue, voice, senses, brain, soul, are responsibilities given you by God, and you are to bring Him the best results for them you know. At first older people take this responsibility for you, but the longer you live you ought to become more and more able to use your powers wisely and well. Every child knows that gifts bestowed are not alike in amount or kind. To each is given "according to his several ability." Provided it is good, God does not reward according to quantity or kind of return, but for the faithfulness with which you have performed the trust. To the slave who had five talents and the one who had two the lord uses the same words of praise, and offers the same reward.

When the faithful bond-servants had restored the talents with interest on his return, the master gave a supper, and invited them to sit down to table with him as a sign that henceforth they were free, and lived as his friends. (Luke xii. 37.) There was no more toil through fear or by force as slaves. Whatever work was in store would be done with understanding and loving obedience. This was entering "into the joy of their Lord."

Do you know the happiness when your parents smile "Well done," when you have worked your best at something they have asked you to do (puzzling, perhaps, why they should set it you, and timid lest you should fail)? Their loving approval makes you feel that you ought never to hesitate over any trust they may lay on you, and that it is a never-ending joy to find that each duty well done for them draws you nearer to them, making you know and love them more and more. This must be something like the perfect understanding and love of God which Jesus felt when doing the will of his Heavenly Father, and something like what he means by "Enter into the joy of thy Lord." Every man, woman, or child who has answered well for the trust of life may share that joy with Jesus, and all the good and faithful who have ever lived.

EMILY H. SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, MARCH 12, 1904.

THE PEOPLE OF THE BOOK.

PERHAPS few pictures referring to popular Royal actions are better known than the one in which the late QUEEN was portrayed holding out a Bible to some dusky potentate, and affirming that this was the source of England's greatness. It was but in keeping with this tradition that the KING and QUEEN should undertake to attend the special service at St. Paul's Cathedral last Sunday, to give weight by their presence to the aims and principles of the Bible Society, and to re-affirm in this way the representative action of the late QUEEN. The KING was unfortunately prevented by the inclement weather and his recent indisposition from fulfilling his purpose, but QUEEN ALEXANDRA and the PRINCE and PRINCESS OF WALES were there.

There is something striking in this external admission, at any rate, that our sway takes ostensibly the form of a Theocracy, and that through the mouth of Royal representatives, the people confess that GOD is, in the ultimate resort, their Lawgiver and Judge. This is indeed all that the most exacting of us could desire. The term "subject" has long since lost its old significance. Autocracy and the divine right of kingship are obsolete terms, and the term democracy is far too ambiguous to be of any practical use. To possess, therefore, an external and supreme standard by which a nation may adjust its conduct, the general terms of which are too well known and too highly and universally honoured to meet with any sane opposition, this is a priceless blessing and an indispensable "moderator of lawless ambition." The Bible is held as the symbol of the Theocracy, and the principles of the Theocracy are condensed into the famous "requirement," "to do justly and to love mercy, and to walk humbly with thy GOD."

We may gladly admit that the notable celebrations that have been so universally held in connection with the British and Foreign Bible Society, have been inspired by a more or less clear perception that fundamentally the reason for the efforts, and the joy in their success, are owing to a sincere desire to be true to the great "requirement," and to a firm belief that, in the main, the British race has been fairly faithful to it. Yet it would be affectation to pretend that there has been success commensurate with the ostensible appearance of things. We are by no means sure that a somewhat less rapid and less ostentatious display and propagation of our avowed objects would not be more solidly successful in the long run. After all, the real victories of the Bible are being achieved under the ægis of the third Beatitude, "Blessed are the meek, for they shall inherit the earth," and it is the lot of these to be largely obscure and forgotten. "Ceux qui prennent le rôle du dévouement et de la douceur," said Renan, "sont d'ordinaire oubliés."

It is possible for the Bible to have too many friends, who are too much allied with the powers that be, too eager for seductive pieces of silver, and too ready to betray it with a kiss. Among the most obtrusive admirers of the Bible are those who are least inclined or least able to follow its divinest precepts. And it is galling to be forced to see how it is at times used as a mere stalking-horse, behind which a worldly and deadly policy can be more successfully carried out. It is with no desire to insert a kind of Kiplingite "saving clause," that we pause to estimate the value of the recent far-flung celebrations beneath pine and palm. After a military parade of portentous proportions worthy, to be sure, of a God of Battles and a Lord of Hosts, suddenly to bethink us of "the Father that seeth in secret," so that like a boy caught in a pompous folly, we shuffle and catch our breath and "walk humbly" as beseems creatures of that peculiar breed, such ostentatious after-thoughts would be nauseous if they were not so radically ludicrous. This theatricality before high Heaven—at one moment the beating of big drums and the swagger, and then, the next, the beating of breasts, with inability to lift up so much as our eyes unto heaven—out-Phariseeing the Pharisee—is only Biblical inasmuch as both types are given, but not exactly as common to the same men. No, some aspects of the celebrations give us pause because we feel that more and more it is necessary to emphasise the "rôle du dévouement et de la douceur" as the real source of the power of the Bible. To crucify it, as it were, between an unscrupulous flag and an unscrupulous trade, is to add mockery to cruelty, but even so it may save one of its two malefactors, but not both. It may forgive and spiritualise trade; it cannot do anything with the ways of violence, except leave them alone. The same social evolution that has brought us as far as Law Courts and out of the quagmire of fisticuffs and duels, must inevitably bring the nations out of their benighted methods of barbarism into International Arbitration Courts.

"Everything shall live whither the river cometh"; that is a grand saying as applied to the Bible. But it must be the pure waters of life in truth and love that are brought to the people. When its streams are mingled at one time with blood and at another time with the deadly intoxicating drugs of opium and alcohol, when its teachings of peace are mingled with examples of bloodthirsty violence, fraud, greed, lust, chicanery; and when these things are done in the name of and by the "People of the Book," is it to be wondered at that many tremble for the fate of a Book they love and honour? The actual propagation of the Bible, we do not doubt, is being generally carried on with the wisdom of the serpent and the harmlessness of the dove, in such a way, doubtless, as we ourselves should appreciate if it should occur to the Hindoos to found a Hindoo and Foreign Vedas Society, or to the Persians to found a Persian and Foreign Zendavesta Society, or to the Chinese to found a Chinese and Foreign Devil Confucius Society, and to scatter amongst us their translators, colporteurs, and sacred book women. Whether we should welcome them with the same avidity as they are alleged to welcome us is a matter about which much honest doubt might be felt. A CARNEGIE might do worse than subsidise heavily some such societies in the interests of comparative religion and the proprieties of religious toleration under difficulties.

Another hundred years of the Bible Society may prepare many surprises for men in the course of its development. Its publication of the Revised Version, with limitations imposed by Oxford, and its constant anxiety to revise its own innumerable translations into the vernaculars of many lands, so as to avoid, *e.g.*, "a fading crown of glory" being translated "a worn-out old hat," may bring in an even more acceptable Revised Version than the present, which will gradually open the eyes of the blind and bring light to a people who sit in darkness and in the shadow of many popular fallacies. This in itself may be the highest recommendation to the foreigner of our *bona fides*, our fearlessness, our toleration, our desire to learn as well as to teach. We feel assured, however, that the safety and the salvation of the Bible and its victories are in the keeping of the hands and hearts of those "qui prennent le rôle du dévouement et de la douceur." Thus, indeed, "everything shall live whither the river cometh."

JOHN STUART BLACKIE AND SUBSCRIPTION TO CREEDS.

THE biographer of John Stuart Blackie appears by no means favourably inclined to Unitarianism. Her work contains a slur upon that particular form of Christian doctrine which is perhaps more calculated to give offence than an open attack. It is surely to be regretted that one who makes a claim to breadth of view and liberality of judgment should have penned such a sentence as the following. Not very long after his appointment to the Aberdeen Professorship Blackie had a fit of despondency, and the writer of his biography thus endeavours to account for it:—

> Perhaps he was overworked, and the strain of his gallant fight against prejudice and stupidity was beginning to tell. Unhappily, too, some book of Unitarian sermons had drifted into the current of his life, and he had thought fit to read them. They set in motion that flickering pulse of unbelief which beats intermittently in every serious mind. He began to waste his strength once more in vain questioning, letting his faith ebb.*

This allusion to a volume of Unitarian sermons as though they were some species of poison harmful to a man who had already steeped himself in German rationalism would be highly amusing if it were not so grossly unfair.

The real cause of Blackie's depression was probably due to a conscience not quite at ease about the terms upon which he had accepted his professorship. A compromise had been effected which, to a mind such as his, can hardly have seemed satisfactory when calmly reviewed. And the Unitarian sermons, which, whatever their limitations of faith, were not likely to err in a moral difficulty of this kind, probably roused into an uneasy activity scruples that had been somewhat too easily suppressed.

The position had been a trying one. Circumstances made it exceedingly desirable that he should secure some certain means of income, and the Latin Chair in Marischal College was a post just suited both to his abilities and inclination. But unfortunately in those days the Chair could only be held by one who had signed what his biographer irreverently terms that "tough and wordy document," the Westminster Confession of Faith. The epithet is not a happy one, for the document is not "wordy" in the sense that it is obscure or ill-composed. With terrible distinctness, it discloses a conception of God and man from which an unperverted reason recoils in horror. Blackie was advised to sign it without "impertinent scruples," but it was no easy matter, and after studying the document more closely his scruples grew stronger. "To sign a creed," he says, "was to say you believed the creed—that the creed was yours. When this conviction first flashed upon me, I was horror-struck. I could not sign a Calvinistic Confession of Faith without declaring myself a Calvinist. I could not sign any Confession of Faith without signing away my freedom of thought."† Much pressure was brought to bear upon him. Father and friends urged every argument against his impracticable attitude. The example of Dr. Paley, of countless clergymen whose lives declared their piety, was pressed upon him. At last a way was opened which promised an honest compromise. He could not subscribe *simpliciter:* he might subscribe with a declaration of his attitude, which publicly made and publicly advertised, should inform those concerned that his subscription did not imply an avowal of the creed each clause expressed, but an agreement to respect that creed in the exercise of his professional duties.

So with this ingenious evasion in his mind he signed the Confession, and then made his declaration. It is hardly to be wondered at that one of the members of the Presbytery "said, 'that this declaration should have been made prior to signing,'" and that the Presbytery refused to put it on record. Determined that it should be published, Blackie sent it to the Aberdeen newspapers, and no little stir was created. The suit which resulted was gained by Blackie, and he was duly installed in the University. He had signed the Confession, made his declaration, kept his Chair; but he was not quite satisfied, and those unlucky Unitarian sermons, instead of lulling his scruples, like the example of countless pious clergymen, had the very opposite effect. "There is no doubt that he reviewed his position under the influence of these conditions, and fell into sore distress. It seemed to him that he must give up the Humanity Chair, become perilous to one at variance not only with the Calvinism which overshadowed it, but with the fundamental doctrine of Christianity." In his distress a friend wrote to him a letter full of denunciation of Unitarianism, and urging him to regard it as "part of the discipline of Providence" that he was not free "to express all his opinions, though quite free to think and form them." The letter appears to have attained its object, but that it did not quite suppress his interest in Unitarian sermons is evident from this extract, written many years later, in the autumn of 1859, when the British Association had met at Aberdeen:—

> James Martineau has been living up at Braemar for two months, and preached last Sunday forenoon in this place. Of course, I did not miss the opportunity of seeing what small account the Holy Spirit takes of our petty orthodoxies and heterodoxies, and verily I was rewarded! Such a sermon, so commanding, so comprehensive, so profound, so original, and, as a whole, so effective, I have seldom heard. It was directed to the men of science especially, showing how the idea of a mere God of natural laws is insufficient to satisfy the cry of the human heart.*

Many years later he received a letter from the great philosophic preacher, which is quoted. It recalls an interesting passage in Dr. Martineau's student days:—

> Many thanks for the *Acropolis*. The last time I handled a Greek newspaper was in the summer of 1824, within two or three months of Byron's death at Missolonghi. Calling on Mrs. Barbauld at Newington-green, I found her on her feet just taking leave of two visitors who had brought her some message from Byron, and lingered for a few more last words. When they were gone she asked me who they were. I was sure only that they were people of mark. They were Samuel Rogers and Sir James Mackintosh. They had brought a bundle of Greek newspapers sent by Byron just before his death in the preceding April. Mrs. B. said, "They are a touching memorial; but I cannot read them; you would like, perhaps, to look into their contents; take them and tell me what you find." I retain a strong impression of my interest in studying them, but cannot remember how I returned them to the dear old lady. For I never saw her again, and I think her death occurred within a year. I was still a student at college. Were I now at the same age I should be tempted to conform to the Church of Scotland in the hope of meriting an appointment to your Greek Theological Scholarship.*

This sportive allusion to the temptation of subscription in order to obtain an appointment may have recalled to Professor Blackie the painful incident in his early life to which allusion has been made. Largely through his efforts the necessity of subscription for any Chair save that of theology had been long abolished, but for the Greek Theological Scholarship, which he had done so much to raise, and which was identified with his name, it was essential. How little such subscription was in accord with his views we may gather from some of his frank utterances; thus: "We retired to his rooms" (Dr. Appleton's) "after dinner, when I had an opportunity of hearing how ingeniously these gentlemen can justify the Athanasian Creed, and other dogmatic pedantries."† He had soon had enough of this, and left so abruptly, that Dr. Appleton sent a letter of explanation which followed him to London.

The lines which he wrote, when stirred by the persecution of Dr. Robertson Smith, express his feeling:—

> Why did Luther fling,
> His ban against the Pope and his misdeeds,
> If private judgment must be caged in creeds,
> Each free word gagged, and clipt each upward wing,
> And you with churchly ban and pulpit drum
> Strike Bible readers blind and prophets dumb?‡

Here also, in a sonnet contributed to the *Scotsman*, we have what he called his "Confession of Faith":—

> Creeds and Confessions! High Church or the Low?
> I cannot say; but you would vastly please us
> If with some pointed scripture you could show
> To which of these belonged the Saviour Jesus.
> I think to all or none; not curious creeds
> Or ordered forms of churchly rule He taught,
> But soul of love that blossomed into deeds,
> With human good and human blessing fraught.
> On me nor Priest nor Presbyter, nor Pope,
> Bishop, or Dean may stamp a party name;
> But Jesus, with his largely human scope,
> The service of my human life may claim.
> Let prideful priests do battle about creeds,
> The church is mine that does most Christ-like deeds.§

Far be it from us to attempt to do what Priest, Presbyter, Pope, Bishop, Dean would find impossible, and yet we may find in the life and utterances of John Stuart Blackie a powerful argument for the principle of non-subscription. For the rest, we may echo the exclamation of "a strict Calvinistic Celt," who said: "Blackie's neyther orthodox, haiterodox, nor ony ither dox; he's juist himsel'!"

CLEMENT E. PIKE.

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* John Stuart Blackie. A Biography. Vol. i pp. 222-3.

† Biography, p. 179

* Biography, p. 322,

* Biography, vol. ii. p. 307. † Ibid., vol. ii. p. 36. ‡ Ibid., vol. ii. p. 152. § Ibid., vol. ii. pp. 310, 311.

A "HERETIC'S" IMPRESSIONS OF THE NORTH.

UNDER this title the *Northern Star* of March 3, published at Dingwall, devotes a column to the Rev. Alexander Webster's impressions of his recent lecturing tour in the North of Scotland, of which he told in our Provincial Letter of last week. "A Plea for Wider Thought" is a sub-title of this article, in which Mr. Webster tells his story for readers in the North. The library, Mr. Webster thinks, is going to be the illumination of the North, and will make a new Highlander. "It is the fountain of intellectual regeneration, and therefore it should be guarded in a wise and gracious spirit. Sectarian management of it would be sacrilege. To keep the modern spirit out of it would be an unpardonable offence." And then he goes on:—

"Whatever may come of my sowing of Unitarian seed, the protest against an exclusive library is effectually made. The books which the bigoted librarian rejected are now in the library, and may be read by all.

It appears to me that an extension of Protestantism is needed in the North. I am not sure about the logicality of the Celtic mind. I know it is mystical and romantic in its temperament, but I think it lacks logical grip. Had it been radically Protestant, it would have put all Creeds and Confessions away, and held to the Bible only. A Confession of Faith with a Declaratory Act giving relief over a dogma or two is a vain thing. The relief is too small and shallow. Entire relief from dogmatic coercion is needed. "Where the Spirit of the Lord is, there is liberty." A creed is a restriction of thought, an arrest of belief, a mental bondage.

But the most radical need of the Highlands in religion is an enlightened understanding of the Bible. Judging by the volleys of texts fired at me, I find a lack of discernment in the use of the Bible. My questioners seemed to think it was enough to quote a text, no matter where from. That is an utter misuse of the Bible.

There are diversities of view in the Bible with the same spirit. The point of view of each writer requires to be got at. To quote indiscriminately from one book and another is to make confusion. A value-judgment is necessary, a principle whereby to distinguish between one view and another. The Bible is actually a library, representing various literary deposits, and should be treated as literature and read with analytic power. The courage of criticism is needed in reading it. But that courage has yet to be kindled in the Highlands. Above all, the supreme value of the teaching of Jesus needs to be acknowledged. I found an inbred tendency in the North to quote from Paul most readily. His ideas have taken deeper hold than those of Christ. His forensic phraseology rather than the simple and homely language of Jesus has become the common theological speech. This ought not so to be. A Christian should make Christ supreme. A study of the utterances of Jesus by themselves alone, with a discrimination between the Synoptics and the Fourth Gospel, is the thing most vitally needed in the North, as elsewhere. Such a study would show that Calvinism has no warrant from the teaching of Jesus, and that orthodoxy needs regeneration.

One thing puzzled me during my Northern tour. No clergyman crossed my path or appeared at any of my meetings. I wondered if the shepherds were on holidays. Not even on the golf course did I see one. Perhaps it was clerical diplomacy that kept them from meeting me. Why did not some of them challenge me face to face? I would have been glad to exchange cards, if not shots, with them. I trust that if they speak of Unitarianism in my absence it will be with truthfulness.

I thank the several laymen who expressed their hearty sympathy with my object in appearing in the North. Their kindness warmed the atmosphere, and made me feel that beneath the Northern snow there is a heart glowing with eagerness for the truth.

ALEXANDER WEBSTER.

2, *Mackie-place, Aberdeen,*
Feb. 29, 1904.

A PRAYER FOR SUNSHINE.

OUT of the mist and driving rain and cloud,
We cry to Thee. O Lord, the days are drear.
Send but one ray of light to pierce the shroud;
Let but one glimpse of blue in heaven appear.
So long our hands have laboured in the shade,
So long this darkness makes our hearts afraid.
God of the winter, now one grace accord;
Send us thy sunshine on the world, O Lord!

Out of the depths we cry. The world grows old
In hopeless-seeming struggle for the right;
Black clouds the sun of justice still enfold;
Thy people strive and weary for the light.
How long shall woe and sin our lives o'ershade?
How long shall error make our souls afraid?
Father of broken hearts, this grace accord;
Send now salvation on thy world, O Lord!

Sometimes 'mid rain and murk an hour is sent,
An hour of azure and of golden rays,
When budding twigs in measureless content
Dream sweetly of the far-off summer days;
And sometimes deeds are done on this sad earth
That promise her a new and radiant birth.
O God of sunshine and the shadowed past,
Send us thy summer on the world at last!

THEODORA MILLS.

Cheltenham.

MANSFORD STREET CHURCH AND MISSION.

ANNUAL MEETING.

THE fifteenth annual meeting of the Mansford-street Church and Mission, Bethnal Green, was held in the church on Wednesday evening, when there was a fair attendance of subscribers and friends and members of the congregation.

The Rev. HENRY GOW took the chair, and explained that to their great regret Mr. Stanton W. Preston, who was to have presided, had not felt equal to being present. Their treasurer, Miss L. Jones, had also been suddenly called away from home, and was unable to be present.

Mr. J. CLASSON DRUMMOND read the Committee's report:—

The report opened with a tribute to the ability and enthusiasm with which the Rev. John Ellis had thrown himself into the work of the church and mission, the various agencies being in a state of great efficiency, and with an expression of satisfaction at his election as a borough councillor. It welcomed the new departure which had been made, with the cordial co-operation of the authorities, by which students of Manchester College, Oxford, came to spend successive week ends at the mission to help in the work.

As to finance, it was noted that the small balance was due to special circumstances, including an unusual number of donations during the year, with one from Lady Durning-Lawrence specially for the repair of the organ, and that the actual income from subscriptions was about £150 less than the necessary expenses. A legacy of £500 had been received from the late Mrs. E. B. Squire, and Miss Eleanor Garrett had given a sum of £600 in memory of her sister, the late Miss E. J. Garrett, the income of which was to be spent under the direction of the committee for the relief of the very poor. Two memorials to Miss E. J. Garrett had been placed in the chapel, an altar cloth, worked by the members of her Young Women's Class, and a panel in *opus sectile*, by Mr. Henry Holiday, emblematic of charity, and subscribed for by personal friends. Reference was also made to the great interest taken by the late Dr. Brooke Herford in the Mission, and it was stated that the balance of the Corkran Memorial Fund had been spent in bookcases and other equipment of Blyth-street Hall for use as a reading room, and that donations of modern books would be very gratefully received.

Mr. DRUMMOND, in the absence of the treasurer, also read the statement of accounts, with a total expenditure of £455 14s. 5d., and a balance in hand of £6 8s. 11d. The annual subscriptions amounted to £259, donations £50, and special for the organ £60, collection at Rosslyn Hill Chapel £39 10s. 2d., grants from L.D.U.S. £25, and B. & F.U.A. £15.

Mr. W. J. CLARK read the report of the chapel committee giving a full account of the many activities centred in the misson, and noting the great need of more teachers and especially of men for the Sunday-school, where in the afternoon school there are 210 scholars on the books, and an average attendance (last quarter) of 145.

Mr. ALFRED THOMPSON presented a satisfactory chapel balance-sheet.

The Rev. JOHN ELLIS read his report and also emphasised the needs of bringing into the Sunday work "more helpers, especially men who are imbued with the spirit of religion and convinced of the value of our Gospel as a message for the times." He spoke of the valuable help rendered by students of Manchester

College, and offered to members of the Laymen's Club "a splendid field for their enthusiasm to influence their fellowmen for good by teaching, lectures, and popular services." He recorded the steady maintenance of the good work of the mission in its many branches and in the following paragraph noted a large amount of new work that had been taken up :—

The distinctly social side of our work has been immensely improved by the accession of fresh helpers since the autumn. Indeed, the evenings are so crowded that it is impossible to find room for another institution. Miss Punnett has taken charge of the Young Women's Circle on Wednesday evenings. Miss C. A. Lawrence is giving herself heartily to the work in connection with the Mission, not only on Sundays, but during week evenings. She conducts a sewing and drill class, and has started a Band of Mercy. Mrs. J. C. Drummond and Miss May Punnett have made themselves responsible for a singing class on Thursday evenings. Mrs. H. Thompson is doing splendidly with her boys' club on Wednesday evenings. Mr. J. C. Drummond and Mr. Punnett are endeavouring to organise a men's reading and debating society. Mr. P. F. Booth has charge of arrangements for the literary society, and three excellent meetings have already been held. Mr. E. Darlinson has revived the gymnasium, and Mr. S. Parker has the members of the Preston Club well in hand. Altogether, the social activity in connection with the Mission is eminently satisfactory. Amongst it all, I sometimes think we are tempted to neglect the higher aims of the church, and I should be glad to see, along with this social fellowship, a growing desire and distinct purpose to improve the mind and to deepen the religious life. Only in this way will our movement grow in power and influence. Religion—love to God and love to man—will alone sustain our best efforts, and the success of them will be measured by the production of an increasing number of men and women, of large minds, large hearts, and generous hands. My hope in this direction lies in the serious purpose of the Guild.

The report concluded with a word of earnest thanks to all helpers, and the aspiration "May God give us strength to do greater and better service in the coming days."

The CHAIRMAN, in moving the adoption of the reports, dwelt on the splendid record of work, from which they must derive great encouragement, even while they felt the weight of the terrible amount of poverty and suffering around them which they could not touch. They must recognise that there was a spirit in those reports which was more effective than the special activities of the various agencies. He spoke with great satisfaction of the fresh strength brought to the work of the mission by the help of Manchester College students and of Mr. Ellis's election to the Borough Council. They must congratulate themselves on having such a man at the head of the mission, with practical organising power, one who had made himself felt as a strong man outside the immediate circle of their church. It was a great thing for the people of the district to know that they had a man working fearlessly for their best interests, with no axe of his own to grind, whose influence would make constantly for justice and purity in their common life. When Mr. Ellis spoke rather sadly of the difficulty of making the religious influence of their work felt, he did not, he was sure, forget the power of personal influence in all their varied social activities. No religious influence at the mission had been deeper than that of Miss Garrett, exercised by her simple presence and the sympathy which she had thrown into her devoted work among the people. For his own part, he believed more and more in that mission work as the greatest opportunity for doing good offered to a minister, and to the men and women who came down, week after week, often from great distances, to help. He did not think the helpers always realised how much inspiration they brought by their presence, and the simple desire to be of use. He wished they could get more help for the provident visiting, which Mr. Charles Booth had spoken of as one of the best, if not the best method of exerting personal influence in lifting up the lives of the poor. It was a great opportunity, and women especially were needed for the work, which brought them into close touch with the people. Often, he was sure, lives were saved by those who were able to take practical sympathy and wholesome advice to the poor ignorant women whose confidence they gained. It was no doubt hard work once a week in all weathers, and it meant patient self-sacrifice; but those who had some little time to give would find in the work opportunities for the highest influence.

Miss PUNNETT seconded the motion, and, speaking as one who had only recently become connected with the work of the mission, said that much of the good accomplished could not be measured by numbers or put into the words of a report. The impression of progress made by the record was full of hope for the future, and it was a great satisfaction to feel that they had a strong organiser at the centre. She spoke with warm appreciation of Mr. Ellis's cheerful courage, as a great help in the work, and of his high ideals.

The resolution was unanimously passed.

Mr. E. F. GRUNDY moved a resolution of confidence and satisfaction in the work accomplished, of thanks to Mr. Ellis for his able and untiring labours, with a pledge to promote the welfare of the mission by securing more subscriptions and fresh helpers. He expressed his deep interest in the work, and pointed to the many ways of help open. Appeal had been made for the active sympathy of the members of the Laymen's Club, which he hoped would bear fruit. To increase the subscription list was good, but the great thing was personal help.

Miss HELEN BROOKE HERFORD seconded and Mr. THOMAS ADAMS supported the motion which was cordially passed.

The Rev. JOHN ELLIS gratefully acknowledged the expressions of sympathy, which, he said, were a great help in that work, in which it was difficult sometimes not to be discouraged. He spoke of the difficulty of drawing people into the chapel services. He had found that among some of the best of their neighbours there was a feeling that it was discreditable to be associated with a church, because it meant they went there for what they could get. They must use every effort to counteract that impression, and make it felt that their one aim was to nourish what was highest and noblest in the life of the people. He was specially anxious to enlist the sympathy of the men, and he felt they had a great opportunity, if only they had more helpers. A neighbouring vicar had a Sunday afternoon "Bible-class" of a thousand men; something of that kind, he thought, they might do in their own church, if only a sufficient body of helpers would volunteer. A friend of theirs was about to establish a coffee tavern in that neighbourhood and had placed two bed-rooms at his disposal for the use of helpers who would come down for week-ends. He concluded with words of earnest thanks and encouragement to his many fellow-workers.

On the motion of Mr. C. F. PEARSON, seconded by the Rev. V. D. DAVIS, the committee and officers were elected, and a vote of thanks to the chair, moved by Mr. E. B. Squire and seconded by Mr. J. C. Drummond, brought the meeting to a close.

LONDON SUNDAY SCHOOL SOCIETY:

ANNUAL MEETING.

THE annual meeting was held at Essex Hall on Saturday evening, March 5. After an hour for refreshments and sociability, the chair was taken by Mr. John Harrison, the President.

Mr. ION PRITCHARD, as treasurer, presented the accounts, which showed an adverse balance of £19 2s. 8d., but he announced that Dr. Herbert Smith, president of the Laymen's Club, had written to say that the club hoped by means of an entertainment to be able to make that amount good.

Mr. ALEC BARNES, hon. secretary, read the committee's report, which showed that there were 20 affiliated schools with 286 teachers and 2,959 scholars, of whom 241 are over sixteen. Particulars as to the Southend Holiday Home were also given.

Mr. F. E. ALLEN presented the report as to the visiting of the schools, and Miss LAWRENCE read the report of the Country Holiday Movement; 412 children from 17 of their schools had been sent into the country, of whom 374 were under thirteen years of age. Miss MARIAN PRITCHARD read a gratifying report on the Southend Home.

The PRESIDENT, in moving the adoption of the reports, said they were satisfactory on all points except in the matter of finance. He pleaded for greater interest on the part of delegates from the schools in the work of the committee.

The resolution was seconded by the Rev. J. TOYE and passed.

On the motion of Miss MARIAN PRITCHARD, seconded by the Rev. F. W. STANLEY, Mr. John Harrison was re-elected President, and the other officers and committee were also elected.

Miss C. A. LAWRENCE then read a paper on "The Use of the Bible in our Sunday-schools," in which she earnestly advocated the giving of the first place to Bible teaching in the schools, care being taken to make the lessons as interesting and helpful as possible, with ample illustrations. She urged that teachers ought to make the best possible use of the one lesson in the week, for which parents entrusted the children to their care; the lessons ought to be distinctly religious, and to that end

she felt that the teaching of the Bible was the best.

The Rev. E. SAVELL HICKS also read a paper on the same subject, noting the deplorable ignorance of the Bible simply as literature, shown by many Unitarians, and discussion followed, in which Mr. F. W. Turner, the Rev. F. W. Stanley, Mr. Thompson, and the President took part.

Votes of thanks brought a successful meeting to a close, more than a hundred being present.

PROVINCIAL LETTER.

LIVERPOOL DISTRICT.

THE summons to write a provincial letter on Liverpool and District affairs came at short notice; and so this letter can have no pretensions either to chronological accuracy or to a generous fulness of content.

Beginning with the events of this winter—beyond which, indeed, the memory runneth not back—the advent of the Rev. R. P. Farley as missionary to the Liverpool District Missionary Association must receive our first attention.

This primary notice is due not only to priority in point of time, but also, and mainly, to the fact that in the work of the Association the common interests of all the congregations are focussed. Mr. Farley came amongst us at the end of September; and we are all sure that the high opinions, so spontaneously expressed, of his tutors at Manchester College, Oxford, will be borne out by our practical experience. New iron churches have been opened at Garston and St. Helens, and Mr. Farley has now the responsibility of providing for three regular Sunday evening services, at Widnes, St. Helens, and Garston, in addition to a morning children's service and afternoon school at Garston. This would, of course, be quite impossible without the ready help of a fine band of lay preachers, which includes three ladies.

But many of us think that St. Helens is ready to respond to the energies of a missionary, whose headquarters should be there. Is there no student who would consider it a valuable experience to serve even for a minimum wage, for even a year, in this work? I am confident that no better practical training is possible than this of probationary missionary experience. A knowledge of needs and men and methods is acquired which, as a general ground for ministerial culture, is, in my opinion, unequalled by any attachment as assistant to an individual church. A man is thereby enabled to prove himself, and gauge and extend his powers; whilst the sense of the efficacy of his gospel for the rational and spiritual solution of many a doubter's fears, will not only strengthen his own soul, but will render him a missionary in spirit all the years of his life.

A plan for increasing the scope and efficiency of the Association, by bringing in all the churches of the district, whether aided or not, is to be proposed at the annual meeting on the 19th inst. at the Ancient Chapel. A goodly muster may serve to show our Evangelical Bishop that, though in darkness, we earnestly desire life both for ourselves and for others.

I chanced to be the representative to welcome the Rev. and Mrs. C. Harvey Cook to Warrington in the name of the District Association and of the ministers. There was a hearty goodwill apparent in the large gatherings. The interested outsider could not help being amused and struck by the insistent dwelling of the speakers on one note. Other churches always had designs upon their Warrington ministers. Nor did the spokesmen of the congregation care to dwell upon the implied flattery to their powers of knowing a good man when they saw and heard him. The lament was that their lamb was always needed in other pastures. Several pairs of distant ears should have reddened; if telepathy is of any account.

Though considerably later in time, mention must be made here of the other accessions to our local ministerial ranks. Mr. Hawkes and I were fortunate enough to be present at the congregational meeting at Southport to welcome the Rev. and Mrs. F. B. Mott. There appears to be a wealth of men of power at Southport; and the meeting was a fine tribute to the faithful work of our dear friend, Mr. Wellbeloved.

Mr. Mott has evidently gained an American buoyancy and humour; and though one discovered no trace of the additional hope of Mr. Hawkes, that "there might be a slight American accent," we may rest assured that the Transatlantic experience of Mr. and Mrs. Mott will be most valuable in their new English charge.

The account in THE INQUIRER of last week of the bright evening at Ullet-road to welcome the Rev. and Mrs. J. Collins Odgers, was so graphic and true, that there is only left for me to remark on the abundance of young life that has been visible at Ullet-road since the opening of the beautiful Church Hall. Some of the congregation wondered what they would ever be able to do with their new building; but I conclude that no such anxiety for possible utilities exists now. The modest remark of the chairman that "the building was too good for them" is easily complemented by the observation that it is a perennial fount of æsthetic satisfaction to all their visitorss. Well might Mr. Odgers say that he was afraid his fellow ministers would envy him his material environment. Tacitly, no doubt, but very naturally he would except the Hope-street ministers!

The hopes of the Liverpool district go out to our new ministers. They are of us all, as well as being of their congregations; and there is every sign that our common life will be aided by them, whilst, in return, we trust that they also may be quickened by contact with the larger sphere of local community. If the district looks with large hope to Ullet-road Church the reason is that it is happily endowed with the power of being a giver of good gifts.

As I write (March 1), I hear that the Rev. Charles Craddock has accepted the invitation of the congregation worshipping in the Ancient Chapel of Toxteth, to be their minister, and will begin his ministry on Sunday, the 13th inst. This happy announcement precludes me from writing about our translated friend, Mr. Jupp, and the character of the devoted congregation he gathered around him. The word "personality," written of the late minister, and "eclectic" and "inclusive" of the congregation, must now suffice. We understand that Mr. Jupp is possessed of the sweet certainty that the woods of Croham Hurst are better than all the parks of Liverpool; but all that is allowed us to say is, that we will temper our regrets at his departure, if the loss to Liverpool is a just indication of the gain to Croydon.

To Mr. Craddock we extend our heartiest welcome. Formerly a Congregationalist minister, for two years he has been in the wilderness of Arabia. Some of us have met him as he was taking the services at the Ancient Chapel during the month of January; to most of us he is yet a stranger. But we can assure him and Mrs. Craddock that they have our warmest feeling of fellowship.

I hope it will be perceived by my readers that this bit of good news has disturbed the course of my remarks. I had had it in mind, amongst other matters, to record the very earnest meeting the other Saturday of our Postal Mission, when Mr. Harvey-Cook was the chief speaker, and the audience became convinced that Warrington had brought into our midst a man upon whom something of the mantle of his old friend, the late minister of the "Ancient," had fallen.

The energetic minister of Bootle, Mr. Mills, who has lost nothing of his former Methodistic initiative and resource, planned, and has most successfully carried through, a scheme of four Sunday evening sermons on "Religion and Life," "Religion and Labour," "Religion and Theology," "The Religion of the Future." I trust not to overwhelm the special preachers with work if I say that they were Messrs. Harvey-Cook, C. Peach, R. Travers Herford, and R. A. Armstrong. I understand that the congregations were excellent, not to say "full"; for were not little biographies of the preachers printed in the church calendar, and specially distributed throughout the locality? Mr. Herford, too, was not yet known to fame as the author of "Christianity in Talmud and Midrash."

It is with peculiar pleasure that I am able to state, in answer to many questions I receive about Mr. Armstrong—that on Sunday morning at Hope-street Church he preached a vigorous sermon, diluted only by sweetness and charity, upon "The Darkness of Unitarianism," and in the evening an extempore sermon at Bootle Free Church.

In making my way lately into the rural scenes of Wirral, I noticed effective posters announcing the Rev. James Crossley as giving a course of sermons on "The Germs of the Creeds"; but I have not heard of the public response. I only know that the new church, with its beautiful interior, must be of great aid to Mr. Crossley, and the Birkenhead Congregation.

The ceremony at Chester of unveiling the memorial tablet to the memory of Major Bryan Johnson, behind his accustomed seat, must have been moving to his former fellow-worshippers, and has evoked much sympathy from the good Major's many friends, who hold him so dearly in remembrance.

H. D. ROBERTS.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Ashton-under-Lyne.—The seventh annual sermons were preached last Sunday, in the morning and afternoon, by the Rev. H. Bodell Smith, and in the evening by the Rev. H. Enfield Dowson, B.A. Collections, £10 16s. 10d.

Colne.—In connection with the Ladies' Guild, a pleasant evening was spent on Saturday, March 5. Musical and literary selections were rendered by representatives of various other churches of the town, which were greatly enjoyed by a good audience.

Darlington.—After morning service on Sunday the congregation of the Unitarian Church unanimously adopted a resolution protesting against the introduction of indentured Chinese labour into the Transvaal.

Dover.—On Tuesday, March 1, the Rev. F. K. Freeston delivered an able and interesting lecture, under the auspices of the Provincial Assembly at Adrian-street Church, on Dr. Joseph Priestley. The lecture was illustrated by some unique and beautiful slides.

Horwich.—On Tuesday evening the Rev. H. V. Mills, of Kendal, gave the last of three lectures on "Evolution and Religion" in the school to an audience that quite filled the room. His visits have been most successful. From four to five hundred persons have been in attendance. Last Sunday evening the Rev. R. C. Moore began a series of sermons for the month, under the title, "What Evolution Leaves with us." A large congregation listened to his interpretation of "The Larger Thought of God."

Kilmarnock: A Masonic Service.—Sectarian distinctions in Kilmarnock have, for once, been obliterated. On Sunday evening last the four lodges of Freemasons in the town held a church parade, and assembled in Clerk's-lane Free Christian Church, where the Rev. A. Irvine Innes (who will shortly leave for America) preached an appropriate sermon on "The Architect's Workers."

London (Brixton).—The congregation of Effra-road Church, being desirous of marking in permanent form their sense of the kindly and faithful services of their late treasurer, Mr. Frederick Nettlefold, continued during a period of eighteen years, have presented to him an address, expressing their gratitude for his unswerving efforts when in office, and for his generosity in presenting to a new body of trustees, with an open trust, the reversion of the freehold of the ground on which the church building stands. The address, signed by every member, having been handsomely illuminated and framed, was presented to Mr. Nettlefold at his residence, Streatham-grove, on Saturday, March 5, by a small deputation. All Mr. Nettlefold's friends regret his enforced seclusion, and trust that before very long he may be seen amongst them again in restored health.

London: Essex Church.—The Rev. Stopford A. Brooke is announced to preach at Essex Church at to-morrow's evening service.

London: Stratford.—On Wednesday and Thursday, March 2 and 3, the members of the Young People's Guild gave performances of the operetta "Snow White and the Seven Dwarfs," adapted from Grimm's well-known fairy tale, and set to music by George F. Root. In spite of the inclement weather audiences of about 100 and 130 were present. A short concert preceded the play. There was a repetition of the performance on the Friday for the Band of Hope, when about 200 were present. The play was a great success.

Maidstone.—On Wednesday, March 2, the annual school winter treat took place. Mr. M. A. Ruck presided, and distributed the prizes and medals. Mr. Moseley expressed the thanks of the congregation to Miss Ellis and the teachers for their devoted labours in connection with the school and its institutions, and to all the workers who had helped in the preparations for the gathering; and the Rev. S. S. Brettell conveyed the thanks of the meeting to Mr. Ruck for his services in the chair and for his work as treasurer of the Sunday-school. A very successful entertainment followed, in which teachers, scholars, and friends took part. A sale of work which was held during the evening realised a useful sum.

Manchester District Association.—The monthly visit was paid on Saturday last to Chorlton. The religious service was conducted by the Rev. Ambrose Bennett, with sermon by the Rev. W. L. Schroeder, from Matt. xi. 28. The evening meeting took the form of a conference, the Rev. Priestley Prime treating, exhaustively, the subject of "The Influence of a Church upon the District." Mr. Hillier, Mr. Piggott, the Rev. James Ruddle, Mrs. Hillier, Mr. Law, and the Rev. J. A. Pearson discussed the subject. In his opening remarks the President, Mr. Percy H. Leigh, spoke of Chorlton as one of the Forward Movement Churches and congratulated the congregation on its own steady forward movement. The music and singing were very good, and the memory of the hearty praise will long linger with some who were present. In the evening the organist played an admirable organ solo. The next visit is to Altrincham on April 16.

Manchester: Moss Side.—With a view to the more complete equipment of the new Church which was opened between two and three years ago, the congregation has recently had a new organ built by Jardine & Co., of Manchester, at a cost of £650. The opening ceremony took place on Saturday evening, February 27, when a recital was given by Mr. Thomas Sharple, Mus.Bac., F.R.C.O., L.R.A.M., who brought out all the powers of the instrument in a most effective manner. The organ has three manuals. In the great organ there are nine stops; in the swell organ twelve stops; in the choir organ six stops; and in the pedal organ three stops. It has six couplers, and nine double-action composition pedals. The expert criticism on the instrument is of a very satisfactory character.

Manchester: Pendleton.—On Sunday, March 6, there were large and enthusiastic congregations morning and evening, when Rev. Neander Anderton, B.A., commenced his duties as minister. The subject of the morning discourse was "A Worshipful Congregation," in which the worship of God, fellowship, and communion were urged as the central objects of congregational life. The evening discourse was on "Our Outlook," the text being Exodus xiv. 15: "Speak to the children of Israel, that they go forward." The principles for which the Unitarian Church of to-day stands were clearly set forth. The central objects and the great helpfulness of congregational life were stated with force and eloquence. The reasons for hopefulness and courage and confidence in the future of Unitarian and Free Christian Religion in the crisis which is not far distant, and is already hanging over creed-bound churches, were urged. The services were pervaded by a spirit of deep religious fervour. This church, which has been without resident minister since August, 1902, now looks forward to a brighter future. The lighting has been improved, the seats newly cushioned throughout, and a new set of the Essex Hall Hymnal has been substituted for the older "Martineau."

Manchester: Upper Brook-street.—A popular form of evening service was introduced here on Sunday last. The service consisted very largely of musical items rendered by an orchestral band of nearly forty performers and an enlarged choir of about a similar number. The church was well filled, and the congregation joined heartily in the singing and paid great attention to the address, which dealt with some of our fundamental teachings in religion. It is proposed to continue these services monthly at present, and later to hold them regularly every Sunday evening.

Merthyr Tydfil: Religious Services for the People.—The Unitarians of Merthyr and District are indebted to the B. and F. U. A. for the opportunity afforded them of bringing the glad news of Unitarian Christianity before the public in a manner never attempted before in this part of the country. Diligent preparations have been made by the local committee of the three congregations for holding a series of four popular services in the Theatre Royal, on Sunday evenings in the present month. The preachers engaged for the series are:—Revs. John Page Hopps (March 6 and 13), James C. Street (March 20), and V. D. Davis (March 27). A circular bearing the portraits of the two veteran preachers, Revs. John Page Hopps and James C. Street, a motto by Page Hopps, and "A Plea for Unitarian Christianity," by the Rev. W. Copeland Bowie, has been widely circulated in Merthyr, Cefn-Coed and Dowlais. Ten thousand copies have been distributed from door to door. This circular is an adaptation of the one used by the Newcastle friends. Large placards calling attention to the services were also posted on the hoardings. The result of the first service on March 6 has fully justified expectations. By 8 p.m. a large audience had gathered in the theatre, there being 800 to 1,000 people present. The service was simple but as conducted by Mr. Hopps it was wonderfully impressive, his reading of passages from Isaiah xl. being particularly fine. The audience was quiet, orderly, and attentive. The subject of the address was: "God in Christ, and God in Us." Mr. Hopps began by disclaiming belief in Jesus as "a mere man." He did not like the phrase as applied to human beings. He believed in Jesus as much more than an ordinary man; but could not express in words the kind of being he believed him to be. He knew that he was a true Son of God—so far all sects and parties agreed. There is a passage in the Bible of the truth of which he was convinced: "God was in Christ, reconciling the world to Himself." All churches agreed that God was in Christ. Mr. Hopps would go further and say that God was in every man, even the poorest kind, to some extent, that is, every man has as much of God in him as his nature is able to receive. It is when the churches dogmatise that difference of opinion comes in: when they insist that God is a Trinity in Unity: three persons in one God: when they insist on dogma as essential, it is then that harm is done to religious faith. He said that the progressive spirits in all the churches are tired of dogma, and impatient to get at the central truth at the heart of all religion. He spoke of the God "in whom we live and move and have our being," the unknown almighty Cause to whom all nations, and men of all creeds have directed their prayers, and in whom they have steadfastly believed. God is in all things: not only in men but in all nature: in the field of corn and the apples in the orchard. If these last could speak, they too would say, "We rejoice in the God in whom we live and move, and have *our* being." The keynote of the address was to be found in "the thought of God" as expressed in Hosmer's hymn sung during the evening:—

> One thought I have, my ample creed,
> So deep it is and broad,
> And equal to my every need—
> It is the thought of God.

A remarkable feature of the service was the way in which the preacher made every portion of it contribute to the effect of the whole: hymn, prayer, readings, address had in them "the thought of God." This was the dominant note throughout. The singing of "Nearer, my God, to Thee" by the large audience at the close was very effective. Mr. Hopps conducted the morning service at the Unitarian Chapel, Thomas-street, and preached an impressive sermon on the Doctrine of Election, choosing for his text: "Many are called, but few are chosen." There was a good congregation present to welcome the veteran preacher.

Mossley.—Special services were conducted in the Christian Church on Sunday by the Rev. V. D. Davis, when very good congregations assembled, and on the following evening Mr. Davis attended a public meeting in the chapel, as representative of the B. & F.U.A., when addresses were also given by the Revs. H. Enfield Dowson, J. A. Pearson, and W. C. Hall. The chair was taken by the Rev. T. R. Elliott, and, on the motion of Mr. Wm. Lawton, seconded by Mr. John Gledhill, a cordial vote of thanks to the speakers and the Association and the chairman was passed.

Newcastle-on-Tyne: Church of the Divine Unity.—Under the auspices of the Unity Literary Society, the Rev. Charles Travers, of Carlisle, gave the first of a series of three lectures on Thursday evening, March 3. The lectures deal with Mr. Travers' visits to Italy, and are illustrated by a series of beautiful pictures, collected and photographed by himself, and give some realistic representations of Ancient and Modern Italy. On Sunday, March 6, Mr. Travers conducted the services at Unity Church, Gateshead, his evening subject being "A page from Nunquam's 'God and my Neighbour.'" The second lecture was given in Unity Church, on Monday evening, when the pictures shown were entirely different. This lecture was repeated at Unity Church, South Shields, on the Tuesday evening following.

Portsmouth.—On behalf of the John Pound's Mission, a successful sacred concert was given in High-street Chapel, on Wednesday, February 24, by a volunteer choir from orthodox churches.

The programme included selections from Handel Mendelssohn, Gounod, &c., and the music was much enjoyed. On Wednesday, March 2, the congregation held a tea meeting in honour of the Rev. H. W. Hawkes, of Liverpool, who had occupied the pulpit during the last four Sundays. After tea, a good audience in the chapel was both delighted and instructed by Mr. Hawkes' charming "Talk about Japan," illustrated by lantern slides painted by native artists. Mr. Hawkes' description of the beautiful country, and the people—praising them for their politeness and thoroughness of character—and his reference to the privilege he had enjoyed, in conjunction with American friends, in starting a liberal religious movement on Unitarian lines in Tokio—these and other matters of interest furnished recollections which will not soon be forgotten.

Tavistock.—On Wednesday week the Rev. J. Barron lectured in the Abbey Chapel on "Islam, the Religion of the Divine Unity," being the fourth in a series of lectures on various religions of the world.

Wakefield.—As a fitting close to the various activities of the winter months, the "Elijah" was rendered last Sunday afternoon at Westgate Chapel, with principals of high repute in the profession, and a chorus of eighty-five voices. In spite of unfavourable weather the chapel was crowded to the utmost, and the music was such as to call forth enthusiastic praise. The collection was sufficient to cover the somewhat heavy expenses, and to leave a balance for the choir fund. In the evening there was a musical service, with an address on "The Harp and the Organ," by the Rev. Andrew Chalmers. A gratifying feature in the day's proceedings was the help readily given by members of the choirs of orthodox churches, about forty excellent singers giving their services gratuitously. The past season has been one of prosperous and useful work in the congregation, while the Sunday-school has not had for several years so able and devoted a band of teachers or so many promising young people.

THE Rev. F. B. Meyer has taken a leading part in the general protest of the religious public against the introduction of indentured Chinese labour into the South African gold mines. He was one of the first to sound the battle-cry. He has the courage of his convictions, and undeterred by fear of the charge that he is making the pulpit political, he has invited Dr. Macnamara to speak from the pulpit at Christchurch, Westminster, on this subject. It is a sound precedent, for this is an evil of many aspects, and one that can usefully be treated alike by preacher, politician, and labour leader.

TO CORRESPONDENTS.—Letters, &c., received from J. W. A., A. B., E. H. C., E. D., W. H. D., M. C. G., H. A. R. J., J. M. M., J. R., V. R. S., A. W., F. W.

BIRTH.

MARTINEAU.—On March 9th, at Thistlehurst, Westerfield-road, Ipswich, the wife of Howard Martineau, of a son.

DEATHS.

MILLSON.—On February 27th, painlessly and in her sleep, Maria Stansfeld, wife of the Rev. F. E. Millson, and last surviving child of the late Judge Stansfeld, of Moorlands, Halifax.

MACDONALD.—On February 27th, at 2, Wallands-crescent, Lewes, Anna Macdonald, aged 86, widow of the Rev. Archibald F. Macdonald, who was for many years minister at the Westgate Chapel, Lewes.

WILSON.—On the 7th inst., at Highgate-road, N.W., Mary Ann, widow of the late Alexander Wilson, of Milk-street, Cheapside, and Melbourne, Australia. Aged 92.

RODICK.—On the 6th inst., at her winter residence, Mynyddfan Llandudno, Janet Preston Rodick, of Gangmoor, Hampstead Heath, in her 71st year.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 13.

Acton, Central Auction Room, Market-place, High-st., 7 P.M., Rev. P. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Mr. E. CAPLETON.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, and 7 P.M., Rev. STOPFORD A. BROOKE.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. DELTA EVANS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Rev. F. H. JONES, B.A.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., A STUDENT.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. R. A. ARMSTRONG, B.A., and 6.30 P.M., Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A. Evening subject: "What is Our Ultimate Authority in Religion?"

MAIDSTONE, Earl-street Chapel, 11 A.M. and 6.30 P.M., Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 A.M. and 6.30 P.M., Rev. AMBROSE BENNETT, M.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. W. E. ADDIS.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. DENDY AGATE.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

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ABERYSTWITH, New Market Hall, 11 A.M., SUPPLY.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—March 13, at 11.15 A.M., JOHN M. ROBERTSON, "Gold and Other Yellow Perils."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—March 13, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Roma Æterna and Political Papacy."

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The EVENING SERVICES on March 20th and 27th will be taken by the Rev. J. PAGE HOPPS.

SUBJECTS:

March 20th.—"A Few Modern Thoughts about God and Our Duty to Him."

March 27th.—"Old and New Thoughts concerning Heaven and Hell."

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WEDNESDAY EVENING, MARCH 16TH.

The President and Committee of the Central Postal Mission and Unitarian Workers' Union will be pleased to see friends, supporters, and summer excursionists, who are invited to apply for cards of invitation to Miss F. HILL, 13, Christchurch-road, Hampstead, N.W.

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ANNUAL MEETING at HORWICH,
SATURDAY, MARCH 12th, 1904.

Service in Chapel, 3 p.m., conducted by Rev. JOHN EVANS, B.A., Bolton, and Sermon by Rev. JAMES HARWOOD, B.A., London.
Business Meeting, 4.30 p.m.
Tea, in School (9d. each), 5 p.m.
Public Meeting in School, 6 p.m.

Chairman, THOS. HARWOOD, Esq., Bolton (President of the Mission), Rev. J. HARWOOD, B.A., Rev. W. L. SCHROEDER, M.A., Rev. W. HARRISON, Mr. W. J. DALE.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the Council will be held at Essex Hall, Essex-street, Strand, London, on Tuesday, March 22nd, 1904. The Chair will be taken by the President, W. Arthur Sharpe, Esq., at Four o'clock.

Any Nominations for the Council or the Committee at the Annual Meeting should reach me at Essex Hall not later than March 31st.

W. COPELAND BOWIE,
Secretary.

RIVINGTON CHAPEL.

Preliminary Announcement.

THE ANNUAL SERMONS will be preached on SUNDAY, JUNE 5th, 1904, by Rev. E. SAVELL HICKS, M.A., of London.

MANSFORD STREET CHURCH & MISSION.

At the Fifteenth Annual Meeting, held at Mansford-street, on Wednesday, March 9, 1904, Rev. Henry Gow in the chair, the following resolutions were passed:—

Moved by the Chairman.
Seconded by Miss Punnett.

(1) "That the reports now read be received, adopted, and printed for circulation under the direction of the Committee."

Moved by Mr. E. F. Grundy.
Seconded by Miss H. Brooke Herford.

(2) "That this meeting, having heard the reports, expresses its satisfaction at the results already obtained, and thanks Mr. Ellis for his able and untiring labours. At the same time it pledges itself to promote the welfare of the Mission in every way in its power, and to endeavour to increase the amount raised in subscriptions, and to interest fresh workers in the Institution."

Moved by Mr. C. F. Pearson.
Seconded by Rev. V. D. Davis.

(3) "That the following ladies and gentlemen be the Committee and Officers for the ensuing year: Mrs. J. C. Drummond, Miss Lalor, Miss Norton, Rev. H. Gow, Sir Edwin Durning-Lawrence, Bart., M.P., Messrs. Thos. Adams, W. J. Clark, J. G. Foster, E. F. Grundy, H. B. Lee, E. B. Squire, and A. Thompson; Treasurer, Miss L. Jones; Secretaries, Mr. S. W. Preston and Mr. J. C. Drummond; Auditors, Mr. E. B. Squire and Mr. Walter Heald."

Moved by Mr. E. B. Squire.
Seconded by Mr. J. C. Drummond.

(4) "That the best thanks of this meeting be given to Rev. Henry Gow, for his great kindness in taking the chair this evening."

S. W. PRESTON, } Hon. Secs.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3221. NEW SERIES, No. 325.] LONDON, SATURDAY, MARCH 19, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

AT this time of year reports of the annual meetings of the District Associations and other societies come crowding in, and it is impossible to give as much space to each as we should wish. The annual meeting of the Manchester Domestic Mission, held on Tuesday in the Lord Mayor's Parlour, we must report next week, and also that of the North and East Lancashire Unitarian Mission at Horwich last Saturday. There will be also reports of the Manchester District and Liverpool Associations, which are meeting to-day.

IN our present issue will be found the address given by the Rev. R. A. Armstrong at the dedication of a memorial tablet to the late Rev. John Hamilton Thom, in the Chapel of the Liverpool Domestic Mission. The Mission was founded at a meeting in Renshaw-street Chapel on Good Friday, 1836. On Good Friday this year the Manchester District Sunday-school Association is to hold its annual meeting in Liverpool, when members and friends will have the opportunity of seeing not only the beautiful Ullet-road Church, where the central window in the chancel is a memorial to Mr. Thom, but the splendid buildings of the Domestic Mission in Mill-street, where the chapel has just been enriched not only by this further memorial, but by some striking decorative Della Robbia plaques, the gift of Mr. Walter Holland.

AT the first meeting of the newly elected London County Council on Tuesday Mr. J. W. Benn, one of the "Old Guard" of the first Council of 1889, was elected chairman. A letter was read from the Board of Education, approving of the Council's scheme for the constitution of the Committee, which is to administer education in the Metropolis. The Committee will be selected from the Council itself, with the addition of five women, who will be co-opted; and the further addition, for a period of two years, of five members of the expiring School Board. It is satisfactory to know that London is to be spared the representation of ecclesiastical and other "interests." It is a partial victory for the principle of public control—a principle which will require considerable extension before the Education question is settled.

IT is formally announced that "it is His Majesty's pleasure not to disallow the Labour Importation Ordinance." This, it is explained, amounts to a definite sanction of the Ordinance, the final clause of which declares that it

Shall not take effect unless and until the Governor shall proclaim in the *Gazette* that it is His Majesty's pleasure not to disallow the same, and thereafter it shall come into operation upon such a date as the Governor shall notify by proclamation.

The date of this proclamation is, however, uncertain. The Royal "sanction" was accompanied by the announcement that the Ordinance could not be brought into operation "for the present." Officials have to be appointed and further arrangements made with the Chinese Government under the Treaty of Peking. The agitation against the Ordinance must not and will not cease, however, even when that instrument is in full force. With the fall of the present Government, which may come at any time, the Ordinance will, of course be promptly repealed, but for the honour of England the demand must be made of the present Government for its withdrawal. To-day's great demonstration in Hyde Park will make it plain to ministers that their hurried announcement will not stop the opposition to their policy, and every day brings news of similar condemnations from all parts of the country and the Empire.

THE negotiations over the execution of the reform schemes in Macedonia continue to drag on their weary way without any sign that they are reaching a successful conclusion. A fortnight ago the Porte announced that it could not consent to the European officers of the reconstructed gendarmerie being given the power to dismiss their Turkish subordinates, and last week there was talk of a surrender on this point provided the Sultan would promise to make such dismissals himself! So long as this farce of assuming the Sultan's *bona fides*, and preserving his authority continues, no progress whatever will be made. Surely Lord Lansdowne must realise by now that the time has come, the possibility of which he professed last month to foresee, when the ineffective Austro-Russian reform scheme must be brushed aside, and the sovereignty of Macedonia definitely put into commission under unfettered European control.

A GREAT demonstration, organised by the United Kingdom Alliance, the Church of England Temperance Society, the National Temperance Federation, and the Consultative Temperance Committee of the Free Churches, was held at Exeter Hall on Tuesday, when both afternoon and evening the following resolution was unanimously passed with the most determined enthusiasm:—

That this National Conference enters its solemn protest against the Government proposal to abridge or fetter the salutary power so long possessed by justices of refusing, on public grounds, the grant of licences by way of renewal; and calls upon all persons without distinction of party to unite in the most strenuous opposition to such reactionary proposals.

"The licensing magistrates," said the Hon. A. H. Hibbert, who presided at the afternoon Conference, "are the only safeguard left between the public and the publican; and we are here to protest against any attempt to fetter their hands by a highly organised trade whose only idea of a nation's welfare is their war-cry, 'Our trade, our politics'!" And Sir Wilfred Lawson, who supported the resolution, declared that the real question was whether the liquor traffic should rule this country, or this country rule the liquor traffic. A petition to Parliament, in the sense of this resolution, is being circulated by the National Unitarian Temperance Association, with an appeal to Ministers to bring the matter before their congregations. At the same time a memorial to licensing justices against the employment of barmaids in public-houses is being promoted.

THE annual meeting of the Women's Local Government Society was held at the Caxton Hall, Westminster, on Wednesday afternoon. Lady Trevelyan, who presided, spoke of the growing need of women's work on Borough and Education Councils, and of the admirable work women had done on School Boards. Miss Louisa Twining, who is the new president, spoke

of the great opportunity for women in workhouse administration, and strongly urged the appointment of women workhouse inspectors.

THE gathering of Evangelical Churches at Newcastle, which, by its determination to include the whole world of politics in the religious sphere recalls the great days of Nonconformity, has been held and dissolved. The members will have taken with them to some thousands of places memories of high eloquence and enthusiasm. One most impressive event of the week was a night rally at closing time in order to arrest for an hour the frequenters of the public-houses of the town. It fittingly sets forth the strenuous resolve of the Federation to be up and doing, alike for the personal needs of the individual and the common welfare of the society in and through which we have to discover our more complete manhood.

"THE Coarsening of National Ideals" was the subject to be dealt with by Dr. John Watson. There are not wanting such hopeful signs as the increasing strength of the collective idea. But, on the whole, Dr. Watson's outlook was dark as he surveyed the new slavery, the debasement of sport, the growth of luxury, which even invades the student life; the exodus from the villages, the glamour of the music-halls, and, what he connects with this, the stunted physique of a population living in conditions injurious both to mind and body. For all this, the speaker is ready to contemplate the battle between social tyrannies and the Kingdom of God with faith in the Gospel and confidence in the result.

THAT was a spirited letter which was read in the Police Court at Leeds from the Rev. W. Hookins, President of the Methodist New Connexion Conference, who was summoned for non-payment of a portion of the poor rate. He wrote:—"The measure of progress has been the measure of resistance to bad laws. I will not acknowledge the sanction the law gives in this case. The Act justifies clerics in thousands of public schools in teaching the children that my faith and that of my fellow Free Churchmen is heresy; that they, the scholars, sin by entering sanctuaries where they were baptized, and where their parents were united in matrimony, and now to that insult they add the outrage of compelling me on Tuesday next to pay for the perpetuation of that cruel wrong." The first sentence of our question is not an axiom to be accepted entirely without examination or modification. And one would hope that the extremes suggested in the sentences that follow are seldom realised in the actual working of the schools. Still the earnestness of Nonconformity in this matter, and the reality of its grievance, are admirably presented in the letter.

THE Wesleyans have opened a training college for evangelists, teachers, candidates for the ministry, and other workers. It is known as Cliff College, and is situated in the Peak district. Forty-three students from different classes in society—farmers, artisans, clerks, &c.—have taken up their residence for the first term of seventeen weeks. An inaugural address was given to students and friends by Dr. J. H. Moulton, of Didsbury, who urged the necessity of intellectual as well as spiritual equipment for the study of the Bible. It is said that of the students about one-third are in training as candidates for the ministry, the others as local preachers and evangelists.

WE noticed in these columns some months ago a new departure in missionary enterprise. It now appears from an interview with Mr. Walker, the promoter, which is published in the *Examiner*, that the Papuan Industries, Limited, is actually being started with a capital of £50,000. It is Mr. Walker's object to show the natives that it is possible to be both a Christian and a trader, a thing which they have hitherto thought to be impossible; to afford an opening to an industrial life for Christian converts, and in this way to check the dying out of the savage race in contact with European civilisation. It is interesting to know that this attempt to moralise commerce as well as to Christianise individuals is being made in regions so remote as Uganda, India, and Australasia.

THE Primitive Methodists, like the Wesleyans, find their denominational periodicals a difficulty. All their magazines except the *Christian Messenger* show a decreased circulation. The constant succession of experiments in the way of little magazines among our own churches are illustrations of a difficulty felt by nearly or quite all the Christian Churches.

WHEN the leaf buds unfold and the birds think of nesting, the mind of the tramp begins to stir within him, and turns from the dark places of the city where he has spent the winter of his discontent to the open road and the village alehouse. The vagrant spirit prepares itself for the fortunes and misfortunes of a long unrespected summer holiday, oblivious of the fact that his case and his welfare are exciting the consideration of philanthropic people. It might be valuable, and certainly would be entertaining, if we could hear the criticisms of the vagabonds on the various schemes for their compulsory improvement. Possibly, however, as they are not for the most part close students of contemporary politics, they are not aware of the interest they are arousing; it is also not improbable that they would decline to co-operate in the designs, *e.g.*, of Colonel Lamb.

COLONEL LAMB is an officer of the Salvation Army. He is anxious to see a large extension of the Hadleigh Colony policy, under philanthropic auspices where possible, but also under County Councils and Boards of Guardians. But the essential point is the power of detention. Colonel Lamb would make admission possible either on the personal application of the vagrant, or on conviction before a magistrate; he would detain the first class for a year or less, the second, for any period from two to five years. Now five years' penal servitude, even in a philanthropic institution, seems a heavy penalty for a rather undefined offence. The Colonel evidently finds it natural to think in lustres of years. But apart from the lordly breadth of his plans, there is a great deal to be said for a power of detention of those who will not work. The mischief of this Salvation Army plan, and of many others that are flying about, is to be found in their confusion of two classes of the unemployed. Nothing effectual will or can be done to compel the lazy until the claims are recognised of the large and deserving class of men who are quite ready to work for a reasonably adequate wage. It cannot be too often repeated that the self-respecting working man will not, and ought not, to submit to "Army" conditions which are only suited to men who have lost their self-respect.

WE published a note last week based upon a letter from Mr. Richard Bell, M.P., of the Amalgamated Society of Railway Servants, in the *Times* of March 7, dealing with the comparative statistics of accidents to shunters on British and American railways, showing a great decrease in the rate of American accidents, owing to the adoption by State enforcement of automatic couplings, and by contrast casting reflection on English inventive capacity or humanity. To last Saturday's *Times* Mr. Edwin A. Pratt, author of a recent work on American railways, contributed an elaborate letter, pointing out the fallacies of Mr. Bell's argument. In comparing statistics of accidents in the two countries, Mr. Pratt points out that the different conditions of traffic must be borne in mind. One must not judge only by the relative proportion of accidents to men employed, for "the complexities of railway traffic on this side of the Atlantic are far greater than is the case on the other side, with the result that the amount of necessary coupling and uncoupling is much greater here in proportion to the business done than is the case in the United States." He also shows that in the British statistics a large number of minor accidents are included, which are ignored in the American returns, while as regards automatic coupling, it leads to other forms of accident, unknown in this country, and is by no means shown as yet to be a desirable improvement of method. Mr. Pratt's letter contains the following significant passage:—

Then Mr. Bell, in referring to the very substantial decrease in the number of accidents to railway men in the United States which has followed the introduction there of safety appliances, makes invidious comparisons with the British railways because they do not show a decrease equally great in their own number of accidents. But it is to their credit, rather than otherwise, that such should be the case, and for this reason. When the use of automatic couplers was enforced in the United States the railways were conducted with such disregard for human life that the casualties attained to proportions which have never had any parallel in this country. Consequently the compulsory use of almost any safety appliance, whether perfect or imperfect, was bound to effect good results, and those results, spread over a series of years, may well appear to be proportionately greater than any corresponding decrease in accidents in a country which had no such abnormal casualty lists to start with

. . . . What is actually happening in the United States is that in regard to the safety of human life in the operation of their lines, the railways of that country are now gradually reaching the point that was attained by the railways of Great Britain years ago. What makes their present rate of progress in these matters appear greater than our own is simply the fact that they had so much to make up for.

IN last week's *Examiner* a most interesting correspondence on "Unitarians and Christ" was closed by a final letter from the Rev. J. M. Lloyd Thomas, of Nottingham, who had written in the issue of Feb. 25, objecting to a statement of a writer "Servus Servorum," on Feb. 11, that Unitarians "have no Divine Christ to compel obedience, but only a Jesus," and that "their own judgment becomes the dominant authority in their lives." Mr. Thomas asserts, on the contrary, that "All Unitarians I know believe profoundly in the Divinity of Christ," an expression certainly liable to misunderstanding; and in his final letter he explains it as meaning that he believes in the manifestation of God in Christ, as in Humanity and in Nature, and further elucidates the doctrine of the supreme inward authority in religion. Some passages from this correspondence we propose to reprint next week.

REFERRING to our leading article on the Bible Society's Centenary, a correspondent asks what the attitude should be of those who believe that criticism has had "results," which must count—"in other words, are we who possess the Bible of A.D. 1904 justified in co-operating with those whose whole energies are devoted to the circulation of the Bible of A.D. 1804?"

In its pamphlets the Society tells us that "all our foreign Missions," eight hundred colporteurs, and more than six hundred bible-women are engaged in the work of circulation. So far might we rejoice. But when we reflect that this "circulation" is secondary to belief and teaching that this Book is not only Scriptures but *Holy* Scriptures, not only *Holy* Scriptures, but *The* Holy Scriptures; in other words, that a whole theological system is involved in the Society's method of distribution—in this we cannot rejoice or wish God-speed.

The *Guardian* raised an objection to the work of the Society similar to that of our correspondent, though from a very different, point of view, rejoicing indeed that the Scriptures were so widely disseminated, but regretting the tone of the propaganda, which upheld the Book as supreme, without regard to the authority of the Church. On the other hand, it is something to the good that the Society has now taken up the Revised Version to be circulated, as well as the Old.

THE monthly magazine of the Swansea Unitarian Church, with the title *The Free Point of View in Theology and Religion*, has in its February number an address to its readers by the Rev. W. Tudor Jones, who has now been for five years minister of the church. As Unitarians, Mr. Jones declares, they have chosen the most difficult path in religion;

We have made the path difficult by believing more in a God of the Present than of the Past, but in doing this we have placed ourselves in the great religious current which is moving over the Western World to-day.

And then he adds an earnest reminder that religion is a matter not only of individual but of collective life, and that all must co-operate together for the great ends of the higher life. Unitarian Christianity must be their common ground, the simple religion of Jesus Christ.

It is a recognition of the spiritual element in man's nature—an element other than his own narrow self, an element which struggles, mounts, and conquers, and thus unites itself more and more with the very essence of the Universe—God.

The same number of the magazine contains the article on Professor Eucken, of Jena, which we recently published, and for the March number an article on Mr. Stopford Brooke is promised.

"THE Darkness of Unitarianism" is the subject of the Rev. R. A. Armstrong's sermon in the March number of his *Sermons for the Day*, to which is appended the correspondence with the Bishop of Liverpool, which was its occasion. The "Darkness" of which the Bishop spoke, could not, Mr. Armstrong shows, be either intellectual or moral, and must therefore be spiritual; and then he contrasts the Evangelical and the Unitarian conception of spiritual religion, pointing out the injustice of applying the reproach of darkness to the latter.

The Unitarian Christian, while rejoicing to the full in the flood of light concerning God and his love revealed by Jesus both by his word and by his life, loving and honouring him with full and devout heart, longing for his spirit, seeing in him a marvellous realisation of the true relation of our human kind to the Eternal, does not believe that this is the *only* avenue lying open from the divine heart to the human. The Unitarian Christian looks out upon a world flooded with the divine light. From all quarters of the heavens, to his vision, streams this light of God. There is no dark quarter. He believes that the love of God was poured out upon his children millenniums before the name of Jesus was ever spoken, is poured out now on millions who have never heard that blessed name. He finds witness of God in every branch of knowledge. In the loveliness, the splendour, nay, in the stern awfulness of outward nature, he hears whispers of the eternal voice. He finds Christs—many and many a Christ—who penetrate to the depths of the soul, in mothers nursing their children, in fathers teaching their boys and girls, in wise teachers, in great and noble books, in all the varied life and thrill of our human race; and from all, all of these he delights to learn more and ever more of God. I speak of Unitarian Christianity at its best and highest. The Unitarian, alas! no more always lives up to the exaltation of his gospel than the Evangelical to that of his. But this, this receiving of and rejoicing in the light that floods the world from God the Father everywhere and always is the ideal of Unitarian religion.

In conclusion Mr. Armstrong directs the Bishop to the contrast between light and darkness in the Epistle of St. John, and reminds him that it is "he who loveth not his brother" who is really in the darkness, and that not orthodoxy but simply love is the measure of the true Christian

LITERATURE.

A NEW RELIGIOUS POET OF THE SEVENTEENTH CENTURY.*

THOMAS TRAHERNE.

I.

ABOUT the beginning of 1897, a number of manuscripts which for two hundred years had a precarious existence, fell into that greater jeopardy which is occasioned by an inglorious descent to the street book-stall. Fortunately, by the exchange of a few pence they came into the hands of Mr. Wm. T. Brooke, who, after careful examination, adjudged them to be the production of Henry Vaughan. Thereupon he communicated with Dr. Grosart, who confirmed his opinion and undertook to prepare a new and elaborate edition of the works of the Silurist. This scheme, in consequence of the decease of its projector, was not completed. On Dr. Grosart's death in 1899, his library was purchased by Mr. Charles Higham, the bookseller. Mr. Bertram Dobell, having learned from Mr. Brooke the story of the manuscripts, became interested, and, after an examination courteously allowed by Mr. Higham, purchased two of them. A third came into his possession at a sale of part of Dr. Grosart's library at Sotheby's.

Mr. Dobell seems to have arrived very quickly, on the consideration of internal evidence, at the conclusion that these three manuscripts were not the work of Vaughan but must have been the production of a hitherto unrecognised religious poet of the seventeenth century. The problem now was, how to determine the question of authorship. The assistance of Mr. Brooke was invited. He pointed out that there was appended to an edition of Giles Fletcher's "Christ's Victory and Triumph," which he had edited, a poem entitled "The Ways of Wisdom" which was very similar in style and spirit to those contained in the manuscripts. This, Mr. Brooke said, he had found in a little book in the British Museum, entitled "A Serious and Patheticall Contemplation of the Mercies of God, in several most Devout and Sublime Thanksgivings for the same," which further included other pieces in verse. Of these Mr. Dobell desired a copy; which obtaining, it became evident to him that the author of the manuscript poems, and of the "Devout and Sublime Thanksgivings" must be one and the same person. Now, in the "Address to the Reader" of the prose piece it is stated, among other matters of biographical interest, that the author was "in the service of Lord Keeper Bridgman as his Chaplain." This clue followed to Wood's *Athenæ Oxonienses* identified the author with Thomas Traherne, who wrote also "Roman Forgeries" and "Christian Ethicks." It remained to determine, by way of confirmation, whether there was evidence to connect either of these works with the author of the manuscripts. This was found in "Christian Ethicks," which contains a poem included also, though in a shorter

*The Poetical Works of Thomas Traherne, B.D. (1636?-1674). Now first published from the original Manuscripts, edited by Bertram Dobell. (Published by the Editor, 77, Charing Cross-road, W.C. 7s. 6d. net.)

form and with textual variations, in the manuscript "Centuries of Meditations." So the question of authorship was settled.

II.

Who was Thomas Traherne? As also in the case of many poets of the seventeenth century, so here, we have little direct biographical information: the account which careful research furnishes so far is slender. He was the son of a shoemaker, of a family of Welsh descent, and probably was born at Hereford in the year 1636. Another suggestion gives Ledbury as his birthplace. The fact cannot be determined, as the parish registers of both places for this period are lost. We have no further record of him before his entrance into Oxford University. It is probable, as Mr. Dobell surmises, that he received an education at Hereford Grammar-school; yet, even for such an easy surmise there is no indication of evidence. *Athenæ Oxonienses* says he was "entered a Commoner of Brazen-nose College on the first day of March, 1652, took one degree in Arts, left the House for a time, entered into the sacred function, and in 1661 he was actually created Master of Arts. About that time he became Rector of Credinhill, commonly called Crednell, near to the city of Hereford . . . . and in 1669 Bachelor of Divinity." "About that time" is vague; it cannot refer to the year 1661. I imagine—an inference which, if made, might have saved Mr. Dobell from an unnecessary, although small, perplexity—it refers to the time of his actual graduation as a Bachelor. A manuscript of Lambeth Library, quoted by Mr. Dobell, which contains particulars of admissions to benefices during the Commonwealth, has the following entry:

Thomas Traherne, clerk, admitted 30 Dec., 1657, by the Commissioners for the Approbation of Public Preachers to the Rectory of Crednell, alias Creddenhill, Co. Hereford: patron, Amabella, Countess Dowager of Kent.

Traherne could not have been more than twenty-one years old at that time; and the suggestion is plausible that he may first have acted as assistant to the minister whom he actually succeeded. He remained at Crednell rather more than nine and a half years. Then he removed to London "to become private chaplain to Sir Orlando Bridgman, who on August 30, 1667, was created Lord Keeper of the Seals." Lord Bridgman, as he became designated, was deprived of his office in 1672 and went into retirement at Teddington. He took Traherne with him, who seems to have become, apart from his chaplaincy, minister of the parish, "although the post was nominally held by a clerical pluralist of the time." Bridgman died at Teddington on June 25, 1674. Three months later Traherne died in his patron's house—the exact date is not known—and was buried on October 10, 1674, under the reading-desk in the church at Teddington. At the time of his death he was probably not more than thirty eight years of age.

In his will, which was nuncupative, he bequeathed all his books to his brother Philip. Thereafter, probably by the marriage of Philip, they passed into a family named Skipp, which dwelt at Ledbury. In this keeping they probably remained until the year 1888, when the family property was dispersed. The manuscripts of which we have spoken, which presumably were reckoned among these books, fell then into hands ignorant of their value. They were discovered on a street bookstall about the beginning of 1897 by Mr. William T. Brooke. So our account comes back to its starting-point.

I reserve for a subsequent article description and criticism of the volume to which I have drawn the reader's attention.

William C. Hall.

THE LIQUOR TRAFFIC IN SCOTLAND.*

Messrs. Rowntree and Sherwell deserve the permanent gratitude of temperance reformers for their persistent consideration of the drink problem, their enlightening publications, and their practical proposals for public control.

The pamphlet before us has Scotland specially in view, and sets forth in a clear and concise manner a scheme for direct public control. The scheme betokens a shrewd diplomacy. The authors know that the Temperance party is divided on the subject, and requires conversion to the principle of public control. The more sentimental and Puritanic section will not hear of municipalisation, of compensation, or of any arrangement which gives the traffic leave to exist. They will have nothing but immediate and total Prohibition. They are willing to accept reduction of licences as a present protest, though it is seen that the gradual reducing means a rich monopoly for those that are granted.

The famous "Temperance Manifesto" put up the back of this section, and caused a rather frantic reiteration of the determination not to have the public hands imbrued with the iniquity of the traffic.

There are other sections equally against municipalisation, but favourable to the idea of disinterested Public Control. That idea seems to represent the line of least resistance, and therefore, statesman-like, Messrs. Rowntree and Sherwell ran their scheme on that line. They assume (prematurely, perhaps) that the proposal of disinterested control has "taken its place as the authoritative temperance policy." We are under the impression that the main body of Temperance Associates in Scotland has still to be converted to that principle. The pamphlet of Mr. Thomas P. Whittaker, M.P., ("Some Frank and Friendly Words to Temperance People, &c.") implies a feeling that the Temperance Party as a whole needs converting to the principle. That pamphlet consists of an elaborately drawn and powerful argument in favour of direct and disinterested control, stated with a view of dissolving Temperance opposition to the proposal. That opposition is specially strong in Scotland. But, granting the position assumed by Messrs. Rowntree and Sherwell, that "the proposal has now widespread assent," we may hopefully consider its details.

They state that the object of Public Control is to "enlist the force of national and local arrangements on the side of the community, instead of, as now, on the side of the drink-seller." The situation in which the new proposal is brought forward is this:—

It is now seen (*a*) That Local Veto, effective as it has been in its own sphere (*i.e.*, in rural and sparsely-peopled districts, and in certain suburbs of towns), cannot solve the problem of the great urban centres; and (*b*) That it is well within the power of practical statesmanship to frame a scheme of Public Control which will greatly lessen the evils connected with drink-selling, but which will give localities, as such, no direct and appreciable pecuniary gain from the profits of the traffic.

The radical difficulty lies in procuring the "disinterested control." The proposers know the dangers connected with municipal management of the traffic. The combining of amusements with the drinking, the making of drinking conditions more respectable, and especially the drawing from drink means of public benefit, either in the shape of rate-saving or the providing of recreative facilities, have moral dangers which make them obnoxious. How then can control be at once made public and disinterested. The authors of this pamphlet think it can be done by the formation of a company composed of resident citizens whose function would be twofold:—

First. To take over the whole retail traffic in excisable liquor within the licensing area, and to carry it on so that the element of private profit should be entirely eliminated from it.

Second. To administer, in association with an equal number of representatives or nominees of the local governing body, the grants given (through the Secretary for Scotland) to the locality for the maintenance and establishment of counter-attractions to the public-house.

The practical details of working are fully set forth in the Memorandum, which is suggested as a basis for a Bill, and for these we must refer the reader to the pamphlet itself. It will be seen from this outline that the proposal is a diplomatic compromise between Local Veto and municipalisation. It reserves the right of Local Veto, and embodies the principle of municipalisation while avoiding the dangers of that method. It ought to commend itself as an experiment to all who desire a lessening of the evils connected with the traffic and the ultimate abolition of the traffic itself.

The fundamental difficulty will be the formation of such a company. The taking over of any considerable portion of the liquor traffic of a city would require a large capital. Where is it to come from? Who are likely to take up the trade in the manner proposed? Though the temperance people say "Amen" to the proposal they are not likely to take the matter practically in hand.

There may be many who would be glad of an opportunity to make the 4 per cent. guaranteed on the capital invested, but would such care to undertake the management of the scheme? Only the most unselfish and morally earnest citizens would put their hands to such a work. The company would not be accountable to electors, as a publicly-formed body is, and that would give it more or less the character of a close corporation. It might

* Principles and Methods of Direct Popular Control of the Liquor Traffic (Scotland). By Joseph Rowntree and Arthur Sherwell. Edinburgh: Methuen & Wallace. 1904. (Price 3d.)

create a new publican interest which would "tie" houses in a sinister way, and, supposing the Licensing Justices did not favour the company, but preferred private licences, would they be obliged to give licences to the company? In the event of the company and a private holder applying for a licence for the same premises, might not the Justices give the licence to the individual? How are the Licensing Authorities to be made to fall in with the public scheme? They are a difficulty now; would they not remain a difficulty even under a scheme of public disinterested control? There are inherent difficulties and dangers connected with the drink traffic which no scheme can wholly overcome. We prefer the idea of municipalisation as combining control and accountability. In the municipality or local governing body there exists already the apparatus of public administration, and if public control of the liquor traffic be desirable, it seems natural to place it in the hands of the popularly-elected governing body. Whatever the ultimate solution may be, reformers like the authors of this pamphlet are educators of public spirit, for whose endeavours all lovers of social purity should be grateful. A. W.

MONACHISM.*

THIS little volume, which we owe to the pastor of the Liberal Protestant Church at Brussels, has avowedly a polemical aim, and has been occasioned by the controversies which have for some time been raging round the monastic orders, particularly in France and Spain. M. Hocart declares himself unhesitatingly an enemy of monasticism, and the object of the book before us is to demonstrate "its pagan origins, its fundamental errors, its pernicious influence on religion, morals and society."

After alluding to the Egyptian anchorites of the third century and to the ascetic tendencies that existed even earlier in the Christian Church, our author proceeds to describe the rise and organisation of the first religious orders. The oldest order was that founded about the year 360 by St. Basil of Cæsarea, who laid down for his monks no less than 368 rules of life, based on the four principles of poverty, chastity, obedience, and work. The rule of St. Basil has remained to the present day the code of the large majority of Eastern convents. Western monasticism was first organised, A.D. 529, by St. Benedict of Nursia, who adopted Basil's four principles, but applied them more rigorously and introduced the important innovation of perpetual vows. The origin of the monastic idea, however, is to be sought elsewhere than in Christendom, for, as M. Hocart points out, it was practised before the Christian era among the Essenes of Judea, and far earlier still in Brahmanism and Buddhism. The fundamental error of monachism consists, firstly, in the notion of ascetic perfection on which it is based, and secondly, on the irrevocable character of the vows that have been exacted since the sixth century. Both these points are argued with ability and cogency.

The larger portion of the work is devoted to a consideration of the effects of monachism on religion and theology, morality and society. Its influence is pronounced to be disastrous in nearly every respect. Much has been made of the services rendered to mankind by the monastic orders, and Catholic writers such as Montalembert have depicted their good works in glowing and eloquent language. M. Hocart acknowledges the services rendered by many monks to literature, and by others to agriculture, and the devotion shown by some of the orders to philanthropy or to education; but he ascribes all that is good in their work not to the monastic or ascetic principle, but, to the human element which still remained in the monks in spite of their asceticism.

There are great characters and noble figures among the monks; we pay homage to them, we admire them, we class them among those who may, by their example, remain permanent benefactors of the human race. But what touches us, gains our hearts, strengthens us, is not their renouncement of the world, but their virtues, gentle or manly, as citizens of the world. Yes, I am attracted to St. Bernard, edified by St. Bernard, but it is not when the ruins his health by his fasts and mortifications, nor when he plunges so completely into mystic contemplation as to travel for a whole day along the Lake of Geneva without looking at it; it is rather when I see him taking up his abode with twelve companions in a desert valley near Langres, and, through painful toil and privation, transforming that vale of wormwood into a vale of brightness, *clara vallis*, whence the name of the Abbey of Clairvaux. I am attracted and edified by Francis of Assisi, but it is not when he begs his bread, or when he descends from Mount Alverno, after a forty days' fast, bearing what are called the stigmata, pathologic tumours due to an intense and prolonged auto-suggestion; it is rather when I see him living in an intimate communion with nature, calling all living beings—the birds of the forest, the sheep of the meadow, even the humble ass that carries him—his brothers and sisters; it is when I hear him, in his universal sympathy, chanting the Hymn of all the Creatures. Then I feel that these monks are truly my brothers, because they are truly men. Then, too, I find them to be truly religious, because then, like him who loved to call himself the Son of man, they truly serve God in nature and in humanity.

But the work done by the monks has been more frequently of a different kind. They have debased religion, making it to consist in self-renunciation, not in heroic self-denial for the sake of others or in support of a great principle, but in self-renouncement for its own sake and in contempt of the world and of life. In theology, the influence of the monks has, with very few exceptions, been exerted on the side of irrational dogmatism, from the time of the Council of Nicæa—even before they were organised into orders—to that of the Vatican Council and its proclamation of papal infallibility. They have always been the enemies of liberty and foremost in the persecution of heretics. The influence of monasticism on morals has been no less injurious; it has tended to discredit marriage and to destroy family affection, and its abuse of casuistry is notorious. The monks have been active in educational work, but they have failed to form independent personalities or to inculcate the love of scientific truth. Even their charity has been harmful, for it has had the effect of pauperising large masses of the population.

Such are some of the accusations which M. Hocart brings against monachism, and he amply supports them by arguments and historical illustrations. He modestly disclaims any intention of giving us a work of erudition, but he has presented us with a well-written and profoundly interesting study of the monastic system, and its effects on the life of the countries where it has flourished.

A. E. O'CONNOR.

* "Le Monachisme: Ses origines païennes ses erreurs fondamentales, son influence néfaste sur la religion, la morale et la société." Par James Hocart, pasteur protestant libéral à Bruxelles. (Paris: Librairie Fischbacher. 1903.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

PHYSICS AND THEOLOGY.

SIR,—I have to thank your correspondents for their various criticisms and suggestions, and to make some attempt to explain my own position a little more fully.

Some two years ago much thought was aroused by Professor James's book on "Varieties of Religious Experience," and many religionists must have been not a little surprised to find that the basis of their own particular theological system (whatever that might be) was nearly the same as that of widely different, or even antagonistic, beliefs. The Mariolater, the Buddhist, the orthodox Evangelical Christian, and the Unitarian all appeal to certain religious experiences in evidence of the reality of the Deity they believe in. But while their conceptions of Deity are so very different, their subjective religious experience appeared to be almost the same. Now, when we further realise that Buddha himself, to mention no others, enjoyed these highest religious experiences without any conception of a personal Deity,* we seem at first to be almost forced into the position that religious experiences are purely subjective, and not dependent on any being external to ourselves, but merely upon our inner development and state of mind, of body and of soul. But in that case should we not have to place theology among the fine arts rather than the sciences, the only canons of true or false being those of taste? and surely there are many of us to whom such a consequence would appear little better than a *reductio ad absurdum*.

But if we now turn to consider the process by which the lower organic faculties are developed, we find that it appears to be always in response to real external stimuli in the environment. The outer covering or skin of primitive organisms may be slightly sensitive to a variety of external stimuli, but the diversity of those external facts begets a corresponding diversity of skin organs, beginning first as specialised spots of pigment cells, and gradually developing through marvellous and incredible modifications to the perfect eye and ear. Such an elaborate process (as Fiske† points out) would be possible only in response to the external facts of light and sound. And it is equally obvious,

* Prof. Rhys Davids's Buddhism, &c.
† Through Nature to God.

I think, that the great faculty of apperception, or of unifying and combining, which psychologists tell us is the single function of mind—could never have reached its perfection in so many directions had it not been for a great fact in the outside world, which we describe as order or sequence. The scientist will tell us that a scientific law is not an outside fact, not a law of Nature binding her motions, but merely a human generalisation by which to group immense numbers of diverse observations. And this, of course, is true, but if there were not something in the nature of things which responded to these laws they would not be any use. Just as the eye is certainly a human organ and in no way limits the luminosity of the sun, yet what the eye perceives is light, and unless there were some objective reality in the external world corresponding to this, the eye would be no use, and would never have come into existence, so our various religious experiences undoubtedly point to a supreme external cosmic reality in the nature of things. But what practically every system of Theism does is to describe this cosmic reality by the human faculty or image, by means of which we experience it.

To describe God as Mind, or Love, or Self-consciousness is in no way less purely metaphorical than to describe the sun as the "eye" of day. Now, whatever the cosmic spiritual Reality may be "in itself," what it really is to us, is that in which *we* think, feel and consciously exist, and in response to which organic nature has evolved thought, feeling, and consciousness.

The Supreme Reality is to human, conscious life what light is to the eye, both its creator and that in which it functions. It is the cosmic factor or condition of thought and love, but human minds and souls are the sole organic factors. Now, if this be so, there is a sense in which it is true that Religion is a subjective thing, dependent on the state of our own physical, intellectual, or moral faculties, and the "aids" or "mediators" of the religious life will be as different as the different bodily conditions which suit different individuals and temperaments, whereas the experiences of health and disease will be closely akin in all, especially that of perfect health. And in order to reach the condition of spiritual health in which "the heavens are opened" to us, we certainly need nothing more than we need the thought of ideal humanity. It will ever be, therefore, as it ever has been, that saints and divine men lead us up to the vision. But in identifying the infinite cosmic Reality with these mediators or with any human images or ideals, we involve ourselves in many insuperable difficulties, which the great theological systems have been attempts to resolve.

Assuming a personal Deity, the question they have to meet is, How can the personal and essentially human be the absolute condition of humanity? for the condition of anything is rather its complementary antithesis than its duplicate or prototype. Light, for instance, being the original "condition" of the eye, is yet entirely without any kind of outward resemblance to it.

Now all this, and much more of equally great import, has been recognised and worked out in the developed doctrine of the Trinity. Here we are able to think of the Creator as conditioned by no human qualities whatsoever, for these may be all withdrawn into the person of the incarnate God, through whom alone our finite minds have access to the absolute Divine Being.

As a system this is full of the deepest and most beautiful significance, corresponding perfectly to the great fact that we can only know the absolute Condition of existence as the highest human nature reveals it to us. It is profoundly significant, as (in greater or less degree) are all the doctrines of the great Christian Catholic Church. But when we ask, further, if it is true, there is for us, at all events, but one answer. For if there were no other difficulty this were sufficient, that Jesus, the carpenter of Nazareth, was in no sense the final revelation of the creative power.

It is in vain then for us to plead, that the expressions in vogue in our Unitarian worship have significance or symbolical value if they have not literal truth—for they can hardly have more significance than the orthodox doctrines we have rightly (as I hold) rejected as untrue. And I cannot think that I stand entirely alone, in feeling that the use of even such words as He and Him act as a continual back draught into the more confined conceptions of Deity and the universe, which it is so hard to hold to-day as true.

And is not our wonder and joy increased both in finite man and his Eternal environment by recognising that everything we value in life—love, knowledge, joy and personality itself, are only waked into being by this wondrous human nature, of which we are all heirs—while humanity itself is only the response of organic nature to realities in the eternal nature of things? Then "God"—if we may still use this great word—though no longer limited by human conditions of thought, is conceived in no vague or merely negative way, but as the all present condition of conscious being. God is the abysmal cosmic origin of this mighty complex of experience we call life, which enters our organic consciousnesses as good or evil, but into the absolute nature of which we can never penetrate, except to say that ideal humanity is that which pierces for us most deeply thereinto, and does so in the moment when it attains through love and all its highest powers its own most blessed vision.

Joseph H. Wicksteed.

"GOD AND MY NEIGHBOUR."

Sir,—Dr. Warschauer may, I think, claim to have shown that Mr. Blatchford is not at all well equipped for the task he has so light-heartedly undertaken—the sweeping out of the religious from life and the putting in the place of it a merely mundane Socialism.

But I also think it will be a mistake to assume that now that Mr. Blatchford has been answered there is an end of him. The fact is, he has only been expressing—sometimes very forcibly, often very crudely and unskilfully, and now and again rather coarsely—thoughts and feelings that are everywhere gaining ground, and which are, I believe, really at the bottom of that religious apathy of which all churches are alike complaining.

The plain truth is, Sir, that every day and all day, in individual experience and in society and the world at large, things are happening which it is rationally impossible to reconcile with the idea of an all-just, all-good Ruler of the universe, or with any theory of human training and education. The things themselves are not new; but what is new is the light that evolutionary science and Biblical criticism have of late been throwing upon them. Men are everywhere feeling that there is simply no reconciling many of the commonest evils of life with Divine Fatherhood and the beneficent oversight of the individual. Explain them as cleverly as we may, I believe we are all conscious that the explanation is depressingly, hopelessly inadequate.

For my own part, I came, years ago, to the conclusion that it was simply impossible to believe in the main teaching of any of the churches if we leave out of that teaching what at one time they all believed in, but what, apparently, they have now all abandoned—the existence of a second power in the universe. Ten years ago I earnestly insisted that we were bound to go the way in which Mr. Blatchford is so gaily leading if we ignored the personal belief and the unmistakable teaching of the Founder of Christianity, and gave up the idea of an evil potency in opposition to the good. It is not necessary to get back to the Mosaic, or what used to be the Mosaic teaching on the matter. But what, in my belief, it is absolutely necessary to do if the world is to retain its hold on a beneficent theism, is to recognise in the tragedies of nature and of human life, overwhelming evidence of some Titanic disturbance of the reign of beneficent law, physical as well as moral. The old story of Genesis is no truth, but it is an intuition of the direction in which the truth lies. Let this disturbance of the intended scheme of things be assumed, and I believe it would be possible for Mr. Robert Blatchford and Dr. Warschauer to meet in a common faith.

G. F. Millin.

Brixton, March 14.

Errata and Emendation. — In last week's article on "God and My Neighbour," the passage dealing with the antithesis between human freedom and Divine omniscience (p. 163, col. 3) should have read as follows:—

"We may quite frankly admit that the reconciliation of these two facts—both of which we have to assume, in spite of their seeming antagonism—transcends our understanding; but it does so, only in the same way, and for the same reason, for which the whole conception of an infinite and self-existent Being necessarily transcends our intellectual capacity. In any case, as between the difficulty suggested by the intellect and the certainty proclaimed by the moral sense, we shall do well in following the latter of these voices."

Later in the same column, in the quotation from Illingworth, for "exercised" read "exorcised."

THE CHILDREN'S COLUMN.

THE GIVING OF SELF.

If any man come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it.—Matthew xvi. 24, 25.

My brothers and sisters and I grew up alongside another family of boys and girls, who lived opposite our house. They had a large garden, and thanks to the chivalry of the brothers, some credit also being due to the sisters, we played there, boy and girl together, longer than many young folks. The lawn was big enough for athletic sports, for which we trained most perseveringly.

Tastes change. Most of us now think war horrible and un-Christian, but in those days we played soldiers without misgiving. There was a mound with a tree on the top, where a flag would bravely fly. Many a siege has that fortress stood from combatants with equipments and rules of warfare that were a strange reminder of old-time fighting and modern manœuvres of Notts Yeomanry and Robin Hood Volunteers. Captains Courageous were the lads, defending the girls within the fort by many a deed of knightly daring. And when the girls naturally wanted to share more actively in the defence of their flag, tin swords for the brothers, wooden ones for the sisters was the curiously chivalrous rule. Willie, however, ever champion of the weak, girt on his metal weapon with what we now agree was the truer knightly feeling, that there was some injustice in the arrangement, well-intentioned though it was, that he, just because he was a boy (and younger too), should have a better blade than girls.

Willie belonged to the family who lived across the road, and it is chiefly about him I want to tell you. With all his boyish high spirits, wilfulness, and the faults that all have to conquer if they are to grow up worth anything, he was unusually self-forgetful for his age. I am afraid that we girls sometimes took advantage of his willingness to be buyer at our play-shop, instead of allowing him to act the more interesting part of shop-man and maker of ingenious produce for sale. When there was a funeral, to dispose in decent burial of a poor dead bird or mouse, it was Willie who saved us from touching the "remains" by gently lifting them for us into the box-coffin. He always shared the gardener's gifts of plants for his little plot with us who had gardens but no gardener. He ran cheerfully with lots of notes for his father, and on errands for his busy mother, while many an hour I've seen him wheeling his invalid sister round the garden, or reading to her under the apple-trees.

As we grew older, play-hours became shorter, and school-hours longer. By the time school-days were ended, Willie was captain and gold medallist of a large public school. Through boyhood and youth his parents say they never used even one strong word to him. "Great energy and strength of will he had, but such reverent gentleness in trust and obedience, such graciousness, that a wish and a look were always enough with him for guidance, such self-control he used over a spirit that could have flashed anger."

Then the life of business began, and as a cotton salesman he became a well-known figure in the biggest cotton market of the world, a favourite for his genial courtesy, and respected for business skill and strict honesty of word and dealing. He also continued in spare time to be a steady reader of good books, and so could always lift his thoughts above the buying and selling by which he earned his living. Athletic and vigorous, he was one of the Volunteers, all over 6 ft. high, chosen for a guard of honour on a visit of Queen Victoria to his city. But Willie's leisure was always spent more for others than himself, and chiefly for the young, the sick, and the poor. Saturday afternoons, Sundays, and week evenings found him working at this or that boys' club, mission, or boys' camp, taking children to the sea-side at his own expense, or entertaining them at his own little country house. As he was a non-smoker and teetotaler he had more money to spare for the pleasures of hospitality, and much of it was offered to waifs and strays of every condition of life. Often he might be seen with queer bundles and battered tin boxes in his arms, slum lads hanging on his sleeve, taking excited parties back to town after a blissful visit under his roof. Every Wednesday, for several summers, he used to cycle into the country at 6 a.m. to gather flowers to leave on his way to business for the old women at the work-house. Thus, in one way or another, he was always quietly, secretly, giving himself for those around him.

At last, when only twenty-seven years old, he gave his life unto death. He went into Wales with a holiday party, chiefly of tired workers from the North Country, and sacrificed one week of his short holiday that he might brighten and ennoble the holidays of others. A sudden storm overwhelmed a happy boating party, and Willie, an accomplished oarsman and swimmer, who might easily have saved himself, died saving others, a woman's cloak in his last grasp.

In the week following, when two of us who were Willie's playfellows from childhood, took up the holiday leadership which he laid down in death so noble, the words of Jesus at the beginning of this Children's Column were often in our hearts. They used to be sung in the service at our chapel as far back as I can remember, but, partly because the music had a melancholy and distant sound, they often had a dismal and far away meaning to me. Now, when the air, and friends' letters, and the newspapers were full of memories of one so well loved by us, whose life and death had been a glorious losing of himself for others, Christ's message became, even in our grief, very real, and full of joyous inspiration. Here was one, who had gone about among us from our babyhood, living a home and school life very like our own, having to earn a living and fill spare time as we had, and always in work or play, business or leisure, by cheerful self-denial, self-forgetfulness, self-discipline, even in the brightest hours which his sunny nature loved, he had shown that it was possible to follow Christ, till the call came, as it came to Christ, to lose life in the joyful strength of early manhood.

And, children, the spirit of Christ, which reveals God's love, can dwell in us from childhood. Jesus' invitation to take up his cross and follow him need never have a far away meaning to us. We can leave to God what trials of heroism may befall us, whether unto death or not. It is for us to begin whilst we are young, even among the fun and frolic, to lead courageous, loving, Christ-like lives, by taking up the daily small crosses of self-denial, unselfishness and self-control for the sake of God and everyone around us, as children with Jesus of a Heavenly Father. Believe me, God would have us in this way make our play in the garden of childhood a blessed preparation for work in the world of manhood and womanhood, and our mimic warfare on the mound, alike for tin and wooden swordsmen, a training in that Christian chivalry which is needed sorely in the battle of life.

EMILY H. SMITH.

THE terms of the resolution on the subject of National Education, passed at the recent meeting of the Evangelical Free Church Council at Newcastle, to which reference is made in our leading article, were as follows:—

"In presenting these proposals the executive have in view the establishment of a truly national and efficient system of education, which shall secure justice to every citizen, and conform to what the executive believe to be the mind of the British people. Subject to the essential principles involved in the following proposals being secured, the executive express the hope that the claims of other members of the community may be duly considered, and that a solution may be reached which will wound no conscience, and will bring about a lasting educational peace. The proposals are:—

"(1) That the system of education shall recognise only one type of public elementary schools, viz., schools provided and controlled by a public education authority.

"(2) That denominational school buildings, if required and suitable for use as provided schools, may be rented or purchased on equitable terms for the purpose of elementary education, due regard being had to the existing rights of the public in such buildings.

"(3) That all schools maintained by public funds, whether by rates or taxes, shall be under the sole management and control of representatives appointed by the method of popular election.

"(4) That there shall be adequate provision for the training of all teachers of elementary schools free from theological and ecclesiastical tests, and under the sole management and control of the popularly elected education authorities.

"(5) That no ecclesiastical or theological tests shall be applied in the appointment of teachers of publicly supported schools or training colleges.

"(6) That no distinctively denominational teaching or formulary be given or used in public schools in school hours; but simple Biblical instruction may be given according to a syllabus, as is general at present in provided schools. Attendance at such instruction shall be subject to a conscience clause.

"(7) That the foregoing propositions shall also have reference to secondary education as far as they may be applicable.

"(8) That women shall be eligible for election to any local education authority throughout England and Wales, and including London."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London W.C. If by post, the prepaid terms are :—*

	s.	d.
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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, MARCH 19, 1904.

COMING EDUCATION SETTLEMENT.

MONDAY'S debate on the administration of the Education Act of 1902 makes it clear that no one outside the Government and a few clerical extremists believes that the law as it stands offers a final solution of the education problem. Mr. LLOYD-GEORGE showed how intole able is the position forced upon Nonconformist Wales, and convinced the House that here at least is occasion for compromise. But Sir WILLIAM ANSON, backed by the Prime Minister, had nothing to offer but attacks on the "religious animosity of the Nonconformists" and threats of a mandamus against each of the recalcitrant County Councils. That sort of thing, however, is doomed to failure. The present Government is clearly tottering to its fall, and its members, except, perhaps, Sir WILLIAM ANSON, are fully aware of the fact. Men's minds are turning to the question as to what form the inevitable reconstruction of our educational system shall take.

As far as the question of control is concerned, it may be taken as pretty certain —assuming, as seems probable, that the task of reconstruction falls to a Liberal Government with a clear majority behind it—that the first five clauses of the programme adopted by the National Council of the Evangelical Free Churches at Newcastle, last week, will fairly represent the minimum demanded. The new Act, we hope and believe, will "recognise only one type of elementary schools, viz., schools provided and controlled by a public education authority." Doubtless it will be provided "that denominational school buildings, if required and suitable for use as provided schools, may be rented or purchased on equitable terms for the purpose of elementary education." But "all schools maintained by public funds, whether by rates or otherwise," must be "under the sole management and control of representatives appointed by the method of popular election." "No ecclesiastical or theological tests" must be "applied in the appointment of teachers of publicly supported schools," and there must be "adequate provision for the training of all teachers of public elementary schools free from ecclesiastical and theological tests, and under the sole management and control of popularly elected educational authorities."

So far there is and can be no room for compromise, and so far there was absolute unanimity among the Evangelical Free Churchmen last week. The difficulty arises, of course, on the question of religious teaching. A clause was carried at Newcastle declaring--

That no distinctively denominational teaching or formulary shall be given or used in public schools in school hours, but simple Biblical instruction may be given according to a syllabus, as is general at present in provided schools; attendance at such instruction shall be subject to a conscience clause.

As we pointed out in the autumn, when the clause was first published, everything turns on the question, What is meant by "simple Biblical instruction"? The explanatory phrase, "as is general at present in provided schools," is not promising. Some weeks ago the question was discussed in some detail in these columns, and the conclusion was arrived at that while "Board-school religion" in the form widely adopted had been largely acquiesced in by "Unitarians, Agnostics, and Jews" as a temporary expedient and in a section of the schools of the nation, it could hardly be accepted as part of a permanent and universal system; while persistence on the part of Anglicans and Roman Catholics in rejecting its claims to represent the greatest common measure of the beliefs of Christians would make it impossible to force it upon them in substitution for the teaching now given in denominational schools.

An amendment rejected by the Evangelical Free Church Council sought to exclude the Bible altogether from the schools. This would be an altogether too heroic remedy. Some knowledge of the contents of the Bible is surely essential to even an elementary education, irrespective of the views held regarding them. Unitarians would, of course, like to see Bible reading accompanied by simple explanation and historical interpretation, and the inculcation of elementary Christian ethics; but they are faced by the fact that permission to give such teaching is usually taken by both managers and teachers to mean permission to teach Evangelical Christianity in a form obnoxious, not only to Unitarians, Agnostics, and Jews, but to Anglicans and Roman Catholics as well.

For these reasons the conviction is gaining force—accepted gladly by some and most reluctantly by others—that, except for simple Bible reading without comment, religious instruction as a recognised subject in the school curriculum will have to be excluded in the settlement which is approaching, and the task of providing it relegated to the parents and the denominations to which the parents belong—*out of school hours*. Whether or not the school buildings should be lent for that purpose is matter for discussion. For curselves, we dislike the idea of making the schools a miniature battle-ground of the sects. Yet one would give much for a settlement of this vexed question, and if permission to use the school buildings would in any way help to reconcile the sects to their exclusion from the control of elementary education, the proposal seems at least worthy of careful consideration.

A MEMORIAL TO JOHN HAMILTON THOM.

A SERVICE of special interest, not only to our churches in Liverpool but to all who revere the memory of the late Rev. JOHN HAMILTON THOM, was held last Sunday evening in the chapel of the Liverpool Domestic Mission in Mill-street. The Mission buildings are well known as the most spacious, the most beautiful, and the best equipped of our whole community, and the Mission must always hold a place of its own in our regard on account of the close association of Dr. MARTINEAU and Mr. THOM with its foundation, and their life-long interest in its work.

The service on Sunday evening marked the re-opening of the chapel, after the addition to its decoration of four Della Robbia plaques, the gift of Mr. WALTER HOLLAND, representing "The Creation," "The Prophet Micah's Message," "The Nativity," and "The Lord's Prayer," while at the same time the occasion was taken to dedicate a beautiful brass tablet placed in the chapel by the RATHBONE family as a memorial to Mr. THOM. The first part of the service was conducted by the Rev. T. LLOYD JONES, minister of the Mission, who also preached a sermon, in which he recounted the history of the Mission, and after alluding to the beautiful additions made to the adornment of their chapel, spoke with grateful appreciation of the faithful service rendered by the large band of helpers who sustain him and Mr. JOSEPH ANDERTON in the work to which for the past twenty years their lives have been devoted.

The Rev. R. A. ARMSTRONG then delivered the address of dedication, which we here print in full, and we are privileged to add also the prayer which followed the address. The appeal of his words will, we trust, go straight home to many hearts, and not in Liverpool alone; for this work of ministry to the poor makes its urgent claim in all great cities, especially to our young men and women, to those who have leisure, and gifts and

graces of the higher life which in all simplicity and brotherly kindness they can share with those who have the greatest need of help and sympathy. Much true response there is already in Liverpool, in London, Manchester, Birmingham, and other cities, but always the need is greater than the forces enlisted in the service, and the field is always open to the faith and the self-sacrifice and the overflowing love of the fresh young life growing up in our churches. And while the appeal of pathetic needs touches many hearts to generous response in willing service, there may well be in this memorial, and the thoughts it quickens, a fresh call of consecration. The ministry of Mr. THOM'S life was given, indeed, to Liverpool; but his searching words are now the possession of all the churches. Others may now share the great privilege of being quickened by the spirit of his discipleship, of seeing with his clear vision the way of lowly duty, with its boundless opportunities, and the glory of a divine self-sacrifice.

ADDRESS OF DEDICATION.

BY THE REV. R. A. ARMSTRONG.

THE personality of John Hamilton Thom, from whom in so large a measure it caught its initial inspiration, must ever be entwined with the Liverpool Domestic Mission to the Poor; and meeting here at the first public service of religion since our chapel has been robed in its new and gracious furnishings, it is most meet that we should also dedicate to his consecrated memory the tablet which records his devout and steadfast care for the Mission and its sacred purposes.

It is seventy years ago since that memorable visit of Jonathan Phillips and Dr. Tuckerman, of Boston, to this city of wealth and commerce, also, alas! both then and now, of so much sin and sorrow, washed by the broad-bosomed Mersey. Those two young ministers whose friendship right through the main part of the nineteenth century is one of the fairest idyls of our churches, met the two Americans at Greenbank and elsewhere, and Martineau records how "their benevolent and devout enthusiasm came upon us like the Angel descending to stir the sleeping waters; and their recital of what was being done to uplift and evangelise the neglected classes in Boston fell as a convicting and converting word, and yet a word of hope and zeal, upon our conscience." Then came Mr. Thom's great sermon at Renshaw-street Chapel on Christmas Day, 1835, repeated afterwards at Paradise-street; and on Good Friday, 1836, the historic meeting at Renshaw-street Chapel, the "crowded platform," which Mr. Thom recalled a generation later, having among its occupants the William Rathbone of that day, the romantic and pathetic figure of Blanco White, Martineau and Thom themselves—the one thirty years of age, the other only twenty-eight—and the men who had in charge the fair fame of Liverpool, of the names of Holt, Roscoe, Gair, Booth, Jevons, Yates, and a rare company of their compeers. There and then was founded this Mission of love and uplifting to the poor, which to-day has put on one more garment of adornment, the expression of the honour in which the generous heart of one faithful friend holds its purposes and its achievement.

And as for us, brethren, how shall we dedicate this memorial tablet to him whose mind had so large a part in conceiving and organising this Mission to the poor, a mission whose house was once so lowly, but in our day has become a palace? Well we know that not in sumptuous halls and gathered examples of æsthetic art would his soul have found pleasure, unless these outward things were the earnest of hearts moved with succouring love, souls fired with redeeming passion. If all that has been lavished on the outward equipment of this Mission since the first stone of this present building was laid, is but the symbol of the striving of our people towards a larger human service, a deeper heed to the call of Christ in the secret heart, then is it well indeed. But if any man deem that the material things, or anything that money can buy, by itself can promote the Kingdom of God, then is his zeal a delusive snare, a mocking of the Divine call sounding from the voice of God. The men of 1836 gave, in their measure, of their material wealth for the work of the kingdom; but they gave of their time, of their energy, of their thought, of their love. Their material gifts are forgotten, dissolved in air. Their spiritual gifts, whatever they were, live on, are woven to-day into the heart and life of our city, for they are of the fabrics which neither years nor death can destroy. If you call up before you the grave, beautiful face of him whose memorial we consecrate to-night, if you listen in the chamber of memory for the exquisite intonation of his voice—what do eyes and accents seem to ask you now? What does the spirit which was behind them, if he is with us here in spirit presence, disrobed of all that was mortal, ask you now? Are your lives devoted to that purpose of Christ which is for ever urgent? Are you mindful of the call which never ceases, or are you content to take to yourselves the decencies and comforts of religion in your homes, hearing no importunate call to the common service? How are you arranging your lives? For absorption in business, for pleasure, for refined quietude and ease, or for sacrifice, for recognition of all God's need of you? What are you teaching your children? Are they going to be helpers of the world when your hands are folded on your breast? What are the young men doing—especially young men bearing the old and noble names that are so deeply carved into the history of Liverpool?

I am told that when this Domestic Mission had a quarter of a century of life behind it, now more than forty years ago, some of the young men whose fathers had founded it, and still cherished it, felt that for them, the younger generation, there was little room in its management, and resolved themselves to found and foster a kindred institution in the northern quarter of the city. So sprang up the North-end Mission, now in active life in Bond-street and Hamilton-road. What energy of life, what sense of the call of God and of his Christ, lay in that action of those young men! But to-day, though the call is still as urgent, there is the utmost difficulty in procuring for the North-end Mission adequate support. We want generous munificence in the north as well as in the south. Both south and north want willing and eager workers. Let the memory which to-night we honour make its mute appeal to all for whatsoever they are able to confer, money or labour; above all, care and support, and the sympathy of hearts stirred by the spirit of the Christ.

Ah! brethren, what a power to salvation might our churches be: this little group of churches here in Liverpool, in which the mind is invited to perfect liberty, where the preacher's word is wholly free, where no creed or ritual is imposed by priest or synod, where the only pledge is to seek the Kingdom of God and render it our service; what a power to salvation might these churches be, with their wide sweep of worldly estate from the wealthiest to the poorest, from leaders and rulers of men down to the lowliest—what a power to salvation might they be, if in every breast ruled even some faint image of the spirit of the Christ! How might we lead the way in all things that make for cleanliness, decency, sobriety, self-respecting citizenhood, domestic happiness, the culture of the immortal spirit, we who own no allegiance to ecclesiastical authority or spiritual court? Pray God for the spirit of him whom we commemorate this night, that man of mystic insight into the truths of the spirit, that steadfast teacher and practiser of the Gospel of Jesus. Pray God that we, too, may be true to the "Laws of Life after the Mind of Christ," and faithfully bear the burden handed down alike to preachers and to people by the holy dead.

THE PRAYER.

O Thou without whom all our works are vain, Everlasting Father, God of all holiness and truth, consecrate in our hearts that gracious memory to which this night we have turned our minds and hearts. As the record of his name and life and spirit is enshrined in letters of man's device upon these walls, so may the example which he set, the purposes which he loved, be graven deep upon our souls. We consecrate to thee, O God, this memorial which the eye can see: may the memorial which endures in lives made purer, in service made more devout, be consecrated within us, wrought to effective power of the spirit for the coming of thy kingdom. We thank thee that in the old times of our fathers he and many brethren were stirred by the love of Christ and of his poor to found this ministry of lowly service. We thank thee for the ardour of their hearts, for the wisdom of their counsels; for the way in which they laid the lines of this institution, for all pure and devout enthusiasm which has been poured into its endeavours both in their day and in the after times. We thank thee for all lives made pure, all homes made sweet and clean thereby. We pray for thy blessing on those who in our day have entered into the toil and care of this great task. We pray thee to endue them with wisdom, with patience, with

faith, with abounding love. We pray thee to stir the hearts of many to become their willing helpers. And we pray that the spirit which shone with so gracious a light from thy servant whose name and memory are specially in our mouths and hearts to-night, may live again in the labourers of to-day and of to-morrow, and of the years when we too shall have passed away. So, Father, quickened by all that is beautiful within these walls, and by the living word which shall here be spoken, may many learn to do justly, and to love mercy, and to walk humbly with their God! *Amen.*

INSCRIPTION ON THE TABLET.

To the Memory of John Hamilton Thom,
Born at Newry, 1808, Died at Liverpool, 1894;
Minister of Renshaw Street Chapel,
1831 to 1866.

His ministry kindled in others a love for the service of mankind, and his writings quickened the spiritual faith of seekers after truth in many lands. This Mission, the Third Domestic Mission in England, is a living witness to his influence and labour. Beginning in a small Mission House in 1836, it removed to Beaufort-street in 1856, and to Mill-street in 1892. He ever remained its friend and supporter, nor suffered his fellow-worshippers to forget that its high aim was the fulfilment of the word which saith, "And the poor have the Gospel preached to them."

Among those who were associated with him in the foundation of the Mission were—

William Rathbone, Chairman,
Rev. J. Blanco White, Rev. Dr. Shepperd, Thos. Avison, Thos. Bolton, J. B. Blackburne, George Holt, Rev. Jas. Martineau, Rev. H. Giles, Thos. Holt, Jas. Harvey, William Jevons, Richard Rathbone, Christopher Rawdon, Samuel Bright, R. A. Fletcher, Richard Roscoe, Samuel Gair, Henry Booth, J. A. Barclay, R. V. Yates.

The copy of the inscription which has reached us gives 1829 as the date of the beginning of Mr. Thom's ministry at Renshaw-street Chapel. If it is so on the tablet, it is a mistake. It is true that Mr. Thom's first sermon in Liverpool was preached in Renshaw-street Chapel, but from 1829 to 1831 he was minister of the Ancient Chapel of Toxteth, and only in the latter year succeeded his friend the Rev. John Hincks at Renshaw-street. There was a break of three years, from 1854 to 1857, in Mr. Thom's ministry at Renshaw-street, when his place was taken by the Rev. W. H. Channing. Mr. Thom closed his pastorate at Renshaw-street with the year 1866, preaching his farewell sermon, however, on February 24, 1867.

UNUM TALEM.

Gazing, I felt all childhood's worth,
Dear open eyes, dear open brow!
There is not, sweet, on earth,
A thing so sweet as thou.

The sunshine dwells above those eyes,
The sapphire throne within them burns;
The Wisdom of the wise
To thee, sweet, wisely turns.

Dear open heart, it needs must be,
That one sweet pearl in Heaven is flung
Wide open still for thee,
Its sister pearls among.

So enter, sweet, that God may reap
The harvest of an exile's cup—
The fountains of my deep
May reach, and break them up.

E. L. H. Thomas.

LUCY AIKIN.

The name of Lucy Aikin is less well known than that of her aunt Mrs. Barbauld. Yet to many it will not come with great unfamiliarity, and hers was, perhaps, a more interesting personality than that of the poetess.

Lucy Aikin was born on Nov. 6, 1781, at Warrington, where her father, John Aikin, practised as a physician. Her parents were cousins, her mother being a Miss Jennings, of the Bedfordshire family of that name. Among her ancestors was the Sir Francis Wingate, who, as a Bedfordshire magistrate, clapped John Bunyan into gaol. After a sojourn of about ten years in Yarmouth Dr. Aikin moved to London, and there, or in the neighbouring village (as it then was) of Hampstead, the greater part of Lucy Aikin's life was spent.

The atmosphere in which she lived was that of the higher middle class, a literary and refined Whig society. Her brother, Arthur Aikin, was secretary to the Society of Arts, and in this capacity he knew the Duke of Sussex, who was very friendly towards the amiable secretary and his sister. We find at one time the Duke requesting Miss Aikin to lend him a volume of Dr. Channing's sermons. Among Lucy Aikin's greatest friends were "Mrs." Joanna Baillie and her sister—from them she would hear from time to time news of Maria Edgeworth. Among her other friends and acquaintances she reckoned Mrs. Opie, Whishaw, Rogers, the poet, Harriet Martineau, Roscoe, the historian, the Taylor family, and Denman, the Chief Justice. Sir Walter Scott she met on one memorable occasion:—

". . . on Thursday last (she writes) arrived an invitation from the Carrs to my father and my aunt to dine with them the next day to meet Walter Scott. . . . A charming day we had. I did not indeed see much of the great lion, for we were fourteen at dinner, of whom about half were constantly talking . . . but he was delighted to see my aunt (Mrs. Barbauld), and paid her great attention, which I was very glad of. He told her that the 'Tramp, tramp,' 'Splash, splash,' of Taylor's 'Leonora,' which she carried into Scotland to Dugald Stewart many years ago, was what made him a poet. I heard him tell a story or two with a dry kind of humour, for which he is distinguished; and though he speaks very broad Scotch, is a heavy-looking man, and has little the air of a gentleman, I was much pleased with him—he is lively, spirited, and quite above all affectation. . . . I had the good fortune to be placed at dinner between Mr. Whishaw and Sotheby, . . . a lady next him asked if he did not think we could see by Mr. Scott's countenance, if 'Waverley' were mentioned, whether he was the author? 'I don't know,' said Mr. S——, 'we will try.' So he called out from the bottom of the table to the top, 'Mr. Scott, I have heard that there is a new novel coming out by the author of Waverley, have you heard of it?' 'I have,' said the Minstrel, 'and I believe it.' He answered very steadily, and everyone cried out directly 'Oh, I am glad of it!' 'Yes,' said Mr. Whishaw, 'I am a great admirer of those novels'; and we began to discuss which was the best of the two, but Scott kept out of this debate, and had not the assurance to say anything handsome of the works though *he* is not the author—Oh, no, for he denies them!"

Of Southey she writes thus:—"The fifth volume of Southey has been occupying me. The effect of his work is on the whole melancholy. . . . I can remember when his friends said, 'No doubt he is arrogant, but he will mend of that, he will find his level.' There was the mistake, his was an incurable case; neither the mellowing hand of time, nor the rude shocks of disappointment, could in the least degree moderate his self-opinion. Posterity was to do him justice, his fame was to be immortal. It was a kind of monomania, and was the true source of his bigotry religious and political, and of that virulence of abuse and invective by which he disgusted his own party almost as much as he provoked the opposite."

Coleridge she was unable to appreciate. In the possession of the writer's family is a copy of "Lyrical Ballads" (1798), and the first of the ballads is the "Rime of the Ancyent Marinere," being the first edition of that wonderful, weird, and intensely fascinating poem. This, falling into the hands of Lucy Aikin, greatly provoked her ire. In the margins are scrawled pencil notes by the lady. It is probable that in her scorn of this poem she was not in a minority; to the admirers of Pope and Dryden no doubt it came as a shock.

It was natural that such a thorough-going Whig and Nonconformist should feel little sympathy towards, or admiration for, Dr. Johnson. She considered he did Milton a cruel wrong in his "Lives of the Poets."

"You have certainly" (she writes to Dr. Channing) "not given Johnson more reprehension than he richly deserves for his outrages against one so inestimably his superior. In this country where Tory and High Church principles are still lamentably prevalent, it is impossible to estimate the mischief as I should call it, which Johnson has effected, by lending the sanction of his authority to popular prejudices. I know no other example of powers so vigorous, self-devoted to the drudgery of forging chains and riveting fetters in the human mind."

Of Lucy Aikin's own literary work it is difficult to speak in these days. She lived when women-writers were comparatively rare and appreciation easy, and when critics often displayed a gallantry towards the weaker sex, not apparently objected to then, but which to-day might possibly annoy our lady novelists. Lucy Aikin's most successful venture into the realms of literature was her "Memoirs of the Court of Elizabeth"; her subsequent works on the reigns of Charles I. and James I. were inferior and met with fewer readers. Later she wrote a Life of Addison, which was unkindly reviewed by Croker to the lady's chagrin.

Her conversation was brilliant and incisive. She breathed intolerance, and was a "good hater." An argument as to the merits of Wordsworth between her and Crabbe Robinson became so heated that the latter stamped out of the house in a rage and never returned. She was a great letter writer, and carried on an animated correspondence with Dr. Channing, Mr. Mallet (son of Mallet du Pan), Mrs. Barbauld, and Mr. Holland, grandfather of the present Lord Knutsford. The letters, though not so sprightly as her conversation, have their interest even now. With Dr. Channing she discussed every possible subject with unfailing zest.

The last years of Miss Aikin's life were spent at the home of a married niece at Wimbledon. The quiet country house was a change for the old lady used to her own circle of London friends. But, unlike many elderly unmarried women, she was

neither restless nor dissatisfied, but remained to the end, cheerful, interested, and enthusiastic, making the best of what simple pleasures she could get, devoted to her garden, and living happily in the remembrance of the greater gaiety of her earlier years. When old age was upon her she contracted the habit of thinking aloud. As she lay upstairs in bed her maid would sit sewing in an adjoining room. One day the old lady was evidently troubled with the solution of certain ethical problems. "If a man were to pray that the life of his enemy be spared?" She repeated this question many times more and more insistently. The exasperated maid at last, unable to bear it any longer, burst into the room. "Well, ma'am," she cried, "and *what then?*" The old lady's reply is not recorded.

She now belongs to the past—that past that held so much that was sane, vigorous and witty, a dip into which, to us sunk in the slough of our modern dulness, cannot now and then come amiss.

M. R.

THE RIGHT MAN.

"His office let another take." There were no candidates for this vacancy; nor would the apostles make an absolute appointment; neither would they have recourse to popular election; and yet selection of some kind was necessary; what was to be done? There was first the question of qualification, and it was decided that the sole requirement should be ability to witness — to bear witness, both by testimony and example, to the risen life. They put forward two; they offered prayer; and then, it is strangely said, "they gave lots for them." Apparently, they left the issue to chance.

"Fortune," "chance," and "luck," as determining factors, are not so much as mentioned in the Bible. No Jew believed in them; but every Jew believed in the drawing of lots as a religious act. It was used in the distribution of land, in appointing a king, in assigning duties to a priest. The belief is fully explained by a verse in the Book of Proverbs: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." The mechanical act was nothing; there was no blind submission to a blind power; the disposing was of the Lord.

There may have been an element of superstition in this procedure, as procedure; if it weakened the sense of responsibility, and interfered with the use of reason and judgment, on that ground also it would be open to blame; but the motive was wholly religious. The process, moreover, had this to commend it, that it left no heartburnings; the decision was accepted as irreversible, and entirely just; there was no exultation of victory, no soreness of defeat. The act of settlement was outside human control, and therefore out of the field of human passion. The lot was a kind of sacrament, an outward sign full of deep significance. Even in our own word "clergy" the connection of thought remains, though the connection of use has long since passed away.

We are always trying to find the right man. If only he could be found, all would go well. But history is constantly reversing past judgments; sometimes, alas! we live long enough to reverse them for ourselves. There are many superannuated wrong men who were thought to be right men once. They were received with exaggerated praise, and dismissed with undeserved blame. Now and then it happens that the despised prophet is found to have been right after all, if that can be said to be found which is found too late.

The question suggests itself: Is the right man ever found? Is he not made? With one exception, the apostles justified their choice. Yet they were hardly the men who would have been pronounced beforehand to be the right men. One was fickle and impulsive, two were ambitious and intolerant, a fourth was despondent and hesitating, another, in his worldly calling, had had a bad training. The apostolate made the men. They were unpromising enough until they were put in trust; trusted, they became strong. Is it not better to have a constantly good system than an occasionally good man? Many of the highest departments, many of the most efficient institutions, in the country are so well ordered throughout that it matters little who the individual head or leader may be. The duties are distributed, the corporate sense of responsibility is strong. It is the service itself that trains the man, not the man called in who creates the service. There are schools and churches whose history is a record of failures, not so much in finding the right man, as in making him. The right place is of more consequence than the right man, for there is a disposing hand which moves amongst the "changes and chances" of this mortal life.

E. P. B.

MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

The annual meetings of the Midland Christian Union were held in the Newhall Hill Church, Birmingham, on Friday, March 11, the President, Mr. W. Byng Kenrick, presiding. There was a large attendance of ministers and delegates.

The business meeting was held in the morning, when the SECRETARY, the Rev. A. H. Shelley, read the committee's report.

The first paragraph of the report expressed the great regret of the committee at the resignation of the secretaryship by Rev. A. A. Charlesworth, after holding the office for nearly ten years. He had been unsparing in his devotion of time and energy to the service of the Union, and his departure was felt to be a severe loss. Acknowledgment was made of the services of Rev. A. H. Shelley, Mr. Charlesworth's successor, who, accepting office in the middle of the year's work, had minimised the inconvenience necessarily resulting from such a change. The chief event of the year had been the initiation of the "Priestley Memorial Fund," proposed by the Rev. Joseph Wood at the previous annual meeting. It being found that the British and Foreign Unitarian Association had decided to apply part of its income to the promotion of lectures on theology and religion in various parts of the country, the idea of establishing a theological lectureship for the district had been abandoned, and it was decided to concentrate effort upon raising, by subscription and bazaar, a sum of £5,000, to enable the committee to adapt its policy to the requirements of the times, and to guarantee to that policy such support and continuity as would enable its effectiveness to be fairly put to the test.

Dr. RUSSELL, the treasurer, summarised the contents of the balance-sheet. The expenditure had exceeded the year's income by £134, and that income included a legacy of £50 from Miss Evers. That meant that by March, 1905, they would have spent, to make good their deficits, the whole of their capital which they could spend. Their hope was in the Priestley Fund. If its help were not forthcoming in a year's time they would have to reduce their work by 50 per cent.

The reports were adopted on the motion of the PRESIDENT, seconded by Mr. FORRESTER, the President suggesting that, the visitor having resigned, it might be well for members of the committee to visit the aided churches this year. They would lose the advantage of having all reported upon from one standard, but the members of the committee would learn more about the churches with which they had to deal. As regards the Autumnal Conferences he was inclined to think the small attendances in recent years scarcely compensated for the secretary's work in calling them, and suggested that special visits to the aided churches by the committee and delegates should take their place.

The roll having been called, Mr. DERRINGTON proposed, and Mr. TRANTER seconded, a vote of thanks to the old and the appointment of the new committee.

AFTERNOON CONFERENCE.

After luncheon, at the Great Western Hotel, the assembly met in the afternoon to hear an address by Rev. J. H. WICKSTEED on "The work of district associations; how to make mutual help effective." Having spoken generally on the importance of Sunday worship, and its influence on every-day life, Mr. Wicksteed said there were two kinds of churches that required assistance, namely, those that had seen their best days, and those that were hoping to see their best days. He made a number of suggestions as to the manner in which the central body might help those two classes of churches. Dealing with the churches that were going forward, he dwelt upon the importance of having several new movements in hand, and of recognising the value of local feeling. The locality must be made to work and to feel responsibility. The central body must go about the work confidently, and go about it not extravagantly, but he would almost say lavishly. With regard to the other class of churches, he said that if the religious spirit was really there, much good could be done by members, earnest men or women, delivering addresses in their own simple words. Local associations might do a great deal by arranging for exchanges amongst local speakers.

The CHAIRMAN moved a vote of thanks to Mr. Wicksteed for his address, and, in doing so, said it was the duty of an association like theirs to provoke inquiry amongst the people as to the cause of their indifference to religious observance. He emphasised the importance of combined effort, and went on to say that they had at the present time received promises of subscriptions amounting to £2,000 towards the £5,000 required for the Priestley Memorial Fund. If the delegates of the churches would go back to their

congregations, feeling that the object was one worth working for, he had no doubt that they would prove successful in raising the necessary amount.

The Rev. Joseph Wood, in seconding the resolution, rejoiced in the amount of success that had already been attained, for which they owed very much indeed to the chairman of the meeting. They wanted another £1,000 in cash before they could see their way to making £5,000, and he trusted there would be a movement in every church to get subscriptions as well as gifts for the bazaar. Having spoken at length upon the duties of the ministers and of the laity, he said their treasurer had told them that morning that they spent £150 to £170 every year more than their ordinary income. To meet that they had drawn upon their capital, and had drawn upon it to such an extent that at the end of this next year their capital would be gone. Then what was to happen? Could any of them contemplate for a moment the giving up of such a work as they already had in hand. Could they imagine the help that they were giving to churches here and there being withdrawn? The crisis should arouse in them a feeling of enthusiasm to work together and raise the £5,000 required. They had already heard how successfully the movement had been commenced, but a great deal yet remained to be done. There were churches yet outside the work, and he appealed to those churches to come in and render help. He did not believe there was any so poor that it could not do anything. The Salvation Army had their self-denial week, and its success was most remarkable; why could they not have a self-denial week?

Mr. G. Basnett. Mr. H. New, the Rev. E. A. Vosey, and Mr. Perry also spoke to the resolution, which was carried unanimously, and was suitably acknowledged by the Rev. J. H. Wicksteed.

A sermon was preached in the evening by the Rev. J. W. Austin.

AT EVENTIDE.

The clouds are spread o'er the evening sky;
Yet, through a rift in the grey, I spy
A star-lit space, a vault of blue,
Which the moon in her splendour is gliding through.

Anon up roll the clouds, and the stars are gone,
And dark is the night: Has the moon really shone—
And the stars—in the heavens? There is left not a ray
Of their brightness, to cheer or illumine my way.

Ah! thus in the days of the long, long ago,
At eventide, in the sunset's glow,
A wondrous peace, and a joy supreme
On my spirit fell! But they passed like a dream!

Yet a dream may be true! And who can say
That the blessed vision I had that day
Was a whit less real, or any less true
Than the moon or the stars that were seen in the blue? A.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

The district covered by our Association is most extensive, and this fact makes the working of it somewhat difficult. Included on our roll are places as far apart as Carlisle and Middlesbrough, Stockton and Choppington. Each congregation, too, has a distinct individuality of its own, and each church has its band of loyal workers and supporters, yet, notwithstanding the strenuous efforts they make, we are not able to say that we are progressing at all quickly. There are, perhaps, many ways of accounting for this fact, and easily the most reasonable one is that other denominations are coming more and more into line with our own theological position. In the country districts particularly we find our Primitive Methodist friends keeping in close touch with us, some of their local preachers taking a service now and then for us. In the larger districts, such as Newcastle, there are always one or two liberal-minded preachers. Recently a Congregational minister in this city, speaking on "What is Hell?" said in the course of his remarks, that

> the idea of a future life, and of reward and punishment hereafter had wandered over the world with man, and was to be found in nearly every religion extant. It was not exclusively a Bible doctrine. He did not believe in a hell of eternal fire. It was absurd. It was taking literally what was meant to be understood figuratively. Man made his own hell. God did not make it; God made Heaven. It was man that made hell by a vicious life.

I wonder how much clearer any of our ministers could have stated our own position in regard to eternal punishment than this. Is it surprising, then, that many who at one time felt compelled to leave the orthodox churches are now able to retain their places, and so make it more difficult for us to make numerical progress?

We have had quite a stirring time here lately. Owing principally to the generosity of the British and Foreign Unitarian Association a series of Sunday evening services was held in the Town Hall, Newcastle-on-Tyne, on the four Sunday evenings in February. The young people connected with the Church of the Divine Unity, assisted by those of the congregations at Byker and Gateshead, undertook in Newcastle and Gateshead a house-to-house distribution of 40,000 circulars announcing the services and containing the Rev. W. Copeland Bowie's plea for Unitarian Christianity. The attendances at the services were difficult to understand; they began at over 700, and diminished to something under 400. This was, of course, disappointing, especially when one takes into account the liberal manner in which the services were advertised. Still, some good must result from such a splendid piece of mission work as the distribution of the circulars. The three churches in the immediate district were open during the time of the special services. Mention must be made of the valuable help rendered by the members of the Unity Musical Society, who formed themselves into a choir for the four Sundays. The organist of the Church of the Divine Unity, Mr. E. J. Chapman, acted as choirmaster and presided at the grand organ, his own place being filled by Councillor Robert Affleck, J.P.

We have also had a sort of pastoral visit from the Rev. Jas. Harwood, of London, who came as the representative of the British and Foreign Unitarian Association. Mr. Harwood visited most of the churches on our roll. This new departure of our London friends cannot fail to produce good results, for Mr. Harwood not only took two services each Sunday, but delivered a week-night lecture at each place, and had conferences with the various Church Committees. Only those who know our smaller churches can realise what a great inspiration it is to the workers to have one of our trusted leaders amongst them. Earlier in the winter the Revs. Dendy Agate and Charles Roper visited some of our churches, and the Rev. Herbert V. Mills gave a course of three lectures on "Evolution and Religion" on three successive weeks at South Shields, Sunderland, and Gateshead in December. Mr. Mills is at present giving a further course of lectures at Byker, Choppington, and Stockton, so that we have been enabled during the winter months to arrange quite a large number of interesting meetings.

During the month of January the Rev. Frank Walters delivered at the Church of the Divine Unity a course of lectures to young men, which created a deep impression amongst those who heard them. It is pleasing to notice the large number of young folks of both sexes who attend the services regularly.

Arrangements are in progress for celebrating on Sunday, April 10, the 50th anniversary of the opening of the present church. The Rev. Henry Gow, of Hampstead, will be the special preacher. Mr. Richard Welford, the well-known local historian and antiquary, who is a member of the congregation, has undertaken to prepare and deliver a lecture giving a history of the church during those 50 years.

The mission church at Byker is again in the charge of the local Association, the transfer for a time of its management to the congregation of the Church of the Divine Unity not proving satisfactory. The services are conducted each Sunday by Mr. Charles Martin, one of our lay preachers. The congregation, which numbers some thirty-five members, are hoping some time in the near future to secure for themselves a permanent church, a piece of land having meanwhile been secured by one of our most generous North-country Unitarians. The Sunday-school flourishes, and would be even larger if the premises permitted the superintendent to take more scholars.

Carlisle is too far away from Newcastle for us to exchange many visits with each other; we occasionally get in touch, however, but not so frequently as we would like. The congregation is to be congratulated on the splendid manner in which they support the many institutions in connection with their church.

At Gateshead, the work so ably initiated by the Rev. Arthur Harvie, on behalf of the Northumberland and Durham Unitarian Christian Association, keeps well to the front. The congregation early last year lost their leader

Mr. Harvie having removed to Northampton. The members, however, keep well together, and are now looking hopefully to the future under the ministry of the Rev. G. A. Ferguson. The Sunday-school and Band of Hope and Mercy are among the many institutions which are conducted by a number of enthusiastic workers.

An effort, by means of a sale of work next month, is being made by the South Shields congregation to raise a fund to enable them to have their church redecorated and made more cheerful. Being without a minister is a drawback to most of churches, but especially is this so in a place like South Shields, with its teeming population of over one hundred and twenty thousand people. The congregation, from one cause and another, has dwindled down to little more than a handful, who, however, work very hard to keep the church open. It ought to be possible to resuscitate a congregation in such a prosperous town. There is a splendid church, fairly well equipped, and free from debt, if only we could raise the means of securing the services of a thoroughly good man, even though he should have to divide his time between two congregations.

At Sunderland the congregation is suffering from a complaint which has troubled many of our churches in the large towns. The church at Sunderland is in the very centre of the town, and almost the last place of worship in that position. In consequence, the congregegation has suffered severely by its members removing to the outskirts of the town. I understand an offer has been made to them for the purchase of their property, and, it may be, that the congregation would be wise to adopt the plan of their one-time neighbours and sell their building, erecting with the proceeds a better equipped church in one of the residential portions of the town.

Not many of our congregations suffer in quite the same way as our friends at Middlesbrough, where, I understand, the work is hampered by want of space, not only in the schools, but in the church. This speaks volumes for those who are devoting their time and energies to making known our beautiful faith among the toilers of that quite modern though grimy town.

Stockton has come considerably closer to us here in Newcastle, lately, from the fact that the President of the Northumberland and Durham Association for the present year is also the secretary of the church in that place. I believe that in Stockton good steady progress is being made.

Darlington is rapidly becoming a manufacturing centre, and has grown enormously within the last five or six years. Our Lead Yard friends believe in feeling their way carefully, and presently we shall hope to hear that they have given an invitation which has been accepted, to one of our ministers to take charge of their pulpit. Barnard Castle will, of course, share in the benefit of such a settlement.

At Choppington we have a congregation of hardworking, horny-handed folk, who are a credit to our denomination. Most of the men work in the collieries in the district, which is quite famous for the number of men it has sent out to all parts of the world as political and social leaders.

Newcastle is a city much sought after in which to hold conferences, and one of the most important religious conferences which takes place during the year has recently been held in the city. I refer, of course, to the National Free Church Council. The committee of the Northumberland and Durham Unitarian Christian Association sent a resolution of welcome to the members which I understand was received with applause. The resolution was in the following terms:—

To the Members and Delegates of the National Free Church Council, assembled in the city of Newcastle-upon-Tyne, March 7th, 8th, 9th, and 10th.

GENTLEMEN,—We, the members of the Northumberland and Durham Unitarian Christian Association, beg to offer you a hearty welcome to this ancient city, and trust that your deliberations will be profitable not only to the Churches and Denominations which you represent, but to the community at large.

It will not appear inappropriate that ours should be amongst the many greetings awaiting you, when you learn that amongst the churches on the roll of our Association is that known as the Church of the Divine Unity, Newcastle-on-Tyne, which is the present representative of the Old Hanover Square Chapel, one of the first Nonconformist places of worship in Newcastle, and whose list of ministers begins with the Rev. William Durant, who was ejected from All Saints' Church, Pilgrim Street, in 1662, and includes such illustrious names as those of the Rev. William Turner, who, about one hundred years ago, was President of the Association of Nonconformist Ministers of this city, and the Rev. George Harris. The Jubilee of the present church buildings will be celebrated in April of this year. Having so much in common, and sharing so frequently the inspirations of our respective leaders and thinkers, we feel that, though at present we are not invited to share in your deliberations, there is much sympathy between us, in that we are at heart one with you in the effort to bring the Kingdom of Heaven upon earth. We realise in you part of the army warring for the things of the spirit against the powers of materialism, an army in which we also serve. We therefore most heartily give you welcome, and pray the Divine blessing on all your labours."

E. H. COYSH.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Belfast Domestic Mission.—The annual sermons on behalf of the Stanhope-street Mission were preached on March 6, by the Rev. R. Travers Herford, of Stand, in the morning at the First Church, and in the evening at All Souls. The annual meeting was held in All Souls' Church on the following evening. After tea and a brief recital on the organ, the chair was taken by Mr. Richard Patterson, J.P., of Holywood, and there was a large attendance of subscribers and friends. Miss C. Bruce read the committee's report, which gave an encouraging record of the year's work. The Mission buildings having been enlarged, in celebration of the Jubilee, were reopened Oct. 3, 1903, and had since been fully occupied with the various activities of the Mission. A satisfactory financial statement was also presented. The Rev. G. J. Slipper, in his report of work at the Mission, said that they had tried to embrace the greater opportunities afforded them by the rebuilding and enlargement of their premises. With a new lease of life they had sought to expand the scope of their work, so much requiring to be done in face of the great needs which confront them. In quiet ways the Mission had taken part in the Christlike service of uplifting the poor, seeking, irrespective of religious differences, and without any semblance of proselytism, to influence the wayward and indifferent towards higher and nobler purposes of life; showing practical sympathy with those who had fallen under trial and adversity; helping many who had evinced a desire to help themselves, and in every way striving to awaken a deeper sense of God's love and grace within the hearts of those who were crushed in life's battle. In the internal work of the Mission there was much that afforded encouragement. Numerically they had gained both in the attendances at their services and their Sunday-schools. The Boys' Brigade, the Men's Club, the Guild, the Band of Mercy, and the Band of Hope, were each in a flourishing condition as regarded attendance and funds. A new library would be opened early in March, and towards this object the Misses Bruce and Mr. A. Duffin had given generous aid. The Chairman, in moving the adoption of the reports, paid a tribute to Mr. Slipper for his devoted work. The motion was seconded by the Rev. W. H. Drummond, and supported by the Revs. R. T. Herford, D. Walmsley, and G. V. Crook, in earnest speeches, and unanimously passed. The committee was appointed, and a vote of thanks to the chair brought the meeting to a close.

Blackley: Manchester.—On the first Sunday of the present year Mr. J. J. Brown completed the long period of forty years' service in the Sunday-school, and the teachers felt that such an event called for special recognition. A subscription list was opened, and contributions were freely given by both teachers and scholars. Last Sunday afternoon a gold watch, bearing his monogram and a suitable inscription, was presented to Mr. Brown by the Rev. W. Holmshaw, on behalf of the subscribers. Mr. Holmshaw spoke of the value of the services Mr. Brown had rendered, and of the force of the example he had set, and Mr. Brown, in acknowledging the gift, gave expression to his deep sense of the importance of Sunday-school work for all concerned in it.

Crewkerne.—The annual distribution of prizes in connection with the Sunday-school took place at the Town Hall on Wednesday, March 2. 120 scholars had gained the required number of marks to qualify for prizes, and these received suitable books, at the hands of Mrs. Edward J. Blake. There was a very large attendance of parents and friends.

Hinckley (Resignation).—The Rev. W. G. Price has intimated to the Great Meeting Congregation that at the end of May he will terminate his ministry at Hinckley, where he has been settled since leaving the Home Missionary College in 1894.

Leeds: Holbeck (Welcome Meeting).—A meeting was held on Monday evening to welcome the Rev. W. R. Shanks, the newly-appointed minister. After tea, at which about a hundred were present, Mr. J. T. Kitchen took the chair, supported by the Revs. C. Hargrove, J. Fox, A. H. Dolphin, O. Binns, E. Lockett, J. M. Whiteman, J. A. Pearson (representing the Manchester District Association); Messrs. Grosvenor Talbot, E. Basil Lupton, and others. Sir James Kitson wrote apologising for absence, and sending his good wishes, and letters were also received from the Revs. E. Ceredig Jones, A. W. Fox, T. P. Spedding, and others. The chairman, on behalf of the congregation, offered a hearty welcome to Mr. and Mrs. Shanks, as did Mr. B. Pearson on behalf of the Sunday-school. Mr. Grosvenor Talbot then spoke as President of the Yorkshire Unitarian Union, expressing his pleasure that so many friends from near and far had come to join in that welcome. He hoped that the congregation would not only welcome Mr. and Mrs. Shanks, but would heartily work with them, and give them the true help of sympathy and appreciation. The Rev. Charles Hargrove also joined in the welcome, which Mr. Shanks then acknowledged. He came, he said, to preach, as earnestly as he could, great principles and truths, and he trusted that his labours would result in the quickening of the life of the congregation. It was a great gratification to him to be called to a church which had such a magnificent school and suite of class-rooms. All his life he had been a Sunday-school worker, and he desired to continue his labours in that direction. Unitarian church building must be carried on like the work of a steeple-jack—from within. If their congregations were to grow, they must, in the very nature

of things, grow through the Sunday-school. The other ministers present also gave short addresses, and a vote of thanks to the speakers brought the meeting to a close.

London: Central Postal Mission.—A A very pleasant soirée of the members and friends of the Central Postal Mission and Unitarian Workers' Union was held, on the invitation of the president and committee, at Essex Hall, on Wednesday evening. The guests were received by Miss Tagart, the president; Miss Florence Hill, the hon. secretary; and other members of the committee; London ministers and lay-preachers, and Postal Mission correspondents being well represented in the gathering. The first part of the evening, when tea and coffee were served, was spent in conversation, after which Miss Tagart took the chair, supported on the platform by Miss Clephan, Mrs. Ginever, and Miss F. Hill, who read several letters of regret for absence. Miss Tagart, having offered a warm welcome to all the friends present, and especially to the correspondents of the Mission, said that evening was the conclusion of a most interesting and helpful series of conferences which they had held, and which she hoped would be renewed next winter. They had been greatly indebted to the Rev. G. Critchley and to Mr. T. J. Hardy, for the valuable papers they had read. She then offered a cordial welcome to Mrs. Ginever, and spoke with much feeling of the Unitarians of Hungary, from whom she said they might learn much. Mrs. Ginever then gave an eloquent address in fluent English, telling of some of the early romantic associations of Englishmen with her country, and concluding with a reference to the inspiration Hungary had gained, in her efforts after truth and liberty, from English writers at the end of the eighteenth and in the nineteenth century. Miss Clephan also spoke as one who was engaged in Postal Mission correspondence, which, she said, compelled one to a thorough study of Unitarian literature. Correspondents sometimes sought for logical assistance, sometimes for sympathy, and to give the latter was the greatest privilege. Correspondents often grew to be real friends, even though they never met, and it was a great happiness to be allowed to help in that way, and to bring light to those who were seeking companionship in knowledge of the higher life. Later in the evening Miss Tagart announced that it would not be possible to arrange any summer holiday party for the present year, but in connection with the International Conference, which would probably be held in Geneva next year at the beginning of September, they might possibly be able to organise an August party, but nothing definite could be fixed at present. During the evening songs were sung by Mr. Collard and Miss Burgess, and Miss Winifred Robinson gave the greatest pleasure by her masterly rendering of some violin solos. The music contributed greatly to the success of the evening.

London: Mansford-street.—The Rev. John Ellis spoke on Sunday on the "Transvaal Labour Question." The congregation passed a resolution in the strongest terms protesting against the importation of Chinese labour into the Transvaal. The resolution was sent to the Prime Minister, the Member of Parliament for South-west Bethnal Green, and the *Daily News*.

London: Plumstead.—On Tuesday evening, March 8, a very successful "Social" was held in the little Hall of the Unitarian Church at Plumstead Common-road. There was a large attendance of members, with an unusually large number of strangers. The Rev. L. Jenkins Jones, J.P. (Mayor) received a very hearty ovation in recognition of his return at the head of the poll to the L.C.C. on the previous Saturday. The Social was organised by the ladies of the Sewing Society, who themselves paid all expenses in order to devote as much as possible to the funds of the Society now engaged in preparing for a Bazaar in connection with the projected new Church Building Fund. The Rev. T. E. M. Edwards recently lectured here on "Grand Old Oliver, the Uncrowned King." The subject proved to be a taking one, and the lecture was much appreciated.

Manchester: Lower Mosley-street.—At the close of last Sunday evening service an interesting gathering was held. Fifty-five persons received their cards of membership, and were welcomed into the Congregational Society, which exists to promote the worship of God. The Rev. A. Cobden Smith, in an earnest address, congratulated them upon their resolve to uplift the real religious life of those schools, and hoped the power of God might continually be made manifest. He trusted the Divine blessing would consecrate their fellowship, strengthen the true bonds of brotherhood, and inspire a living friendship. The cards of membership were then distributed, and an impressive ceremony concluded.

Manchester: Pendleton (Welcome Meeting).—A reception and *soirée* were held in the schoolroom of the Unitarian Free Church on Saturday, March 12, to welcome the newly-appointed minister, the Rev. Neander Anderton, B.A., and Mrs. Anderton. About 180 members and friends sat down to tea, after which an organ recital was given in the church, followed by the Welcome Meeting in the schoolroom. Mr. I. Wigley, chairman of the church committee, presided. In the official welcome to Mr. and Mrs. Anderton, Mr. T. Fletcher Robinson spoke on behalf of the church, Mr. J. Milner on behalf of the Sunday-school, and Mr. Councillor Robertson on behalf of the affiliated societies of the church and school. Amongst the ministers present were Principal Gordon, the Revs. S. A. Steinthal, P. M. Higginson, Ambrose Bennett, C. J. Street, A. H. Dolphin, W. E. George, W. C. Hall, Charles Roper, F. Allen, Joseph Anderton, T. Lloyd Jones, George Knight, A. J. Pearson, W. Holmshaw, J. Ruddle, and J. W. Bishop; Rev. James Clark (Bible Christian); Rev. J. G. Skemp, M.A. (Baptist); Rev. Donald Fraser (Congregationalist); also Mr. J. P. Thomasson and Mr. Frankland, of Bolton, many of whom, after the chairman's address, made speeches joining in the welcome. A number of letters of apology and congratulation were received, including one from Mr. Percy H. Leigh, president of the governing body of the District Association. The Chairman, in his opening address, rejoiced in the close of a trying interregnum of about eighteen months, during which they had been without a minister, and spoke with much pleasure and hope of the future. They had, meanwhile, succeeded in raising a fund of £500 out of which to liquidate the small debt on current account, reduce or clear off the balance of mortgage, brighten and make the church more attractive, and offer a more liberal stipend to the minister. This had been done by the bazaar held in November last, together with subscriptions of members and outside friends, and grants from the B. and F.U.A. and the Memorial Hall trustees. The lighting of the church had been improved, the seats supplied with new cushions, and the new Essex Hall Hymnal adopted. Rev. Neander Anderton, in response to the welcome, gave an admirable address, full of encouragement, and closed with a vote of thanks to the chairman, the visitors, and others who had contributed to the success of the meeting. This was seconded by the Rev. F. Allen (London), and, after singing a hymn, Rev. P. M. Higginson closed with prayer and benediction.

Manchester.—Rev. J. Estlin Carpenter concluded his course of lectures on "The Christ of the Creeds and of Experience" on Thursday week before a good audience. A marked feature in the composition of the audience has been the large proportion of men, who have all through been in the majority. Various denominations have been represented, and the Nonconformist colleges have sent a considerable number of their students. The average attendance has been 163. On the motion of Mr. W. H. Talbot, town clerk of Manchester, a very hearty vote of thanks was accorded to Mr. Carpenter for his most welcome services during the past six weeks.

Merthyr Tydfil (Religious Services for the People).—The second of this series of services was held in the Theatre Royal on Sunday last at 8 p.m., the Rev. John Page Hopps again officiating. In all essential features the service partook of the same character as the first, the attendance being very good, the audience orderly and attentive. The subject of Mr. Hopps' address was: "The Universal God and the Universal Religion." He said that he could not give a definition of God. We get God when we cease to define Him. The greatest of inferences is the existence of God. He said he was more sure of God than of himself. He did not know what God is or how He works—that was beyond his ken. He was bound to infer Him. There are also spiritual indications of God, that is to say, indications of his preferences. It is easier to say what He wishes than to say what He is. Starting from this foundation, the existence of God, he arrived at the conception of God as *one*. The portraits of God are many. It is a far cry from Juggernaut to Jesus, from Baal to Father—all such discordant portraits were portraits of God. These divergencies exist in the Bible. Calvin and Channing talked of God, but their conceptions of Him were as far removed as Peter the Great from King Alfred. The different names by which God is known are nothing, but the essential characteristics of God are everything. As we emerge from the brutalities of the God idea we perceive the human link uniting the whole. It is time to dismiss the divergent portraits of God, and to unite the God behind them all. The peoples whom we are pleased to call idolaters and heathens have the same longings, hopes and fears as civilised and Christian nations; the same God above us is in power. The ideal God is always emerging, and becomes a little more consistent as our ideas of Him get more beautiful. In speaking of the Universal religion, Mr. Hopps said that it has been the delusion of every church that it is infallible, and in this way Christianity has produced a mob of mutually contending parties. He believed Christianity to be the greatest organisation of religion, and the likeliest to have universal religion in it. In conclusion, he said that man's instinct is to be loyal to that above him, and to what, for the time being, he believes to be the best. Man has emerged from the brute to the human and the divine—all the processes leading to that climax. Religion is the uprising of the human above the brutal, his victory over the lowest stages of his nature. Darwin and Spencer ought to have understood the saying of Paul: "Wherefore if any man is in Christ he is a new creature: the old things are passed away: behold, they are become new." Mr. Hopps also lectured at the Unitarian Chapel, on Thursday, March 10, on "Two of Carlyle's Heroes: Shakespeare and Cromwell." He gave a masterly exposition of Carlyle's idea of "heroes," and entered beautifully into the philosopher's conception of the hero as poet in the person of Shakespeare, and as king in the person of Cromwell. The lecture was highly appreciated by a crowded audience of townspeople reinforced by a contingent of Dowlais friends.

Pontypridd.—The twelfth anniversary services of the Unitarian Church were held at the Lesser Town Hall on Sunday last. The service in the afternoon was conducted by the Rev. John Page Hopps, and in the evening by the Rev. W. Whitaker. Stirring and helpful discourses were given, and the services were well attended, a large number of tracts being distributed at the close.

Portsmouth: High St.—The Rev. Dendy Agate, having visited Southampton and Ringwood on behalf of the B. and F.U.A., preached last Sunday at the High-street Church, taking for his evening subject "What think ye of Christ?" when he had a good and thoroughly appreciative congregation. Tracts and pamphlets were freely distributed from house to house in the neighbourhood.

Ringwood.—On Friday, March 11, the Rev. Dendy Agate, of Altrincham, President of the Provincial Assembly of Lancashire and Cheshire, conducted a special service, and preached on "A Unitarian's Interpretation of the Gospel" from Matt. xix. 17: "If thou wilt enter into life, keep the commandments." This was one of the missionary visits organised by the B. and F.U.A., and our small country congregations are greatly indebted to the Association for the strengthening and encouragement thus afforded. The attendance numbered between forty and fifty, including some from other communions.

Shrewsbury.—On Sunday, the 6th inst., the annual meeting of the High-street congregation was held, when the report and balance-sheet for the year ending December 21 last were presented by the secretary and treasurer (Mr. R. Mansell). The report referred at some length to the great changes which had been made in the Church building and school-room, and to the valuable services rendered by the minister (Rev. James C. Street). Through the generous and unstinting efforts of Mr. Street, the Shrewsbury Congregation have one of the most compact and prettiest churches in the denomination, besides having acquired some adjoining property.

To Correspondents.—Letters, &c., received from A. D., E. D., T. R. E., A. H., W. J., J. M. M., W. R. M., C. R., L. T. S., W. W., W. B. W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 20.

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M., Rev. EUSTACE THOMPSON, and 7 P.M., Rev. J. PAGE HOPPS, "A Few Modern Thoughts about God and our Duty to Him."

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd,. 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11 A.M., Rev. H. GOW, B.A., and 7 P.M., Rev. STOPFORD BROOKE, M.A., LL.D., "Wordsworth."

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and, 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M., Mr. J. T. SALT, and 6.30 P.M., Mr. G. SKELT.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. F. H. JONES, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. D. DAVIS.

BLACKPOOL, South Shore Unitarian Church. The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. H. M. LIVENS.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. J. W. BROWN.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A. Evening Subject: "What Do We Stand For?"

MAIDSTONE, Earl-street Chapel, 11 A.M. and 6.30 P.M., Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 A.M. and 6.30 P.M., Rev. C. T. POYNTING, B.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. W. BIRKS.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 7 P.M., Rev. R. TRAVERS HERFORD, B.A.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M., J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—March 20, at 11.15 A.M., JOHN A. HOBSON, M.A., "American Democracy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—March 20, at 11.15 A.M., Dr. WASHINGTON SULLIVAN, "Impending Changes on the Continent."

MARRIAGES.

MORTIMER—BLATCHFORD.—On March 15th, at Lewin's Mead Chapel, Bristol, by the Rev. J. Edwin Odgers, M.A., D.D., of Oxford, Staff-Surgeon Edgar F. Mortimer, R.N., youngest son of the late William Mortimer, J.P., of Exeter, to Bessie Florence, only daughter of the Rev. A. N. Blatchford, B.A., of Pentavy, Westmoreland-road, Durdham Park, Bristol.

VALLANCE—COLLES.—On 12th March, at St. James' Church, Higher Broughton, Manchester, by the Rev. C. E. Stuart, Arthur Clayton Vallance, of Mansfield, to May Bee, second daughter of A. H. Colles, Esq., of Belmont, Higher Broughton, Manchester.

DEATHS.

COOKE.—On the 13th inst., at St. Catherine's-terrace, Guildford, Mary, widow of the late John Cooke, Esq., in her 90th year.

WILLIAMSON.—On March 14th, at Maidstone, Harriett Edgeler, widow of Charles Williamson, formerly of Godalming, mother of Rev. Henry Williamson, Dundee, in her 91st year.

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The EVENING SERVICES on March 20th and 27th will be taken by the Rev. J. PAGE HOPPS.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3223. NEW SERIES, No. 327.] LONDON, SATURDAY, APRIL 2, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

EASTER falls early this year, and next year will be three weeks later, Good Friday being April 21. That day will be the hundredth anniversary of the birth of James Martineau. Centenary celebrations will, therefore, doubtless be arranged for some other date; but in the churches of which he was the minister, the anniversary will mark the religious services of that day with a special significance.

SIR EDWIN ARNOLD, who had long been in failing health, borne with undaunted courage and sincerity, died on Thursday week, in his seventy-second year. Born in June, 1832, at Gravesend, the second son of Mr. Robert Coles Arnold, a Sussex magistrate, he was at King's College, London, with the late Dean Farrar, and helped to keep order in the lecture room of F. D. Maurice. Proceeding to Oxford he became a scholar of University College, and in 1853 won the Newdigate. From 1856 to 1861 he was Principal of the Government Deccan College, Poona, and was in India through the Mutiny. Coming home on leave in the latter year, he became a leader writer on the *Daily Telegraph*, and for the rest of his life remained in that service. He was thrice married, his second wife being a daughter of the late Rev. W. H. Channing; his third wife, a Japanese lady, whom he married in 1897, survives him.

SIR EDWIN ARNOLD was a brilliant journalist and an indefatigable author in verse and prose. He was strongly drawn to Oriental modes of thought and life, and his most popular work was "The Light of Asia," a poem telling in the person of a Buddhist votary the story of Prince Gautama, the Buddha. This was first published in 1879, and did much to popularise the Buddhist teaching by its picturesque and vivid presentment of the subject. Sir Edwin's later poem, "The Light of the World," was not so successful as a whole, though it contained some beautiful passages. The following verses, in slightly varying form, occur more than once in the course of the poem:—

Peace beginning to be,
Deep as the sleep of the sea,
When the stars their faces glass
In its blue tranquillity;
Hearts of men upon earth
Never once still from their birth,
To rest as the wild waters rest
With colours of Heaven on their breast.

Love, which is sunlight of peace,
Age by age to increase,
Till Anger and Hate are dead
And Sorrow and Death shall cease:
"Peace on Earth and Goodwill!"
Souls that are gentle and still
Hear the first music of this
Far-off, infinite bliss!

WE have delayed too long a notice of Mr. Stopford Brooke's new volume of sermons, "The Kingship of Love." (Isbister & Co. 6s.) The twenty-five sermons are those preached in Little Portland-street Chapel during the winter of 1902-3, from the opening sermon after the summer holiday, "From the Sea to the City," through Christmas and the New Year, to Easter, with a final sermon on "The Close of the Year." From this we quote the last sentences:—

Again and again we have had our Calvary, crucified with Christ; again and again our Easter Days, risen with Christ into a new life. Again and again our old year has died in pain; again and again the New Year has given us a fresh impulse, another love, another work, another hope. Each has lifted us forward in inward progress. The soul is now accustomed to Resurrection. Life, indeed, not death, is its native element. And as it rises into life again and again, it comes to know, with innate certainty, that it cannot die. The knowledge deepens year by year, as we draw nigh to age and death. Death changes its aspect. It is not the grisly terror we feared of old. It wears the features of a joyful and happy child. And when we slip into its embrace we hear the voice of Christ: "I am risen; rise with me into the perfect life with God, my Father and your Father. Come and follow me, as on earth, so now in heaven. The old year is dead, the new has dawned."

THE great demonstration in Hyde Park last Saturday showed clearly on which side organised labour stands in the momentous controversy over the Transvaal Labour Importation Ordinance. It would be strange indeed were trade unionists not hostile to a movement which has for its twofold object the exclusion of "that trail of the serpent, the formation of labour unions" among white miners, and the importation of labour at a lower wage than the blacks can be got to accept. It is remarkable how persistently the apologists of the Ordinance ignore these two cardinal elements of the situation. Over and over again they declare that the fact that white men will not work with black is the sole reason why white men cannot be employed except as overseers, though some, it is true, have the candour to add that white labour would be too costly. All, however, ignore the obvious fact that it is not necessary to mix white and black labour in a single mine or a single branch of the work of a mine, and that it would be perfectly easy to have one mine a black one and another a white, or to employ black men below ground and white at the surface.

THEY ignore, too, the fact that exclusively white labour has been employed by Mr Creswell at the Village Main Reef Mine on various surface processes at actually less cost per ton than black labour, but that he was called off by his chairman of directors on the ground of the "feeling" of the Consolidated Gold Fields Company, Messrs. Werner, Beit & Co., and his own board, that a large number of white men employed on the Rand would have the result

That by combination the labour classes will become so strong as to be able to more or less dictate, not only on the question of wages, but also on political questions, by the power of their votes when representative government is established.

Mr. Creswell, by the bye, has since been compelled to resign his position, and his interesting and too instructive experiments have ceased. As to the other motive for the agitation, the desire for cheaper labour than that afforded by the Kaffirs, the thing is made evident (1) by the steady refusal to make good the reduction in Kaffirs' wages which took place after the war, despite the patent fact that it is that reduction which has been the primary cause of such scarcity of labour as exists; and (2) by the offer to the wretched Chinese labourers of only 25s. a month, against the minimum of 30s. a month paid to the Kaffir since the war, and the £4 a month he received before the war.

THESE two facts—the desire of the Randlords to exclude Trade Unionism and political power from Rand labour, and their determination to find creatures who will

undersell the Kaffir in the labour market—have sunk deep into the minds of Trade Unionists at home. But there is a third fact—the conditions of labour to be imposed upon the men it is proposed to import. Trade Unionists at home, protected by elaborate factory regulations, truck Acts, electoral rights, and the splendid organisation of their unions, have been appalled at the restrictions which the mine owners seek to impose upon the new immigrants, and the state of utter helplessness and subjection to which these would reduce them. These restrictions are resented first and foremost on grounds of mere humanity, and through a keenly aroused sense of responsibility for the good government of this new province of the Empire which has come under our charge in so terrible a manner. But there is undoubtedly another feeling at work—the conviction that if working men once admit the plea of necessity in justification of cheap servile labour on the Rand gold fields, the same plea may be raised with the same object nearer home, and their power of resisting it be seriously diminished.

Servile labour has, alas! been permitted on the confines of the Empire before now, but not with the active assent of labour at home. We look forward, as a happy by-product of the present agitation, to the material improvement of the lot of coloured workers in the near future in all parts of the British dominion. But the final triumph of the advocates of the new Ordinance in South Africa would now mean that our "Imperial race" at home, composed to so large an extent of manual workers, knew that conditions of slavery existed under their sway, knew the methods by which they were imposed, and accepted both as natural and right. And when once a people deliberately acquiesces in perpetration of tyranny in its name the days of its own freedom are surely numbered. There are abundant signs that the present spirit of reaction, if it goes unchecked, will soon make yet further inroads on the right of combination at home, which, after all, misused though it may have been, is the bulwark of the labouring classes against the tyrannous use of the power of capital.

Political surprises never cease! Less than two years ago an Act of Parliament was passed which offended the mind and conscience of at least half the people of England and two-thirds of the people of Wales; this week the same Government have introduced an Education Bill for Scotland, which embodies nearly all the main principles which leading reformers have been urging upon the attention of the country for many years past. Scotland is accorded powers and privileges which are denied to England and Wales. Enlarged or re-modelled School Boards are to be entrusted with complete public control over elementary and secondary education; they are to be specially elected for this work; and the big towns are to retain their School Boards, only with increased powers. Some day, perhaps, those of us who live south of the Tweed will be permitted to fare as well as those in the North.

Thomas Pargeter's of Foxcote Charity.—The 37th annual meeting of the trustees of this charity was held on the 21st inst. at the offices of Messrs. Harding and Goode, 32, Waterloo-street, Birmingham, the Rev. J. Hardinge Matthews in the chair, the other trustees present being the Revs. J. Worsley Austin, Henry Eachus, E. D. Priestley Evans, J. Bellamy Higham, Henry McKean, A. H. Thomas, Alfred Thompson, and Joseph Wood. The officers appointed for the ensuing year were as follows:—Chairman, the Rev. A. H. Shelley; Treasurer, Mr. F. H. Jordan, of Lloyds Bank, Temple-row; Auditors, the Revs. A. H. Thomas and J. Worsley Austin; Secretary, Mr. Charles Harding; and Deputy Secretary, Mr. C. Copeley Harding. The few vacancies which had arisen during the year in consequence of the deaths of annuitants had been filled up from time to time from the large and ever-increasing list of highly-eligible applicants, many of whom have been on the books for long periods, and whose hope of election is of course remote, the resources of the trust being limited; though it is gratifying to record that a friend of the charity has continued his donation of £100, and by the aid of this gift and the donation of £50 reported at the last annual meeting, the benefit of the charity has been extended beyond the limit necessarily fixed by its normal income as derived from invested funds. At the present time there are altogether 107 recipients on the books; of these 99 receive £20 a year each and the other eight (being sisters) £16 a year each. As may be imagined, the applicants for the charity are exceedingly numerous, and in very many cases most deserving, facts which should be borne in mind by all who intend applying, as the knowledge may prevent the disappointment which usually accompanies the non-success of the applicant. The essential qualifications of applicants for this charity (which has been in active operation since 1868) are:—(*a*) That they be ladies of not less than 55 years of age who have never been married; (*b*) That they have received the education and moved in the position of gentlewomen; and (*c*) That they have made a strenuous but unavailing effort to support themselves. Vacancies are filled up as they arise, and the selection is made without regard to the religious belief or place of residence of applicants.

What, now, is the richest possession of mankind in this twentieth Christian century? Not our material gains, not our liberties and laws, not our arts and sciences, not the rich flowering of literature. It is not even our belief in God. It is our belief in God as the Father; in His boundless, impartial, unpurchased love for us all; in our kinship with Him, and therefore in the greatness and incalculable worth of the soul. It is our belief that, while we have bodies, we are not bodies; because as God is a spirit, so we are spirits; that our life is hidden and safe in His life; that the love in our hearts is His love, that He is the living Head of the family of souls, and that not one of us can ever fall out of His hand.

C. G. Ames.

CHANTREY'S "SLEEPING CHILDREN."

IN LICHFIELD CATHEDRAL.

Sleep, sleep, sweet children, your enchanted sleep,
By no malignant magic bound!
Oh! never ripple on this marble deep
Be stirred by aweless sound.

They sleep, as sweetly as the snowdrop sleeps
In that small hand, their beauty sleep!
With all so sweet yet loose a clasp, Death keeps
The flowers himself doth reap.

From such dear loving hands in Lethe drenched,
God's youngest angel yields them too!
Oh! bleeding stems whence such sweet buds were wrenched,
How sped the years for you?

E. L. H. Thomas.

In France, as well as nearer home, the idea of a closer union of the Protestant churches seems to be taking practical shape. With us, the Established Church on the one hand, and the heterodox churches on the other, have as a rule been left out of any alliances that have been formed or projected. On the other side of the Channel neither the question of creed nor that of connection with the State is regarded as an insuperable barrier. A provisional committee, representing four of the most important sections of French Protestantism, has drawn up a scheme of federation which is to be submitted for ratification to the next annual meetings of the churches concerned.

The first article of the proposed union declares that "The unofficial General Synod of the Reformed Churches of France, the General Assembly of the Liberal Reformed Churches of France, the Union of Free Evangelical Churches of France, and the Methodist Evangelical Church of France . . . . resolve to form a Protestant Federation. Of the bodies named, the first two represent the Orthodox and Liberal sections of the National Reformed Church, which has been connected with the State for the past hundred years; while the third and fourth are small but vigorous communities, in which the Orthodox type of thought prevails, though the Liberal spirit is by no means absent from the 'Free Evangelical Churches.'" It is further laid down that the Federation shall let the principles, discipline, form of worship, and organisation of each church subsist in their integrity. Its first object will be to defend, whenever necessary, the liberty of Protestant worship and the rights of the federated churches. It will also endeavour to draw Protestant churches and workers into closer relations with one another. The Council of the Protestant Federation is to be composed of two representatives of each denomination, and is only to take action when its members are agreed. It will be the duty of the Council to convene public assemblies as often as may be desirable, to promote the ethical and social aspirations of French Protestantism, and to endeavour to bring the other Protestant churches into the Federation.

BROOKE HERFORD.

By Paul Revere Frothingham.*

Minister at Arlington Street.

The debt that this church owes to Mr. Herford is distinct and very considerable. He must always rank among the noblest and most effective in its long line of able and distinguished ministers. The society was in a weak and almost dejected condition when he came from Chicago to assume the leadership. Indeed, it must have been in much the same "destitute state" that it was when Channing was invited to become the minister. The comparison is interesting and suggestive; for it became Brooke Herford's task to restore, at least in an outward sense, the glories of Channing's days of influence and power. Those of you who remember the change that speedily came with his presence here know something of the magnitude of what he quietly accomplished. We can almost see again the eager, earnest, reverent faces of the people, who looked up to him, and listened gratefully and gladly to his simple, forceful words of practical helpfulness and wisdom.

His Strong Humanity.

We may fairly say of Mr. Herford, as some one wisely said of Browning, that "his *human nature* was the strongest thing in him." He was a man of large endowment, with deep feelings, a warm heart, and natural and abundant sympathies. When he took you by the hand, you knew that he was interested in your welfare, and that, if you ever needed him, you could count on his assistance. He had, as all of us who knew him well can testify, a remarkable power of winning the confidence of people and learning their needs, and then of speaking the friendly word or doing the kindly act which lent comfort, light, and cheer. His general presence and influence may be best described as "fatherly." He seemed to take you up into the very abundance of his nature, and to fold you around with the warmth of genuine affection. Hence it was that young people in particular were attracted to him. He knew how to interest them, because he first of all was interested in them.

Simplicity and Earnestness.

If we speak of more personal characteristics, it is certain that no man was ever much more free than he from vanity and affectation. He was contented to be simple, earnest, downright, sturdy. He had none of the artificialities of social life, and none of the pretensions and self-assertions of popularity and power. You knew what he thought because he frankly told you, and his convictions were as manifest as his kindliness of spirit.

That he was possessed of deep emotions and impetuous impulses, against which he had to struggle forcibly and constantly, cannot well be doubted. He practised self-restraint. His will was strong; and he liked his own way best, as men of power almost always do. He had no fear of contention, and was bold in giving emphasis to differences of doctrinal belief. He was willing on occasion to force an issue, and could speak strong words in defence of his position. This came from the fact that he was a natural leader of men, and it was also due to the deep and vital nature of his faith. His religious beliefs were exceedingly dear and precious, and they found in him an ever ardent champion and defender.

A Helpful Preacher.

And surely, as we look back now and measure the extent and nature of his influence, we can say that working hours were seldom better or more nobly spent. How clearly we can see, how distinctly we can almost hear him as he stood up in this pulpit to unfold the meaning and the mysteries of the religious life! His power as a preacher was unique. In certain respects—at least in the extent to which he carried one particular quality—I do not think I have ever known his equal. While he was lacking in certain dramatic elements, he excelled in plainness, directness, and simplicity of speech. He never rose on wings of rhetoric to what men understand as eloquence; his feet were firmly planted on the earth. But he did what was better; he called attention to the meaning and the glory of the things around us. He dignified the commonplace, interpreted the simple, and transfigured the evident and prosaic. He met his hearers where they were, and talked to them of things divine that compass each and all of us along the path of daily life. Thus he was helpful, suggestive, stimulating, and wondrously effective.

Reality in Religion.

But more than all else it was true of Mr. Herford, and a secret of his deep and extensive influence, that he made religious life and thought a practical reality and a part of daily existence. As he gave the impression of living his religion out himself to the best of his ability, and with constant prayer and earnest application, so he made more evident to others the natural sacraments of love and hope, of duty, effort, aspiration, and desire. He had the faculty of making people understand that they often were religious when they did not know it. He understood that the unseen things are often the most real, that the heavenly world is near and actual; and he left in people's minds the need and the value of "patient continuance in well-doing." These were among the qualities, these the mental and spiritual powers, that contributed to make him "a faithful minister in the Lord."

At Harvard.

His pulpit powers were such that he had always gained a strong hold over young men. It was natural, therefore, that Harvard College should turn to him; and he was honoured by being appointed one of the University preachers. The impression that he made upon the students was marked and characteristic. They enjoyed his directness and plainness of speech. His services were likewise appreciated by the authorities of the University; and Harvard, who is never careless in the bestowal of her honours, adopted him among her sons, conferring on him the degree of Doctor of Divinity.

A True Conservative.

Through all this time Mr. Herford was distinctly and avowedly conservative in his religious thought. Indeed, the cast of his mind was almost evangelical. He was a son of the Old World, where institutions are deeply rooted; and he loved with pathetic and contagious fervour old words, old expressions, and interpretations. He was never reconciled to the new and reconstructive religious thinking of his day. The sense of historic continuity was strong within him, and it is said that he described himself as "conservative without apology." Perhaps for that reason there was a tenderness, a fervour, a reality, a deep expressiveness about his faith that was often beautiful and touching. He had convictions, and not sentiments only; deep, heart-felt, life-wrought faiths, and not mere fluttering beliefs. Few men have had more courage, perseverance, or deep trust in things divine than he; and his trust survived the shocks of fortune and the deepest sorrows life can know, while it flowered with new beauty and devoutness in the soil of pain and loss.

In London at the Close.

His strength was spared him for a decade nearly in the London work; and there at home, among the people of his birth, he rounded out full fifty years of active service in his Master's cause. In the meantime he did not forget the people and the church that he had left behind, The letters that came back from the English work to faithful friends, who had regretted most his going, were filled with expressions of affection and good will. "My heart is, as ever, with the old church," he wrote as recently as October, 1900, to the Chairman of the Prudential Committee.

In the early autumn of 1899 I made my way to the Hampstead Chapel, and heard again the familiar voice in prayer and sermon. The church was full. Strong men sat there in the pews, and received with profit the helpful, earnest, candid words which always bespoke such personal faith and encouraged so directly honest, holy, faithful living. But the old-time vigour had departed. The strong and joyous hold on life had gone, and was never to return. The end already could be dimly seen, and from that time on he visibly approached it. The silver cord of energy was slowly loosened, until at last the golden bowl of consecration fell apart.

From all of this, however—from all the pain of parting and the sense of loss—we turn back gladly and with tender, grateful reverence to the "faithful minister in the Lord" as we knew and loved him in this place. We have not lost him, we shall never lose him; for "our dead are never dead to us until we have forgotten them." Neither is he lost or dead to this dear church for which he did so much, and whose welfare never failed until the last to claim his interest and elicit his concern.

The work he did here will abide, and bear fruit in abundance through many an opening year. It is a permanent possession, a spiritual asset, a precious legacy. Loyalty to his memory on the part of the people of this church is the truest evidence they can hope to give of loyalty to others, to the cause of free and spiritual faith, and to that pure and undefiled religion which he made so real and beautiful.

* Passages from a memorial sermon preached in the Arlington-street Church, Boston, Massachusetts. The whole sermon is in the *Christian Register* of Feb. 4.

RELIGION AND LIFE.

We hope that not a few readers of the Inquirer have made acquaintance with the most suggestive and thoughtful book which has been before the world for some three years: we refer to the "plain essay," entitled "Religion and Life,"* by Mr. Rollo Russell. In one respect the author has not made his readers' task an easy one, for though his book is forcibly and eloquently written, and is evidently the work of a thoughtful and richly-stored mind, he has spread his material through two hundred and ten pages without partition into chapters, without headings or divisions of any sort other than those made by the paragraphs! There can be little doubt that this would have an almost paralysing effect on the efforts of some readers to find their way through a discussion which, notwithstanding, is well worth the attention of all.

The Test of Truth.

The author's theme is "the causes of the failure of doctrine, the gulf between rule and practice" in modern Christendom:—

The really great problem, not only for Churches, but for all humanity to work out, is the assimilation of wisdom by life, the determined and thorough naturalisation of those principles which we know on the highest authority, and in the temple of the undistracted mind, to be the best. It is in this respect that the teachers to whom we naturally look for help afford the least guidance, for they present to us an ideal, and ask us to worship it, but when, in some "present crisis," the test of the cross-bearer approaches, the main body of them tell us to forsake it and flee. Therefore the catastrophes of the city which knew not the things that belonged to her peace are repeated to-day. They are not inevitable, for the power of religion over the future of the world emerges from the "law of the Spirit of life."

Results of Ripe Experience.

The book, Mr. Russell tells us, has been the work, at intervals, of twenty-seven years, has been subject to revision and growth, and expresses the surviving conclusions of periods both of stress and quietness. We do not, therefore, look for any very systematic arrangement of parts. But on this account, its interest, as giving the ripe results of a life's experience, is the greater. However, a number of recurring lines of thought are plainly to be seen; chief among these are a general interpretation of pure or natural religion—its basis in human nature, and its confirmation in the facts and suggestions of the outward world; a drastic criticism of the shortcomings of ecclesiastical Christianity; and a relentless exposure of the social wrongs and vices of civilisation—"high teaching, base practice." In some of the matters spoken of in this latter connection, Mr. Russell has drawn his picture in colours much too dark, simply because he has apparently in his own mind settled certain complex practical questions as if by some immediate intuition, and then assumes that any who see those questions otherwise, do so through moral defects in themselves. But most of what he says is only too well founded in fact. His charge against the Church is fundamental and weighty:—

The exponents of religion in corporations have not been tolerant, nor truthful, nor honest in thought and word. If they had been tolerant, history would have had no persecutions to tell of, and those great societies the Roman, the Russian, and the English Churches would have removed everything from their articles which is exclusive and not essential, and have been ready, as Christ was, to admit all who endeavoured to live righteously. If they had been truthful, they would have welcomed increase of knowledge, encouraged inquiry, studied the advance of mankind in enlightenment, and assented, not to superstitious imaginations, but to the spirit of regeneration; they would have kept the people informed of new discoveries concerning the sacred books, and not have pronounced old tales as if verbally true. If they had been honest before God and man, they would have refused to hold orders for professing what after searching inquiry they could not in their hearts believe. Even now, many of the most thoughtful of the priesthood admit *contentedly* that they do not believe according to the plain sense of what they profess in public.

Religion rooted in Human Nature.

Mr. Russell's view of the origin, or rather the basis, of religion, is intuitional, but in no narrow sense of the word. Religion is the reaction of the human spirit in the presence of the good (as presented to it in the personal conscience and in the characters of others) and of the beautiful, the orderly, and the sublime, as presented to it through the outward world. God is defined as the unfailing Source of human goodness in its manifold forms, the Endeavourer from whom the vital impulse of endeavour springs, the Intelligence knowing wholly what the highest humanity sees partially. Conscience is the clearest expression of His Spirit. The elements of true religion have ever been present in the heart of man.

The history of the two great traditions, the Christian and the Buddhist, which have obtained more believers than any other, shows that mankind finds peace of soul in the highest known ideal of righteousness. And from the worship of Gautama and Christ, the strange consequence follows that, owing to the grandeur of the conception of the human, and the inadequacy of the surviving conception of the Divine, the human is exalted to the place of divinity, and the Divine occupies a meaner place in affection, or receives faint homage rather as the reflection than as the source of the god-like in man. . . . To unite the highest ideal of human goodness with the Divine Being is the first duty of our age.

Nature of Ethical Theism.

The author has much to say concerning the suggestions, both favourable and the reverse, which physical nature makes regarding an Ethical Theism of this kind; but it is evident that for him these suggestions, whatever they are, could never by themselves be conclusive either way. The real Seat of Authority is human nature at its best. All the paths of human goodness lead at last to God. And when speaking of Nature, he does not touch any of the well-worn philosophical inquiries into the reality of the external world and our knowledge of it; "Nature" means to him what it meant to the Physical Science of the last quarter of the nineteenth century. We are convinced that from the point of view of the average Englishman, Mr. Russell's method of presenting the case for religion is the right one. The average Englishman partly understands the methods of Science, and has complete confidence in them even where he cannot understand them at all; but he neither understands nor trusts the methods of metaphysics; any appeals to him from that side fall on deaf ears. Hence the difficulties, in the way of religion, which arise from the teachings of science, have to be met, not by philosophical criticism of our knowledge of the "material world" (though this is, of course, the root of the whole question), but by emphasising the value and significance (above physical nature) of human nature. It is instructive to notice how it was just this that led the late G. J. Romanes from the extreme agnosticism of his early work, "A Candid Examination of Theism," to the Christian Theism of the posthumously published "Thoughts on Religion," as is shown by his own confession in the latter work. We do not say that the protests and criticisms of the philosophers have been ineffective against the crudities of materialism; on the contrary, they filter through to the laboratories, and even the narrowest student of physical science is unconsciously affected by them to-day; but the public will not take their theories of the world from the philosophers, and they will take them from the men of science. Nevertheless, for the reasons previously mentioned, we should venture to affirm that if *faith in man* is strong, we may leave faith in God on the one hand, and "Scientific" criticism on the other, to take care of themselves. Let it be our business by every means to promote and create that faith in man. And here the basis of religion becomes one with that of life; for we cannot create Faith in ourselves and our destiny, by Thought alone, without work.

Mr. Herbert Rix; From another Standpoint.

After what we have said of the endeavour to expound theological questions in immediate connection with the metaphysics of the external world, it is only fair that we should commend to the attention of our readers an earnest and thoughtful treatment of these topics in a purely metaphysical manner, which will be found in the recently published volume of addresses by Mr. Herbert Rix, entitled "A Dawning Faith; or, The World as a Spiritual Organism."* The main title is somewhat too ambitious, for Mr. Rix would hardly suppose that the faith of the future will be made by piecing together fragments of nineteenth century metaphysics. The subtitle expresses the real object of the book; it is a courageous attempt to elucidate some of the hardest questions to which belief in God gives rise, by applying the main conclusions of recent idealism. These conclusions are, that the universe is one whole; that it is not merely a heap of parts, but an organic whole; and finally that it is not only an organic but a spiritual whole, which is God. The author would have done well, we think, to have made clearer to himself and his readers (what he occasionally hints at) that these results are only *analogies* and *not proofs*. The central position maintained in the book is made more a question of proof; that "matter"—by which is meant the supposed invisible world of atoms, forces, and merely mechanical laws—simply does not exist. We should not venture to say that he has made it much

* Longmans, Green and Co. 2s. 6d. net.

* Noticed in the Inquirer of May 9, 1903, (Williams & Norgate, 5s.)

easier for the average man to accept this result, but we hope that his book will be widely read.

Practical Materialism.

It is interesting to find that Mr. Russell does not assign any importance to *theoretical* materialism among the forces actively hostile to faith to-day. Materialism as a *practical attitude* is another thing, and is found as much or more among persons professing Christianity as among others. His opinion on this question is worth quoting :—

Faith is undermined by three principal influences in the experience of life. First, by finding that there are many contradictory systems of belief among mankind which must be erroneous, though all are held with equal tenacity, that no superstition is too foolish to be supported by vast masses of men, and that to support mere fancies, the greatest evils and iniquities have been committed in the name of God. Secondly, by realising that in the system of belief in which we have been born, much error, foolishness, and dishonesty is incorporated, that the main principles professed are overgrown by superstitious fancy, and maintained by hypocrisy and worldly ambition or interests, and that weakness and selfishness everywhere prevail. Thirdly, by perceiving the great, the terrible evils of the natural and spiritual world, inconsistent with the being of an all-righteous and all-powerful God.

Divine Omnipotence.

In connection with the world-old problem referred to in the last sentence, Mr. Russell pleads earnestly for the frank abandonment, or rather the complete denial, of the old idea of God's omnipotence: "If we believe the greatest of beliefs, that God is Love, we cannot believe Him to be Almighty." Now it is perfectly true that mere omnipotence, strictly understood, is a notion of no moral or religious value whatever. "The God who evidently exists," says Mr. Craufurd,* "a God who in some mysterious way has to contend with obstacles, seems, after all, to be the God whom man needs. The old crude idea as to the divine omnipotence seems to reduce the Creator almost to the inert condition of the Epicurean deities. There is scarcely anything left for Him to do. Strenuousness would seem to be out of place in such a Divinity. Far more inspiring to us is the old conception of devout Israel, that 'The Lord is a man of War,' and that we are privileged to co-operate in carrying out His purposes." But a little clear thinking is needed as regards the "obstacles" with which the Divine Energy is said to be contending. Either God will in the end overcome the perversity of things, or He will not. If He will not, then the obstacles, whatever they are—time, space, matter, the will of man, &c.—are (to put it plainly) as good as a second god contending on equal terms, and successfully, with the first god. If it is held that the abstacles *will* in the end be overcome—which is, of course, the position of Mr. Russell and Mr. Craufurd—then we have not a denial, but a new interpretation of the idea of omnipotence, so as to make it necessarily include the progressive fulfilment of purposes in which we human beings are concerned. The mistake of the old idea was to insist that God is "omnipotent" apart from man. It is not open to us to say this. Although man can do nothing, and is nothing, apart from God, yet even God is not omnipotent without man. Otherwise, we should have lost all the value and meaning of that grand and inspiring thought suggested by St. Paul that we men are "fellow-labourers with God," and that it is possible for us really to *serve* God.

S. H. Mellone.

* "Christian Instincts and Modern Doubt," p. 84.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

THE BASIS OF RELIGION.

Sir,—I willingly avail myself of your suggestion that I should join with others in an interchange of ideas upon the important subject discussed in Mr. J. H. Wicksteed's able and seasonable letters. I must, however, confess at the outset that I should need a much fuller exposition of Mr. Wicksteed's views before I could comment on them with the clear consciousness that I rightly understood them. Mr. Wicksteed appears to contend that the conception of God as personal, *i.e.*, as standing in intelligent and sympathetic relations with all rational souls, is a conception that is out of harmony with our present intellectual environment, and is therefore a hindrance rather than a help to us in our religious life. Now I fully agree with him that there is much in the common conception of a personal God which is incompatible with the intelligence of the present day, but at the same time I feel assured that the essential element in that idea is not only in complete accord with the best culture of to-day, but is the only view of God which is competent to satisfy the persistent cravings, both of the intellect and of the heart.

For what is the impression which the universe makes upon an educated mind at the present time? Surely it is that of a fundamental self-existent Unity embracing and co-ordinating an immense multiplicity of existences—inorganic, organic, and rational—all of which are related to each other and to the Eternal One in whom their being has its ground. So far as science can penetrate into the nature of matter it appears to consist of centres of force; and, as our only notion of force is derived from our consciousness of personal volition, there would seem to be a great probability that all that we call matter is essentially of a spiritual nature, and that the evolving cosmos is thus constituted of a portion of God's own substance, to which in increasing degrees He imparts a measure of separate existence. As we trace the evolution of the world upwards from its inorganic commencement the most reasonable account of the process appears to be this, that the Creative Spirit who is immanent in each element of the whole is, through the lower stages of biological evolution, preparing the needful physiological conditions for the realisation of the true end of evolution, namely, the advent of a being in whom the Eternal not only acts, but to whom He can progressively reveal Himself. Hence the dawn of rationality and personality; and thus man becomes capable in increasing measure not only of learning, through his senses and his intellect, somewhat of the outward manifestations of God, but also through his rational intuitions, and his æsthetic, ethical, and spiritual ideals, of enjoying what Mr. Wicksteed justly calls a "blessed vision" of the Eternal.

The main question at issue between Mr. Wicksteed and his critics appears to be, whether this vision, which arises from the self-revelation of God in the higher life of man, is the vision of God as He really is, or whether God has hidden His real nature behind a veil impenetrable by human insight.

Now, I venture to think Mr. Wicksteed, whose clear philosophical insight I have often admired, has allowed himself in this particular case to be misled by a false analogy. He seems to hold that God in His reality can be no more like God as He appears to us than the undulations of the ether can be like the sensations of light and colour, to which, through the action of our nervous organism, they give rise. But, surely, there is no real analogy between the cases. The reality of the objects of nature is necessarily known to us only *mediately*. God, if known at all, must be known *immediately*, through His own direct self-revelation in the reason, the conscience, and the heart. He is not separated from our inner life as finite objects and persons are. All truths which pertain to the nature of God or absolute reality appeal to us as really being what they appear to us to be. Such are our ideas of Infinity and Eternity. The laws of thought, too, on which the validity of all reasoning depends, are they not laws to which we appeal as final and conclusive? When the philosopher rejoices in the glimpse of a new truth, the moralist in the announcement of a higher moral ideal, the poet and the artist in a clearer and deeper revelation of the beautiful and the divine, do they not all confidently believe that they have reached a truer and fuller insight into the essential nature of the self-existent and eternal reality? Is not the vision of the saint that love belongs to the very essence of God felt to be a true vision of God as He is in Himself? Surely these "blessed visions" would never bring the intense peace and satisfaction which they manifestly do, were they merely the subjective visions of an unknown reality.

But Mr. Wicksteed further urges that when we try to conceive of God, we can only conceive Him under the highest category we have, viz., that of Personality. True; but that in no way proves that we are conceiving Him wholly incorrectly. The word "conceive," as Mr. Wicksteed well knows, has two meanings. It is the fact that I cannot *picture* or *imagine*, God save under a personal form, having limitations such as human personalities have; but I can *think* of God as being personal or self-conscious without attaching to Him any such limitations. Indeed, my rational intuition, which I owe to the self-revelation of the Infinite One in my self-consciousness, assures me that God is not, and cannot be, a finite and dependent personality such as human personalities

are. If the idea of personality necessarily carried with it the limitations which are inseparable from human personalities, it could not be appropriately applied to the Eternal. But, as Lotze and many other great thinkers have shown, personality, or self-consciousness, carries with it intrinsically no such limitations, and, therefore, there is no reason at all for calling in question the validity of the religious experience which intuitively attributes personality to God. I am inclined to agree with Dr. Albert Réville that it is better not to speak of the Eternal as "a Person" or "a Mind," for such expressions can hardly be dissociated from the limitations which necessarily attach to human personality, but no such objection can be raised against the speaking of God as personal; for personality is a conception quite accordant with His Self-existence, His Infinity, and His Eternity. And this is virtually what Lotze means when he says that all human personality is necessarily imperfect, and that it is only in the Eternal that Perfect Personality is realised. Hence our enjoyment of personality, so far from being a theological disability, is a high prerogative, giving us, as it does, an imperfect vision of the essential nature of God. And, in confirmation of this, it may be added that it is quite impossible to believe that the Eternal One, out of the depths of whose being countless self-consciousnesses arise, should Himself be devoid of this, the highest feature in the evolving cosmos; or that He, who calls forth in myriads of human hearts the precious attractions of friendship and affection, should have in His own essential being nothing corresponding to these divine experiences. Of this subjective life of God we can, of course, have no direct knowledge, but the vision of the Ideal in our inner life carries with it the conviction that the self-revealing God, the Supreme Reality, sympathises with His sincere worshippers, and enraptures all true lovers of the Ideal with the consciousness of a divine companionship of transcendent power to comfort and to bless. Surely the very essence of Wordsworth's poetry would evaporate and disappear, if we came to believe that the personal sympathy between the poet's spirit and the spirit of nature was but a subjective illusion and no objective reality.

For these reasons, then, it seems to me that there is no valid ground for desiring any revolutionary change in the connotation of the grandest of all words. Theories of evolution have altered our conception of the mode in which the Eternal Ground and Cause progressively reveals Himself in the cosmos; but, so far as I can see, they have only confirmed and enriched that theistic reading of the universe which sees in evolution a perpetual preparation for the advent of rational beings in whom God shall not only be present and active, as He is in the lower animals, but shall gradually make known His presence and His character, take His creatures by degrees into His confidence, so that at length man becomes a true son of God, capable of entering into free, rational, ethical, and spiritual relations with the immanent and yet transcendent Father.

As I said at the commencement, I believe that no other conception of God than this is capable of meeting and satisfying the sublime and unquenchable longings and aspirations of the spirit of man, and that, therefore, this conception must be substantially true, if the evolutionary principle of the final harmony between the creature and its environment is to hold good of man as it holds good of all other cosmical existences.

Charles B. Upton.

We have also received the following notes, in comment on Mr. Wicksteed's letter, by Dr. Mellone:—

1. Mr. Wicksteed says that the "supreme Cosmic Reality" (to the existence of which, in the nature of things, our various religious experiences point) is the "absolute condition" of humanity, and is to human life "what light is to the eye, both its creator and that in which it functions." If we are casting about for an analogy of the relation between the Source of all Being and our little lives, why fix on such a very imperfect one as the ethereal vibrations and the organ of sight which they mechanically stimulate? Why not fix on the analogy of our perception of the uttered thoughts of our fellow-creatures? The words we hear form an experience which has a meaning for us just because the mind revealed by it *is* the "duplicate or prototype" of our own. And there are better analogies even than this to be found.

2. The principle that the "condition" (source, originating cause or ground) of anything is its "complementary antithesis," would lead to strange results if thought out. I would suggest as an alternative that the source of any form of life cannot contain *less* (though it may contain infinitely *more*) than is contained in that which issues from it. The true nature of the cause is *only apparent in the highest effect* which it produces. This seems to be contemplated by Mr. Wicksteed when he says "we can only know the absolute condition of existence as the highest human nature reveals it to us." Further, it looks very like a contradiction in terms to say that the *absolute* condition of a thing could be its *complementary* antithesis.

3. When Mr. Wicksteed asks whether the ordinary theistic account of God as a personal being has any more truth or significance than some of the orthodox doctrines which Unitarians reject he is raising a serious and fundamental question. Those who see in the inheritance of religious thought from the ages nothing more than an accumulation of injurious delusions will doubtless see no difficulty. But their view may be set aside as antiquated and erroneous. We must grant that the description of God which implies personality and the description of God in the traditional doctrine of the Trinity are *both* merely imperfect adumbrations of a Reality whose full being is infinitely beyond us as we now are. But it does not follow that they are *equally* imperfect. Those who hold—as Mr. Wicksteed seems to do, and as I do—that the cardinal doctrines of the great Christian Catholic Church are profoundly significant, are not, I think, impaled on the horns of the dilemma: "Either take the main doctrines of orthodoxy in the traditional form, or with them abandon also ordinary Theism (or the *language* of ordinary Theism)." We abandon the traditional forms of doctrine just because we hold that we can express in a better form the truths which they embodied. The idea of the Trinity, for example, embodies the distinction between God "in himself" and God as revealed in humanity, implying that the latter is our only source of the knowledge of the former, for they are at bottom one. Hence the highest human is the truest picture of the Divine. Yet the outlines of that picture must needs be personal; not, indeed, personal in the superficial sense of that which is merely limited in time or place or power, but personal in the sense of involving Thought, Feeling, and Will in their greatest intensity. It is probable that the personal modes of description will never be abandoned; our thought of God will be raised, not by abandoning the words, but by that elevation of meaning which the words will undergo with the moral and intellectual elevation of humanity, whatever that will be, which the future shall show.

In any case, in our present state, we have no choice but to speak of the Divine by expressions borrowed from the highest human faculties. Or, if we refuse to do this, we have the position of agnostic religious mysticism to fall back upon: but though this mood of mind has found its exponents in the Western world, it is not congenial to the Western mind, and rests on philosophical fallacies which have many times been exploded. We find instances of it in the Oriental sage who gave his highest description of the Divine Being by the utterance of the words "No—no"; or in Erigena, who considered it derogatory to the ineffable dignity of the Divine Being even to say that he (or it) existed: *Deus propter excellentiam non immerito nihil vocatur.*

S. H. Mellone.

"THE INQUIRER" ON POLITICS.

Sir,—The polemical attitude taken up by The Inquirer with regard to the political questions of the day is surely much to be regretted in the best interests of the paper and the Association of the churches it professes to serve.

We are not all advanced Radicals or followers of Sir H. C. Bannerman and Mr. Lloyd George. Some of us think that Lord Milner has served his country well, under circumstances of great stress and difficulty. We even believe that Mr. Chamberlain is an honest man and not a charlatan.

The tone adopted by The Inquirer, chiefly in its short leaders on the first page, puts a strain on us, not easy to bear without raising feelings which diminish one's loyalty to The Inquirer as the representative organ of our body.

March 28. B. Dowson.

A PROTEST.

Sir,—Your report on the meeting of the B. and F. U. Association will cause many of the readers of The Inquirer much sorrow and chagrin, revealing as it does the disastrous disposition to trespass on political ground. Apart from giving rise to congregational dissension, I contend it is not fair to use the term "slavery" to a condition wherein a Chinaman (known to be the most "'cute" of labourers) enters on contract or engagement of his own *free will;* and, with all due deference to Mr. Tarrant, I am sure that I am not alone in being grieved to find a Unitarian minister stoop to take up a party-biassed interpretation of an Ordinance sanctioned by English law in the case of sailors and apprentices.

All honour is due to Mr. H. B. Lawford, supported by Messrs. Stannus and Percy Preston, for protesting against the thrusting of "party" questions on a meeting for religious discussion.

March 28. H. J. Bakewell.

In this quarter's number of the *Hibbert Journal* Professor Henry Jones writes on "The Moral Aspect of the Fiscal Question," dealing with a side of the subject which has, perhaps, not received as much attention as it deserves. Sir Oliver Lodge contributes some "Suggestions towards the Re-interpretation of Christian Doctrine," and Canon Hensley Henson writes on "The Resurrection of Jesus Christ," and the Bishop of Ripon on "Gladstone as a Moral and Religious Personality." Other articles are:—"Mr. Meyer's Theory of the Subliminal Self," by Mr. Andrew Lang; "The Axiom of Infinity: A New Presupposition of Thought," by Professor C. J. Keyser; "The Passing of Conviction," by Professor W. Jethro Brown" and "North Arabia and the Bible: A Defence," by Dr. H. Winckler.

At a Conference held in Manchester recently, at which representatives were present from a number of ratepayers' and citizens' associations, it was resolved to form a League to be called "The Local Government Reform League," with the intention of linking together for united effort all local organisations which aim at the purification and improvement of local government and obtaining the co-operation of men and women who agree with the League's objects. The chief objects agreed upon were:—

To protect the rights of citizenship, to promote purity and justice in local government, to separate local government from party politics, to further measures aimed to improve public health, to encourage municipal enterprise whenever necessary for the public benefit, to educate public opinion in the best methods of citizenship, and to obtain equal power of voting and election for women and men in local elections.

The first chairman is Mr. S. Norbury Williams, and Rev. H Bodell Smith, of Mottram, is the secretary.

The great atheists are, indeed, the hypocrites, which are ever handling holy things, but without feeling; so as they must need be cauterised in the end.

Bacon.

THE CHILDREN'S COLUMN.

EASTER SONGS.

There is something I like to hear in a singer's voice. Of course, it should be true in tune and right in time; but more than that, it should be *beautiful.* I hope you can understand what I mean, but at any rate that is the best word I can find for it. I would have said it should be happy, but sometimes a sweet song is so tender and touching that we can hardly say it sounds happy—although even sadness that can be sung is not the worst sadness. But you know how you feel when you hear a really lovely piece of music; it may be lively or pathetic, but if you can't say it is beautiful, in either case there is something missing.

Most bird-songs please me—I don't mean the noises of jackdaws and magpies, but real singing, even though it should be the same thing over and over again. The robin's trill is short but very cheerful. Some people say the nightingale's song is sad; it seems to me that not one of its many notes is anything but joyous. I shall listen out for it again this Spring to see if I have been mistaken—I know very well I haven't!

"This Spring!" Yes, although the winds are still cold, that most delightful of seasons has come again. I know it by the fruitbuds in the orchards ready to break out white; I am sure of it by the peeping "lords and ladies," and celandines and coltsfoot. Already our London suburbs are growing gay with pink and white almond blossom. Every day tells a word more of the glad story. The great procession of glorious things is well on the way again before our eyes—if we will only look. No wonder the thrushes pipe so lustily. Bless them, they have been cheering us up all through the Winter months, now and again; but April is at the door, and their welcome is loud and full, like the orchestra's when the Queen is coming in. And with April comes Easter, the festival of life renewed. It is the time to sing morning songs of hope and confidence, happy and earnest, as all our mornings should be.

Do you notice how happy and beautiful the Easter music is in church? I beg your pardon. I am talking to you children as if you were grown-up people who remember all about last year, and the year before that, and so on, for ever such a long time. So I will amend my question, if you please, and say, Will you try to notice the Easter songs this year, and try to join, with *beautiful* voices, mind, in all that you can? Do, for it is rather too bad to let the birds have the Spring music to do all by themselves.

I said all morning songs ought to be happy and earnest, and that is the kind of music I, for one, want to sing. A Sunday morning song should be specially so; and an Easter Sunday morning song *specially* specially so, I think; and so do you, I am sure. Sunday, the day for a real happy home-time; a day, too, for seeing friends in church and class or out walking; a day for getting another look into the big bright books, and most of all into those things that tell of our Father's love and wisdom,—why, it is just a weekly birthday that everybody ought to keep up. And Easter Sunday is a birthday kept up once a year, like our very own birthdays; but this one for the whole world, which is renewed in life again after Winter's death. There never will be, I think, anything more worth singing about than the way in which life keeps opening up into newness, even when it seemed to have failed altogether.

The happy and earnest Easter songs are tuned to that most musical thought. We think of our Father's love and wisdom with thankfulness and joy, and with confidence that He cares for us quite as much as for the wild-flowers that are beginning to bloom again. His sunshine wakes them into new life, and the thought of His love will bring new life to us, now and here, if we are really in earnest about it.

And the best of it is that His love is so wide that all children and people belong to Him, and that our friends who live far away, as well as those whom we see, are just as safe with Him as we are. Some of our dearest friends, perhaps—I am sure, some of mine—will never come back to see the flowers and hear the birds in Spring with us; but His love is so wide that it has something beautiful and good for them as well as for us. That is the loveliest thought in all our lovely Easter songs. It helps us to take the Spring as only a foretaste and pledge of something better; it helps us to think of death without being afraid, because though we may go away from earth, we can never go away from Him who has made it our home for a while, full of signs of His love for us.

Jesus, we read, who loved the flowers and birds so much, told his friends before his death to be happy in the thought that he was "going to his Father." When he died they were at first very sad, as we all are when we have to part with our beloved. But they were soon cheered again as they thought of him still and for ever living and still thinking of them and loving them, and longing for them to be true, good, and happy children of his Father and theirs. And so, after the sad hours when they thought they had lost him, they were filled with a new and glorious trust that all was really well with him; and all they wished for was to live worthily of so good and great a friend.

Some of these things you will notice in the Easter songs. Try to think of them as you sing, and, above all, keep one little rule in mind from this Easter onwards. You know that a bad life is not worth living, and if the daisies and buttercups came up dirty instead of fresh and clean and now you would not want to pick them in the fields. It is only the good life that is worth living, and that can look forward to God's greater springtime to come. And this is the rule: If there is any feeling, any thought, any wish, any word, or any deed that you can't sing about sweetly, happily, and earnestly you will be safe to leave it alone. The life that can't go into music isn't worth living—at least, that is what a friend of mine says, and I more than half believe him.

W. G. Tarrant.

The Inquirer.

ESTABLISHED 1842.

Terms of Subscription.

The Inquirer *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
Per Quarter	1	8
Per Half-Year	3	4
Per Year	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for The Inquirer *should be addressed to the* Publisher, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* Thursday, *to appear the same week.*

All payments in respect to The Inquirer *to be made to* E. Kennedy, 3, *Essex Street, Strand, London, W.C.*

LONDON, APRIL 2, 1904.

THE HIDDEN GLORY.

Marvellous is the glory of the heavens and the earth in the visible return each year of spring. The light of sunnier days is in the heavens, in the clear depths of the sky. The winds with a breath of gladness sweep over the earth, and the song of a myriad birds tells of the coming glory, thrilling with delight. The early flowers, the fresh green upon the trees, the children's happiness, all blend in the great song of renewal; the earth grows beautiful again with the old loveliness which is ever new, and the heart of man responds to that ancient melody, in which on the first day of such creation the morning stars sang together and all the sons of God shouted for joy.

Nothing can well be more manifest than this wealth of glory and delight poured out over the earth and through all sentient creatures. Yet even in this there is a hidden glory greater still, which stirs the heart to a deeper thankfulness and reverent adoration. At the heart of all creation, source of its unity and unfailing order, is the one Eternal Purpose, manifest in our hearts as Righteousness and as Eternal Goodness. Amid all shadows it is the light which still prevails, and faith and love can make no other confession but that out of the One great Heart have issued all the beauty and the joy. We are told that the eye has come into existence because the sunlight was there, and in living creatures there was a slowly growing response to its appeal. But neither sunlight nor that which was sensitive to light had been there save for that primal energy and purpose of good, of which we speak most simply, yet most profoundly, as God.

So amid the glorious surging tides of the returning spring we watch in silence with the deeper consciousness of One who makes all things beautiful in their season, and every year renews this great word of infinite delight in creation and of unfailing love. The human heart finds its rest only in God, and that man is risen from the dead who, amid the glory of the springtime, thrilling with the joy of life, knows that he is with God, the Giver of all good, at the very source of all the beauty and the joy.

Then does he know something of the secret of eternal life, of which Easter is the great festival on earth. In lowly submission and unutterable thankfulness he is at one with the creative Power, the Wisdom and the Love eternal; he has a place, though it be the very lowest, in the Father's house; his work is given him to do, while he rejoices in that glorious habitation, and his prayer is that the Father's will may be done.

There is a sense in which the man who thus enters into the secret of life is alone with God. He has the witness of truth in his own heart; he *can* stand alone against the whole world. And yet that is not how things are ordered in the Father's house. A man learns the supreme lesson, indeed, alone with God, but it is that he may enter into the life of larger fellowship. He knows the life which death cannot touch, and then he sees what those first disciples saw, for whom the light broke after the darkness which fell upon the cross of Jesus and their despairing hearts. We may not be able now to recover the whole story of their enlightenment, but the great fact is clear. They entered on the new life, "heirs of God, and joint heirs with Christ," knowing love as greatest of all, because though the bitterness of death had seemed for the moment to overshadow their Master, the conviction had possessed their souls with a triumphant joy which nothing could resist, that death could have no dominion over such a one, that out of the shadows of death he had risen and had passed into the eternal light of God.

In the first gatherings of the disciples there was much talk of the speedy return of Christ, in clouds of glory, to establish his kingdom; but as time went on the profounder truth was made clear to those who entered more completely into the spirit of his life. They found that by secret ways he had already come back to them, and his hidden presence in their hearts had brought a new consecration into life, and through their faithfulness was working to redeem the world and establish the divine kingdom in their midst. They knew him as the exalted Son of God, and as a quickening spirit in their own lives. In the Father's house he was the first-born of many brethren.

So the man who has learnt the great secret of the life with God, the life eternal, which death cannot touch, enters into an abiding fellowship with those who have touched his soul to the deeper issues; and the joy of Easter, amid the growing glory of springtime, becomes a *home* festival, in which he calls to mind all the abiding treasures which love has given. Not in any distant heaven does he seek for that desired fellowship, but in the quietness where he is here, at home in the Father's house, where he is with God in the secret places of his trust and love. Joy he has, deep and abiding, in all that the Father shows to him of the wonder and beauty and delight of life, yet conscious of the infinite depths beyond; and in the quietness those others enter in, and he is aware that they are still of the same household. Thought of distant separation cannot trouble. They are enfolded in the care of the same Eternal Love; that is the bond which unites in close fellowship of spirit, and the love which was of old, which death cannot touch, is still a gracious presence in the heart, rich in new power of blessing; the friend strengthens his friend, and the home love, which unites parent and child, is the deeper for that new and hidden bond. The great teachers and prophets of our race thus live for those who receive from them through personal influence inspiration for the true life, and so Jesus remains for all disciples "chief of faithful souls" and the abiding Friend of all.

A man really and practically looking onwards to an immortal life, on whatever grounds, exhibits to us the human soul in an ennobled attitude.—*Whewell.*

When we look into ourselves, we find something besides capacities and desires of pleasure. Amidst the selfish and animal principles of our nature there is an awful power, a sense of Right, a voice which speaks of Duty, an idea grander than the largest personal interest, the Idea of Excellence, of Perfection. Here is the seal of Divinity on us; here the sign of our descent from God.—*Channing.*

There is no law of nature, there are no frosts of time, to shed a snow-blight on the heart. The feelings die out when their objects come to an end; and if there be no future, and the aims of life become shorter and shorter, and its treasures drop off, and its attractions are spent, and a few links only of its hours remain in the hand, well may there be no heart for effort and no eye for beauty, and well may love gather itself up to die. But open perfection to its veneration, and immortality to its step; tell it of one who was, is, and will always be the inspirer of genius, the originator of truth, the life of emotion; assure it that all which is loved shall live for ever, that that which is known shall enlarge for ever, that all which is felt shall grow intenser for ever; and the proximity to death will quicken instead of withering the mind; the eye will grow dim on the open page of knowledge; the hand will be found clasping in death the instruments of human good; and the heart's last pulse will beat with some new emotion of benignity.—*James Martineau.*

SCENES FROM A PASSION PLAY.

Scene I.

Outside the Walls of Jerusalem.

JUDAS ISCARIOT.

The night within me does but darker grow
As day comes on. Time was when I, a child—
For Judas was a child—was wont to look
To day to rid me of the terrors wild
Which night had gendered; now I would the night
With mantle thick would hide me from the day.
Whom named I then as Judas? He is one
Who now is with me, now is far away,
Known and unknown alike, as when in sleep
The dreamer does another self disclose
Who is, and is not, one with him who wakes.
But Judas wears with me a common shape
To things about us; they account us one.
The very trees do tremble if he pass.
A dog but now, with nose upon the ground,
Ran on his track—flung up—and left the scent
Unclean; by Kidron's edge he stooped to drink,
And Kidron's waters now did run with blood.
Am I that Judas? Then is nothing left
Save to undo the life which Judas loves,
And I do hate; come darker, kinder, night,
The only night secure from staring day,
And, parting, end us both, to both a friend.

(*Enter* PETER.)

PETER.

A friend? Thou hast a friend? Betray him not.
Better be friendless than a faithless friend.
I come not as a friend—then fear me not.
Thy look is strange, and strange thy action seems:
This murky dawn, that is nor night nor day,
Shows darkest where thou art—or is it I
Who shadow cast on thee?

JUDAS.

O Simon, spare!
'Tis Judas, one that is, or was, so named.

PETER.

Art Judas? Thou? Why do I tremble thus?
For Judas is a man of high esteem;
He bears the bag, and that which is therein,
A faithful steward; gives often to the poor;
Takes thought of things too deep for simple minds;
Speaks little; comes and goes on matters grave;
Aloof, but charged by none.

JUDAS.

Have mercy thou:

PETER:

This night he was the bravest of us all,
Stood forth, confession made, "Hail Master" said,
And kissed His cheek, as good disciple should:
Art thou that Judas? Then with curses deep
I would the coward in thee seize and shame,
I would—the sword again were in my hand—
Thy false heart drain of all its treachery,
Did I not know a traitor worse than thee;
'Tis he deserves the fate that else were thine. (*Exit* PETER.)

JUDAS.

There is no other, and for one alone
It had been better had he not been born;
Of treachery his name shall be the sign,
And men who "Judas" say shall "traitor" mean:
None shall excuse his deed, and none explain.

Scene II.

The Same.

SIMON OF CYRENE.

Still do I feel the woe that weighed me down,
And with remembrance still the heavier grows.
Another earth I tread, another sun
Shines on me; all around is changed,
And all within; for I am he whose eyes
Have held in closest vision, face to face,
The very Form of Sorrow passing on—
So worn with grief, so wrung with inward pain,
One heart did seem all human ill to hold.
But one I see who comes, with head bent down,
As if he also did a burden bear;
Then will I teach him how it should be borne,
For I have seen, and know.

(*Enter* PETER.)

PETER.

Good stranger, stay,
And tell me, if thou wilt, what means this gloom
That turns the light to shadow ere it fall,
And fills with trouble every passing sound?
What thing has happened?

SIMON OF CYRENE.

Thou the stranger art,
If this day's story be to thee unknown.

PETER.

Then let me know it; see, I stand to hear.

SIMON OF CYRENE.

No thought of gloom had I this quiet morn,
When to the holy mount I took my way
From village near, the sacred feast to keep;
But when I had approached the northern wall,
A cloud of dust came outward from the gate,
And horsemen soon appeared, as riding on
Some ground beyond to seize, or place prepare.
And after them in line the runners came,
And one of these did say, they ran to see
Three malefactors die, whereof the chief
Was one Barabbas named.

PETER.

Barabbas?

SIMON OF CYRENE:

Then
One came who said that he but now had stood
Before the marble floor, whereon was set
The seat of judgment, and, at Pilate's word,
Barabbas had been freed, and, in his stead,
Another given to be crucified—
A King, so named, and clad in scarlet cloak,
But crowned with thorns.

PETER.

A King? And yet so crowned?

SIMON OF CYRENE.

That shall you hear; whilst yet he spake there came
A company of soldiers, six abreast,
Who in their midst drove on three prisoners;
But one there was so faint with scourging sore,
So spent with watching, that no strength had He
To bear His cross, but staggered 'neath its weight.
Then was I seized and made to bear His load—
But ask no more, I cannot end the tale.

PETER.

I do beseech you, say, how was He named?

SIMON OF CYRENE.

I heard the people cry, who walked beside,
He was of Galilee, from Nazareth,
From whence no prophet, no good thing, can come,
But prophet held by some, and Jesus named:

PETER:

And Jesus named. Enough; I ask no more:
Thy tale is told. And thou? Thy name?

SIMON OF CYRENE.

I come
From Afric's shore; Cyrene was my home;
Am Simon called.

PETER.

Another Simon thou?
Abjure thy name. Nay, cherish it, for thou
Hast made it worthy. Think it not offence
If I do kneel to touch the worthier hand
That did the service Peter should have shown. (*Kneels.*)

Scene III.

An Orchard.

PETER AND JOHN:

JOHN.

Here will we wait, for hither must they come,
Returning on their way. The morning breaks;
Let this third day new comfort bring to thee.

PETER:

Like sifted wheat, thrown up by tossing fan
Upon the searching wind, I fell away:
But thou didst seek, and find, and bring again;
If I am comforted, it is by thee.

JOHN.

The sifted wheat the gathered seed shal be,
And in good ground bring forth an hundredfold:

Peter.

With me another fell. What hope hath he?

John.

Speak not of him, for he is gone.

Peter.

Is gone?

Is gone from us?

John.

Is gone to his own place
By his own hand.

Peter.

A woeful word is this,
And woeful is the thought within my mind.
On that dread morn I met him, saw him stand
As one o'erwhelmed; with bitter tongue reproached,
And would have slain him—I, apostle named,
Together called—why dealt I not with him
As thou with me?

John.

Not heaven's grace would deal
With him who perished then, perdition's son;
For Judas—hear me—Judas sold his Lord.

Peter.

It rends my heart to hear. Who told thee this?

John.

A damsel, Rhoda named; she kept the door
In Hanan's court—thou knowest?

Peter.

Yea; I know—

John.

How he, for gain, accursed—

Peter.

Nay, judge him not,
Nor think to mark the bounds of heaven's grace.
There is a Judas lurks in every man;
I speak not for him; let him speak in me,
Who have myself been lost, a man undone.
The wrong we do we see not, till it lies
As wreck exposed, left naked to the eye,
And madness from the soul has ebbed away.
It was no common greed that led him on;
It was the shame wrought in him by the look
Which searched him through, with quick discernment sure,
And made him know himself, as he was known.
No charge does so confound the guilt within
As that which springs from love's unangered eyes;
Should I not know?

John.

His guilt was never thine.
But see, she comes, the maid of Magdala,
And comes alone, new trouble in her face,
And fresh alarm. What doth this coming mean?

(*Enter* Mary Magdalen.)

Mary Magdalen.

Oh, weep, my brothers, weep again with me,
If sorrow yet hath any tears unshed.
Him have they taken, taken hence away,
And laid, I know not where.

John.

Have taken hence?
No mortal hand could do so ill a deed.

Mary Magdalen.

In death itself no rest for Him allowed,
Who never ceased from toil and travail sore,
But walked to-day, to-morrow, doing good.
Oh, shame on shame that this should be the end.

John.

Speak not of end: lift up thine eyes and see
The things made new, the light of yonder sun,
The life that buds in every leaf and stem.
Such gladness now upon the earth revives,
Such hope within my breast, I could believe
That night itself this night had passed away.

Peter.

Look where they beckon from within the wall—
Salome and Joanna.

John.

Mary, too,
Of Clopas; see, they call, and wave their hands,
With sudden joy possessed.

Peter.

What thought is this,
That will not give itself to spoken word,
But darts and leaps unformed within my brain?
Come, let us haste, and hear what they would say.

(*Exeunt* Peter *and* John, *running.*)

Mary Magdalen.

No waving hand shall tempt my sight again.
Too far, too often, hope hath led me on
With idle beckoning and promise vain.
There is a peace which hope no more disturbs—
Despair they call it—let that peace be mine.
My heart is cold, and empty as a tomb
Despoiled by wanton hands. Oh, foolish words,
Untruly said! The heart its treasure holds,
For ever dear, for ever safely sealed.

(*Throws herself down, weeping.*)

A Voice, *singing.*

Come, promised day,
Advance thy rising bright:
The morning stars already on thy way
Have spread their light.
The shrouded East
Is now a shining gate,
And flaming clouds, as messengers released,
Thy bidding wait.
"Let there be light,"
Let all creation hear;
And with that word shall sorrow take its flight,
And guilty fear;
And in their stead
Shall peace renew her reign,
And death himself, his stricken power fled,
Himself be slain.
Come, day of days,
Thy glory let us see;
Loose all its bands, and from the earth upraise
The life to be.

NOT HERE—BUT THERE.

"He is not here: : : there shall ye see him," we read in the twenty-eighth chapter of Matthew, and the words are truer now than when first written. There are, generally speaking, two strands to the thread of modern thought upon the question of the Resurrection. The first is that Jesus is personally still living, and the second is that his influence is still living. The believer in immortality can accept the first; the observer, whose view sweeps the ages, and is not darkened by events too near, will assent to the second. The believer in the first will say with Dr. Drummond that "the Christian's faith in God carries with it the assurance of eternal life; for God will not hand over to destruction the children of His love." The believer in the second will say with Mozoomdar, "Christ has lived and grown with the Christian religion. : . . As the seed holds the tree in reserve, as the type unfolds itself in the long course of evolution, so the Galilean has developed into the idea man. : : : What it was possible for him to say, to do, and to become, Christ did say, do, and become in his brief recorded life-time. What was not possible then, he has been uttering and effecting in these two thousand years."

When the early Christian wished to convert his brother Jew to belief in the resurrection of Jesus, he did not appeal to the evidence that it had happened, but to the prophecies from the Old Testament, which were believed to foretell such an event. "Nothing," says Chrysostom, "made so strong an impression on them as an appeal to prophecy. Such an appeal carried more weight than the facts themselves." That was one way of proving the resurrection. But there is a necessity of proving it in a different way to-day—not by appealing to the prophets, but by becoming filled with the light of heaven, the knowledge of God, so that we ourselves become prophets, proclaiming and revealing a new life to the world, a life so different from the life around us, that the world will testify to its being the heavenly life, a life risen out of a dead or darkened world. Then will the world exclaim, "He is not here (where one expected to find him). He is risen : : : there shall ye see him" (in the lives of his disciples).

It is pathetic to read in the early Christian writings (*e.g.*, Clement of Rome), of the expectations of a personal return that were doomed to disappointment. "These things have we heard, and our fathers have told us these things. But, behold, we are grown old, and none of them has happened unto us." And then the reply of encouragement is given: "Of a truth, yet a little while, and his will shall suddenly be accomplished. : : : He shall quickly come and not tarry." But still the time went on, and their expectations were not realised. And the disciples learnt at last what the Crusaders learnt when they had wrested the tomb of Christ from the "infidel." "He is not here, he is risen," and they had to seek for him elsewhere. And where? Risen and living as the moving spirit in all that is best in all the Christian ages. We may see him in the whole impression which he made upon his own generation and that imme-

diately succeeding it. We may see him living in and through the lives of his followers then and now. We may see him as the most potent influence in Christendom; and we may feel the power of his spirit in our own lives.

The seed from which the tree has sprung is dead; it is no longer here with us, but it has issued forth in a great and glorious and enlarged life, in a tree that is to-day the shelter and sustenance of the nations. "We can know what is in the germ only by seeing how it manifests itself in the plant." And so we see this spirit unfolding itself in the life of the disciples, in the struggles they have waged with oppression and wrong, with sin and slavery, with ugliness and tyranny in their thousand varying forms; we see it in the efforts to overcome the world, and in the countless loving and untiring projects to redeem and bless mankind.

And as the angel is reported to have said to the women at the grave, "He goeth before you . . . there shall ye see him"; so shall we find him to-day, going on before, leading men and women, inspiring them with his spirit, with his devotion, and love, working in them a real resurrection, lifting them above the weariness and waywardness of the world into the kingdom of perfection, power, and peace, into the kingdom of God.

E. D. PRIESTLEY EVANS.

THE TOMB IN THE GARDEN.

AT this period Christendom turns to consider anew the world-stirring story of the death, the burial, and the resurrection of its Founder. In that story we seem to be reading the poetry of faith rather than the prose of history. By the cross there is a tomb, but it is a tomb in a garden! It is not a tomb full of the corruptions of many generations, but new, sweet, and clean. The lacerated form of the dead Christ is laid to rest, not on a desolate and barren mountain, but amid the flowers of Easter—tokens of Life, the master-force of the universe. After the dark shadow of night has passed, and the hope-inspiring light of the first morning of the week has dawned, the tomb in the garden is visited. And with varying results. The literalist, the fearful, the doubtful, hasten to peep into the opened tomb—only to find it empty! Loving faith and tender sympathy, looking through tears, behold angels therein! In no garb of despair are they clad, but in garments of joy. Not messengers of wrath are they, but ministers of comfort; not angels of denunciation, but bearers of glad tidings—"He is risen!"

There is surely something significant in these, at first sight, mere coincidences. True, there is also much that perplexes. But how often we find Nature dumbly striving to indicate a way of hope in our time of despair. From the saddening mystery of the grave we turn to meditate on the garden. Every tree is a cross. Autumn is a time of the seemingly cruel sacrifice of nature's best productions. The keen piercing blasts of the north fill the forests with the agony of death. The very best and most beautiful life of a brief summer is shrivelled up into hardened husk of seed. Thus swathed is the promising life laid in the tomb at the foot of the tree on which it has been crucified. The tomb is closed, and by frost and snow it is sealed. But the place of burial is a garden, to which there comes the morn of Easter! By unseen hands the stone is rolled away. The decaying fruit, the dry and withered bulb, the hard seed-shell—that which had no form or comeliness, which we esteemed as stricken, smitten, and afflicted—no longer contain what had been enclosed. The wrappings remain, that which they held is gone. At the entrance to the tomb there now are angels of life. In the snowdrops and the lilies they are clad in white; in the young shoot, the blade of grass, the budding leaf, they are "dressed in living green." So it is invariably that Nature's tomb is in a garden. And the garden is a place of recuperation, not destruction.

Evolution is a long story of numberless crucifixions. It tells also of numberless resurrections. There are empty tombs and grave wrappings in abundance, but life has risen. There is seen rising instinct, rising aspiration, rising intelligence, rising power over environment, rising affection for offspring, rising concern for the weak and neglected, rising love for others manifested through a rising power of self-denial. And, with all this, a rising glory of life. The civilisation of ancient Accadia is laid to rest in the tomb by the Euphrates. But it is a tomb in a garden, for soon the more advanced civilisation of Semitic Babylonia is found in its place. Babylonia, with its polytheism, is crucified and entombed, but Hebrew monotheism is as a young man in white apparel standing at the entrance, and telling of a risen conception of things. A Grecian civilisation, with its love of the beautiful and its care for the treasures of knowledge, is found occupying the garden where had been interred a preceding race of fierce savages who cared for none of these things. The more advanced peoples of Northern Europe are to-day the messengers of progress, sitting at the tomb of Rome-destroying Goth and Vandal, pointing an enquiring age the way to a more exalted life. The Stuarts cast forth into the grave of exile the men of *The Mayflower*. Favourable winds wafted their frail barque to another garden of the Lord. And, behold, the great, free, advancing nation of the New World.

Not less strikingly is this way of crucifixion, followed by a more beautiful and vigorous life, seen in the history of religious movements. From the tomb in the garden at Jerusalem, there go forth Peter, James, John, Paul, Barnabas, Stephen, Timothy, and others who are nameless, calling on men to cease looking back on the sepulchres of the past for their religious life, and to go forth to meet the Christ in the simpler, holier life of their own Galilee. Most of these in turn were martyred. But their tombs became churches full of a new and advancing life. From time to time new movements for a purified religion have stepped forth from some obscure Nazareth, only to have its leaders crucified by a persecuting hierarchy. But their tombs have been in a garden. The young men of a succeeding generation have been animated with the spirit of the martyred reformers, and the heresy of one generation becomes the orthodoxy of its successors. The men of white apparel at the tomb are always young men. It is the younger and more advanced generation, which is able to do that for which the pioneers could only dare, and die. For during the intervening time the forces making for a wider life of the soul have continued working. Ideas have spread. A greater number have grown up to apprehend the newer conceptions. A minority comes to be a majority. That which was branded as error by prejudice or vested interest, is the accepted truth of to-day.

Progress by crucifixion appears to be Nature's universal method. At first sight it is harsh and unattractive. But man is peculiarly endowed with the intelligence for perceiving Nature's methods, and the power of adopting them, and making them serve his own ends. Every day man is acting on this endowment whereby to lever himself up in the scale of power. But few, we fear, have grasped the importance of self-crucifixion as a means of an advancing personal life. Stress is laid in the Gospels and Epistles on the point that Christ, of his own will, endured the cross. Of the apostles, Paul seems to have most clearly grasped the significance of the Christ-method. He is frequently writing of crucifying self with Christ; of dying daily; of knowing the power of Christ's resurrection. And we find his life to be a series of crucifixions. The money-loving man of Tarsus, the persecuting Pharisee, the apostle of the circumcision, is each in turn crucified. By his cross he ever has a tomb wherein he can effectually leave the things that are behind. But his tomb is always in the garden of aspiration, or of search for truth, or of a feeling after the wider love of God. So there ever springs forth the more enthusiastic, the more humble, the broader-minded, the more lovable Paul.

Would it not be well if this Easter we could get a clearer apprehension of that for which we are apprehended by the Infinite? Might we not do well to culitvate our wills to the strength required to do the will of God? Then we might, in holy, intelligent, and faithful abandon, crucify the imperfect of the present; seal it in the tomb which is in the garden of noble, Godward strivings; and find in its place the angels of a sweeter, more gracious, and more powerful life.

This thought of Nature's processes seems to point a directing finger to a life that is immortal. That complex, intense, and highly concentrated bundle of forces we name personality, is a developing quantity. It gathers power as it develops. It discards one environment for another, and a purer. It allows some organs to atrophy, and cultivates others which are better suited to help in carrying out its advancing purpose. May not, therefore, what we call death be but a leaving behind of a dense and coarse form of matter for a more ethereal one, which shall be more susceptible, more plastic, more effectual in the upward-reaching of the personality? So we are led to think that the force will persist, but the form on which it operates, change; that the

personality will continue outflowering in more beautiful and potent ways, as it is enabled to free itself from the binding wrappings of the past.

J. Morley Mills.

IMMORTALITY.

AN ASPECT.

To many persons the thought of immortality is merely that of extended life. The very word "survival," which to-day so often takes the place of "immortality," is a weaker word. To "outlive," with its necessary reference to the life lived now, is a far narrower term than the grand word "undying." Does not the word-difference denote a weaker conception, a less vivid consciousness of the *quality* of the life so expressed?

Between a journey of seven miles and one of seven thousand the difference is not only one of extent and duration. For the latter we need a different equipment and preparation. If the demand upon our energy is greater, we also draw new supplies of energy from the greater prospect. We experience a thrill which never visits us on setting out on some shorter and familiar track. The initial hardships and preparations are not nearly so difficult. They dwindle as we think of all we are to see and achieve. I have known invalids, ordered on such a voyage, in whom the keen anticipation, the stir and bustle of preparing has restored health before they started.

The immense margin of potential knowledge that surrounds our little area of things known means more for the scientist than the acquisition of fresh facts. It means energy and resolution, "scorn of delights," and "laborious days." Its effects are visible in the smallest details of his life, and his way of regarding a thousand and one things that have no immediate connection with his researches.

The difference between a life of threescore years and ten and a life that is unending cannot be expressed, merely by duration. It is a *qualitative* difference. We do not merely look out on days and years to be added to "this present"; we perceive days and years, and all else of our present surroundings to be accidents of time and space, and we ourselves units of the all-pervading, unending energy of love. Surely it was this *qualitative* difference that led Paul to contrast the afflictions of a moment with a weight of glory "eternal"—not future, but *eternal*, *i.e.*, now and here and hereafter—and, so measured, to account them "light." Such a conception of immortality must of necessity enter into every detail of the life present. It becomes the atmosphere of that life. And if our present life was intended to be lived in this larger consciousness it is no wonder that, without it, the burden of life seems—nay, *is*—so intolerable, and a sense of fatigue and languor fills the social and intellectual world.

It is said that the notion of immortality—or lack of it—makes little difference to man's estimates and conduct. With many, who have accepted the doctrine, it has only resulted in slackness of moral tone. On the other hand, many great and wise men, from Seneca onwards, have failed to see how the cause of virtue is commended by indefinitely extending its practice. If good be good at all, is it not good here and now? May not the possibility of a future be a negligible quantity? Exactly, a negligible *quantity;* and it is in its *quantitative* aspect that it thus fails, fails to attract thoughtful unbelievers, fails to influence shallow believers who receive it as a doctrine merely affecting the future. Expressed as *duration*, it is comparatively impotent.

Taken, however, in its larger aspect, consider whether it does not make a very marked difference in the *quality* of the present life. Consider the ordinary limitations, sorrows, vexations, and disappointments that make up so large a part of the "broken arcs." To these two attitudes are broadly discernible among us:—(1) That of rebellion, more or less pronounced; (2) That of surrender to them as inevitable, more or less constrained.

Hedonism, Stoicism—the two great sects into which man, so far as his attitude to suffering, is divided. Whether we consider the Hedonist as a lover of pleasure or a fugitive from pain, whether in the egoistic or altruist sense; whether we take the Stoic in his philosophic or religious aspect, whether moderate or ascetic, these two great types of men's attitude towards life are everywhere, in every religion, in every home.

A good illustration of what I mean is afforded by Mrs. Humphry Ward's "Helbeck." In Laura we have the human spirit ever striving to escape the tyranny of circumstance, and finally seeking it in the river torrent. In her cousin, Herbert Mason, we have the common sensualist, the lowest type of the Hedonist; and in Laura's Cambridge friends a high and very delightful form of cultured Hedonism. And then, against this background of pleasure seeking or pain-eluding life, the art of the author gives us the stern figure of Helbeck—one of the noblest types of religious Stoicism, because so remarkably free from egoism. Wide as is the distance that separates Laura from the Friedlands, and both from the coarse and dissolute cousin, it is nothing to the gulf that separates all from Helbeck in his heroic surrender to the limitations of his life. They stand for rebellion against hardship; he, for surrender to it.

On the actual stage of life the rebellion—in its very many forms—is more common than the surrender, though the latter is not so rare as some would have us think. The point, however, I wish to suggest is, both equally miss the mark as interpretations of life, equally fail as modes of living it; and that their failure lies in their limited conception of life. Alike to the coarse or refined Hedonist, to the Stoic in his noble surrender, there come moments of divine surmise when the joy of a conscious relationship with eternal love lifts him, as it were, out of himself, and gives him a hint of the true temper in which life is to be lived, a calm assurance of victory and serene joy. Possessed of this, endurance takes the place of surrender, and our manifold rebellions become puerile and contemptible.

"Que vivre est difficile, O mon cœur fatigué!" is the exclamation of Amiel. "Non delicata res est vivere," is the similar burden of Roman Stoicism. Both had utterance at a time very like the present, when material ingathering had "fatigued" men's hearts and the sense-life pressed heavily upon them. "Life is a rough business" is a healthy observation compared with the commoner cry nowadays: "How hard it is to live, O weary heart of mine!"—a cry that never seems so pathetic as when it escapes the parched lips of

> Pleasure slumberless and pale,
> And Passion with rejected veil;

but contrast both with words like these: "Be of good cheer, I have overcome the world"; "My peace I give unto you, not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid"; "Rejoice and be exceeding glad, because your names are written in heaven."

Those are the words of one who lived this life in the *consciousness* that he was alive for evermore, "*by the power* of an endless life." Such consciousness *has* a "power," an energising, transmuting power, a chastened exultation, an absence of the local colour of finite things—how manifest those know who ponder the Life of limitations in the Galilean hills.

Laura, her poor fluttering spirit going out in the swollen river; the Friedlands with their little round of cultured trivialities; Helbeck, alone in his desperate surrender, his very religion being hardly more than the reflection of it—all of us are somewhere among these. "'Tis life whereof our nerves are scant," and why? Because we live within closed doors, behind shuttered windows. In the dimness we misconceive the objects around us. So we grow narrow, bounded, weighed down with material oppression. One burst of sunshine, one rush of fresh air, how our faded energies would revive. In an *atmosphere* of such how differently should we live, redeemed alike from the worship of sorrow and the worship of pleasure.

Thomas J. Hardy.

LONDON IN THE REIGNS OF THE GEORGES.*

I was walking the other night along the ridge of Hampstead: below me on the right lay London, subdued by the illusion of the darkness, and merely suggested by the unnumbered lamps that were scattered everywhere across the valley. Turning to the left, countrywards, the effect was almost oppressive, while quite brilliant, of those other groups and lines of light, twinkling evidence of the new towns which annex the broad pasture lands dividing London from the Northern Heights. Such is the city to-day, vast in extent, hardly a city—a great huddle of houses, and, such as it is, chiefly the work of the nineteenth century.

It is a strangely different London we see in the drawings and engravings now on view in Bond-street. We look across the Hampstead reservoir toward London (186) and in front of us is the country; only

* An exhibition held in the rooms of the Fine Art Society, 148, New Bond-street.

beyond is the city, which now crowds all the lowland, but then appeared as a belt of houses along the river, a belt, looking from this distant height, almost as tenuous as some fringe of willow trees by a stream. This comparative smallness of London comes to us as a first impression as we move round the rooms. Here is a London after David Cox (100), drawn from a point now in the midst of dense overcrowded population: in the foreground are cattle, and still waters, in the distance the purple dome of St. Paul's. Milbank (98) is quiet country, its windmills looking entirely at home. In the Westminster from Tothill Fields (62) the Abbey is seen springing aloft from a group of houses, and around is the real country even as Salisbury shows to-day when we loiter among the lush grass by its busy streams. St. Pancras (231) is a country parish, even the "noble structure of St. Clement Danes" (40), engraved by Kip, stands in a spacious world of fresh air.

It is very pleasant to linger among these pictures musing of a London that looks so small to us, but which then seemed to the inhabitants so alarmingly big or so magnificently great. We are reminded of the satire of Swift, or, according to our mood, of the faith of Browning, for both refused to admit the common distinction between the little and the large.

For the most part it is the pomp of London, its stately buildings and squares and places, that we see in these engravings. Here are the Cathedral and the Temple Church, the South Sea House of Bubble fame and the College of Heralds, the Royal Academy in its home at Somerset House in the Strand. And we cannot overlook the Lord Mayor's Mansion House with the Monument, that lie in stone. The inscription that falsely recorded how the Creat Fire of London was set agoing by the Roman Catholics has been removed, and it may be that few of those who pass by pause to recollect the libel of religious suspicion of which this is the monument. London was also a city of gardens, pleasure grounds, and parks. Some of them remain, others have vanished, leaving but a name to tell the curious the things that have been. In those that are still we notice a difference. Hyde Park is frequently depicted. We would not miss those grotesque primeval bicyclists, the French hobby-horse riders, scorching along at eight or ten miles an hour, while they upset men and scare squeaking fowl. These two (189 and 189A) are among the most notable things in the exhibition. Here is the drinking-fountain (142). Around is a family group—and family groups are of all time—though with some differences of costume and deportment. Standing at a little distance is a figure, common then, unfamiliar now, the negro servant. This black man spells history. He reminds us of Granville Sharp and the campaign against slavery, which some have fondly supposed to be long ago fought and won. The lot of the Africans brought to London by their masters and often basely deserted was a very hard one. Only a few years before this engraving was made a charitable plan had restored several hundreds of these human derelicts to their native continent in the free colony of Sierra Leone. But many were left, and to possess a black servant served to lend distinction to his patrons. He is brought into the picture to symbolise the really respectable worth of the family group that takes the air and the water in Hyde Park.

To us this solitary black figure brings other suggestions. He reminds us that beside the stately city was another London—the London of strain and stress, of poverty, sickness, squalor, and discontent, and that between these two so inextricably intertwined yet so sharply distinguished cities was erected a great wall, invisible and impenetrable, of injustice. This other London is also represented, the London of Hogarth and others, whose work is removed from mere vulgarity by the savageness of its satire. The Vauxhall Gardens (112) where the two cities are united in a common bond of ignoble pleasure, should not be overlooked. It is a striking, if a disconcerting thing. A view of the Watch House of St. Mary-le-bone sufficiently explains the insecurity of the streets. Those old decrepit watchmen donning their long-skirted coats and taking down their lanterns preparatory to setting out on their rounds are inevitably a spectacle of derision to evildoers. The Pass Room in the old palace of Bridewell (19) was the place where vagrants were confined before being packed off to the parish of their settlement. Several women with children clad in gaudy rags are in the room; at the door stands a virago of a matron who shakes a fist of malediction at a new comer. In the numerous representations of the submerged city we do not find much feeling for the humanity of the poor. Yet during the reigns of the Georges this feeling was growing. Did not popular physicians write notes on beneficence as they rode in their carriages? London was amazed, more so, if that be possible, than even at the present time, with its own philanthropy. For all this the two streams of destitution and affluence flowed side by side, and we feel that these works do after all fairly reflect the temper of the time, and that there is truth in Blake's biting phrase, when he speaks of the city founded "outside of the human heart."

To return from these particulars: the exhibition ministers to our need for the pictorial element in life. It yields us history in an easy form, it reproduces a bygone world, old forms of thought and feeling. But chiefly it gives us what serious people too commonly lack, a vivid presentment of the circumstances of life, its little details, its furniture, so to speak, the things men make, and which are interesting because they make them, but which are also infinitely curious in themselves. The commonplace, wearisome enough in speech, is not without its fruitage of amusement when expressed in the more tangible, though less serious medium of streets and houses, especially when these are idealised, however slightly, by art.

B. K. G.

To Correspondents.—Letters, &c., received from S. C., T. C., R. D., A. H., H. W. H., A. L., F. A. M., G. F. M., G. v. P., T. C. P., C. J. P. R., L. E. R., A. T., N. M. T., W. W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bolton (Bank-street).—The Rev. J. H. Weatherall, M.A., who has succeeded the Rev. C. J. Street in the ministry of Bank-street Chapel, occupied the pulpit for the first time on Sunday last, when he preached both morning and evening to crowded congregations. The services were appropriate, and in the morning the anthem, admirably sung by the choir, was "How Lovely are the Messengers" (Mendelssohn). Choosing for his text the words: "What mean ye by this service" (Exodus xii. 26), Mr. Weatherall emphasised the difference between the spirit of true religion and the distinctive theologies which had come to be associated with the churches of various beliefs. Theology was the music score with all its inequalities and imperfections; religion was the rich melody breathing direct from the living God into the human chambers of the soul. Religion, he said, is real work in a world full of the goodness of God, expressed in selfishness restrained, and in sympathies flowing out in glad tidings to those who mourn. The church was an association of people bound together for the thinking of good thoughts and the doing of good acts. It was neither his purpose nor his function to lay down to them a set of beliefs, but rather to emphasise that their religion must express itself, with God's help, in mutual encouragement, in good thoughts, in kindly actions, and in earnest endeavour to make their lives more blessed to themselves and to others. At the commencement of his ministry, he desired to disclaim anything like superiority or pre-eminence, and to ask for the sympathy and co-operation of his people in mutually striving to be perfect in heart, strong in spirit, and hopeful in mind. The day's services were most impressive and helpful. A welcome meeting is arranged for Wednesday, April 13, at which various ministers and speakers will be present.

Bootle.—On the 22nd ult. a concert arranged by Miss May Major and Mr. A. W. Jefferies (the church organist) was held in the Free Church Hall, in aid of the funds of the church. The audience was the largest ever yet gathered in the hall, and the programme elicited hearty applause. Several of Miss Major's pupils took part, giving selections of violin, mandolin, and pianoforte music very cleverly, supplemented by talented vocalists, a lady reciter, and a charming violin solo by Mr. Wm. Dixon, a young member of the congregation. A hearty vote of thanks to all concerned was carried by acclamation.

Brighton.—The Rev. H. M. Livens terminated his ministry at Christ Church on Sunday last.

Bristol: Lewin's Mead Domestic Mission.—The annual meeting was held on Monday, March 28, at the Mission Buildings, Lower Montague-street, Bristol. In the unavoidable absence of Mr. P. J. Worsley, J.P., the chair was taken by the Rev. A. N. Blatchford, who, in a few cheerful words, opened the proceedings, and then called upon the missionary, Mr. J. B. Robinson, to present his report. That document proved to be not merely a detailed account of the Mission's work, but full of human interest, giving graphic pictures of numbers of cases in which the Mission had proved a truly beneficent institution, extending wise and generous help where such help was most needed. Incidentally the report contained a vigorous appeal for additional workers in the field, there being abundant opportunity for those who desired to minister to their poorer brethren. The Rev. Dr. Warschauer, hon. sec. to the Mission, next presented the committee's report, and Mr. J. Kenrick Champion, the hon. treasurer, submitted his financial statement. The reports having been adopted, Mr. Blatchford moved, and Mr. Price seconded, a vote of hearty thanks, confidence, and sympathy to be expressed to Mr. and Mrs. Robinson in their strenuous and self-sacrificing labours in the service of the Mission. This was carried by acclamation. The committee and officers for the ensuing year having been appointed, votes of thanks to the officers and chairman closed the proceedings.

Dewsbury.—The congregation has just lost one of its oldest members and most loyal supporters by the death, at the age of seventy-two, of Mr. Joseph Keighley. He had been in unbroken fellowship for a period of about thirty

years, during the greater part of which time he had also been superintendent of the Sunday-school, in which capacity his record must surely be almost unique. No one can remember a single occasion, morning or afternoon, on which he was absent from his post, until within a month of his death. When, a little over three years ago, the church was closed for several months, Mr. Keighley rendered a signal service by keeping the Sunday-school together, and so preserving a nucleus around which the resuscitated congregation might gather when the day of resurrection came. His remains were borne to their last resting-place by young men who have grown up in the school under his superintendence; and the service was conducted by the Rev. J. Morgan Whiteman in the presence of a representative gathering of present and past members, teachers, and scholars. Memorial services were held in the church and school on Sunday last.

Liverpool: Ancient Chapel of Toxteth (Welcome Meeting).—On Wednesday, March 23, a soirée was held in the meeting-room to offer a welcome to the new minister, the Rev. Charles Craddock, and Mrs. Craddock. Among the letters of greeting was one from the Rev. W. J. Jupp, in which he said:—"I shall always think of the beloved old chapel, and its minister, and its congregation as quietly and strongly witnessing for something which in your vast city is very greatly needed. May its influence grow wider and deeper with advancing time. May the time-honoured traditions of freedom and reverence and religious peace, always associated with the Ancient Chapel of Toxteth, be sustained and strengthened under the new ministry." Mr. Philip H. Holt, who was in the chair, offered on behalf of the congregation a cordial welcome to Mr. and Mrs. Craddock, and hoped that those high ideals of freedom, truth, and righteousness for which the chapel had stood would be ever kept in view in the coming days. He thought there were signs of progress, and that they ought not to be discouraged. The Revs. R. A. Armstrong and J. Collins Odgers also joined in the welcome, and Mr. Craddock, in acknowledging the welcome, said that he would like to say a few words in explanation of his acceptance of the pulpit of the Ancient Chapel, after having spent the greater part of his life amongst Congregationalists. In a few words he sketched the course which his religious beliefs had followed. The process which has resulted in his seeking fellowship with our Free Churches began years ago on his learning, mainly from Wordsworth, the truth of the Divine Immanence. That conception gradually altered his relation to the whole round of Christian doctrine. He therefore sought admission into a fellowship in which he might be free to teach what he believed, to be true to himself, without being false to a standard, or supposed to mean more than he said. During the evening the choir sang and the girls' club, who last Saturday week took the first prize at St. George's Hall in the competition, sang their part song conducted by Miss Ella Worrall.

London: Peckham.—The Avondale Band of Hope held its annual meeting on Tuesday, March 22, when prizes were distributed by the Rev. T. E. M. Edwards. After tea, to which about sixty members and friends sat down, a well-organised entertainment was given, and the proceedings concluded with an amusing farce. The Avondale Band of Hope, thanks to the exertions of Mrs. W. J. Cooley and other officers, is rapidly regaining its prosperity and influence. A feature of the evening's proceedings was a farewell address by Mr. W. Lawton, who is leaving in the course of a few days for the United States.

Macclesfield.—A memorial service, which was well attended, was held on Sunday evening, March 27, in the ancient chapel in King Edward-street, in memory of the Rev. Joseph Freeston, a former minister of the chapel. The Rev. W. G. Cadman preached an eloquent sermon from 2 Cor. iv. 18. At the conclusion of the sermon Mr. Cadman proposed a vote of condolence with the family of the deceased, which was passed by the congregation standing for some minutes in silent prayer. The service was concluded by the organist playing Beethoven's "Funeral March."

Merthyr Tidfil (Religious Services for the People).—The last of the four special services in the Theatre Royal was held on Sunday evening, March 27, conducted by the Rev. V. D. Davis. The service was held at eight o'clock, so as to appeal to members of other churches, as well as non-church-goers, and the officiating minister was on each occasion supported on the platform by the Revs. D. J. Williams, J. Hathren Davies, and J. P. Kane, the Unitarian ministers of Merthyr, Cefn Coed, and Dowlais respectively. The largest congregation assembled on the first night, and the numbers steadily declined; but, at the closing service, it was estimated that, in spite of special counter-attractions on that evening, from 300 to 350 were present, and joined heartily in the service. Mr. Davis took up the subject on which the Rev. J. C. Street was to have spoken on the previous Sunday: "The Glad Message of Unitarianism."

Mottram.—On Saturday, March 26, at a congregational meeting, the Revs. James Harwood and H. E. Dowson, attended as the appointed speakers from the B. & F.U.A., and delivered earnest addresses. It was mentioned that owing to a serious epidemic of measles in the district, the Sunday-school had been closed, and the sale of work announced for April 1 and 2 was postponed to April 22 and 23. On March 13 the Rev. H. Rawlings, of Denton, paid a welcome visit as preacher of the Mission sermons for the East Cheshire Christian Union.

Newcastle-upon-Tyne.—An adjourned special meeting of the congregation of the Church of the Divine Unity was held on March 27 to further consider the Rev. Frank Walters' resignation of his pastorate and to receive the report of the deputation which had waited upon him on behalf of the congregation. There was a large attendance, and the meeting unanimously passed the following resolution:—"That this adjourned meeting of the congregation of the Church of the Divine Unity, held expressly to consider the resignation of the Rev. Frank Walters, after careful consideration and with the knowledge that this step has been taken only after due deliberation, accepts the resignation, with feelings of deep regret. It would also take this opportunity of placing on record its sincere appreciation of the magnificent work accomplished by Mr. Walters during his nineteen years' pastorate; its affectionate recognition of his sterling qualities of heart and mind, and its deep sense of the noble character and lofty idealism of his life and work. This meeting would, furthermore, express its recognition of the great leavening influences brought to bear on Christian thought outside of this church by his forceful utterances; and the pleasure it feels in the knowledge that so many people outside our fold have participated in the fruits of his efforts. Finally, it is the united hope of all that the Rev. Frank Walters may be long spared to successfully promote the cause of Christian truth and righteousness.

North-East Lancashire Sunday-School Union.—On Saturday, March 26, a new departure was entered upon which, it is hoped, may result in an annual gathering of a similar kind. Last year, at a conference held at Accrington, Mr. Thomas Kenyon, of Newchurch, advocated the cultivation of music as being a help to school and church services, and as a result of some of the suggestions made, a musical festival was decided upon, in which all the schools in the Union should take part. Last Saturday's meeting was the practical outcome of Mr. Kenyon's paper, and it was a matter of deep regret to those who gathered at Nazareth Chapel, Padiham, that Mr. Kenyon was no longer amongst them, his death having occurred a few weeks after the delivery of his paper. The festival was an undoubted success. For some weeks the choir and scholars have been rehearsing the special hymns and anthems selected, and Mr. Thomas Marsden, of Padiham, the conductor, visited the various places for practice. Between 500 and 600 scholars, members of choirs, and friends came together under the chairmanship of Mr. S. Holden, of Burnley, president of the Union. Five hymns were sung, and the united choirs sang "And the Glory" (Messiah) and "The Radiant Morn" (Woodward). So well did they acquit themselves that the chorus from the Messiah had to be repeated before the close of the service. Four solos were also sung with excellent taste and feeling, and short and appropriate addresses were delivered by the Rev. Jenkyn Thomas and the Rev. W. H. Burgess. Mr. Thomas remarked that the great mass of people were swayed more by feeling than by intellect, and were influenced more through the heart than the head. They had paid a good deal of attention to developing a reasonable form of faith, it was now time for them to turn their thoughts a little more to the emotional side of their nature that the feelings of the people might be rightly and wisely directed. Such festivals as that in which they were now joining were excellent means to that end. Mr. Burgess said they were engaged in what they hoped would prove the first of many happy meetings for fellowship and praise. Praise and song were the natural expression of certain elemental feelings which the prose of ordinary speech seemed too poor and inadequate to set forth. Mr. Burgess also spoke of the helpful influence in his own experience of the little gatherings in the homes of the people for the singing of the hymns they loved, and concluded by an appeal to all to help the service of praise in their churches. Warm thanks were accorded to the conductor, organist, and secretary for the efforts which had been crowned by so delightful a success. After the service tea was served in the school, which was followed by a social evening, when songs were given by friends from several of the schools in the Union.

Stockport.—During the four Sundays in March the Rev. B. C. Constable delivered a series of Sunday evening discourses on the "Christianity of Christ." The congregations were considerably above the average, and the discourses were listened to with deep attention.

Swansea.—A successful sale of work took place at the Unitarian schoolroom on Thursday, March 24, and was opened by Miss Brock. A large number of ladies belonging to the various denominations attended and helped with the sale. The profits, which, with previous subscriptions, amounted to about £70, were devoted towards the re-roofing of the church.

At the close of his Provincial Letter from Northumberland and Durham, a fortnight ago, Mr. E. H. Coysh quoted the address of welcome from the Northumberland and Durham Unitarian Christian Association to the National Council of the Evangelical Free Churches meeting in Newcastle. The address was read to the Council by the Rev. Thomas Law, the general secretary, who has since sent, as directed by the Council, a cordial acknowledgment, in which he says:—

We greatly appreciate your sympathetic interest. We recognise fully the great work you have done, and are still doing, as an organisation.

On Saturday, March 19, at a meeting of the N. and E. Lancashire Lay Workers' Fraternity, at Colne, a paper on "The Circuit System, its Adaptability to Unitarian Needs" was read by Mr. J. S. Mackie, of Burnley. The greater part of this paper we hope soon to publish in full.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 3.

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. W. H. BURGESS.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. JUPP.

Deptford, Church-street, 11.15 A.M and 6.30 P.M., Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. GORDON COOPER, B.A., Morning Communion.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 A.M. and 7 P.M., Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 A.M., Mr. L. COX, and 6.30 P.M., Mr. A. J. CLARKE.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 A.M. and, 7 P.M., Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M and 6.30 P.M., Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 A.M. and 6.30 P.M., PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. B. C. CONSTABLE.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. G. LANSDOWN.

BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11 A.M., Mr. W. H. SHRUBSOLE, F.G.S.

DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M., Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 A.M., Rev. H. D. ROBERTS, and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.,

LIVERPOOL, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. COLLINS ODGERS, B.A. Evening Subject: "Why I Believe in a Life to Come."

MAIDSTONE, Earl-street Chapel, 11 A.M. and 6.30 P.M., Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 A.M., Special Service for Young People, and Service of Lord's Supper, 6.30 P.M., and Rev. C. T. POYNTING, B.A.

NEWPORT, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M. Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 A.M. and 6 P.M. Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

DUBLIN, Stephen's Green West, 7 P.M., Rev. J. E. MANNING, M.A.

WALES.

ABERYSTWITH, New Market Hall, 11 A.M.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. BALMFORTH.

GOOD FRIDAY.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M., Rev. H. GOW, B.A.

Essex Church, 11 A.M., Rev. FRANK K. FREESTON.

Manchester, Platt Chapel, United Service, 1 A.M., Rev. E. P. BARROW, B.A., and Rev. C. T. POYNTING, B.A.

Liverpool, Ullet Road, 11 A.M., Rev. CHARLES ROPER, B.A.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—April 3, at 11.15 A.M., JOSEPH McCABE, "The Neo-Biblical Study of the Resurrection."

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The THIRD ANNUAL MEETING will be held at THE NEW MEETING HOUSE, KIDDERMINSTER, on EASTER TUESDAY, April 5th, 1904.

PROGRAMME.

2.30 P.M.—Reception of Delegates and Visitors (in the Schoolroom).
3.0 P.M.—Council Meeting.
3.30 P.M.—Annual Business Meeting. Reports and Election of Officers.
4.0 P.M.—The Rev. Joseph Wood will deliver the President's Address, Short Papers on "Consecration" and "Bearing Witness" will follow, by Miss Tremain (Highgate), Mr. H. P. Greg (Handforth), and Rev. Ellison A. Voysey, M.A. (West Bromwich).
5.30 P.M.—Tea.
7.0 P.M.—Devotional Service, to be conducted by Mr. W. Cheshire (Old Meeting, Birmingham). Address by Rev. J. Worsley Austin, M.A. (Birmingham), and Rev. E. W. Lummis, M.A. (Leicester).

We are desirous that the Guilds shall be adequately represented on this occasion; and that there shall be a GREAT RALLY OF GUILDSMEN from the Midland Districts.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The ANNUAL MEETING at LIVERPOOL, on GOOD FRIDAY, April 1st, 1904.

11.0 A.M.—Religious Service in the Ullet-road Church, Sefton-park. Preacher, Rev. Charles Roper, B.A.

2.0 P.M.—Business Meeting in the Chapel of the Domestic Mission. Chairmar, Mr. J. Wigley, President.

5.30 P.M.—Public Meeting in the Hope-street Church. Chairman, Harold Coventry, Esq. A paper will be read by Mrs. Rawlings, of Denton, entitled "The Sunday School from the Scholars' Point of View."

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BIRTH.

THEVENARD.—On March 21st, at Bryn-y-Grôg, Wrexham, the wife of E. Frank Thevenard, Monte Maiz, S. America, of a daughter.

MARRIAGE.

TERRY—BOYLE.—On March 30th, at Mill Hill Chapel, Leeds, by the Rev. Charles Hargrove, M.A., Alfred John, second son of John Terry, of Streatham, S.W. to Ethel, youngest daughter of James Boyle, of Linfield, Headingley, Leeds.

DEATHS.

HAWLING.—At Kensington Avenue, Cheltenham, G. Dawson Hawling, in his 34th year.

THORNELY.—On the 28th March, at High Close, Hampstead, William Thornely, eldest son of John D. Thornely, of Liverpool, aged 85.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3224. NEW SERIES, No. 328.] LONDON, SATURDAY, APRIL 9, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. Charles Hargrove, M.A., left London on Wednesday to join the P. and O. s.s. *India* at Marseilles, on his mission to Australia and New Zealand, as representative of the British and Foreign Unitarian Association. Mr. Hargrove is accompanied by Mrs. Hargrove, and sails by way of Suez and Colombo to Fremantle. After a visit to the Unitarians of Perth he is to proceed to Adelaide, Melbourne, and Sydney, to Tasmania and New Zealand, returning home by way of America. In addition to the official reports of his mission, which he will send to the Association, and part of which, at any rate, we shall be able to make public, we look forward to receiving from Mr. Hargrove a special series of letters, telling of his travels. The good wishes of many friends go with him and Mrs. Hargrove on their way, and a very cordial welcome home will await them in the autumn.

IT is a long time, even in the history of the work of the "forward school" of our Empire builders, since anything quite so atrocious has been perpetrated in the name of the people of Brita n as the "battue," to quote the phrase of the special correspondent of a Ministerialist journal, which took place among the snow-covered mountains of Thibet on Thursday week. A "peaceful mission" has been sent into Thibet to "treat" with the authorities there with regard to certain alleged breaches of trading agreements made between the Indian Government and China on behalf of the Thibetans. But an armed escort has been sent with this peaceful mission, consisting of a large body of Sikhs and Gourkhas, with magazine rifles and Maxim guns. The Thibetans have positively refused to treat with this mission till the armed escort has retired to the Indian frontier. Our response has been to advance instead of to retire, and yet up to Thursday of last week we had met with no opposition, the Thibetans retiring sullenly before us.

BUT on Thursday morning a final demand was made by the Lhassan general that we should retire at least to Yatung. This was refused, and the announcement made that we should, on the contrary, forthwith advance to Guru. We advanced in open order, without firing, and moved the Thibetans from their positions in much the same way as a force of police would clear a London street with their "Pass along, please." But this was not enough. It was decided that it was "necessary to disarm" the Thibetans who remained, although no use had been made by them of the old matchlocks, swords, and spears which served them as weapons. Even to this a large number of these peaceful soldiers submitted—but not all of them. Sir Henry Cotton, the well-known Anglo-Indian authority, commenting on the incident, says:—

> The act of a peaceful mission, in attempting to disarm the Thibetan authorities who objected to their further advance, was a piece of the grossest possible aggression, and could only have resulted in a collision.

And it did. The recalcitrant remnant "obstinately held their places," and though their rear was perfectly open and they could have marched away if they had wished, they "stood together round the Lhassan general in a discontented frame of mind and muttering angry threats."

PRESENTLY they were surrounded by a thin ring of Sikhs with fixed bayonets. Then there was a sudden scuffle in a corner of the ring. The Thibetans began throwing stones and their general shot a Sikh with his revolver. Then the Thibetans "uttered a wild shout, drew their swords, and surged forward in all directions, firing their matchlocks," General Macdonald and those round him narrowly escaping with their lives. Then the "battue" began. The Sikhs opened with a "terrible magazine fire."

> The Thibetans were so huddled together that they were unable either to use their swords or to fire. Many of them probably killed each other in their mad excitement. Finally, the mob surged to the rear, breaking through the ring of Sikhs.

Did the "battue" end then, with the Thibetans dislodged and in retreat? No. They had to be "taught a lesson" as to the consequences which follow resistance to a peaceful British mission.

The Thibetans, though their retreat was still open, disdained to scatter and run. They tramped away slowly, steadily, sullen and solemn, followed by a perfect hail of bullets. The mountain battery came into action and tore their line with shrapnel. A terrible trail of dead and dying marked their line of march. Finally the last wounded Thibetan limped round the corner, about 400 yards away. The grim tragedy was over.

Or so at least the special correspondent of Reuter's Agency supposed. But General Macdonald adds the significant statement that "the 2nd Mounted Infantry were despatched in pursuit, and the balance of the troops, reforming, pushed on to Guru."

The two eastern Guru villages were evacuated, but the western one was held, and, after being shelled, was taken by the 2nd Mounted Infantry and Gourkhas, the garrison surrendering. This ended the engagement, except that the 1st Mounted Infantry continued the pursuit for some miles further.

ON Easter Sunday Colonel Younghusband, the head of the Mission which General Macdonald is escorting, visited the wounded Thibetans, "and told them that their own folly in provoking a fight had brought them to their present position," adding that "the Mission was still peaceful, and only wanted to treat with the Thibetans." This is the same Colonel Younghusband concerning whom Lord Curzon reported on Jan. 12 of this year that he

> Says he will make every effort to bring about a settlement by peaceful means, but sees no chance of a settlement being effected until the power of the monks at Lhassa is broken.

What can that mean but annexation, pure and simple? And this is the man who speaks, in our name, to men who fell defending their country against an armed invasion, of "their folly in provoking a fight." Be it noted that the usual all-sufficient excuse for such abominable butchery as that described above, the excuse that "this is war," is absent in the present case. It was the escort of a "peaceful mission," in the process of forcibly disarming the troops of a friendly Power within its own territory, by which this butchery was perpetrated. Such hypocritical makebelief would be beyond comprehension were it not for the existence of Section 55 of the Government of India Act, 1858, which provides that—

> Except for the purpose of preventing or repelling actual invasion of Her Majesty's Indian possessions, or under other sudden

urgent necessity, the revenues of India shall not, without the consent of both Houses of Parliament, be applicable to defray the expenses of any military operation carried on beyond the external frontiers of such possessions.

We are face to face, then, with a deliberate usurpation of the authority of the Imperial Parliament on the part of the Indian Government, acquiesced in against their better judgment, as Mr. Brodrick's despatches plainly show, by the Ministers of that Imperial Parliament at home. The present House of Commons has done much to weaken the authority which the Constitution reposes in it, but it is difficult to imagine that it will submit to so flagrant an infringement of its rights and the rights of the people it represents.

The Bishop of Rochester presided over the Macedonian Conference at the Caxton Hall, Westminster, on Tuesday week, and declared that Great Britain was pledged up to the hilt to take action in this matter. The following were the resolutions passed:—

That this Conference, composed of delegates from all parts of the United Kingdom and from France and Italy, declares that the continuance of Turkish misrule in Macedonia and Armenia is a disgrace to civilised Europe, and records its condemnation of the horrors and atrocities that have been committed by the Turks in that province.

That having regard to the failure of Russia and Austria-Hungary during the past fourteen months to effect any improvement in the condition of the inhabitants of Macedonia, or to avert the danger of renewed insurrection, this Conference declares that the only satisfactory solution of the Macedonian question is the appointment of a Governor independent of the Sultan and responsible only to the Great Powers of Europe.

Lord Aberdeen, Mr. James Bryce, Mr. T. Hodgkin, Mr. Nevinson, and Dr. Monro Gibson were among the speakers, as were also the Editor of the *Revue de Paris*, Signor Agnoletti, M. Quillard, who was charged with a message from M. de Pressensé, and Mme. Karavelof, widow of the late Prime Minister of Bulgaria.

The unifying of the interests of all the peoples of the world has been curiously and painfully illustrated in the last few weeks. The Italian Minister of Finance, Signor Luzzatti, had hoped this year, by a conversion of the National Debt, to reduce the expenditure, and by this means to cancel or at least reduce the salt tax, which in Italy, as in India, is one of the curses of the peasantry. The outbreak of the Russo-Japanese war, by tightening the money market, has rendered this conversion impracticable, and has thus postponed a most urgent reform.

Unsuccessful in this, Signor Luzzatti has decided upon a very different reform. The grants to parish priests will be raised to £36 or £40 a year! The turn of the country schoolmaster may perhaps come next. In the province of Teramo he may still be found working for the proverbial "penny a day." Even in the provinces of Florence and Perugia the minimum salary is fourpence a day. Little wonder that, after the Portuguese, the Italians are the most illiterate of the peoples of Western Europe. As an observer says, a mass is better paid in Italy than eight or ten hours of teaching. We understand that Signor Orlando is introducing a measure to raise the salary of the teachers in country schools to £30 or even £38 a year, a modest figure, surely! The Italians are at last beginning to understand that the happiness and prosperity of the country is bound up with educational reform.

A Ruskin exhibition of great interest has been opened in the City Art Gallery at Manchester, and is now freely available by the public. It contains large numbers of Ruskin's own drawings, and pictures by those of whom he wrote and by whom he was chiefly influenced. There is a fine collection of Turner drawings and paintings, and of works by Holman Hunt and others of the Pre-Raphaelite Brotherhood, some well known, others rarely seen. A number of copies of early Italian paintings made for Ruskin, and many illustrations of Venetian and other beautiful architecture are included, as well as manuscripts and early editions of Ruskin's works and portraits and other Ruskiniana. Mrs. Arthur Severn spoke at the opening ceremony, giving several interesting reminiscences of Ruskin, and the chief address was given by the Vice-Chancellor of the Victoria University of Manchester. The admirable arrangement of the exhibits is due in large measure to Mr. Collingwood, Ruskin's private secretary and biographer, and Mr. J. Ernest Phythian. It is not likely that there will ever be a better opportunity of studying Ruskin in his relation to art and natural scenery.

The scheme for a United Congregational Church or for a reconstitution of the Congregational Union, initiated by the late Dr. Parker, has been under discussion for a considerable period, and the approach of the May meetings brings it very much to the front. The columns of the *Examiner*, which contain discussions of the proposals, show that there is not yet a complete consensus of opinion. The old Independents, who are probably a dwindling number, view the newer policy with misgiving, and doubt whether anything better than an indifferently regulated Methodism will be the result if the proposed new constitution is carried into effect. The dangers apprehended seem to be twofold, the one as to the *personnel* of the ministry, the other as to the status of the individual churches.

One object of the proposals for a closer union is to exclude undesirable men from the pastorate. There is a fear that desirable may come to mean college trained. The scheme has been described as one to keep out of the ministry sons of labourers and such like. But if that were indeed the purpose it would be doomed to failure. Independency owes too much to the men whose training has been one of manual labour. Is the new constitution to operate in such a way as to exclude the stonemason and the tinker, or the dalesman pastor of a shepherd congregation? Even if such be not the intention, that, it is feared, may be the effect.

A second objection to the new proposals is that they will weaken the authority of the individual churches; and that they will also lessen the interest and dignity of the Assembly which is directly representative of the churches. This latter effect is probably inevitable. A large enthusiastic gathering held only twice a year cannot in the nature of things exercise control over the details of administration. That must more and more fall into the hands of experts. This is exactly the problem of the Trade Union world over again. But it hardly seems to follow that because concerns of common moment to a large denomination are to be treated by a smaller body less directly representative of the units, that, therefore, they will necessarily be less well managed. Every Congregationalist believes that where two or three are met together as a church Christ is present, and some of the fear of the old Independents seems to rest on the supposition that he is less likely to be present in a council meeting of two or three hundred. We cannot but follow these constitutional problems of a religious democracy with deep interest. And in this connection one disconcerting thought presents itself, viz., whether these discussions of constitutional questions do not indicate a certain weakening of vital force. The reflection has not to do with the Congregationalists more than with other denominations, our own included. It might be that the very vigour of life in the units of religious society would call for a more intimate confederation. But, on the other hand, the supposed need for mutual support may spring from a reduced strength. And if churches that are too feeble to stand alone essay to keep one another up, the result must be a doubtful one.

The Association of the Friends' Adult and other Sunday-schools has been holding its annual meeting at Sheffield. It reports an increase of 6,000 in its membership during the year. This is the more remarkable as this section of the movement seemed to have come to a standstill three years ago. One of the most hopeful features is the increasing part taken in the movement by women. The women's adult schools, like the Co-operative Guilds, are becoming in many places real centres of social regeneration.

All great virtues bear the impress of self-denial; and were God's present constitution of our nature and life so reversed as to demand no renunciation of desire, the chief interest and glory of our present being would pass away. There would be nothing in history to thrill us with admiration. We should have no consciousness of the power and greatness of the soul. We should love feebly and coldly, for we should find nothing in one another to love earnestly. Let us not, then, complain of Providence because it has made self-denial necessary; or complain of religion because it summons us to this work. Religion and nature here hold one language. Our own souls bear witness to the teaching of Christ, that it is the "narrow way" of self-denial "which leadeth unto life."

Channing.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE CHINESE ORDINANCE.

SIR,—My action in moving the resolution on this subject at the meeting of the Council of the British and Foreign Unitarian Association, March 22, is called in question by Mr. Bakewell in your issue of April 2. The grounds of censure are:—(1) That it was an introduction of "politics"; (2) that, though a "Christian minister," I moved a "party-biassed motion"; and (3) that the term "slavery" is not a proper one to apply to the conditions set up under the Ordinance. In view of the importance of the subjects thus raised, I beg space for this reply:—

(1) *Politics.*—Let me ask, once for all, if it is to be a rule that as soon as any subject has come before Parliament it ceases to be proper for us, as an Association of religious people, to express an opinion upon it? That matters are introduced into Parliament which are distinctly remote from our interests as religious people every one will admit, and no one, I suppose, will wish to refer to them in our meetings. But upon such subjects, *e.g.*, as temperance, gambling, vice, education, war and peace, it would seem that Christians, whether Unitarian or otherwise, ought to have something to say; yet the rule which appears to be implied would exclude them from our deliberations at the very moment when some step vitally important in regard to them is before the country. Would a proposal to set up the old system of "domestic slavery" in our colonies, or even at home, be ruled out of our legitimate purview, if it were embodied in a Bill, or if some political leader advocated it? There must surely be limits to our self-imposed silence. What does Mr. Bakewell take Christianity to mean, if it does not include a permanent interest in social and individual amelioration—permanent and manifest—whatever may be the fluctuations of political life?

(2) *Party-bias.*—It is a grief to our friend that a "Christian minister" should seem to be influenced by this. Certainly, of all men the Christian minister should be careful to avoid so mean a prejudice. For what is "party-bias" but the tendency to pervert truth in the interests of men seeking power and place in the State? Perhaps there is one thing worse, viz., the perversion of the truth in the interests of men who seek merely pelf, no matter at what cost to others—a "bias" which is, unhappily, only too evident in the journalistic world just now. But, as regards the motion submitted by me, if my censor thinks it departs from the facts he is fully justified in trying to correct me, and I shall look with interest to any rectification he may propose. If he thinks, however, that, in substance or in form, the motion owed anything to the supposed interests of any party—but one—the mistake is his. Since he makes this thus far a personal matter, I may be allowed to say that there never was a time in my adult life when I cared less than now for the prospects of any set of politicians as such. There may be a bias in my mind, I admit, in favour of the policy of "civil and religious liberty all the world over," which Unitarians, in the past at least, were not slow to maintain. Any other bias I repudiate, and even this, I trust, I yield to, not as an indulgence, but as a dictate of conscientious conviction.

But Christianity is appealed to. Mr. Bakewell evidently has an ideal of the duties of a "Christian minister." I do not covet that title, I will cheerfully renounce it, if those duties do not include making protest, and something more, against all proposals and plans which tend to injure and degrade men of any race whatever. In my deliberate judgment this Ordinance is such a plan. The Bishop of Hereford says: "In plain English, it comes to this, that we say to the Chinese that we will not have them in the Transvaal as men, but that we will import them as animated implements." Again, he says, "Plain men are saying, whether we agree with the description or not, that the Ordinance is nothing else than iniquitous and non-Christian." But I am aware that the Bishop of Hereford has been accused of speaking rashly. I turn, therefore, to the speech of the Archbishop of Canterbury—his latest speech on the subject in the House of Lords—which must be taken as representing the result of very careful thought, and at any rate he cannot be suspected of "party bias" against the Ordinance. The Archbishop says he is surprised at the view in its favour taken by the Transvaal authorities. He thinks that if he were there he would be found in the small minority that regards this introduction of Chinese labour as dangerous and inexpedient. He is "not altogether easy as to the working of the safeguards about the moral question," and, though he leaves the responsibility to those on the spot, it is, he confesses, "with no small measure of anxiety of heart." What the courtly prelate so regards, the simple citizen may be permitted to suspect greatly.

(3) *The Ordinance.*—Is it "of the nature of slavery"? The Bishop maintains it is; Mr. Bakewell thinks not. Let us examine it. What it provides is set out in twelve or thirteen pages of the Blue-book (including the dependent Regulations). It studiously avoids naming the Chinese, but everyone, from Lord Milner downward, knows that it refers to them; and its provisions are moulded by the peculiar character attributed to the Chinese people. There is a curious twofold aspect in which these people are regarded, and, according as one or the other side is kept prominent, the policy adopted changes its tone. In the one case, they are regarded as poor creatures existing on the verge of starvation, and in status considerably below the level of Europeans. In the other they are feared as "'cute" persons, easily capable of learning the mechanical arts, and instinct with business enterprise. While the former view prevails, the terms offered as to transit, maintenance and pay, though below the Kaffir standard, seem almost a benevolence; but when the latter presents itself the restrictions enforced appear to be the minimum that should be exacted in order to keep a dangerous competitor out of the labour market of South Africa, and, perhaps, a tainting influence out of the life of the people at large. The question of the duty owing towards them, if they are to be admitted into a British community, is one which does not seem to have entered much, if at all, into the mind of the promoters of the scheme; the main consideration in the debates in the Transvaal Council has been financial. It will be clear, however, to intelligent, not to say Christian people, that, if the Chinaman is a miserable and half-developed wretch, who will think himself blest to secure subsistence at any cost, any man or men to whom he is engaged should stand towards him almost *in loco parentis*, and should take care for his whole well-being, moral and physical. It is needless to say any indication that this is meant by the Ordinance is conspicuously absent. On the other hand, if the Chinaman is, in spite of his poverty, a human being so advanced in development that he is capable of proving himself the rival and perhaps the victor of the European in matters involving skill, industry, business foresight and self-restraining prudence, his claim to be treated consistently with his own self-respect, and the dangers, moral and social, of treating him otherwise rise immeasurably. The Ordinance policy alternating between the conception of him, now as a dull and servile being, now as a dangerous, because dexterous, competitor, manages to involve the maximum of evil and incongruity.

It prescribes that from the date of signing the contract of engagement the labourer is to be absolutely and solely under the direction of his "importer," or other person to whom, "with his consent," he may be assigned. He is under liability to severe penalties, if he so much as leaves the premises of the mine to which he is attached, unless he does so under a "permit," which may be granted, but by no means must, and which may be for forty-eight hours at a time, but, again, may be for as short a time as the "importer" may like. He must carry a passport, or be subject to arrest. He may return to China if he does not like the conditions when he has experienced them; but in order to do so he must repay the cost of transit (the mine agents estimate it at £20 per head out and home) and reasonable "damages" to the importer. Remember he is a person so poor that the chance of bare living is a prize to him, that his pay may be a shilling a day (no minimum is fixed, but this has been officially suggested) in a land where commodities are now at very high prieces, and that he is strictly forbidden to try to earn money either by petty trade or at any more lucrative occupation in the mines than that of an unskilled labourer. He is very likely, is he not, to have £20 to spare! A long list of offences with corresponding penalties warn him how completely he is to surrender his personal freedom. Mr. Chamberlain has admitted that the Kaffirs have been indifferently treated in the

mines. Will the Chinaman fare better or worse? But the Kaffir could easily get away. Should the Chinaman run away and find a friendly succourer, the latter as well as himself is liable to imprisonment. Anything more hopeless than the condition of a hapless runaway cannot be conceived. This drastic "engagement" is to be for three years, renewable for three years more, and it is estimated by its promoters that, should it be "successful" (of course, from the employer's point of view), the term may be indefinitely prolonged by a subsequent Ordinance. If not extended the term of engagement ends in repatriation in China.

Now, Mr. Bakewell sees nothing in all this seriously different from the engagement under which, for example, a British soldier serves. Well, our mining lads in Durham and Yorkshire contribute a large quota to the troops; they know what mining means and what service in our army means. Let, however, some agent of the gold mines propose similar terms to them and see what answer he would get! On paper things may look very innocent that in practice are far otherwise. There is that stipulation, for example, that a labourer is not to be transferred to another employer without his consent — could anything be more generous and fair? No, but first remember that the people on the spot, who will have the working of the Ordinance, strenuously resisted this provision, and only yielded on pain of losing the whole thing if they did not; and, secondly, think of the condition of this poor, despised labourer, thousands of miles from home, bewildered with new circumstances, often reduced to physical exhaustion, and subject to all kinds of personal pressure, being asked to "consent" to his transference from A to B, neither of whom, probably, he ever sees, but only their agents. And, again, all is to be explained to the labourer before embarking, and his consent is to be obtained in writing. How admirable! But Sir Percy Fitzpatrick, a keen supporter of the policy, has, honestly enough, poured scorn on the notion of making these contracts with "uncivilised, illiterate people, who presumably will come by thousands." He evidently has in view, not the individual man, intelligent to observe all the bearings of things and with rights to be jealously guarded, but a horde of "animated implements," who will drift hither and thither at the interest of their temporary owners. Sir George Farrar, another prominent promoter, thinks 10,000 will do for a first importation, though the estimated shortage of labour is four or five times that number. If the scheme pays, they can easily go on to get the remainder, and, in fact, there is nothing in the Ordinance to prevent the regular engagement of a very large body of Chinese labourers as a permanent element in the industrial life, but not the civil life, of South Africa. It must be left to economists to estimate the effect on our industrial system of the entry of this formidable new factor into the field hitherto occupied by labourers at least fairly free, and enjoying the ordinary privileges of the rest of the community. What I wish to emphasise here is the enormous perils involved in massing and confining together so many people under conditions paralysing to the better side of human nature. The British Indian Government, alive to these perils, has insisted that no British Indian subjects (many of whom are as poor, certainly, as any Chinese can be) shall be imported by Ordinance to any country where they are to be deprived of the rights of British citizenship. What is not good enough for Indians the Chinese Government will probably approve—at a price—for Chinese; but no price ought to induce us, who were once proud of the boast of English liberty, to be willing to accept this blot on our civilisation. Even the soldier, *pace* Mr. Bakewell, is a British subject. These Chinese are not to be by any means or exertion admitted to the citizenship of our Empire. They are just good enough to do our drudgery, but not good enough to share our birthright. Of course it is not the old form of "slavery"—servitude upon capture or purchase—that is proposed; still, we want a name for it. Shall we call it, then, "honourable service" or "manly co-operation"? One more test—let somebody propose to recruit from our East-end slums a ragged regiment upon exactly such terms—heaven knows there are some of our London poor who would be glad enough to have victuals and shelter secured for them. But, even if they would "consent," the law of England would not consent that they should sign away their freedom like this. The mind and heart of England would insist on protecting the poor, weak, and ignorant against the iron pressure of the strong and grasping men who have really no *human* interest in their workers.

There lies the source of the abhorrence with which some of us, at least, regard this latest manifestation that the spirit of Christianity is set aside in our dealings with one another, and especially with the coloured populations. We remember the awful consequences that inevitably follow the neglect of moral principles and the human tie. It is not only the Chinese that will suffer in the carrying out of this sordid and shameful policy of setting up a "plantation" in the midst of a free community. The most cunning politicians cannot circumvent nature, and this unnatural and retrograde step will incur heavy penalties, social and physical, moral and religious. Already, it seems to me, a blight has fallen on the religious life of our people. Otherwise there would have been a cry, far more powerful than any I can raise, against our having part or lot in this abomination. Let us not adopt the plea, which seems good enough for an Archbishop, that, in spite of our qualms and uneasiness, the responsibility is on the people out there. As I ventured to say at the Council, I believe the hearts of our people are as one in this matter, and, if only we could see the essential principles involved, we should speak with one voice against so flagrant a breach of the law of doing to others as we would they should do unto us. But perhaps all this is very old-fashioned. Channing, with his prophetic claim for the dignity of man as man, is out of date, and only interests us now as a theorist on the uni-personality of the Godhead. Perhaps we ought to be content at our Association to vote money to churches where God will be worshipped and man not served, to issue copious books and tracts—polemical, theological, but strictly "non-political"—and to commission special preachers to preach the Gospel to the masses, carefully avoiding any reference to life as it is in the world to-day. I hope not.

But let me, in concluding, apologise very sincerely if any word here seems ill-considered, or unjust. I said of my motion that, if its expressions seemed strong, our feelings were strong, and required strong utterance. I believed, and still believe, that there are times when to keep silent is wrong, and that this is one of them. May our churches never flinch from the duty of speaking out, cost what it may. There has been too much timid temporising and halting speech, and too little practical Christianity about us.

W. G. Tarrant.

"THE INQUIRER" ON POLITICS.

Sir,—I was very glad to see in The Inquirer of Saturday the letters from Mr. Dowson and Mr. Bakewell, as they showed that the resolution respecting Chinese labour, proposed by Mr. Tarrant at a meeting of the Council of the British and Foreign Unitarian Association, was by no means approved. There were others at the meeting, besides the names given, who were opposed to it, amongst whom I was one. I voted against it, and had intended speaking, but so many kind things had been said of my late brother that I did not feel able to enter on any controversial subject.

Mr. Tarrant must be aware that there are two sides to the question, and that as many who are equally capable of giving an opinion can be found on either side.

The fact, however, is that it has been made a party question, and anything that it is thought will discredit the present Government is seized upon by The Inquirer, but that such a strongly-worded resolution passed at a meeting where there were certainly not more than twenty-five present should be put forth as representing the views of Unitarians as a body appears to me quite beyond the province of the British and Foreign Unitarian Association, and also of the paper which is supposed to represent the Unitarian body. I am not alone in feeling that for some time The Inquirer has taken a very false step in being so political, and I cannot help thinking that if continued it will have a serious effect on its circulation.

Stanton Wm. Preston.

April 4.

Sir,—I am not surprised that the circulation of The Inquirer does not increase, for the spirit shown towards anyone not seeing eye to eye with those responsible for the paper is not compatible with liberty and freedom of speech.

There are many who think, like Mr. Lawford, Mr. Stannus, and myself, about the impropriety of raising the question of the importation of Chinese coolies into South Africa, at the late Council Meeting,

and more especially when only a score of persons were present to express an opinion on the subject, and yet a resolution condemning the Government is passed, as though representing the opinions of Unitarians generally. Percy Preston.

Sir,—I can think of nothing more damaging to the Unitarian cause than the political leaderettes in The Inquirer. When my subscription is out, I shall give up the paper, and have two copies of the *Life* instead. Though no Conservative, I would rather see a Republic, than Bannerman, Morley, and Bryce in command. John Waddingham.

Guiting Grange, Lower Guiting, Cheltenham, April 4, 1904.

Sir,—As you admit letters from those whose views differ from your own, may I say in your columns that I cordially agree with the letters from Mr. Dowson and Mr. Bakewell which appear in your issue of this day's date? It seems to me that strongly to assert certain political views is the function of the party politician, and not of "a journal of liberal religious thought and life," or of "the British and Foreign Unitarian Association," and that such dealing with politics, either by the one or the other, is not only not right in itself, but is well calculated to hinder the increase of our denomination, in numbers and influence, by suggesting the idea that all Unitarians are Radicals. Liberality, as I understand the term, requires the belief that views very different from those of the writer or speaker may be conscientiously held. Dennis B. Squire.

Sidmouth, April 2.

Sir,—The remarks of Messrs. Lawford and Preston at the recent Council Meeting of the British and Foreign Unitarian Association, and your correspondents in this week's Inquirer, open up two questions of vital importance.

(1) Are all questions of righteousness to be ruled out of order for fear of upsetting the political feelings of one side or the other?

(2) Are our ministers to be confined in a mental "compound" for fear of the same reason, especially when a wealthy contributor objects to some of his pet theories being called in question.

I am old enough to remember the time when our forefathers were made of sterner stuff, and were not afraid to range themselves on the side of freedom, irrespective of colour.

Here in Bristol I was as a child brought under the influence of the late Mary Carpenter and her saintly sister, Anna Thomas, whose work with others in the anti-slavery movement was an inspiration which has followed me to this hour.

I fear that our present-day Unitarian lacks the robustness of those of the time I refer to, otherwise how can we account for the apathy shown by so many professing our liberal faith?

Some years ago I attended a large and influential meeting on the Zanzibar slavery question, presided over by J. Storrs Fry, who was supported by leading ministers and laymen of all denominations, when I was surprised to find myself *the only Unitarian* in the room.

It is useless for a paper any more than an individual to try and please all parties, for the contempt of all right-thinking men and women awaits such a course. After all, it is rather slow to only read the echo of your own thoughts.

It is refreshing to find a man like Mr. Tarrant, in these days of compromise and traitorous silence, as well as yourself, standing shoulder to shoulder with that true apostle of righteousness, the Bishop of Hereford. W. Channing Watkins.

72, *Alma-road, Bristol, April* 4, 1904.

Sir,—I am unable to understand your correspondent, Mr. H. J. Bakewell, writing of a "disastrous disposition to trespass on political ground," unless he is labouring under the delusion only too common that politics are necessarily "party" politics. A disposition to discuss politics on party grounds could, of course, never be anything else but "disastrous."

I should like to ask Mr. Bakewell where such questions as the introduction of Chinese labour into South Africa ought to be discussed if not at a religious meeting. Would he have us divorce our religion from our politics? Such a disposition might truly be termed "disastrous." Unless our religion and our politics are inseparably bound up the less we have to say on either subject the better.

I for one rejoice at the action of the British and Foreign Unitarian Association in this matter, and also strongly approve the attitude The Inquirer invariably takes on all questions touching national righteousness. Percival M. Lee.

Torquay, April 4.

"SOCIAL ECONOMICS."

Sir,—I am afraid I must have expressed myself rather unfortunately in my comments on Mrs. Bosanquet's admirable articles that have been appearing under the general title of "Social Economics." I certainly did, if I conveyed the impression that I intended to slight or disparage this lady's work. I believe and recognised the importance of the subject, and said that Mrs. Bosanquet wrote wisely and well. My protest, of course, was merely against the heading, which, to tell you the truth, I thought was probably the handiwork of the Editor. It may be, too, that I wrote under the influence of some little disappointment. I know Congregational churches in the North of England where they have been forming adult Sunday-school classes for the careful and systematic study of the social problem, and when I saw one of these articles I pricked up attention, thinking that perhaps some Unitarian churches might be contemplating something of the kind, and that this was the beginning. I found, however, that, as I said, they were purely charitable studies, and I was disappointed, not in the articles, which were excellent, but in the subject of them.

Mrs. Bosanquet tells us that political economy is the housekeeping of the State, and that social economy is the housekeeping of Society, of which work in the parish is a very important part. It must very much depend, I think, upon what you mean by housekeeping. Political economy is generally understood to be the science of the production and distribution of wealth in relation to the different countries of the world. Social economy is the same thing within our own borders. It is a science dealing only with great views, and knows nothing of charity or parishes. No doubt missions and charities may have their effect on production and distribution, just as human digestive organs may have. The better my digestive powers, the better I can work, the more wealth I can produce and the more there is for distribution. Yet I think, if I were to send you a short treatise on the digestive process, and the best means of promoting its efficiency, and were to head it "Social Economics," you would think it hardly appropriate.

Mrs. Bosanquet says that I am one of the people who would gladly see society reformed and evils abolished, if it could be done at no cost to themselves. That is a little severe, and, if I may say so, not quite true. While I heartily appreciate the kind of work in which Mrs. Bosanquet is so earnestly engaged, and to which she brings so rare an intelligence, I am anxious to see the Christian churches devoting attention also to the false principles and pernicious practices in our commercial and industrial system, out of which arises the necessity for so much of this charitable effort. During the greater part of my life I have devoted a great amount of time to the investigation of the life conditions of the poorer classes of London, and I think there are probably few men who have written more newspaper columns on the subject than I have done, and I am aweary of it, I am aweary of it—all this outpouring of charity, all this time and thought and effort and money squandered in remedying evils, and so little serious concern about the true principles of healthy "social housekeeping." I heartily wish God-speed to all the charities of the churches, but I want to see them also trying to bring their principles to bear upon the causes which render so much of this philanthropy necessary, instead of leaving that application to people outside the churches, and many of them hostile to the churches.

I should like to say a little on Dr. Warschauer's last letter, but I am very much occupied just now, and, if I were not, I could hardly ask you to allow me to trespass further on your space at present; but, if you will permit me to do so, I will endeavour to say a little in reply to Dr. Warschauer's letter next week. G. F. Millin.

Brixton, March 25.

EVIL *VERSUS* DIVINE GOODNESS.

Sir,—My gratitude to Mr. Millin for his valuable work on behalf of Socialism makes me wish to have him on my side in theology. And, as each one of us must "have his say, his scheme of the weal and woe," I want to put before him the ideas which seem to me satisfactory on the question—so critical for Unitarians—which he has raised.

Dr. Warschauer seems to me to have quite cleared up the question of a personal or spiritual principle of evil, or a multiplicity of such principles, and, if even the hypothesis were not vulnerable at the points indicated by Dr. Warschauer, it is difficult to see how it would help us. It only drives the problem one stage further back. I know that the problem is thought by some (*e.g.*, by Martineau) to be lightened, if certain evils can be shown to have arisen through the agency of human wills, "planted out" and made answerable for their own actions, which are independent of the Divine will, and if this argument is held to be good then it will apply also to other than human wills. But all such devices seem to me, and, I think, to an increasing number of men, rather ingenious than profound, for the original question, "Why was the scheme of things so arranged?" still remains.

But why has such a question arisen? It has arisen from our preoccupation with a ready-made, pseudo-scientific formula for God. It has arisen from our forsaking the devout agnosticism of the religious heart in all ages. There is no God such as that which gives rise to the awkward alternative—either not All-Good or not Omnipotent. We have to bring two charges against any such conception: (1) It is not the pure product of the religious consciousness, but of an awakened theoretical impulse, the impulse to philosophise in its infancy. Of course, it is true that the religious consciousness always must have some kind of formula; but the religious consciousness as such is easily put off with the feeblest explanations on the intellectual side (that God is conditioned by the nature of primordial matter, &c.). (2) Such a conception, while not purely religious, is very imperfect philosophy. The "attributes" of theological text-books are akin to very early attempts at cosmology. If people will not be satisfied with religion (which is a universal and simple matter), but insist on having philosophy (which is a matter for specialised intellectual endeavour), they should be in earnest about it. Now, a great deal of work has been done in philosophy towards dissolving away those antinomies, half-views, blind alleys, into which the intellect is ever running. And I maintain that as soon as a man is dissatisfied with the picture-thinking of ordinary theodicy he is prepared to begin philosophy—he should be turned on to Illingworth's Bampton Lectures (now price 6d.) or the last section of Pfleiderer's "History of the Philosophy of Religion," or Lotze's Lectures, for a start.

Then, when our reading has enabled us to get rid of our futile and otiose notions of omnipotence and omniscience (see the last part of that very live book, "Anticipations," by H. G. Wells), we shall be prepared to understand that the best way with all these ultimate problems is to begin with human experience, with the "small end of great subjects." Now, I believe that the religious consciousness (unlike philosophy) never tries to answer the question "Why does evil exist?" because it never asks it. With regard to all the terrible facts of irremediable pain, the religious heart simply seeks to transmute them into an offering of love. The "mystery of the Cross" has effected that much for the consciousness of modern men. This is a fact verified in a thousand thousand lives. And it does seem to us, when we have this experience, as "Eleanor" found at the end of Mrs. Ward's book, that the meaning of the world is delivered up to us. And, as Mr. F. H. Bradley has told us in a well-known pointed sentence, this is enough until we begin to try to prove it, then it seems less than enough. But what "proving" (*i.e.*, philosophy) can do, is to clear away the obstacles placed in the way of this assurance by the figments and after-thoughts of a half-philosophy. The truth that is contained in James Hinton's theories about "The Mystery of Pain" is, surely, that pain, accepted and passed through the fire of a consecrating love, no longer seems an obstacle to faith. We cannot be blind to this deliverance of our most refined sense, which at once shows us that pain is in some way part of the very being and purpose of God, and also that our spirits have power to transmute this fact into a God-revealing experience. Possibly Hinton over-estimates the power of the human will to efface the sense of suffering, but the value of this first-hand unsophisticated experience of the religious mind can scarcely be exaggerated as an index to the meaning of our life. Now, God is a fact that corresponds to this experience, and as such He is Our Father, whatever else He may be. The trouble, therefore, arises from trying to make the facts of the world fit a ready-made formula of God, instead of fitting the formula to the facts. For this reason I hail the (in the best sense) amateur theologising of Mr. Wells, although I think he does not give full weight to all the facts. His notion of God fits more or less the consciousness of the modern man of science, but not that of the religious mind in all ages.

Cardiff. W. Whitaker.

THE LATE REV. JOSEPH FREESTON.

Sir,—The admirable sketch of the career of the late Mr. Freeston, which appeared in your last issue, must have revivified in many minds, as it did in mine, the memory of years of precious intercourse with that singularly noble personality and generous heart. So winsome was his nature that none could be in his presence, even for a few minutes, without being attracted by his frankness and overflowing tenderness. I have known several instances where this fact has been experienced. But to those who were privileged, as I was, to come into closer relationship with him, the first impressions of admiration soon grew into deeper feelings of love and reverence. I first knew him during eight of the "most strenuous years of his life," at Stalybridge. His life during those eight years will ever be to me the ideal of what a Christian minister should be. He was unceasing in all good works. The tale of those years will never be told, but hundreds, I know, will bless God that they were brought under his influence at a time when he was in the zenith of his power, and when the thought of God seemed to possess him and use him as its instrument for good. I, at any rate, can trace my spiritual re-birth to his ministry, Never shall I forget the hours he spared me out of a life all too strenuous; how he guided my reading and shaped my thought, criticised my faults, and bore with my foolish fancies and my doubts, and continued his paternal interest in me until the end. The inner experiences of the spirit cannot be laid bare in cold print; they are not for the common gaze; but this I will say, that after knowing him I can understand how Crossman, the dying gasfitter, could say of Robert Elsmere: "You've been God to me. I've seen Him in you." Perhaps this all too meagre tribute may encourage other ministers to cast their bread freely upon the waters, and to be tenderly tactful, as he ever was, in nurturing the young lives which come under their spiritual oversight. Albert Thornhill,

Oxford, March 28, 1904.

OBITUARY.

WILLIAM THORNELY.

A long and honourable life came to an end on March 28, when Mr. William Thornely breathed his last at Hampstead, at the great age of eighty-five.

Mr. Thornely was born in Liverpool in 1819, the eldest son of a large family. A younger brother, the late James Thornely, died in December, 1898. Their father, John Daniel Thornely, was a well-known merchant in Liverpool. Their uncle, Thomas Thornely, M.P. for Wolverhampton, was one of those who voted for the Dissenters' Chapels Bill in 1844, and in many other ways served the cause of civil and religious liberty. As in the case of many Nonconformist families in those days, William Thornely's education took place at home and at a day-school. Brought up under the ministry of the Rev. John Hamilton Thom at Renshaw-street Chapel, as a young man he came also under the influence of Dr. Martineau, and was not only among his earliest, but also one of his most attached pupils. As a youth of seventeen, Mr. Thornely was studying the philosophy of mind with Dr. Martineau at Mount-street, and in 1845 he still attended a similar class which then met at seven in the morning, at Park Nook, the house to which Mr. Martineau had just moved, in Princes Park.

More than thirty years later, while Dr. Martineau was still lecturing on the "Grounds and Truths of Religion," in Manchester New College, London, Mr. Thornely again took his place among the students, to listen once more to the familiar voice of his early teacher, for whom he always entertained the utmost affection and veneration. Of Manchester College he had been a Trustee since 1848.

Mr. Thornely's business career began in his father's office in Liverpool, where he was trained as a merchant. During this period he paid two visits to the

United States—the first in 1842. Subsequently he was appointed to the responsible post of Stamp Distributor at Liverpool, which he held for ten years. In 1866 he went to reside at Windermere, and later came to Hampstead, where, in 1886, he built the beautiful house in which he has since lived with his sister, Miss Isabella Thornely.

Mr. Thornely was a man of wide interests and sympathies, ranging over, though not restricted to, the affairs of the several branches of his own family. His mind was ever ready to welcome new light on great subjects, and with a literary bent he possessed a keen appreciation of classical music, besides retaining a lively interest in current affairs. Upright and scrupulous in his conduct, generous in response to any worthy appeal, but avoiding ostentation in his benefactions, his loss will be regretted by all who knew him and mourned by many old and dear friends, including several among the Rosslyn Hill congregation, of which he was a faithful member for twenty-five years.

The end came at his home in Hampstead, but so peacefully as more to resemble sleep than death, while his mind remained clear to the last.

Preaching in Rosslyn Hill Chapel on Sunday morning, the Rev. Henry Gow referred to Mr. Thornely's long connection with that chapel, his association with Dr. Martineau, his simplicity and old-world courtesy, his open-mindedness, and the respect entertained for him by all who knew him.

FLORIAN:
AN EASTER CHILD.

BESIDE our nursling's snowy bed
Our Easter flower beside,
"Thou miracle of Love!" we said,
"Thank God for Life!" we cried.

Upon his weary, pain-tossed bed,
'Neath wintry moaning skies,
Worn and forlorn, with drooping head,
Our tender flow'ret lies.

In Mother Earth's soft snow-spread bed
Our darling's form doth lie:
"Dear little shrunken seed—not dead!"
"Thank God for life!" we cry.

Boston, Mass. W. H. W.

Now, when the sword has pierced your soul, you say: "I will go away; I cannot bear my sorrow." And you think nothing of the sorrow and the wrong that are within the walls of the city where you dwell; you would leave your place empty when it ought to be filled with your pity and your labour. If there is wickedness in the streets, your steps should shine with the light of purity; if there is a cry of anguish, you, because you know the meaning of the cry, should be there to still it. *George Eliot.*

To CORRESPONDENTS.—Letters, &c. received from G. A., T. F. B., J. E. C., S. F., L. H., S. H., H. J. M., J. M., Jas. M., E. P., F. T. R., H. S. S., R. K. W.

THE CHILDREN'S COLUMN.

THE SMILE.

I AM writing to you from a little Italian town on the Riviera. I am sitting by the shores of the Mediterranean Sea, watching the constant changes of its wonderfully varied colours—all shades, from the deepest purple and brilliant blue, to the palest transparent green and snowy white foam. Behind me in the far distance are the white peaks of the snow-capped Apennines, whilst near the shore are the olive-crowned hills. The little town nestles among the lower slopes, and is half hidden by groves of orange and lemon trees, and still more by the abundant and beautiful palms. All this is crowned with a cloudless blue sky, and bathed in brilliant sunlight. What a beautiful gift from God, and how grateful must all feel who have the privilege of enjoying it!

When you are enjoying something very much—a holiday in the country, for instance, or a long-looked-forward-to treat—does it ever make you think of the thousands and thousands of people who never have these pleasures?—people whose lives seem so full of toil and sadness, and so empty of many of the blessings and joys which are ours?

At the English church here a few Sundays ago, a clergyman, who works and lives among some of the very poor in London, was telling us something about the work that he and his helpers are trying to do. He also asked us to help, and suggested many ways in which we might help, not only the poor among whom he was working, but indeed any in our own villages or cities. There were some children in the congregation, and I wondered at the time whether they were thinking of any ways in which they could help. I felt that the clergyman's suggestions were too difficult for some of us to carry out, when, all at once, I called to mind a children's sermon that I had listened to when I was about twelve years old. I will try to tell it to you, because I think it shows that even the youngest among us can do something to help.

"Good-bye, mother," said a little girl of about nine years old, as she ran down the garden path waving her hand and laughing gaily. She felt particularly happy that morning; she did not know why, but she was so; and as she ran along the lane towards her school her little face was quite beaming with smiles. Presently she met a poor man sitting by the roadside, looking very miserable. On she tripped gaily, and with a merry "Good morning" and a bright smile on her face, she passed him. The poor man had noticed her, and now he was craning his neck to get a last peep of her before she turned the corner.

What was it that had fascinated him? He picked up his bundle of sticks that he had been gathering from the neighbouring wood and began to trudge homewards. But he no longer looked miserable. There gradually came a thoughtful look on his face and a new light in his eyes, as he remembered the rosy cheeks and beaming smile of the little girl. With this picture in his mind he reached his home, one of the barest and most neglected-looking cottages in the village. His daughter, so tired and sad-looking, was busy in the little back room.

The man entered and began to speak, but at the sound of his voice his daughter started, and looked at him in surprise. Why were his words so cheerful, his manners so kind, she wondered. She bent over her work again, but as she listened to her father her face gradually lost its sad look, and her heart felt lighter than for many a day. Presently she heard someone calling her from upstairs, so she went up the dark, narrow staircase and opened the door of her mother's room. She was a cripple, and unable to leave her bed. Long years of suffering had made her impatient and sometimes very difficult to please. At the sound of her daughter's step she turned towards the door, and uttered a few angry words to scold the girl for not having brought something she had asked for. She did not get the usual sharp or sulky answer in return, but instead a gentle "I am very sorry, mother," and at the same time she felt her pillows being smoothed and arranged more comfortably for her. That afternoon, when some neighbours came in, they were surprised to be greeted by sounds of happy talking and laughing up in the sick chamber. What a change they found in that home! and how had that change come about?

The innocent, happy smile of the little girl was the beginning of it. I wonder how many people caught the infection of that smile! We have seen its results in one home, but who knows where its influence ended? And the owner of this smile was, like Pippa, in one of Robert Browning's poems, quite unconscious of the good she was doing. But I think she must have been a happy child by nature. Let us try to cultivate the habit of being cheerful and bright, even when it feels very difficult to be so, else we shall not be ready, when the opportunity comes, to help, either consciously or unconsciously, with a cheery word or a bright smile.

MARY L. CARPENTER.

A LITTLE CHILD.

O little child, whence came those lovely eyes?
I think God plucked two stars, and gave them thee,
That, through the mists that dim these earthly ways,
His holy light unclouded thou might'st see.

O little child, whence came those baby hands?
I think it was God's love that made them fair,
That they might learn one day to work His will,
And folded be each night in silent prayer.

O little child, whence came that pure white soul?
I think God gave it thee long, long ago,
That thou might'st keep it shining in the world,
Then take it back to Him still white as snow.

EDWARD TESCHEMACHER.

The Inquirer.

ESTABLISHED 1842.

Terms of Subscription.

The Inquirer *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
Per Quarter	1	8
Per Half-Year	3	4
Per Year	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for The Inquirer *should be addressed to the* Publisher, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* Thursday, *to appear the same week.*

All payments in respect to The Inquirer *to be made to* E. Kennedy, 3, *Essex Street, Strand, London, W.C.*

LONDON, APRIL 9, 1904.

FRANCES POWER COBBE.

Less than two years ago it was our happiness to offer in these columns a birthday greeting to Miss Frances Power Cobbe, on the summit of her eighty years, and to print the address presented to her on that birthday, Dec. 4, 1902, which bore the signatures of Florence Nightingale, Josephine Butler, George Frederick Watts, the Bishop of Hereford, the Master of Balliol, and many other distinguished men and women. Only a fortnight ago we published a letter which we had received from Miss Cobbe, and which proves now to have been her last appeal in the cause to which for forty years her life was so earnestly devoted, an appeal to the Protestant Churches of this country to take up the systematic teaching of the duty of kindness to dumb creatures, "to tell all their members that to deal cruelly with their humbler fellow-creatures is not only an 'offence' against the law of England, but a sin against the law of God."

We knew her indomitable spirit and the tireless faithfulness of her generous heart. It was pleasant to think of the evening of her busy and strenuous life spent in that beautiful home amid the hills of Wales, which she had so long shared with her closest friend, and from which she also is now bidden to depart. For the ultimate message of peace has come for her, suddenly, as she wished it might; and while on Monday she drove out as usual, and in the evening talked long with a friendly visitor, in the quiet of the night that other silent Friend of whom she had no fear touched her, and in the morning she was gone.

As we write these words we seem to see Hengwrt, the beautiful old house, and the quiet train which passes across the valley to the burial-ground of the little country church, and to hear the words of faith spoken there by the graveside by her friend the Rev. Estlin Carpenter. There is much which might now be said at the close of her beneficent and honourable life, but at the moment we will simply repeat here what we wrote in that birthday greeting, with the pleasant remembrance that she herself found pleasure in the words :—

"We owe much to Miss Cobbe. She has told the story of her lonely struggles in early life, what it cost her to break away, in solitary fidelity to truth, from the evangelical faith in which she had been reared, and to which she was bound by every affection and association of her life. She proved, as Robertson of Brighton afterwards proved in his hour of utter loneliness, that in righteousness there is the sure foundation, and so the soul may be brought back to faith in the living God. Miss Cobbe found her own way back into the sunlight of the Eternal Goodness, and in time also to a new and deeper faith in the immortal life. In this she was strengthened by the word of Theodore Parker, and after his death, we owe to her the standard English edition of his works. Through her own writings she became a helper of many to a new and happier faith in God, and an earnest devotion of life to the service of righteousness.

"More than forty years ago Miss Cobbe became the companion of Mary Carpenter at Bristol, in her work among the neglected poor. For nearly five years, until crippled by an accident, in school, in workhouse, and the city slums, she gained experience of the darker and more pathetic side of the people's life, which has been put to noble use in her eloquent and earnest advocacy of social and moral reform. An early champion of women's rights and women's duties, she took her full share in securing that great moral advance which has come with the enlarged opportunities of women, both in education and in many forms of public service.

"Of her work as an opponent of Vivisection, which has brought to her the heaviest and most painful burden of her life, we must not speak further here than to say that we honour its devotion and look upon it with profound sympathy. It is based on deep moral conviction of what is demanded by the highest interest of our own manhood no less than by the claims of humanity towards helpless and dependent animals. Into the heat of the controversy we do not enter. We offer our earnest tribute to a veteran, in whose labours we recognise a noble courage and self-sacrifice, for whom, even amid the pain of conflict, there must surely be the quiet confidence and happiness of work well done."

From the address presented to Miss Cobbe on her eightieth birthday we will also recall these passages :—

You were among the first publicly to urge the right of women to University degrees, and your powerful pen has done much to advance that movement towards equality of treatment for them, in educational and other matters, which is one of the distinguishing marks of our time.

In social amelioration, such as ragged schools and workhouse reform, you did the work of a pioneer. By your lucid and thoughtful works on religion and ethics you have contributed in no small degree to that broader and more humane view which has so greatly influenced modern theology in all creeds and all schools of thought.

But it is your chief distinction that you were practically the first to explore the dark continent of our relations to our dumb fellow-creatures, to let in light on their wrongs, and to base on the firm foundation of the moral law their rights and our duty towards them. They cannot thank you, but we can.

The story of her life Miss Cobbe has told us in a delightful autobiography, a record full of sunlight and cheerful courage, manifold in its interests, admitting us to the secrets of her early struggles and the victory of her faith. She spoke many helpful words, and bore a brave witness. Two years ago she re-issued her first and chief work on "Intuitive Morals," with a new preface and appendix, from which we may now listen to her final testimony to the ultimate realities of faith. "I have known," she then wrote, "great and long happiness; and also great sorrow. And now, on the verge of the final experience of mortality, I can humbly testify that my early faith in God's absolute goodness and in a blessed life hereafter has not failed me or broken down."

And at the end of the book she adds: "With all humility I can but give the reader, as the results of the thoughts of a lifetime, this conclusion: I believe that 'God is with mortals by conscience'; that conscience is truly the meeting-ground of the Divine Spirit with the finite spirits of which He is the Father: and I believe God to be absolutely just, absolutely good, whatsoever hindrances to that perfect faith this world of sin and sorrows may present. I do so for this reason above all others: that His voice *in our consciences* lays upon *us* the law of justice and of goodness."

One other exhortation of hers let us recall from the conclusion of her lectures on the "Duties of Women":—

"We are many of us, in these days, wandering far and wide in despairing search for some bread of life whereby we may sustain our souls, some *Holy Grail* wherein we may drink salvation from doubt and sin. It may be a long, long quest ere we find it; but one thing is ready to our hands. It is Duty. Let us turn to that in simple fidelity, and labour to act up to our own highest ideal, to *be* the very best and purest and truest we know how, and to *do* around us every work of love which our hands and hearts may reach. When we have lived and laboured like this, then I believe that the light will come to us as to many another doubting soul; and it will prove true once more that 'they who do God's will shall know of His doctrine,' and they who strive to advance His Kingdom here will gain faith in another divine realm beyond the dark river, where Virtue shall ascend into Holiness, and Duty be transfigured into Joy."

RELIGION IN POLITICS.

Once more we are called upon to face this perennial question, whether our religion is rightly concerned with questions of politics or not, and whether The Inquirer as a Journal "of Liberal Religious Thought and Life" ought to touch upon such questions. We published last week, without comment, a letter from Mr. Benjamin Dowson, of Nottingham, complaining of the polemical attitude taken up by The Inquirer with regard to questions of the day, and a further protest from Mr. H. J. Bakewell against the passing of a resolution at the Council Meeting of the British and Foreign Unitarian Association on the question of Chinese Labour for the Transvaal. With the position taken up by Mr. Bakewell and others, Mr. Tarrant deals fully in a letter this week, for which we are greatly indebted to him, and with which we desire unreservedly to associate ourselves. As to Mr. Dowson's letter, we must refer in passing to its middle paragraph. Complaining of the tone adopted by The Inquirer, he says: "We are not all advanced Radicals. . . . We even believe that Mr. Chamberlain is an honest man, and not a charlatan." We are not aware that a single word has appeared in the editorial columns of The Inquirer since the beginning of the South African War to justify the insinuation of that sentence. It only shows how difficult it is even for our critic to write with fairness on this subject.

A further instalment of letters—only a selection of those received, on both sides of the controversy—is published this week, and we might perhaps be satisfied to leave them to answer one another; but on the main issue there must not be any mistake as to our position.

Since the beginning of the present year we have dealt, in notes or leading articles, with such subjects as the war between Russia and Japan, the Turkish oppression of Macedonia, the British Mission to Thibet, Chinese Labour for the Transvaal, Arbitration and the Reduction of Armaments, National Education, the religious difficulty and Passive Resistance, Licensing Reform or Retrogression, the Issues of the County Council Election for London, the Free Trade and Tariff Controversy, the question of the Unemployed and the Cotton Crisis. Such questions are, no doubt, "political" in varying degree, and do not all equally involve the danger of party animosity. But they are all, we maintain, questions with which citizens of this country must be concerned, and on which they must seek to the best of their ability to form a just judgment. It is perfectly true that on many such questions opinions are divided, and members of the same church conscientiously take different sides; but that is no reason for refusing to take counsel together, in the light of religious faith and the highest moral ideals, on subjects which, after all, belong to the true ordering of the Kingdom of God on earth. What we desire chiefly to protest against is the degradation of politics implied in the suggestion that when we touch upon such public questions, vitally affecting national honour and welfare, it must be as partisans misled by unworthy motives, judging, not simply as justice and honour demand, but in the selfish interest of some party.

For our own part we cannot recognise any line of separation between religion and politics, but would rather plead for a yet broader conception of religion and a loftier view of politics. Questions of national and social well-being must be dealt with in the light of our faith in the Eternal Righteousness and Love, on principles of Christian brotherhood; and, if our religion is to maintain its vitality and rise to greater effectiveness, we are convinced that it must be more and more through the exercise of a practical helpfulness in the affairs of the world. It is too much the reproach of the churches that they care for none of these things, and that denominational interests are set above public duty and the welfare of the people.

The churches must nurture faithful citizens, and surely a religious newspaper must not shut out from its interests the great questions of social and national life which occupy the minds of all earnest men, and demand to be dealt with on the highest principles. It is inevitable, in judging of such matters, that differences, often very vehement differences, should arise; and, unfortunately, in political, no less than in theological controversy, personal antagonisms and personal loyalties, and other less worthy interests and tempers, are only too apt to interfere with a single-minded pursuit of truth and justice. What we have constantly to endeavour—and this we say, not only for ourselves, but for our critics also—is to maintain the level of our judgment, and the tone of our comments on the highest plane, above the reach, on either side, of the imputation of unworthy motive, simply devoted to the interests of justice and humanity, in Christian brotherhood, as citizens pledged to seek first the Kingdom of God and His righteousness.

That we have never fallen short of that ideal we are very far from claiming, but we refuse of our own will to cease from the endeavour. So far as the present Editor is concerned, he may be ill-equipped, and unworthy of the trust placed in his hands, and for many reasons he would be glad enough to be relieved of what is often a very thankless task. But The Inquirer, throughout the course of its more than sixty years, has never consented to be silenced on questions of public interest, and we hold that to adopt such a course would be an abandonment of the best traditions of our churches, and of the true ideal of religious life.

TO
CHARLES BARNES UPTON,
Emeritus Professor of Philosophy.

If Philosophy, Upton, hath her saints,
And that High Wisdom loves, which is, said one,
"A loving spirit," then thee, not alone
As thinker of her Word—with wise restraints,
And golden mean, whose lack else sorely taints
Her Sacred Aim—she honours as her own,
But canonizes for sweet deeds, all sown
In that High Wisdom's love, that never faints.
Wayside and rock and thorn-patch took thine eye!
And though the birds and sun and brambles shirk
No whit their harvest, there thou too didst spy
Some silverweed or golden stonecrop lurk,
In the mere dust, the scorner passes by,
And on the thorn, God's starlike handiwork.

E. L. H. Thomas.

April, 1904.

A writer in the *Christian World*, in the course of an article on the efficiency of theological colleges, finds abundant material for criticism of these institutions. The complaint is that the colleges do little to fit men to be either preachers or pastors, and that the culture of the spiritual life is generally neglected. It is further pointed out that almost nothing is done to confirm the students in the principles of Congregationalism, and in this connection an interesting statement is made:—

> During the last ten years sixty-five men have left the Congregational ministry for other denominations, and of these twenty-three abjured Dissent. It is not too much to say that, including our losses, not only to the Church of England but to other sects, we lose every ten years the equivalent of one year's ministerial output of our combined colleges.
>
> A loss of 10 per cent. is certainly considerable, but we are not sure that this interchange is a bad thing. All denominations are pleased to receive a convert as a testimony to their own outstanding worth, even if they do commonly think rather harshly of the pervert from their ranks. These words convert and pervert, by the way, have become about equivalent to immigrant and emigrant, and as immigrants are good for nations so probably converts are good for churches. Our opinion may possibly be a partial one, since our own ministry is more largely recruited by those who come from, than depleted by those who go to other denominations.

The purest thought is possible only to the purest mind. Every trace of selfishness hides the divine generosity. The falsities which darken the mind, the passions which becloud reason, the coarse and low or frivolous interests which occupy our attention, the selfishness which cuts off or interrupts our human connection with God and man,—these are the shadows that eclipse the divine light within us, and leave us wandering in darkness, as if there were no God.

C. G. Ames.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETINGS.

The annual meetings were held at Liverpool on Good Friday. In the morning a very large congregation assembled in the Ullet-road Church, Sefton Park, where a sermon was preached by the Rev. Charles Roper, B.A., of Moss Side, from the text, Proverbs i. 7: "The fear of the Lord is the beginning of knowledge; but the foolish despise wisdom and instruction."

In the course of his sermon the preacher said that as teachers and parents they were convinced that God desired, and the welfare of humanity needed, the training of the young to be conducted in all its branches in a truly religious spirit. He excluded from his view all arbitrary division between secular and sacred in connection with the education of children. True religion was true life. The man who claimed to be religious must show himself to be a good man, and a man whose intellectual powers were developed proportionately to his opportunities. Whenever the type of the perfect man prevailed on earth he would be as wise as he was good, and as good as he was wise. The Sunday-school teacher rightly associated his special responsibility pre-eminently with the first clause of the text: "The fear of the Lord is the beginning of knowledge." Not fear of Him as an avenging deity, as a cruel and wrathful taskmaster; but fear of causing Him pain, fear of falling short of what He expected of them, fear of proving ungrateful of His fatherly love and care, fear of not fully appreciating the life He had bestowed upon them, and of not fully living it in accordance with His laws. The fear that was meant was synonymous with highest love. The one they truly loved they feared to disobey, or provoke, or disappoint.

They knew from experience how much more profitable their efforts in moral and religious instruction were when the intellectual life of the child had been awakened; when they could guide its thought from the manifestation of God in His works and in history to His characteristics as the loving, interested Father of all men. Hence theirs was no narrow outlook; to them the Sunday-school was only one small department in the great university of human education, though the most important next to the home; consequently they, Unitarians, who held rational views of religion, knew well enough that it was education which resulted in higher and more ennobling conceptions of God and human duty. Religion was largely a matter of intellectual development, though not altogether. They could trace the various stages through which it had passed from the gross superstitions of the savage to the refined theism of a Martineau: and there was no fact clearer than that its evolution had been proportionate to the increase of human knowledge. It is surely a historic fact that man's view of life is determined, practically speaking, by his education; but they at any rate would recognise that the education referred to involved the training of body, mind and heart. Where that fact was lost sight of the education question was seriously misunderstood. People who were anxious for the right understanding and full appreciation of religion should be most desirous of promoting the spread of knowledge and of securing a general cultivation of intellect. Life was more worth living, and therefore more truly religious, when there was a strong intellectual as well as moral interest running through it. There were many youths who could only be stirred to seek a self-improvement by being shown how a knowledge of languages or science might increase their earning powers. Yet they would only half succeed in truly educating their children if they led them to suppose that the only aim of a trained intellect and a stored mind was to earn more money, and to get their rival's neck under their foot in business competition and in diplomacy. First and foremost let it be fully realised that education is desirable for its own sake; because it makes a better, a more real, man or woman of them; more like what God intended them to be; more godlike!

Not long ago the Prime Minister declared that the boys of seventeen and eighteen, who have to be educated in our public and secondary schools "do not care a farthing about the world they live in except in so far as it concerns the cricket field, or the football field, or the river." The truth of this was one of the greatest possible discouragements a man has to face who really desires to help his fellow men to higher and truer life. There were a few young men who were eager to avail themselves of any opportunity for self improvement; but the vast majority of them would just turn up their noses when invited to a feast whose merit was that it was intellectual. Another critic said "So many young men are careless, thoughtless, weak, with no ambition or grit. If they make enough money to pay for their lodgings, clothes, tobacco, and amusements, they are content, and have no desire to win any of the prizes which involve struggle and stress and sacrifice." Then when they reached full manhood they formed the large army of pessimists and grumblers who wanted to share the possessions of others who had been moved by higher ambitions and had succeeded; they stood in the way of good progress; they took no enlightened interest in politics; they were advocates of a false economy in the advancement of the community's truest interests; and they allied themselves on the side of anarchy and distrust. There was no worse enemy to human well-being in the world than the man who had neglected his opportunities as a youth, preferred ease and pleasure to a plodding, persistent self-improvement, and who as a result had become cynical, suspicious, and discontented. Religion was affected in this way:—Such men did not blame themselves as they should, but they denied that there was a good God ruling throughout the universe, because He had not strewn their path with roses, had not in their individual cases suspended that supreme and wise law that "whatsoever a man sows that also shall he reap." And those men tried to convince others that their jaundiced view of things on earth and in heaven was correct.

From the religious Sunday-school teacher's point of view there was nothing more disastrous than to allow to grow the conception that education was simply technical equipment, "whereby a man may serve himself at the expense of his neighbour, and mount by means of the ladder of knowledge, as it is called, to greater heights of fortune and of power"; to allow young men to imagine that their sphere of action and influence could be limited by their private concerns, morally; that with personal advancement or the attainment of wealth their mission as sons of God was fulfilled, and that it was not the business of society to consider how they might be fitted to take part in its larger life. As teachers and parents they must impress their children with a love of education for its own sake, and for its religious significance.

In conclusion, the preacher said:—

"Friends and comrades in Sunday-school work, these being our ideals, we must not relax our efforts, but continue to struggle with our tasks undauntedly. We who do appreciate the real value of education must not tire in our endeavour to promote it. Its cost, however great, must be regarded as nothing compared with the blessings accruing from it. It is not for us to be content with things as they are, but to constantly make our educational machinery more and more perfect; to cultivate within our fellows a growing appreciation of wisdom and knowledge, and in every possible way strengthen the foundations and purify the sources of our national life. Think of the child who is brought up in the knowledge and love of God, of nature, and of man! His mind stored with the wonders revealed by science—the great things of stellar space, and the small things in a drop of water; the making of planets and suns and the growth of a leaf; the building up of his own body cell by cell, and the unfolding and enriching of his mind with all its mysterious wealth of affection and memory and insight; his recognition of the stupendous fact that all the threads of life and being run to one centre, infinite in its power and intelligence, and which for want of a better name we call God! Then, at the same time, encourage him to read the best books that men have written on history and biography and poetry, and what we call the humanities, so that all along as his mind becomes enriched, so also will his heart, to the end that you will have a perfectly balanced man, conscious that he stands in the presence of a greater Power than his own, that all men are his brethren, and that within the conception that all life is one, there is involved the necessity that in our social life there should be a true community of interests, and that nothing selfish is pardonable in a world whose blessings are intended equally for all. This is a glorious ideal, which beckons us teachers on to renewed and consecrated devotion to our work. Let us not grow weary or faint-hearted, but press on nobly and cheerfully, with the full assurance that if by our influence and example we make our children more ambitious to become perfect men and women, we also bring them nearer to the mind of Christ, of whose loving service we are reminded

this day, and thus more and more into harmony with the will and law of God our heavenly Father."

THE BUSINESS MEETING.

The business meeting was held in the afternoon in the chapel of the Domestic Mission, Mill-street. Mr. J. Wigley (Manchester), the president of the Association, was in the chair.

The PRESIDENT, before beginning the business, made reference to the loss sustained by the Association, and by many of their number personally, in the death of the Rev. Joseph Freeston, and a resolution moved by the Rev. W. HARRISON, seconded by the Rev. J. C. HIRST and supported by the Mr. J. CHADWICK and the Rev. J. RUDDLE, was adopted, which placed on record their deep sense of the value of the services rendered by Mr. Freeston to the Association, and its appreciation of the aid he gave effectively to education in its various branches, and his zeal in the work of the Christian ministry. The resolution expressed the sympathy of the Association with his sons in the loss they had sustained.

THE REPORT.

The report for the year 1903-4 stated that the work of the Association had been carried on with vigour. The field of work continued to extend. It was manifest that the means whereby the Association might help the affiliated schools was far from being exhausted; the only limit was that imposed by the restricted staff of voluntary workers and the financial means of the Association. There was, perhaps, no more urgent need at the present time than that of a body of voluntary lecturers willing to visit the schools on Sundays and to give addresses on religious and moral subjects and on methods of teaching. The Holiday Home at Great Hucklow had been put upon a good business basis, and a scheme for the greater use of the Convalescent Home at Blackpool by girls up to twenty-one years of age was on temporary trial. The temperance section needed greater assistance to enable it to develop in the schools stronger and less intermittent work. The Association had affiliated itself with the Anti-Gambling Society, and efforts were to be made by means of this connection to aid the schools to resist the temptations to gambling among young people. Reference was made to the loss sustained by the Association in the deaths of Dr. Brooke Herford and Mr. Alderman Rawson. In the 26th annual examination of the scholars in prescribed subjects, 105 candidates took part. Eighty-four passed the examination—25 in the honours division, 32 in the first class, and 27 in the second class. Twenty-one failed. An appeal was made for increased support for the Association's Convalescent Home at Blackpool. During the year, the Great Hucklow home was used by 1,061 persons, of whom 400 were adults. The accounts showed a balance on the year's working of £48. On the seaside home there was an adverse balance of £24. The number of schools on the roll for the year ended December 31 was 81, the same as in the previous year. Teachers numbered 1,466, classes 877, scholars 15,274, and scholars above 16 years of age 4,998.

The PRESIDENT, in a review of the work of the year, said there was nothing in the report that disappointed him so much as the manner in which the list of schools entering for the examinations and the number of pupils who submitted themselves had been reduced from the highest point, which was between 600 and 700 in 1880, to the present number of 105. He was quite aware that it was not possible to submit all the work of the Sunday-school to the test of examination, but a great deal of good might be effected by presenting that work on the basis of preparation for examination.

The education question was by no means settled. They might not all be "passive resisters," in the sense of refusing to pay a portion of their rate, but every man and woman amongst them was a resister of the Act as it now stood upon the statute-book. It was intolerable that any sect, however powerful, should attempt to monopolise the educational machinery, and that it should have for its object—to say nothing of its chief object—the proselytising of the children. That they could not and would not bear. They felt that there was an increasing need for effort on the part of their churches on behalf of the distinctive and earnest religious education of the young, and surely the present was a time when all men and women in connection with their churches who had ability and leisure should come forward and help in this great work. He moved the adoption of the report.

The Rev. P. M. HIGGINSON seconded the motion, and in doing so he reviewed at length the history of the publication of "Hymns and Choral Songs," outlining what the committee had in their minds with regard to the future. The hymns have all been gathered into one book, and the tunes into another, for use in the Sunday-schools.

Mr. W. CANNING moved, and the Rev. J. E. STEAD seconded, the election of the Rev. T. P. Spedding, of Rochdale, as President of the Association for 1904-5.

The Rev. T. P. SPEDDING said his fear for the future of education in this country was that Nonconformists were going to be betrayed into a compromise. Standing as they did for a distinctly secular platform in the national day-schools, they realised more and more the danger that was before them when they saw that the day-schools were to be proselytised, and to be open to the introduction of sectarian dogma. It seemed to him that there was all the more reason for Unitarians to buckle on their armour in defence of their rights. He moved a vote of thanks to the Rev. C. Roper for his sermon in the morning.

Mr. T. F. ROBINSON seconded the motion, which was passed, and Mr. ROPER replied.

A welcome was given by the Association to representatives of kindred Associations. These included Miss Pritchard and Mr. Ion Pritchard (the Sunday School Association), the Rev. E. W. Lummis, M.A. (North Midland Sunday School Association), the Rev. J. Morgan Whiteman (Yorkshire Unitarian Sunday School Union), Mr. John Harrison (the London Sunday School Society), the Rev. F. Allen (South-Eastern Sunday School Union), and Mr. Dyson (Midland Sunday School Association). All these representatives replied to the resolution.

The Rev. J. RUDDLE moved, and Mr. ISAAC BARROW seconded, a vote of thanks to Mr. J. Wigley for his services as president for the past two years, which was passed.

THE EVENING MEETING.

Both luncheon and tea were served in the spacious buildings of the Domestic Mission, and in the evening a meeting was held in the Hope-street Church, Mr. Harold Coventry in the chair. There was again a very large attendance.

The CHAIRMAN, in his opening address, spoke as follows:—

Dr. John Watson, of Sefton Park Church, speaking some few weeks ago (March 8) to the National Free Church Council, deplored the fact of the "coarsening of the national imagination and the failure of national ideals." He instanced the recent sanctioning by Parliament of a measure for creating a body of serfs within the British Empire; the "moral scandal of the power of Parliament being used to hinder magistrates from removing the most deadly temptation which besets the life of our people"; the exaggerated love of sport and athletics, not for their own physical advantages, but in order to indulge the brute craving for excitement and partisanship; the modern inordinate love of luxury; and the carelessness of serious matters. All these were held up, and rightly, as evidences of a danger that lies about us, and we owe a debt of gratitude to those who would rouse us from our apathy or carelessness.

The press of a country is to a large extent an index of the people's moral standard. How many of our newspapers realise their responsibility in the matter? How many are conducted chiefly with an eye to the public good? Do editors and managers ask themselves, "How can we make our paper a power for right?" or is it, "How can we swell the dividends of our shareholders?"

I am afraid most of them would smile if it were suggested that the Sermon on the Mount had any practical relation to modern journalism—and, in fact, the very conjunction of the two sounds somewhat incongruous. We should be told that journalism on such lines would not pay, and that is quite sufficient, with the great majority, to settle the question, without even making the experiment.

I know that there are brilliant exceptions to this general rule—exceptions such as the *Manchester Guardian* and the London *Daily News*, and I devoutly wish that we in Liverpool had a paper that would give a clearer lead on great questions of public policy, without considering vested interests, and regardless of the opinions of any outsiders, even though they happen to be shareholders. A paper whose chief aim in its leading columns is not to offend subscribers of varying opinions does not stand any chance of becoming a really living power.

This want of a high moral standard, as it seems to me, among too great a section of the public press, is another illustration of the fact that the general moral or ethical atmosphere of our country is not as high as it ought to be, and shows us the direction which I think the teaching in our Sunday-schools, especially as regards our elder scholars, ought to take.

We want to turn out good and true citizens and real patriots, and we must make our teaching practical. Surely, no matter what political party we may belong to, we must all marvel at the ideas of

right and justice which have received exemplification at the hands of the present Government. The glaring injustice of the Education Act (to mention only one or two instances) has been capped by the most uncalled-for and shameless surrender to the liquor trade by the nominal leader of the party. But the country has been roused, the recent party dividing lines are already to some extent obliterated, and many of us are looking forward to a change which will give us at no distant date a body of men at the head of affairs who will show that they are imbued with true Christianity rather than ecclesiasticism, and whose great aim will be the good of the people rather than to curry favour with a trade of notorious character at home, or an industry run to a large extent by grasping aliens abroad.

But in all this let us not, even if we are party men and women, look forward to a party advantage, so much as to the raising of the tone of public life. And this is just where we can bring influence to bear on our elder scholars.

We can rouse and quicken within them the sense that we are each one responsible to some extent for the government of our town and our country; that we cannot, if we would be true to our high principles, to Unitarianism as I understand it, take refuge in soul-destroying apathy; that it is our duty to contribute towards the solution of problems that are waiting to be solved.

We want to train the young people of our churches to grow up into useful men and women, citizens who will make their influence felt in civic life, who will be conspicuous for their genuine patriotism: not the patriotism that falls down blindly, and worships idols of brass and gold, whether made in Birmingham or elsewhere, that puts banking accounts before brotherly love, dividends before duty, but the patriotism that tries to think justly rather than imperially, and that insists on this great and fundamental fact—that there is not one law for individuals and another for nations, but the action of a people must be guided by appeal to moral principles and must be attuned to the highest moral standard. Nations are apt to forget that to appropriate a continent may be as indefensible morally as to pick a pocket. We want to bring about a higher and better atmosphere; our churches and Sunday-schools are doing much, and might do more, in this respect.

There is one way in which I think we might do rather more to elevate the life of your young people, and that is by teaching them the great and lasting worth of a living love of nature. This love of nature contains a wonderful power for good, and it is an infinite pity that it is largely as a closed book to, I am afraid, a very large number. Of course, we all of us have a general love for natural beauty, but the thorough sympathy that takes into the heart the very breath of nature's outpouring, and assimilates it, so that it becomes a part of the inmost being, is rare. The old brute instinct which causes boys to take a delight in killing wild animals (and which sometimes continues until they write M.F.H. after their names) is yet powerful in our midst, and we shall have done a noble work if we can turn this activity and enthusiasm into a higher channel, and show our scholars that a living dog is indeed better than a dead lion, and that far greater and truer enjoyment is obtained by stimulating a reverence for all life, and by studying the natural habits of birds and animals, rather than in destroying life and beauty, even if for the sake of a collection.

Then, again, we should do well to teach our young people to appreciate the beauty which lies all around us day by day, and not merely the exceptional sights and sounds which they may perhaps see or hear when they go once a year into the country. Thank God, bricks and mortar, the devouring agents of our time, by which many beautiful spots are swallowed up, cannot shut out the glories of the sunset or the starlit sky, and although our town children may not day by day have much chance of hearing the thrilling music of the thrush, yet the often despised town sparrow has beauties and marvels to which the careless or indifferent might be blind. In our parks, also, what a wealth is to be found; the trees, with their wonderful fretwork of twig and branch, best seen in winter, and most beautiful at other times; the ripple on the water; the exquisite construction and colouring of the daisy; the beautiful arrangement and blending of the different blades of grass; only those who have experienced it know the strange gladness that comes from the contemplation of and intimate communion with nature in her own home. It will be much, very much, if we can lead our elder scholars by pleasant paths to become nature enthusiasts. It is a grand thing for filling up those odd moments which so frequently go to waste, or worse, and should serve to heighten and ennoble by leading from nature to nature's God. I would like to suggest that our Sunday-school superintendents and others might do a good deal to foster this love by choosing as prizes, where funds will allow, such books as Richard Kearton's charming nature volumes, with their captivating letterpress and wonderful illustrations.

So many of our young folk are, as it were, living in a dream, not having realised, because they have never been fully revealed to them, the great possibilities, the true inwardness or the real meaning of life. Surely it is our place in our Sunday-schools to open up to them these infinite possibilities, to prepare and train their minds, so that when this revelation does come, it may be to them not as a shadow, decreasing their light-heartedness, and shutting out any real enjoyment and happiness, but rather as the flood of sunlight which will show them the many opportunities which have passed them unseen, opportunities of enriching their lives and filling them with the happiness that will stand the test of time and change.

We members of congregations and teachers in Sunday-schools must have a moving faith in our own principles and convictions—yes, a faith that will move us to action in spreading the light, that will not be satisfied with silent acquiescence and passive acceptance. We know that this spirit does exist among us, but there is ever need for us to encourage and hearten each other, so that the willingness to spend and be spent in the service of our cause may be strengthened. Without this living enthusiasm you will not find the link between the church and the Sunday-school so real as, I think, we should all like to see it. I, for one, believe in looking on the Sunday-school as the nursery of the church, and I would teach our children the value of our religious services. Teach them the noble heritage of our churches, and what they stand for; show them that by supporting these churches by their attendance and practical aid, they are helping to spread these higher principles and views of life; imbue them with your own enthusiasm, and you may then inspire them, not only to become useful citizens, but also active members of our congregations and loyal workers in the cause of right.

Mrs. Rawlings, of Denton, then read a paper on "The Sunday-school from the Scholars' point of view." She had made a serious attempt to obtain from the scholars themselves their opinions as to the object and value of Sunday-school teaching. In a certain number of schools questions had been put to them which are usually put only to teachers. They were as follows:—1. What is the Sunday-school meant to do? or, What do you go to Sunday-school for? 2. What kind of subject do you like best? 3. Would you like to become a Sunday-school teacher? If so, why? If not, why not? An analysis of the answers received made a most interesting and thoughtful paper, and showed how much scholars differ amongst themselves as to the objects and aims of Sunday-school work. Similar questions were also put to a number of scholars in day-schools, who seem to have taken quite a different point of view upon some of them, especially the first two. The inquiry had deeply impressed the writer with a sense of the high value of Sunday-school teaching, and she urged that those engaged in it, though they might at times feel that their best effort was very poor, must still be brave and continue doggedly to engage in it with all the power they possess.

Mr. Woodhead, of Upper Brook-street, followed with some interesting remarks on the paper, and the meeting was brought to a close by the singing of a hymn.

The day's proceedings had been highly stimulating, and the attendances were excellent.

The Executive Committee of the Central Public-house Trust Association, of which Lord Grey is president, has just issued its third annual report, from which it appears that there are now 29 Trust companies in England, one in Wales, 11 in Scotland, and one in Ireland. The movement is spreading to the Colonies, and has attracted attention in Germany, and there are similar societies in America. Instances are given of the great increase in the trade in non-alcoholic refreshments and the decrease in the consumption of intoxicants under the management of Trust public-houses, and of the way in which ordinary publicans display signs to the effect that teas are provided, in competition with the houses owned by the Trust. The Trust Companies of the United Kingdom have now a capital of £300,000, and have under their management 130 public-houses.

PROVINCIAL LETTER.

EASTERN DISTRICT.

The greatest drawback to united work among the churches in the Eastern District is their geographical distance from one another. And whatever improvement may be made in the means of locomotion, that difficulty will probably never be overcome. Imagine the churches at Oxford and Northampton included in the London District Unitarian Society, or those at Shrewsbury and York included in the Manchester District Association, and some idea will be gained as to the anomaly known as the Eastern Union of Unitarian and Free Christian Churches. The great aim of the executive of that body has been to diminish space. This object was partly achieved last June, when the most representative meeting of the members of our churches ever organised in East Anglia was held in Norwich. A special fund was raised, and tickets were issued to the young people at reduced fares. The result was that sixty-five Unitarians, hailing from such widely distant places as Long Sutton in Lincolnshire, Bedfield, Bury St. Edmunds, Framlingham, and Ipswich in Suffolk, Lynn and Yarmouth in Norfolk, and Braintree in Essex, met one another for the first time, and were welcomed by an equal number of Octagonians. Partly they were on pleasure bent, this being considered the best way of introducing the visitors to each other. By pleasure was meant visiting such interesting places as the Norwich Castle and Cathedral, and partaking of meals together. Speeches were reduced to the minimum, but they were clear and telling. "Never," said a London visitor, "did I see speakers keep within their limits as they have done on this occasion." Orders were issued that no two members of the same church were to be seen walking together, and creditably obeyed. All introductions were dispensed with; and no strangeness was experienced in talking to any newly-found friend. The spirit of bonhomie and joy prevailed throughout the day and inspired enthusiasm for our cause. A musical and devotional service brought the day for us to a most appropriate close. Miss Herford represented the British and Foreign Unitarian Association, and delivered a happy and inspiring address. Our friends parted, expressing the hope that a re-union would soon be possible.

This event was an experiment. Before it was made many expressed grave doubts as to the possibility of its success; and at one time even the promoters and organisers lost heart and nearly abandoned the scheme. But it proved an experiment worth repeating, and an effort is to be made to hold a similar gathering at Yarmouth in July next.

This is the sunniest side of our work, for some of our churches have gone through a most arduous and trying time. The chapel at Lynn has unfortunately been closed. Let no one outside the district be too severe upon us because the services in a pleasant little chapel, situated in a town of 20,000 people, have been allowed to cease. The congregation cannot support a minister, even with the usual assistance from denominational funds. Then why not supply it with lay help from Norwich? Because Norwich, though a near neighbour in the Unitarian East Anglian sense, is thirty-nine miles away and there are no Sunday trains.

We have eight ministers in our district, three of whom settled in 1903. The Rev. John Birks has taken charge of our work at Yarmouth, and is organising and using what strength we have there to its fullest extent. A literary and social union has been formed, and has been a means of attracting some strangers to the Sunday services. Though the congregation was founded 200 years ago, Mr. Birks' work will be that of a pioneer, and it is to be hoped that all those friends who visit Yarmouth or Gorleston during the coming summer will not forget the Old Meeting.

Mr. Rump, who was formerly a superintendent of the Norwich Octagon Sunday Schools, supplied the pulpit at Hapton on several Sundays, with the result that he was invited by the congregation to become their minister. An induction service was necessary. Three ministers, according to the trust deed, had to take part. One of these, the Rev. John Holden, M.A., who preached the sermon, was a Congregationalist, and the other two were Unitarians. We imagine that this is one of the first ordination services in which Unitarian ministers and the minister of another denomination have joined. Since Mr. Rump's settlement, a Sunday-school has been opened, and men's clubs and mothers' meetings have been started. But very little can be done here, for the country is under-populated. In some parts of it, one may walk a mile without passing a house, and in the parish of Hapton itself I suppose there are less than 100 inhabitants.

Mr. Newell succeeded Mr. Amey as minister of Bedfield and Framlingham. He came with good credentials, which he has fully justified. Besides taking a leading part in the concerns of Framlingham and commencing fresh movements at Bedfield, he has gone, with true missionary spirit, to Debenham, and explained the Unitarian faith in the open air to any people who would gather round him.

Now I am mentioning individuals, I must not forget Miss S. S. Dowson, our Postal Mission Correspondent. From the little village of Geldeston, near Beccles, Miss Dowson is distributing our literature in our district and beyond. Last year she wrote 620 letters in answer to inquiries concerning our belief, sent out 1,256 pamphlets, and lent several books. This is one of the strongest arms of the Postal Mission, and the Eastern Union is deeply grateful to Miss Dowson for her extensive and painstaking work.

The Braintree congregation has been increased by the addition of some young people, who have been attracted to the services by the active work of Mr. Fuller in the moral elevation of the town. The principal hall has been packed to overflowing on more than one occasion to hear him speak on such questions as gambling and education.

The Ipswich congregation makes steady headway. Every year of Mr. Tavener's earnest ministry has seen new names added to the list of members. But the most important work done there of late has been of a novel character. Two years ago Mr. Tavener undertook to give painting lessons to the younger members. And after a year's tuition, it was decided that the pictures painted in 1903 should be the property of the Sunday-school, which had been recently re-opened, and is now under the efficient management of Mrs. Wilkinson. And on the walls of the building are now to be seen copies of the masterpieces of Burne-Jones, Millet, and Watts. At the further end of the room is a large representation of Jesus preaching to the multitudes, copied by the minister. The intervening space on the walls has been artistically decorated by one of the members. Some of this work may seem conspicuously amateur to a hypercritical eye, but it is worth while to visit the building in order to see how attractive a school can be made.

Our Long Sutton friends hope to restore their chapel. And their minister, the Rev. W. J. Pond, is trying to raise the sum of £100 for that purpose.

Of Norwich I must say but little. The last four years have seen great losses by death. One after another our friends have been called away from us; and sometimes the minister has felt severely tried by having had so constantly to officiate at the graves of men and women who have won his deepest respect. But a goodly band of young people have connected themselves with our chapel. Many of them have been formally welcomed into church membership; and over a hundred are united in our Guild. We have societies enough. Fifteen different branches of work are represented on our Church Council, which meets monthly. In September next the lease on our Girls' Day School buildings, which have been used for Sunday-school purposes, will run out, and we have to face the gigantic problem and task of finding a home for nearly 400 Sunday scholars.

The B. and F. U. A. has again generously helped the Eastern Union. Through its grants special services are now being held at Braintree, Ipswich, Norwich, and Yarmouth. Those at Braintree were commenced by the Rev. J. H. Wicksteed, and those at the other three places by the Rev. John Page Hopps. To both the Ipswich and Norwich chapels Mr. Hopps attracted upwards of 400 people, some of whom have attended on the following Sundays. Mr. Hopps also delivered lectures during the week on "The Joys and Sorrows of Evolution," and on William Blake at Ipswich and Norwich respectively. We cannot say what the outcome of these special efforts will be, but at least Mr. Hopps' power as a lecturer will not be soon forgotten in East Anglia. Some of those belonging to other denominations thought his condemnations of orthodox theology a little too severe, but acknowledged the earnestness with which he expressed his opinions. The churches in this district will require increased zeal, if they are to maintain their position during the next few years. We have some noble old men and women still remaining with us; we have also several young people, who have, however, to win their way; but the number of workers between the ages of twenty-five and fifty is comparatively small. But we look forward and work with hope, nothing doubting.

Alfred Hall.

THE CHURCH THAT SUCCEEDS.

Preaching in the Richmond Free Church on March 13, from the text, "And then thou shalt have good success," Josh. i. 8, the Rev. Silas Farrington spoke as follows:—

I meant, when I began this sermon, to say something about success in our church life. What is commonly understood as success here is visible and manifest—large congregations, every seat taken; large subscriptions, a surplus even in the treasury; large charities carried on; many affiliated institutions. That is a very real and even delightful success. I am sure you all often long for it, and feel how interesting and encouraging it would make our union here, and I am sure no one feels that more than the minister does.

But there is another kind of success. There is a sense of fidelity to conviction, of loyalty to the truth you see and feel, nourished by coming here, a seeing more of this truth, and of its application to life; a getting stimulus and assurance from it; and to draw this from our church is *succeeding*. That is, our church is fulfilling that exact purpose it is here for, as it does thus minister to our loyalty to the truth we see.

But also our union here is meant to deepen our sense of God; to bring us into more close and intimate relation with Him, into such a consciousness of these through our prayer and our praise that our whole life will be filled with it. We come to bring Him ourselves—our thanks, our wants, our imperfections, our faults, our hopes, and our better purposes. We want to grow more humble, more faithful, more trustful, more thoughtful, to find some reinforcement of our better selves. This is what we want to get from our church, and so far as any one of us finds this through it or in it, our church is a success. It is fulfilling our purpose.

Sometimes I have thought, friends, that if each of us were more intent on this kind of success—if each of us used our church diligently and simply, with this end in view, that he might draw from it all that inward profit to his spiritual life it offers—that he might grow more sensitive to all that is pure and good, more conscious of his own weakness, more fervent in his aspirations, more ardent in his charity, quicker in his perception of things divine; if each concentrated himself on growing better and holier—then the other kind of success might come also. For in church life, at least, what is mechanical, such as organisation, rules, regulations, formalities, count for so little; and spirit, disposition, heart, count for so much! Unless these are right, nothing is right, nor ever can be. Unless we feel what it is we are to get from the Church, unless we seek *that special good*, and seek it constantly, we shall miss it, always miss it; and our efforts themselves will go wide of the mark.

This is the success, friends, that we may each ensure for ourselves. May I say, we each *must* ensure it for ourself; yes, and most certain is it, and most encouraging, that we each *can* attain it for ourself. "Then shalt thou make thy way prosperous, and then thou shalt have good success."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackley.—The congregation have placed on record, and sent a letter of condolence to the Rev. Frank K. Freeston on the death of the Rev. Joseph Freeston, whose eleven years' devoted service as minister at Blackley will ever be cherished by those who knew him. His influence for all good works is still felt and his name honoured and revered in the district.

Congleton.—In carrying out its excellent arrangement of sending special ministers to show sympathy with small and struggling churches, the B. & F.U.A. arranged for the Rev. R. Davis, of Evesham, to visit Congleton on Sunday, the 27th ult. Advantage was taken of the occasion for him to preach the annual sermons in aid of the funds of the East Cheshire Christian Union. Mr. Davis delivered two thoughtful and earnest sermons on "The Kingdom of Heaven Likened to Leaven," and on "Proving all Things, and holding fast to that which is Good." After the evening service, a conference with the congregation was held, when the visitor explained the object of his presence, assuring them of the goodwill and interest of the Association, and wishing to learn, as fully as might be, their position, desires, and prospects. By judicious questions and frank replies, these matters were gradually brought out, and many kind and wise suggestions given.

Leigh.—Sunday-school anniversary services were held on Sunday week, when the special preacher afternoon and evening was the Rev. S. A. Steinthal, and the morning address to parents and children was given by the Rev. R. S. Redfern, minister of the church. There were good congregations, and the collections amounted to over £12.

Lewes.—Westgate Chapel was crowded on Palm Sunday evening, when a sacred cantata, "Earth and Heaven" (Nicholl), was rendered by the choir, with instrumental accompaniment.

London: Essex Church.—An impressive Service of Consecration and Recognition was held on the morning of Palm Sunday, in succession to a similar one two years ago. As in the former case, those taking part had attended the Minister's Preparation Class, and now sat together in the front pews. The Rev. Gordon Cooper read the lessons, and the Rev. Frank K. Freeston preached the sermon, which pleaded for consecration, service, friendship, and church fellowship. At the close he gave the right hand of welcome to each one, after which the sixteen new members signed the Roll Book of the Church, in the sight of all present. The service was felt by all to be both helpful and memorable, as emphasising the more definite recognition of the young in the life of the congregation, and filling church membership with religious meaning.

London: Forest Gate.—The congregation has lost a valued member by the death of Miss Margaret Annie Warriner, whose remains were laid in the City of London Cemetery, the funeral service being conducted by her friend and minister, Mr. Perris. A teacher by profession, she was unsparing in her efforts to do her duty, even when physically unfit. A wide circle of friends in Newcastle, from whence her family came some years ago, as well as her fellow-worshippers and co-workers here, deplore her decease at the early age of thirty-two; and great sympathy has been shown to her sorrowing mother, sisters, and brothers.—The recent marriage of Mr. Sydney H. Brown, treasurer of the church, prompted the presentation of a revolving book-case; members and friends desiring to mark their appreciation of his devoted services. Mrs. Brown, who as Miss Nellie Wilson, has been very helpful in the Sunday-school and in the musical service, was fittingly associated with her husband in the gift. A course of Sunday evening sermons by the Rev. H. W. Perris, on "Messages of the Spirit enshrined in the works of some great Poets," has been listened to with marked interest by large congregations.

London: Peckham.—At the close of the service on Sunday evening last at the Avondale Unitarian Church, the Rev. G. Carter, in the name of the congregation, wished Godspeed to one of the members, Mr. W. H. Lawton, who is about to settle in the United States. Mr. Lawton has been actively engaged in Sunday-school and Band of Hope work for many years, and as assistant treasurer of the church. As a small token of appreciation and esteem he was presented with a pair of gold sleeve links, and made a suitable acknowledgment.

Lye.—The annual sermons were preached at the Unitarian Chapel, March 27, by the Rev. L. P. Jacks, M.A., afternoon and evening. The collections amounted to £9.

Macclesfield.—A memorial sermon, dedicated to the late Rev. Joseph Freeston, was preached in the King Edward-street Chapel by the Rev. W. G. Cadman on March 27, where Mr. Freeston ministered from 1888 to 1897. After which the following resolution was passed in reverent silence:—"The minister and congregation of King Edward-street Chapel do place on record their sorrow at the death of the Rev. Joseph Freeston, their friend and a former minister of this congregation. They, in common with many others, recognise the good work he so faithfully and for so many years accomplished in furtherance of all that lends to enlightenment, freedom, progress, and religion, and they will ever hold his memory in grateful and affectionate remembrance."

Maidstone.—The annual congregational meeting took place on March 30. After tea the chair was taken by the Rev. S. S. Brettell, M.A., and reports in connection with the chapel, the Sunday-school, the sewing circle, and the Young People's Guild were read, all showing that much good work had been done during the year. The Rev. F. K. Freeston, President of the Provincial Assembly, was present. The chairman, in introducing Mr. Freeston to the meeting, said he bore an honoured name, and he was sure they would all sympathise with him in the bereavement he had recently sustained in the death of his father. His father was most highly esteemed by his brother ministers and a large public for his lofty character and his powerful advocacy of many noble causes, and his son was worthily walking in his father's steps. Mr. Freeston made a bright and encouraging speech, and the meeting was also addressed by Messrs. F. W. Ruck, M. A. Ruck, Moseley, Large, and the chairman. The committee and officers for the ensuing year were elected. The business being concluded, Mr. Freeston delivered his Priestley Centenary Lecture, illustrated by numerous lantern slides. A hearty vote of thanks to Mr. Freeston brought the proceedings to a close.

Portsmouth: St. Thomas-street.—The eighteenth annual tea and sacred concert were held on Good Friday. Nearly 100 partook of tea, after which the church was filled with a larger number than on any previous occasion, and a good programme of sacred music was rendered by the choir and friends. Mr. T. Bond again presided.

Rhondda Valley.—A social meeting was held on Good Friday in the Assembly Hall, of the Queen's Hotel, Tylorstown, where until recently fortnightly services had been held, to make presentations tothe Rev. D. Rees and members of his family, in recognition of their services in that district, which terminated last July, on Mr. Rees's removal to Pontypridd. In acknowledging the gifts to himself, his wife and daughter, Mr. Rees took the opportunity of pleading for closer co-operation between the Unitarians of Cardigan and Glamorgan.

Stockton-on-Tees.—On Wednesday, March 30, the Rev. H. V. Mills, of Kendal, concluded a series of three lectures on "Evolution and Religion," which was greatly appreciated. The lecturer earned the thanks and gratitude of many people, who received by the lectures a deeper knowledge of themselves and the ways of God; and hence a deeper reverence and more of the essential spirit of religion.

Walmsley (Appointment).—At a special meeting of the Walmsley trustees and congregation it was unanimously decided to appoint the Rev. E. E. Jenkins, assistant minister of Upper Chapel, Sheffield, to the pastorate rendered vacant by the retirement of the Rev. Edward Allen. Mr. Jenkins has accepted the invitation.

Freedom of thought being intimately connected with the happiness and dignity of man in every stage of his being, is of so much more importance than the preservation of any constitution, that to infringe the former under pretence of supporting the latter, is to sacrifice the means to the end. *Robert Hall.*

It is because I have learned the essential equality of men before the common Father that I cannot endure to see one man establishing his arbitrary will over another by fraud, or force, or wealth, or rank, or superstitious claims. It is because the human being has moral powers, because he carries a law in his own breast, and was made to govern himself, that I cannot endure to see him taken out of his own hands and fashioned into a tool by another's avarice or pride. It is because I see in him a great nature, the divine image, and vast capacities that I demand for him means of self-development, spheres for free action, that I call society not to fetter, but to aid his growth. Without intending to disparage the outward temporal advantages of liberty, I have habitually regarded it in a higher light as the birthright of the soul, as the element in which men are to put themselves forth, to become conscious of what they are, and to fulfil the end of their being.

Channing.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 10.

Acton, Central Auction Room, Market-place, High-street, 7 P.M., Rev. J. H. Wicksteed, M.A.

Bermondsey, Fort-road, 7 P.M., Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. B. Kirkman Gray.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. F. W. Stanley.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 A.M. and 7 P.M., Rev. Edgar Daplyn.

Croydon, Free Christian Church, Wellesley-rd., 11 A.M. and 7 P.M., Rev. W. J. Jupp.

Deptford, Church-street, 11.15 A.M and 6.30 P.M., Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Gordon Cooper, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., and 7 P.M., Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11 A.M. and 7 P.M., Rev. V. D. Davis, B.A.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 A.M., Rev. H. S. Perris, M.A., and 7 P.M., Rev. E. Savell Hicks, M.A.

Kentish Town, Clarence-road, N.W., 11.15 A.M. and 7 P.M., Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 A.M. and 7 A.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 A.M. Rev. E. Savell Hicks, M.A., and 7 P.M., Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7 P.M., Rev. John Ellis.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead, Common-road Unitarian Church, 11 A.M. and 6.30 P.M. Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. S. Farrington, and 7 P.M., Rev. John Page Hopps.

Stepney Green, College Chapel, 11 A.M. and 7 P.M., Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 A.M. and, 7 P.M., Rev. W. Wooding, B.A.

Stratford, Unitarian Church, 11 A.M. and 6.30 P.M., Mr. T. Elliot.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 A.M. and 7 P.M., Rev. Dr. J. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. J. McDowell.

Blackpool, Dickson-road, North Shore, 10.45 A.M. and 6.30 P.M., Pulpit Vacant.

Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 A.M. and 6.30 P.M.

Bootle, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 A.M. and 7 P.M., Rev. S. Gardner Preston.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11 A.M., Rev. J. H. Wicksteed, M.A.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Guildford, Unitarian Christian Church, 11 A.M. and 6.30 P.M., Rev. E. Rattenbury Hodges.

Hastings, South Terrace, Queen's-road, 11 A.M. and 6.30 P.M.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. L. P. Jacks, M.A.

Liscard, Memorial Church, Manor-road 11 A.M. and 6.30 P.M., Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. Charles Craddock.

Liverpool, Hope-street Church, 11 A.M., Rev. R. A. Armstrong, B.A., and 6.30 P.M., Rev. H. D. Roberts.

Liverpool, Ullet-road, Sefton-park, 11 A.M. and 6.30 P.M., Rev. J. Collins Odgers, B.A. Evening Subject: "Causes of Unrest in the Religious World."

Maidstone, Earl-street Chapel, 11 A.M. and 6.30 P.M., Rev. S. Sidaway Brettell, M.A.

Manchester, Platt Chapel, 11 A.M. and 6.30 P.M., Rev. C. T. Poynting, B.A.

Newport, Isle of Wight, 11 A.M. and 6.30 P.M., Rev. C. E. Pike.

Oxford, Manchester College, 11.30 A.M., Rev. J. E. Carpenter, M.A.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. W. Birks.

Portsmouth, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Scarborough, Westborough, 10.45 A.M. and 7 P.M. Rev. Ottwell Binns.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 A.M. and 6.45 P.M., Rev. F. Teasdale Reed.

Sheffield, Upper Chapel, Norfolk-street, 11 A.M. and 6.30 P.M., Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High-street, 11 A.M. and 6.30 P.M., Rev. W. Agar.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. Frederick B. Mott.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. A. E. O'Connor.

Trowbridge, Conigre Church, 11 A.M. and 6 P.M. Rev. J. Wain.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

IRELAND.

Dublin, Stephen's Green West, 7 P.M., Rev. G. H. Vance, B.D.

WALES.

Aberystwith, New Market Hall, 11 A.M.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45 P.M., Rev. R. Balmforth.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—April 10, at 11.15 A.M., JOHN M. ROBERTSON, "Recent Christian Apologetics."

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BIRTHS.

Rodger.—On March 31st, at 41, Lorne-road, Stroud Green, the wife of Samuel T. Rodger, of a son.

Scott.—On April 3rd, at Broomfield, Alderley Edge, to Mr. and Mrs. Russell Scott, jun., a son.

Worsley.—On April 3rd, at 15, York-road, Edgbaston, the wife of Philip J. Worsley, jun., of a son.

MARRIAGE.

Wicksteed—Wells.—On March 30th, at the Friends' Meeting House, Nantwich, Arnold, elder son of Charles Wicksteed, Bryn Hafod, Kettering, to Helen, younger daughter of the late Frederick Wells, of Kettering, and Mrs. Wells, Woodeaves, Nantwich.

DEATHS.

Love.—On the 27th ult., at Redlands, Addiscombe Grove, Croydon, Ellen, daughter of the late Samuel Love, of Shoreham, Kent. Aged 73.

Nicholson.—On April 4th, at Barrington-road, Altrincham, in her 84th year, Margaret, widow of Robert Nicholson, and eldest daughter of Samuel Thornely of Liverpool. Interment at Hale Chapel on Thursday, at 3 p.m. No cards and no flowers by request.

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The Chair will be taken at 8 p.m. by W. ARTHUR SHARPE, Esq., supported by the Rev. W. Copeland Bowie, S. S. Tayler, Esq., C. F. Pearson, Esq, Dr. C. Herbert Smith, and other Ministers and Laymen.

WIDOWS' FUND.

The ANNUAL SUBSCRIBERS' MEETING of the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers will be held on Monday, April 11th, at the Offices of the Sunday School Union, 56, Old Bailey.

The Chair will be taken at Two o'clock.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3225. NEW SERIES, No. 329.] *LONDON, SATURDAY, APRIL* 16, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE funeral of Miss Frances Power Cobbe took place on Friday of last week, with the utmost simplicity, according to her own directions. She had specially asked that friends should not wear mourning, and the coffin was taken from Hengwrt to the Llanelltyd church-yard, not in a hearse, but in her own carriage, in which she had so long been accustomed to drive about that beautiful country. The service, both at the house and by the grave-side, was conducted by the Rev. J. Estlin Carpenter. What he then said concerning Miss Cobbe, he afterwards embodied in a memorial address on Sunday morning in the Manchester College Chapel at Oxford. This address is published in full in our present issue.

IT is a very long time since so important a contribution was made to the world's progress as the series of treaties signed last week by the British and French Governments. International friendships wax and wane, and though one rejoiced in the expressions of mutual goodwill of which the exchange of visits of the English King and the French President were alike the occasion and the fruit, it was manifest that, by themselves, they offered no guarantee of permanent amity. The real usefulness of this accession of friendly feeling lay in the opportunity it created for the peaceful settlement of outstanding differences, and, to their infinite credit, the Ministers of the two States have realised and acted upon the fact. The agreements arrived at are a permanent gain, not depending on any future fluctuations in the mutual regard of the two countries; and they will exert a permanent influence in reducing to a minimum the occasions for disagreement when the first novelty of "l'entente cordiale" shall have worn away. Congratulations upon the Agreement are due not only to the King and the President and their respective Ministers but to the many unofficial workers who have for so long striven to bring about a better appreciation of the good qualities of each of the two nations by the other.

THERE was much in the beginnings of the British dominion in Egypt in which many Englishmen are unable to feel any pride. But under the able and patient viceroyalty of Lord Cromer work has been done there in full accordance with the very highest traditions of British administration of dependent territories. That work has, however, been greatly hampered by the covert hostility of France, and by her steady preservation of her undoubted right to take exception to our position there. The full and frank recognition now conceded by the French Government is of enormous value, not only in connection with Lord Cromer's administration, but as strengthening the position of Great Britain in the counsels of Europe by putting an end to her constant liability to have the irregularity of her position thrown in her face whenever she might seek international approval of an improvement in the *status* of other nominal possessions of the Sublime Porte.

OUR acquiescence in France's intervention in Morocco, with which her acceptance of our position in Egypt is bought, is merely an anticipation of the inevitable. Morocco is too near to Europe, and European trade is too important, for it to have been possible to allow the present anarchy there to continue indefinitely. Spain is not strong enough to undertake the work of restoring order. Our own intervention would have aroused too many jealousies, while the position of France in Algeria clearly points to her as the natural undertaker of the work. At the same time, it may surely be assumed that the obligation she is under to us for supporting her in her aims, gives us some claim to urge upon France that her suzerainty shall be exercised in a manner making for the happiness and contentment of the Moorish people.

THE other outstanding differences are settled by the sensible means of mixed arbitration commissions and guarantees of an open door to trade (except in Madagascar, where the door has been shut too long to make its reopening a matter of practical politics). It is this recognition of the importance of opportunities of trade in preference to the mere acquisition of territory which is one of the most hopeful signs afforded by the new arrangement. It is a recognition of the fact that the dictum, "trade follows the flag," does not embody the last word of political wisdom in Empire-building.

MR. BRODRICK moved in the House of Commons on Wednesday to authorise the expense of military operations in Tibet for the protection of the political Mission to the Government of that country being defrayed by Indian revenues. This was to cover the breach of the Act of 1858 to which we referred last week. The debate was so far satisfactory that it brought a distinct repudiation on the part of the Government of Lord Curzon's forward policy, and an explicit statement by the Prime Minister:—

> Our wish is to live at peace with Tibet, to leave Tibet independent, to have no responsibility with regard to the internal affairs of Tibet, not to keep a Resident at Tibet, with the responsibility which inevitably attaches to keeping a Resident.

At the same time, while the idea of a Russian invasion of India by way of Tibet was very properly scouted, it was clearly implied that none but British influence could be allowed to be dominant in that country. So the real inwardness of this lamentable business is manifest. The *Times* correspondent with this peaceful mission told on Thursday how on the way to Gyangtse, which the Mission has now reached, after the slaughter in the advance to Guru—

> The guns of the enemy on the crests were silenced by ours, and the 32nd Pioneers forced a passage through. The enemy's casualties were 200 killed. We had no killed, and under ten slightly wounded.

AT the annual conference of the National Union of Teachers which was held at Portsmouth last week, some highly important declarations as to educational policy were made. Doubtless, we shall be reminded that the teachers are salaried servants of the public, and in matters where that consideration is pertinent it must be fully weighed. But when so large a body of intelligent persons—there were 2,000 present, representing a membership of 50,000—expresses a clear opinion on such a matter, for example, as religious teaching, no sensible man will dismiss lightly what is said. Allowing for a broad margin of the average unwisdom of human nature, one cannot but believe

that those who are daily engaged in actually doing the work of elementary education know something about the problem. It is worth while, therefore, to look attentively to the terms of the resolution which, after considerable discussion but slight opposition, was passed by this important Conference.

The resolution, which was submitted on the part of the Executive, was as follows:—

While Conference cannot but approve the idea of a compromise which might tend to diminish the strife with regard to the denominational nature and management of the non-provided (Voluntary) schools, it wishes firmly to express the opinion that no proposals should be entertained which require as a condition for further public control over denominational schools the abandonment of the Cowper-Temple clause, and the non-denominational character of the teaching in the provided schools. These schools, formerly called Board schools, and now known as Council schools, represent about one-half of the school provision for the country, and in them no denominational religious teaching nor theological test on teachers at present exists. In the opinion of Conference that desirable condition should be maintained.

What the teachers deprecate, and we might almost say what they dread, is an abandonment in our really public schools of that broad-minded policy which, although not at all perfect in detail, has resulted well on the whole, both for teachers and scholars. It is evident that the enthusiastic supporters of sectarian teaching are determined, if possible, to secure an entry into these quondam Board schools and to make them a sort of happy hunting-ground. The teachers look upon the prospect with dismay, and naturally, for it would mean serious interference with the harmonious working of the schools as well as a tendency to diminish the teacher's authority over the scholars, and to curtail his liberty in religious matters. We hold that their resistance to all suggested compromises which tend this way is good not only for themselves but for the public at large. Whatever special terms may be temporarily advisable in the case of non-provided (*i.e.*, "Voluntary") schools, there must be no concession to clerical interference in the community's own schools.

The air is full of rumours on this subject, and we are promised a Bill with a view to amending the Education Acts on a give and take princip'e. It is a good thing to have had so unmistakable a declaration in advance from the teachers, and we trust, not only that our own friends will resist to the utmost any further reaction, but also that those who were opponents of the Board school system will take warning and retreat from the contemplated fresh act of mischief. They may do so with the better grace as the teachers, through their president, Mr. Sharples, of Manchester, unequivocally welcomed the recent legislation as in many ways beneficial. It tends to order, if order is not at once secured. Our system, so long most unsystematic, will now at least be worthy of an intelligent community. The chief administrative blot on it remains to be removed, and to judge by the opinion of the teachers, it is destined to go soon. "Most moderate men," said the President, "had only one opinion—that all schools maintained by public money must be under public control and management, and if partly maintained, the control and management should bear a proportionate ratio to the cost contributed." That does not seem a very difficult principle to master, but Mr. Balfour's Acts were set up in defiance of it. To that extent they are inevitable failures, and time will surely bring in its revenges.

In view of the proposed union of three of the Methodist bodies, careful financial and statistical tables are being compiled, comparing the income, the expenditure, and the fixed and circulating capitals of the three denominations. The average incomes of the ministers are given, and the differences are doubtless of practical importance to the bodies concerned, but hardly necessary to be reproduced here. It may be of more interest to note that for Home and Foreign Missions the United Free Churches contribute annually £12 11s. 7d. for every one hundred members, the New Connexion £15 8s. 7d., and the Bible Christian £17 7s. 1d. Great disparity is shown in the amounts of Connexional capital, but less in the total revenues raised: reckoned on the basis of one hundred members, the amounts vary from £33 to £39 per annum. The Circuit Trust property of the three denominations amounts to a value of more than £4,000,000.

We have only noted such figures as may be supposed to have a legitimate interest for other Christian bodies. It is well to see what others are able to do, and to gain some idea of how they carry on their work. The message of the Methodists, taken as a whole, their work among the people, is essentially different from our own. Yet surely something of that which we would wish to do is done wherever there is a Methodist Church, and one earnest Methodist worker. In every such place people are reminded of the Jesus Christ in whom we believe. They hear those Scriptures read from which we still draw some of our deepest lessons. If the impatient reader remarks, "Yes, everyone knows that; why mention it?" the answer is that these considerations seem absurdly left out of account when any discussion arises, not between Unitarianism and Methodism, but between the Free Churches and the Established Church of England. Representatives of the latter seem to put the voluntary churches and all their doings aside when they are speaking of religious influences, and the latter retort by declaring, in the words of a letter sent to the *Daily News*, that if you give the Church parson, with his catechisms and confessions, opportunity to teach religion in the day-schools, "you poison our Free Church life at the spring." It is exasperating to be ignored; it is exasperating to have to furnish funds to be managed by those who commit the injustice. But it does no good to aggravate the wrong by imagining that the Church which the State unduly favours is a vendor of poison. Speaking broadly, it reads the same Scriptures, acknowledges the same Jesus Christ, sings many of the same hymns, makes many of the same confessions as the churches of the free. It is, in its imperfect way, a Christian Church after all.

In the April number of *Scribner's Magazine* the interesting publication of the Letters of Mrs. George Bancroft, wife of the American Ambassador in London, is concluded, and the letters are to appear immediately in an amply illustrated volume, with many portraits from English private galleries. The letters in this number belong to the winter and spring of 1847-8. On Dec. 30, 1847, Mrs. Bancroft wrote.—

I have passed one evening for the first time at Mr. Tagart's, the Unitarian clergyman, [printed in *Scribner's* "Tagent"] where I met many of the literary people who are out of the great world, and yet very desirable to see. There, too, I met the Misses Cushman, Charlotte and Susan, who attend his church.

Another interesting reference is in the letter dated March 31, 1848:—

On Sunday Mr. Emerson dined with us, with Lady Morgan and Mrs. Jameson—the authoress. On Monday I took him to a little party at Lady Morgan's. His works are a good deal known here. I have great pleasure in seeing so old a friend so far from home.

We are informed by Messrs. Williams & Norgate that Herbert Spencer's Autobiography will be published simultaneously in England and America on the 22nd of this month. The work will form two large volumes of 556 and 542 pages respectively, and the price will be 28s. net.

TO THE ASPIDISTRA:

(*The Manchester Household Plant.*)

Thou child of gloom and solitary shade,
Was thy first home beneath the Stygian wave,
Or that dark haunt where dreaded Hydra lay?
Did miner lift thee from the stony bed
Of forest old, or diver from the floor
Of weedy cavern washed with barren brine?
Thou know'st no seasons, dead alike to all;
No promise thou fulfillest; scent and bloom
Are never thine; no touch, no eager hum,
No flash of painted wing, no gladdened glance
Of raptured eye doth greet thee; year to year
Thou art the same—unwithered, yet unclad
In verdure new; with self-arresting growth
Thy heavy leaves o'erhang the soddened soil,
Impoverished—a parable to men
Of life contracted to a darkened day,
Of life consumed in effort to survive.

E. P. B.

To trust God and obey Him, to honour man and help him—these seem to me the characteristic traits of Christ's conduct and teaching, and in these we may all imitate him, and surely so doing, or even trying our poor best so to do, we shall merit his recognition and prove our discipleship, a discipleship which it is competent to no church and no assembly to confer or to take away. *Charles Hargrove.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

POLITICS, ETC.

Sir,—I am glad to find that so many of your readers are taking an active interest in the subject of my recent letter which you courteously published.

Mr. Tarrant's reply is too lengthy to deal with in detail. I will only note that he seeks support of his views in the speeches of certain dignitaries of the Anglican Church. Now, as such men have had no experience of the practical side of life, and as their judgment is liable to be guided by the heart rather than by the head, I do not consider their opinions carry much weight. It is on sentimental ground, I take it, rests the general conviction that of all cultivated men the minister of religion is least qualified to pronounce upon political questions.

In regard to the Chinese Ordinance, inasmuch as the exact terms of the Indenture are "not yet settled," it seems unfortunate that that which is only partly known should be wholly condemned. It is not gratifying to find a religious association like the B. and F.U.A. sanction a resolution which manifests entire lack of faith in such a devoted public servant and high-minded statesman as Lord Milner is known to be, and, in so doing, I venture to think that the Council have not taken a very dignified position.

Allow me to add, whatever may be the views taken of Mr. Tarrant's resolution, I am assured that all your readers will feel that he was actuated by the highest motives.

On the general question of religion and politics, it appears to me that it is time for the preacher to consider whether he is not taking an unfair advantage of his congregation when he launches out on politics, knowing as he must do that those who listen may be silent victims of his unshackled oratory.

I fully concur in the views expressed by Mr. Wallingham as regards leaderettes in The Inquirer. Most of your readers have enough of politics in the week time, and desire to be spared on the Sunday.

April 12. H. J. Bakewell.

Sir,—I hope you will allow "an old subscriber" to utter his thanks for your admirable number of April 9. In Mr. Tarrant's letter surely the thoughts of many hearts were revealed. How can our religion be separated from our moral judgments of the doings of our own people, the policy advocated in our own newspapers, and carried out by our own Government? Unless our lives are so to be restricted that we care for nothing but the welfare of our individual families and the accounts of our own church, we are bound to feel relieved and grateful when our Government smooths away difficulties with neighbours on the other side of the English Channel; and we are bound to feel sick at heart when it sanctions an Ordinance by which our fellow-men will be degraded and made to degrade themselves; by which employers scheme to make huge profits out of human beings whom they despise; who never will be treated as comrades, co-operators, fellow-citizens, but as an unclean set, to be watched, suspected, kept within their own strictly defined boundaries like moral lepers; who will only be endured because they produce gold at a less cost than those who are frankly recognised as human. Where shall our religious emotion have exercise if not in upholding what we believe to be right, and hating and opposing what we believe to be wrong? The letter and the editorial in which it was endorsed did my soul good.

J. Ruddle.

Sir,—We are told that the "polemical" attitude of The Inquirer with regard to the political questions of the day is to be regretted in the best interests of the paper. May we be told what these "interests" are? Are they advertisements and subscriptions?

To some of us it seems that the best interest of a religious newspaper lies in bringing the principles of religion to bear upon the facts of every-day life, in showing what connection there is between the Sunday preaching and the week-day practice. When then the Editor for trying to do this is solemnly warned and rebuked what does it mean? Has he mistaken his function, or does he fail in his duty, not when he discusses these questions of practical religion, but when he has the misfortune not to think as we do about them?

Because we are not all advanced Radicals, and Mr. Balfour is going to do something for the brewers, the Editor must not treat of the temperance question. Because we are not all passive resisters, he must be silent on the education question. He must not talk about social purity, for very good reasons. Just where men are most anxious to learn what religion and ethics have to say with regard to some burning question of practical, present, and absorbing interest, and many have no use at all for a so-called religion that does not help them in these matters, the Editor is warned off. He is told not to be polemical; in other words, if he does not agree with this section or that he must be silent.

For my part I hope that Unitarians have more faith in themselves and sufficient confidence in their cause to consider patiently opinions that are not theirs, and grace enough to be thankful to have those opinions set forth in their best and strongest form. Other editors of religious papers are not condemned to speak with bated breath and whispering humbleness on these great subjects. They speak plainly and boldly, and they have their reward. They influence public opinion. It is only the "representative organ of our body" that must be silent. Is the Editor of The Inquirer indentured and forbidden to stray from the "compound." If The Inquirer is to represent only what is agreed upon among us it will not represent much.

As one who, not always agreeing with The Inquirer, yet admires its "tone" in matters of controversy, its manifest courtesy towards all, above all its quiet courage in taking an unpopular side, I trust it will still continue in these respects to be representative, and that it will not seek refuge in dishonoured silence. Though the "loyalty" of Plato and Socrates may suffer strain, let the greater friendship be preserved.

The old country knight, whose untanned boots offended Queen Elizabeth's sense of smell, shrewdly opined it was not his boots but his errand that stank. So with many, it is not taking part that offends, but taking the other part. Nevertheless, long may The Inquirer take its own part in the fight for "civil and religious liberty all the world over," until that principle is as dead as Free Trade and other follies of our fathers.

Edward Parry.

Sir,—The correspondence concerning Mr. Tarrant's resolution, and the conduct of your paper, raises the question whether the time has not arrived when ministers of religion, and all leaders of public opinion, should do their best to get rid of the party system entirely, and put politics upon a reasonable basis. However useful, or even necessary, the system may have been in the past, it is thoroughly discredited in the minds of those thoughtful and earnest people today whose one and only object is the physical, moral, and spiritual welfare of the community. The folly of electing councillors and guardians according to their adhesion to a political party and not according to their fitness for the office in question has already attracted the attention of the majority of those ratepayers who avail themselves of the privilege of the vote. What is wanted is that the attention of Parliamentary electors should be continually drawn to the same illogical and altogether undesirable method on which our legislating machine is worked. Doubtless there will be "a long row to hoe," but pioneers were we ever.

Arthur Harvie.

Sir,—As it seems to me, the question is not as you state it: "Whether our religion is rightly concerned with questions of politics or not," but rather the very different question, Whether or not it is fitting that in a body like ours there should be any pronouncement of what purports to be an authoritative collective opinion on debateable questions of practical politics. We utterly refuse to concede to anyone the right of making such pronouncements in matters of doctrine. Why should we be less jealous in matters of politics?

You say of a number of political subjects, that they are all questions "with which citizens of this country must be concerned, and on which they must seek to the best of their ability to form a right judgment. And you say well. And you say that conscientious difference of opinion is no reason for refusing to take counsel together in the light of religious faith, and the highest moral ideals. But what is objected to does not present itself as an effort to enlighten the conscience, but rather as an attempt to throw into the scales wherein practical matters are weighed and decided the alleged collective opinion of persons the principle of whose

association together admits of differences of opinion on the matter in hand.

Geo. Carslake Thompson.

April 13.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY MOVEMENT.

Sir,—Will you kindly allow me this year to make an early appeal for subscriptions to the Children's Holiday Movement. We need a steadily increasing fund to meet our expenses, whereas I am sorry to find that our subscription-list has considerably decreased. These holidays are becoming each year more of a necessity to the children. The little lives born and bred among town influences become a ready prey to illness of all kinds. The quiet time spent among healthy scenes does much to restore the health and to give quiet to the nervous temperament, becoming, alas, too common to-day even among children. Until healthier playgrounds than the streets can be given to our future citizens the fortnight in the country offers the only opportunity for restoring the child to real health, and of giving freedom to those parts of its nature for which London life gives no scope.

I acknowledge with many thanks subscriptions already received from Mr. Hugh Martineau, £3 3s., and Mr. Young, 10s. 6d., and I shall gratefully receive further contributions. Parcels of clothing should be addressed to Miss Murphy, 63, Elsham-road, Holland-road, London, W.

Annie F. Lawrence.

23, *Campden House-chambers, Campden-hill, London, W., April* 10.

EVIL *VERSUS* DIVINE GOODNESS.

Sir,—Dr. Warschauer is unable to accept the theory of a dual power as an explanation of the world's evil. Such a theory, he says, has always appealed to many as offering a comparatively simple solution of a deep and bewildering problem; but, he continues, "I am afraid it is neither a solution nor as simple as it looks," and in this week's Inquirer Mr. W. Whitaker endorses Dr. Warschauer's objections, and adds that it is difficult to see how it would help us. "It only drives the problem one stage farther back," by which I presume Mr. Whitaker means that even if by this theory of a second power we account for the existence of evil, we still have to account for the existence of the author of evil. "It is not a solution," says Dr. Warschauer; "it does not exculpate the One Creator; it does not rehabilitate the Divine Goodness." "Why not?" I ask. "Because," says Dr. Warschauer, "this second power is a created being, and, being such, God must be assumed in creating him to have known, and, fore-knowing, fore-ordained all the havoc he would work in the world."

When, some few years back, I published a small book on the subject, I had letters from all points of the compass raising just these difficulties, and in the later editions I tried to show that it must altogether depend upon the nature of free-will, of which we really know nothing. It may be that even "omnipotence" cannot foresee the course of free-will, and that the free-will which could be foreseen would not, and could not, be free-will. As I understand Dr. Warschauer, his contention is that there cannot be an evil power in the universe, because such a power cannot be self-existent, and he cannot have been created, for the Creator must have foreseen the havoc he would make, and would not have created him.

That seems to me the most curious of argumentative positions, because, whether the Creator can foresee evil or not, it is, of course, quite indisputable that He does create beings capable of it. By just the same argument as that by which Dr. Warschauer disproves the existence of an evil personality at work in the universe, I could disprove the existence of Napoleon Buonaparte or Lucrezia Borgia. They could not have been self-existent. If they existed at all, they must have been created beings, and God must have foreseen all the evil they would do, and, therefore, He must have fore-ordained it. But it is quite impossible that God could have done that; therefore, there never could have existed a Napoleon Buonaparte or a Lucrezia Borgia. *Quod erat demonstrandum.* But we know that here, in this finite sphere, these creatures of mysteriously perverted will actually did exist. Why may it not reasonably be assumed that precisely the same thing may have taken place in the sphere and on the scale of the Universe? If we may assume that, and also assume that some sublime but perverted will was exerted in antagonism to the beneficent scheme of perfect evolution, we have a complete solution of the great riddle of both the moral and physical disorder of things.

The test of a scientific theory is that it shall explain all the phenomena. Martineau's theory, to which Mr. Whitaker alludes—the planting out of human wills to be made answerable for their own actions, independent of the Divine will—does not stand that test. It would account for all the evil arising from the exercise of perverted human wills, but that is only a part of the world's evil. Everybody can see that there is something wrong in the lower animal world, as well as in human life—suffering and unhappiness, cruelty and strife—and that even in the physical world there are catastrophes and disorders closely corresponding to the accidents and maladjustments of human life. All this would be entirely left out by Martineau's theory of planted-out human wills.

What is required to account for evil in the universe of a God of perfect goodness is some disturbing, maleficent cause common to the whole created order of things. Now that we have begun to perceive that that whole created order is one sublime process of evolution—one vast scheme of evolving law, of delicately balanced forces comprising in their sweep all matter and all life, it is easier than it ever was in the whole history of the world before to conceive the possibility of such disturbance. The writer of Genesis knew nothing of evolution, but he looked out over the whole field of created things, and detected clear evidence of a disturber. It was a splendid flash of intuitive genius, and I maintain that it has been rendered a thousand times more probable as the explanation of evil now that we have arrived at the evolutionary conception of creation. Let some malignant interference in the nicely adjusted balance of vital and physical laws have taken place early in the grand procession of things, and assume that that interference was the act of an absolutely free will, and you *do* exonerate the Creator, though, of course, you leave the mystery of that freedom of will as impenetrable as ever. To that extent it is no solution of the riddle; but, as Mr. Whitaker says, only a putting back of the problem. Assume that hostile interference, and you have a theory which may easily account for every phase and form of evil. It will account for all the phenomena. There is absolutely no other theory that will do.

G. F. Millin.

Brixton, April 11.

The London federation of Christian Endeavourers, which includes no less than 717 societies, with a membership of over 32,000, held very successful Good Friday conferences at the Metropolitan Tabernacle. The subjects for the two sessions of conference are skilfully worded. The topic for the afternoon was "Our Life: Keyword, Christian." In the evening the complementary thought was presented: "Our Work: Keyword, Endeavour."

The April *Cornhill* opens with a memorial article on Sir Leslie Stephen, who was a constant contributor and for eleven years editor, before he took up the editorship of the "Dictionary of National Biography" in 1882. Mr. Frederic Harrison, who writes the article, speaks of his forty years of strenuous devotion to letters, and gives some delightful glimpses of his pleasure in mountaineering and other wanderings over the country. Here is one of them:—

> The Alps were to Stephen the elixir of life, a revelation, a religion. And we may rank his enthusiasm for nature, and his familiarity with grand scenery, as amongst the best influences of our time in teaching us the moral and spiritual force which nature can impress on the soul of man. Men and women, who are deaf to Byron and Wordsworth, Keats and Shelley—ignorant even of Ruskin and of Symonds—have been led up by Stephen to a pure love of walking in the midst of beautiful landscapes, and have been drawn off from tedious jabber about the beasts they have killed. When Leslie had hung up the ice-axe that had won so many virgin peaks, he organised the pedestrian company of the "Tramps," who would foot it on Sundays over so many a Surrey heath and Sussex down. It was Nature in all its infinite aspects that Stephen loved, not athletic feats, or "record" time, not the dangerous glaciers and icy crags for any reason but their beauty, not what Ruskin called "climbing a greasy pole." To Stephen a climb or a walk meant always the glory of the Earth, the light and air of Heaven, health, and good fellowship. I think he loved the Hindhead, the Blackdown, the New Forest, and the Cornish Coast almost as much as the Alps. I can recall his enjoyment of the Hog's Back, near which I then lived, and how he grumbled when we gave his pack of "Tramps" roast beef and apple tart in the middle of their eight-hour course, for he said that bread and cheese and ale-house beer was their regulation ration, and "Tramps" should not be pampered.

LITERATURE.

ARTICLES IN THE REVIEWS.

The *Contemporary* this month is rich in articles of varied interest. It opens with a powerful statement by Mr. Herbert Samuel, M.P., on the subject of Chinese Labour, declaring that the issue cannot rest where it stands.

> The sentiment of antagonism to this measure, not only in England, but also in the great self-governing Colonies, and among large sections of the population of the Transvaal itself, is so strong, it rests on such firm foundations of argument, that the ultimate repeal of the Ordinance and abandonment of the scheme appear to be inevitable.

Mr. Augustine Birrell writes of Lord Acton's Letters, as a book that will rank with Selden's and with Coleridge's "Table Talk," and as possessing a human interest beyond theirs. Mr. Robert Christie contributes a trenchant criticism of "Haekel's Monistic Philosophy," as "in conflict with modern science and itself rent asunder by contradictions which cannot be healed." The Rev. J. B. Smith's article on the Athanasian Creed should be of special interest to the clergy and their congregations, especially in the matter of the damnatory clauses, and bolder still is Canon Hensley Henson's article on "The Future of the Bible." He quotes the recently published Old Testament History for Schools, by the Headmaster of Berkhampstead School, to show how far rational interpretation of at any rate the Old Testament has now gone, and adds that the same principles "will assuredly in good time exact a great revolution in the current teaching with respect to the New Testament." The clergy, he urges, ought to consider more seriously the effect upon their people of the lessons read in church. "The more thoughtful and sensitive people are often seriously troubled by what they hear, and coarser minds are moved to contempt, greatly to their own moral injury." In the interests of Christianity itself, "a drastic revision of the lectionary would seem to be urgently called for." And we welcome very warmly from a Canon of Westminster such a declaration as the following:—

> It is hard to see why the traditional practice of limiting the Lessons read in Church to the Bible should for ever continue. It was the custom in the Primitive Church and throughout the Middle Ages to read the lives of the saints, and though, no doubt, the practice became discredited by the puerilities which, under that description, were generally included, still, the principle is sound enough, and when we remember how great an accumulation of devotional and edifying literature the Christian Church possesses, and how very little of this is known, or likely to be known, to the masses of Christian people, it does seem a strange failure of duty on the part of the Church to make no use of it in her public services. We want to supplement the canonical scriptures by the Christian compositions which have secured the approval of general acceptance, and taken the rank of spiritual classics among religious people, just as in the worship of the Church the Psalter has been supplemented by hymns and anthems. The unhappy rigidity which restricts the modern English Church at the lectern to the canonical scriptures, and, in the reading desk, to the Prayer-book, is as intrinsically indefensible as it is practically mischievous.

Canon Henson then shows how, notwithstanding this demand, the Bible will still hold its place as supreme in the religious literature of the world, as a great instrument in higher education and guardian of spiritual religion.

The *Nineteenth Century and After* gives the place of honour to a welcome article on "The United States and Great Britain," by the editor of the *North American Review*, which shows how strong are now the ties of genuine friendship which unite the two peoples. Sir R. Blennerhassett has an interesting article on "University Education in Ireland," in which he pleads that universities after the model of those of Germany are what would best meet the needs of his people. But what many readers will find most attractive in this number is Lady Ribblesdale's thoroughly gossipy account of a "Visit to Hawarden," in which M. Waddington and Max Müller are actors, as well as Mr. and Mrs. Gladstone.

In the *Independent Review* the most valuable article this month is perhaps Mr. Arthur Sherwell's on "First Principles of Temperance Reform," and there is also a timely comment on the London County Council Elections, by Mr. G. L. Bruce. A warm appreciation of "The Art of Blake," by Laurence Binyon, and an article on "Lord Acton at Cambridge," are among the most interesting items in this number.

The illustrated article in the *Monthly Review* is on "The True Story of the Stratford Bust," and there is an article on Edward Fitzgerald, written about 1897 by the late W. Elwin, formerly Editor of the *Quarterly Review*. "Dear old Fitz." was Thackeray's best friend, and an intimate of the Tennysons also. In 1850 he wrote to Frederic Tennyson: "I get shyer and shyer, even of the few I knew." He was a recluse who loved the country, and some of our friends will be glad of the following passage on his vegetarianism:—

> At twenty-four he became a vegetarian for health's sake. He gained, he said, "in lightness and airiness of head, whereas he was always before clouded, and more or less morbid after meat." Even among vegetarians he was abstemious. He avoided soups and green vegetables as being "washy and diluent," and kept chiefly to bread with a seasoning of apples and pears. He invigorated his mind by culture and his body by temperance, and did not seek satisfaction in luxury and sloth.

In the *World's Work* will be found a description of "The Chinaman in the Colonies," by one who has lived long in their neighbourhood, and a fully illustrated article on "Korea and the Koreans." Here, also, one may read of the part the motor may play in "The Possibilities of British Agriculture"; and there are articles on "Small Holdings in Denmark" and "Pure Milk in Denmark."

SHORT NOTICES.

The Rev. F. K. Freeston has done honour to the memory of Dr. Joseph Priestley in a way for which many will be grateful to him, by bringing out a centenary edition of his "Memoirs," well printed and bound, and enriched by sixteen full-page illustrations. Miss Emily Sharpe's cheap reprint of the Memoirs, issued in 1893, is still procurable, but this centenary edition is the book which lovers of Priestley will now desire to possess. There are four portraits of Priestley himself, that by Opie serving as a frontispiece, and representations of the Oxford, Birmingham, and Leeds statues. Among the portraits of contemporaries are those of Mrs. Barbauld, Lindsey, and Price. Here we see also Priestley's humble birthplace, the Nantwich Chapel, where in early life he was minister, and the Warrington Academy. Priestley in his Memoirs is characteristically reticent on the subject of the Birmingham riots, and in this edition the gap is filled by a description reprinted from Mrs. C. H. Beale's volume, published in 1891, "Reminiscences of a Gentlewoman of the Last Century, Letters of Catharine Hutton." The long list of Priestley's works, given in the 1809 edition of the Memoirs, is also reprinted here. (H. R. Allenson. 3s. net.)

A new series of *Cambridge English Classics* begins with the *Leviathan* of Thomas Hobbes, to be followed by the *English Works of Roger Ascham* and the *Poems of Richard Crashaw*. The purpose of this series is to reproduce the text of each work, from the last edition revised by the author, or the first or most authentic posthumous edition, without any note or comment, except of a purely textual and bibliographical character. The *Leviathan* is edited by Mr. A. R. Waller, with the quaint illustrated title-page of the edition of 1651 reproduced. It makes a substantial volume, strongly bound, a welcome gift to students of English literature and history. (Cambridge University Press. 4s. 6d. net.)

Waiting upon God.—"This volume," says the preface, "contains a final selection from the sermons of the late Professor A. B. Davidson." Attention was directed in our columns some time ago to the former collection of Professor Davidson's sermons, to which Mr. Taylor Innes prefixed an admirable biographical sketch. A perusal of the second series leaves us less impressed—the fault may be ours; or, perhaps, as sometimes happens, the desire to emulate a first success has led to making up a book from matter less valuable. At any rate, the cream seems to have been taken off at the first attempt, and we have here discourses, not indeed lacking in many a word worthy alike of a scholar and a deeply religious mind, but also not on the whole differing in character from any sample taken from the stores of average good ministers. One might almost suspect that the editor, Dr. Paterson, had done his best to find the sermons which departed least from traditional views of scripture narration and Christian doctrine. But a reader who can read with intelligent sympathy even the page that abounds with unacceptable assumptions will not find his patience abused. Gentle earnestness, clear spiritual insight, a firm though often a sad faith, make their appeal here, and serve to complete our acquaintance with a true teacher. (T. and T. Clark, 1904. 6s.)

We prepare ourselves for sudden deeds by the reiterated choice of good or evil which gradually determines character.

George Eliot.

PROFESSOR WENDT, OF JENA.

THIS YEAR'S ESSEX HALL LECTURER.

The British and Foreign Unitarian Association is to be heartily congratulated on having secured Professor H. H. Wendt, of Jena, for the Essex Hall Lecture at the annual meetings in Whit-week. "The Idea and Reality of Revelation" is to be the subject of the lecture, which will be delivered in English. Professor Wendt will also lecture at Manchester College, Oxford, on the Friday afternoon of the same week. In view of this visit, the Rev. W. Tudor Jones has been good enough to send us the following notes:—

It may prove interesting to readers of The Inquirer, if I dwell on some aspects of the important visit of Dr. Wendt to the annual meetings of the British and Foreign Unitarian Association. I take upon myself the liberty of doing so, because I have had a great deal to do with Professor Wendt during the past year, and had the great privilege of attending his classes in Jena for nearly four months in the summer of last year. The visit of the well-known Professor is significant from many points of view. The Unitarians of England will have the privilege of welcoming one of the most noted New Testament scholars of the day. As far as Great Britain is concerned, no European scholar has during the past twelve years left a deeper mark on our Theology than Dr. Wendt.

When Messrs. T. and T. Clark, of Edinburgh, put forth the two important volumes, "The Teaching of Jesus," before the British public, they deviated far from an old-established custom of that well-known firm of issuing only the most conservative books of German theologians. But the publishers are to be congratulated on having placed the volumes before us. They have passed through several editions; they have found their way to the most orthodox libraries—private and public—and in less than ten years have contributed largely in altering the New Testament theological conceptions of many. The change effected by Dr. Wendt's books has been in the direction of separating the permanent from the transient elements in the Gospels, and of laying the greatest emphasis on the former, showing that there alone is the essence of Christianity. The "Gospel of John" translated by one of our ministers—Mr. Lummis—has also been well received in denominational circles, and is likely to make many aware of a problem which had no existence for them before.

It is interesting to ask why do Professor Wendt's books find such an acceptance in conservative circles, while he himself is a liberal theologian. He once described his position to me in an English sentence to the following effect: "Professor Harnack and I think the same over these things." Probably the answer is to be found in the fact that he is always constructive. He knows that when a man has penetrated into the meaning and experience of the ethical and spiritual, the miraculous and mythical drop out of sight.

In his forthcoming Essex Hall lecture on "The Idea and Reality of Revelation," we are sure not only to have a scholarly presentation of the subject but a profound ethical and religious utterance as well. Dr. Wendt is not the merely dry analytical scholar. And when in his lectures he passes from the interpretation of a scriptural passage to its inward, deeper meaning he becomes full of fire and eloquence. The man's face, always beautiful, becomes now transfigured. He expounds the meaning of the teaching of Jesus as one who, without a doubt, has experienced it, has known that the deepest meaning and significance of the Gospels are not fathomed by the mere logical understanding of man.

I may state that Dr. Wendt knows a good deal about us already. Some American Unitarians have called to see him in his beautiful home in Jena, and English-speaking people are always welcomed by Mrs. Wendt and himself. Theological students, especially from Scotland, find their way to his class-rooms, and when invited to the Professor's home the British students are encouraged to speak English. Perhaps it is hardly necessary for me to state that such a privilege removes a load from the new-comer's heart.

That Professor Wendt will give us a contribution of real value there cannot be a doubt, and of his sympathy with us and with our work we are assured. Let us hope that this is the first of a series of visits we shall have from him. Dr. Wendt is still young—he was fifty last June. The presence and sympathy of such an eminent theologian will encourage us much in the peculiar difficulties which are imbedded in the work of all liberal religious teachers. It is, perhaps, through international co-operation like this that such difficulties can be overcome, and so a higher level of theology and religion be permanently reached.

W. Tudor Jones.

From that invaluable directory *Who's Who* we learn that Dr. Hans Hinrich Wendt was born at Hamburg, June 18, 1853, and that he has been since 1893 Professor of Theology in the University of Jena. Previously he had been Privatdocent and Professor at Göttingen, Professor of New Testament Exegesis at Kiel, and from 1885 to 1893 Professor of Systematic Theology at Heidelberg. He is author of the recent editions of the "Acts of the Apostles" in Meyer's New Testament Commentary (eighth edition, 1899); the two volumes of his work on "The Teaching of Jesus" appeared in 1886 and 1890; second edition 1901; his "Gospel of John" in 1900. Of these two works the English translations appeared in 1892 and 1902 respectively.

The repentance which cuts off all moorings to evil, demands something more than selfish fear. *George Eliot.*

If we always bore in mind this solemn truth that life is but the vestibule of the everlasting temple; the first stage of a progress that shall know no limit; the novitiate or apprenticeship both of heart and intellect, I think we should acknowledge more fully the high importance of the trust, and endeavour to fulfil its duties in a purer and holier spirit.—*W. H. D. Adams.*

OBITUARY.

MRS. R. D. DARBISHIRE.

Many friends will have heard with sorrow of the death of Mrs. Robert Darbishire, but with thankfulness that she should be released from the long trial of a distressing illness. She was in her seventy-seventh year, and passed away from her home in Victoria Park, Manchester, on Monday, April 4. A most admirable memorial notice was published in the *Manchester Guardian* of April 6, from which we cannot do better than reproduce the following passages:—

"Few Manchester women have been more closely identified with the social progress of the city than Mrs. Robert Darbishire, or have better deserved the gratitude of their fellow-citizens. It is not too much to say that most of the agencies for the benefit of women and girls which are at work in Manchester owe something to her initiative or to her fostering care in their early years. Mrs. Darbishire was born in 1828. She was a member of a well-known Unitarian family in Banbury, of broad culture and liberal opinions. To early training as well as to inheritance may perhaps be attributed the sturdy Radicalism, the uncompromising love of truth, justice, and fair play, the hatred of bigotry, and the quiet persistence in face of obstacles which distinguished her in after years. In 1852 Miss Harriett Cobb became the wife of Mr. R. D. Darbishire, and Manchester was thenceforward her home. The American Civil War afforded her her first opportunity of public work, and she entered actively into the distribution of relief and the organisation of sewing classes in connection with a centre opened in Renshaw Street by the Misses Ewart. Within the next ten years she gave much time and attention to the foundation and management of the Governesses' Home, the Institute of District Nurses, and the Servants' Registry and Home. To each enterprise she brought the same unwearying diligence, broad sympathies, and admirable business qualities, and in time it almost came to be taken for granted that any scheme which secured her co-operation would succeed."

But Mrs. Darbishire's chief claim to the gratitude of her fellow-citizens, the *Guardian* notice proceeds, was in connection with the foundation of the High School for Girls. She was treasurer of the Manchester Association for Promoting the Education of Women, and in 1874 the scheme for the establishment of a good public secondary school for girls took definite shape. It was largely due to the influence of Mr. and Mrs. Darbishire that this school was finally designed on broader lines than had been at first intended, while to the perfecting of its household arrangements throughout the course of its progressive development Mrs. Darbishire gave herself with the utmost devotion. The general tone of the school owed much to her wide and tolerant spirit. She shared also, though less actively, in the formation of the Women's College in Brunswick-street, opened in 1877, and was a member of the governing body until the institution was merged in Owens College.

And thus the *Guardian* notice con-

cludes:—"Of private benevolence and of personal kindnesses rendered to individuals this is not the place to speak fully, but they formed a constant feature in a long and active life, and were characterised by extreme tact and delicacy, which removed all hesitation from the recipients. If a more truly social way of living should ever come into being among us, the rich sharing their advantages with those less fortunate, it may be remembered that Mrs. Darbishire, while disclaiming theories, led the way in a practical exercise of hospitality which sought out and welcomed with singular perspicacity the strangers and unfriended of either sex whom chance or the necessity of earning a livelihood brought to Manchester. In these, as in other respects, Mrs. Darbyshire was a worthy helpmate to a citizen whose public spirit has earned for him the freedom of the city of Manchester."

SIR THOMAS FROST.

Chester has lost a distinguished citizen, and Matthew Henry's Chapel a life-long member, through the death of Sir Thomas Gibbons Frost, which occurred at his residence, Redcliff, Queen's Park, on April 6, in his eighty-fourth year.

The second of the four sons of Mr. F. A. Frost, the founder of the successful milling business, with which the family has been so long identified in Chester, Sir Thomas was an exemplary man of business, being habitually found at the mill by seven o'clock in the morning, and being known throughout his long life as a man of upright and generous nature. His devotion to this great industry was very far from narrowing his outlook upon life, or his sympathies. Entering the City Council in 1856 he gave forty-seven years of unbroken service to the community, and three times held the chief magistracy. On the first occasion, 1868-9, he had the honour of receiving King Edward, then Prince of Wales, who came to open the new Town Hall, and, as a consequence, received the further honour of knighthood. He was also a Justice of the Peace for city and county, and in 1874 unsuccessfully contested a Parliamentary election for his native city. Only last November, amid tokens of warm public regard, he retired from the Council. Sir Thomas was a strong Liberal in politics, but, though a personal friend of Mr. Gladstone's, felt obliged to join in the Unionist secession of 1886. He was a loyal Unitarian, and member of the congregation of Matthew Henry's Chapel, but his generosity was extended to the good work of all religious bodies as well as to public charities.

Born Sept. 20, 1820, he passed away in a ripe old age, and the high regard in which he was held by his fellow-citizens was testified by the great concourse at the funeral last Saturday. From the Mayor and Coporation downwards every section of the community was represented, as well as a wide circle of personal friends. The service at the cemetery was conducted by the Rev. S. A. Steinthal, of Manchester, both in the chapel, where the hymn "Abide with me" was sung, and at the grave, where the Bishop of Chester was among those present, and "Nearer, my God, to Thee," was sung.

THE CHILDREN'S COLUMN.

SHAKESPEARE AND CHILDREN.

I expect that most of you have heard of William Shakespeare, who lived 300 years ago, in the time of Queen Elizabeth and King James I. Next Saturday, which is the day kept as Shakespeare's birthday, I will tell you something about his childhood, his children, and his grandchild. To-day it is to be his story-children.

Perhaps some of you know stories from his plays. These plays were written for grown-up people. However, he brings in enough children and enough about children to make us quite sure that he loved them.

He knew that a small boy likes to chase a butterfly, or to play at soldiers with a tiny sword, or to ride on a man's shoulder. He knew that a little girl is impatient to wear a new frock, and also that she can sew and sing.

He knew that children find it hard not to fidget. He tells us of a small boy of five who could tell tales of spirits and goblins, but could not sit still. His mother asks him to sit down beside her and tell her a tale. He is quite willing to tell her a tale, either merry or sad, but he cannot remember to sit still. His mother gets him to sit down beside her—for a minute—and he begins: "There was a man." But he is already up again. After another reminder to "sit down," he goes on: "dwelt by the churchyard." Up once more, he is just going to whisper the rest of the story softly in his mother's ear when they are interrupted. It is the big people's story that goes on, and the child's tale is not finished.

Shakespeare knew that children sometimes come in for teasing, and his story-children know how to take teasing cheerfully. There is a little English prince who is teased for growing too fast—like a weed. And there is a little London page-boy who is teased for being too small. This boy's name is Robin, and in spite of the teasing he is always bright and chirpy, like a little robin red-breast. He finds that it takes more than size to make a man, and that however small he is, he may be manly if he is brave and honest.

I am sure that Shakespeare liked to see children happy, and I think he liked to see them playing or working happily with their companions. Many of his children appear in pairs, and friends as children remain as friends all through their lives.

There is a happy industrious pair of little school-girl friends, called Hermia and Helena, who used to sit together, sew together, sing together. With their needles they embroidered one flower, as they sat on one cushion, both warbling of one song. So they

Grew together like to a double cherry, ...
Two lovely berries moulded on one stem.

When you see two cherries growing like that on one stem, will you think of Hermia and Helena and their happy "school-days' friendship"?

Two of Shakespeare's men friends had been chums since they were children. They tell how they used to fish in the sunshine together, and bleat at one another in fun, just like twin lambs.

I hope you will agree with me that Shakespeare knew something about children, and loved them. At the same time his stories are about the big people, and the children do not get much attention. His story-children help, each in his own way; but the story is generally something bigger than the children can understand.

This may suggest to you a lesson that Shakespeare would teach us all if we would learn it.

We must not expect to get all the attention. Our home people, our friends and acquaintances, have other things to think about besides you and me.

There is a great deal going on in the world of which we know nothing, and can know nothing. Other people's affairs are more important than our own.

A little boy I know once asked his mother: "Why are there so many people in the world?"

Another little boy of five had gone with his mother to a place in the City where many people were having dinner in one room. Instead of one set of people at one table, as at home, there were different people at different tables. The child was interested in the other people there, and talked about them. At last he said: "Mother, we are *other people* to them."

Do you see what he meant?

We do not know these people. We are ourselves, and they are the other people. But imagine yourself at their table. They do not know us. We are only *other people* to them.

Now, will you try to notice with the little boy that there are a great many people in the world? And try to understand, with the other little boy, that we are only "other people" to them.

Our home is for our own family and our friends. The world is not only for us but for other people too. Shakespeare helps us all to be more interested in other people, so I want you to think of it more in connection with his story-children. Just as there are other people in Shakespeare's stories besides the children, and more important than the children, so also in the great world there are a great many other people besides you.

Think of all the other people whom you see, in your own neighbourhood, in other neighbourhoods, in other places in England, in other countries. To each one of these you are only one of the many "other people."

You come across many other people from day to day as you walk through the streets or buy things in shops, or go from place to place in trams or boats. Their affairs are probably more important than yours. I wonder whether each of you can think of some little way in which you can take thought for these other people rather than for yourself.

We may take the thought of other people into our prayers, remembering that our Father in Heaven is Father to them too.

Will each of you say through the Lord's prayer, and think whether, when you say the *us* and the *our* all through, you mean only yourselves or also others. Let us make these words big enough to take in not only ourselves and our family and our friends, but the other people in the world too.

Lilian Hall.

The Inquirer.

ESTABLISHED 1842.

Terms of Subscription.

The Inquirer *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
Per Quarter	1	8
Per Half-Year	3	4
Per Year	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for The Inquirer *should be addressed to the* Publisher, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* Thursday, *to appear the same week.*

All payments in respect to The Inquirer *to be made to* E. Kennedy, 3, *Essex Street, Strand, London, W.C.*

London, April 16, 1904.

RELIGION IN LONDON.

I should wish to preface these suggestions by saying that for my own part I do not attach too great an importance to statistics; the Spirit of God does much more than can be put into religious committee reports; the spirit of praise and prayer, of true worship, "bloweth where it listeth"; one of the most religious men I ever met in East London was an old Chartist who never attended a place of worship, and who made no profession of religion. Nevertheless, figures are some guide, and it cannot be denied that this census enables us to "size up" the religious forces that are at work throughout London. It visualises, so to speak, what before has been obscure and vague; it throws into relief the inveterate apathy of the working classes, and even if some amount of strife and contention has emerged as a result, let us remember that anything is better than stagnation. What is needed in East London, as everywhere else, is the revival of the spirit of Christ, the spirit of brotherhood and self-sacrifice.

So writes Mr. Percy Alden in drawing to a conclusion his essay on "The Problem of East London," in the bulky volume which gathers up in a most elaborate form the results of the recent *Daily News* Religious Census of London.*

We speak of the volume as bulky (it is a very cheap six shillings' worth) from no desire to be disrespectful, but because that is the literal truth, and to emphasise the fact that we want the heart of the volume in much handier form, not for six shillings but for sixpence or even threepence, that it might be brought directly home in many thousands of copies to the people, north, south, east, and west, in the churches of this vast metropolis. It is the people in the churches who must attend to this matter, the people and the parsons equally; for, as Mr. C. F. G. Masterman says, in another of the essays in this volume, "It is we professing Christians, as has been a little cynically asserted, who are the the chief obstacles to the spread of Christianity in England."

There can be no doubt that Mr. Mudie-Smith, in organising and carrying out the *Daily News* Religious Census of London, accomplished a most difficult task in a thoroughly admirable manner, and this volume is a worthy monument of his achievement. We feel with Mr. Percy Alden about the figures, but here they are, section after section, compiled with the most elaborate care, a finger of judgment pointed at all the churches, and only at a very few, with a warning against conceit, where the totals largely over-top those of the majority; and, besides the figures, there are a number of diagrams, showing the attendance and analysis of attendance in each district, which we have no doubt are equally exemplary, and useful to those who can understand them. Mr. Mudie-Smith contributes also as an introduction a good part of what he wrote in the *Daily News* after the completion of the work, as to the methods and lessons of the census. Of this we have already spoken in these columns, and only point out in passing that in his final word as to the results, he appears to have forgotten a consideration on which he had dwelt not long before. The total result for London and Greater London, he says, (with a population of 6,240,336), is 1,514,025 *attendances*, and 1,252,433 *worshippers*, the difference being due to the reckoning of those who attend two services a Sunday. And, he goes on, "In other words, four persons out of every five, not dwelling in institutions, are either careless or hostile as regards public worship." But this, surely, is to forget the aged, the young children, the sick, and those who are kept away not by indifference, but by duty. Considering how many of such there are in families which are anything but careless or hostile to religion, we have a very different and much more satisfactory result in estimating the numbers of the religiously inclined and disinclined in the vast population of London.

But when we spoke of the heart of this volume, which we should like to put into the hands of every member of a church in London, and have earnestly considered in every pulpit of the Metropolis, we were thinking not of the elaborate tables of figures, and the diagrams, nor of the introduction, but of four essays, on the Problem of London, East, West, North and South, contributed by Mr. Percy Alden, Mr. Arthur Sherwell, Mr. W. R. Warren, and Mr. C. F. G. Masterman, respectively. There are other slighter essays included in the volume, among them one on the Settlement Ideal, by Mr. P. W. Whitwell, and another on Men's Services in the Church of England, by the Rev. J. E. Watts Ditchfield, while Mr. W. C. Braithwaite writes on the Adult School Movement; but those four chief essays contain the heart of the matter, and particularly Mr. Alden's on the East, and Mr. Masterman's on the South, are of vivid interest and very searching in their appeal.

Mr. Percy Alden writes with intimate knowledge of East London, as one who for years has lived and worked among the people there, in the truest spirit of comradeship; and this is a record of his experience:—

> There is far less open antagonism and hostility to religion or religious influences than there used to be. Ten years ago I found a considerable amount of undisguised hatred both of the parson and of the Church. To-day there is little of this to be found, although it must be admitted that neither Church nor parson is loved by the Socialist working man, or the Trade Unionist with a strong political leaning. Moreover, an intimate acquaintance with many thousands of men has taught me that, even when there is no hostility whatever to religion, there is a sort of sub-conscious and unrecognised feeling of antagonism to the Church as an institution or corporate body, and to the parson as a paid teacher of religion. Much of this can be overcome, and is constantly being overcome, by the man who makes his Church the home of the people during the week, and who meets them both Sundays and week-days on a footing of equality, as a man among men, a brother and a friend. Wherever a church is successful in the highest and truest sense, one may be perfectly sure that it is the man and not the clergyman—the personality and not the profession—that has appealed. Mr. Booth says that the mass of the population remains "alienated or unconcerned." On the whole, it seems to me to be a true verdict, and so far as this is the effect of professionalism in the church, or disregard of the social welfare of the working classes, the evil can surely be remedied.

The churches, Mr. Alden urges with great force, must be manifestly alive with human sympathies, and he describes his ideal of an "institutional church" as best fitted to touch and hold the people of East London. And by way of contrast he points to the character of many present City chapels:—

> The church of the people must be the home of the people; many of these chapels and mission halls remind one of nothing so much as a second-rate mortuary; the walls are damp and discoloured, the pews stiff and formidable; a general musty odour hangs about the building, and reveals only too plainly the fact that the ventilation is bad, and that the church or chapel is scarcely ever used except on the Sunday.

Mr. Masterman is not less emphatic as to the need for closer contact with the actual life of the people. "Religion," he says, "has rejoiced in the clear knowledge of God and forgotten the fellowship of man." And the penalty has been a darkening of that vision of the spiritual world and the unseen Father. "The way back to the unclouded height may be through the humble and deliberate search after that fellowship which has been offended and denied."

Such are the lessons urgently pressed upon our attention by these essays, and we can only hope that throughout the churches they will be very earnestly taken to heart.

To Correspondents.—Letters, &c., received from F. A., R. B., S. B., T. H. G., A. H., A. J. H, C. H., J. H., H. A. R. J., A. L., H. B. L., J. E. M., C. R., H. R., W. H. S., E. L. H. T., N. M. T., C. B. U., D. J. W.

* "The Religious Life of London," edited by Richard Mudie-Smith, Hodder and Stoughton, 6s.

FRANCES POWER COBBE.

By J. Estlin Carpenter, M.A.*

Since I spoke in this place last Sunday, I have been called suddenly to the grave-side of a venerated friend, whose death removes from the field of English religion, letters, and philanthropy a personality of rare power and distinction. Not often is it given to a single life to be equally well acquainted with the secrets of the student's chamber, the peasants of an Irish estate in famine time, the old women of an English workhouse, the office of a London journal, the salons of Florence or Rome: still less to exemplify in the course of an active career the great religious transition which marked the last century, to find a solitary way out of a traditional creed, to lay broad and deep the foundations of a new faith, and to welcome others into the sanctuary of infinite Holiness and everlasting Love. So remarkable was the career of Frances Power Cobbe, so full has it been of all that is best in the religious thought and life which this college strives to represent—she was herself for many years the hearer of its late Principal, alike in his pulpit and in his class-room, her sympathy being especially prized by him—that I shall ask leave to depart to-day from the ordinary pulpit conventions, and depict to you some aspects of a rich and potent nature, some elements of her work for God, his children, and his creatures.

Hers was a noble and a strenuous spirit, full of elements of happiness which she delighted to diffuse and to enjoy; full of gladness in mere living, in sunshine and flowers, in woods and hills; full of joy in the affection of friends, for she loved to love and to be loved; full of the swift sympathetic humour of the Irish temperament; full of courage—she was proud to think that her father had served under Wellington; full of tenacity and resolution, whether she sought to make her way through the problems of philosophy for the attainment of truth, or to get a Bill through Parliament for the relief of some social wrong; full, also, of a certain passionateness, which might still flame out in presence of what she conceived to be injustice to the helpless even in her latest days.

Born in 1822, the only sister of four brothers older than herself, she spent her childhood chiefly at her father's home at Newbridge, near Dublin. Her education, save for two years at Brighton, was conducted alone. It was of unusual range. History, philosophy, languages, mathematics, she absorbed them all, and to the last days of her life she could recall the delight with which vast prospects of literature opened before her, and the treasures of human thought were open for wonder and for joy. To her, as Wordsworth wrote:—

> Bliss was it in that dawn to be alive,
> But to be young was very heaven.

Here is her testimony to the significance of the genuine passion for study, as distinguished from some present-day methods of learning for examination. As you hear it, remember that her voice was among the first raised amid laughter long and loud (as is the rude fashion of creation's lords) to demand University degrees for women:—

> When I was young there were no honours, no rewards of any kind for a woman's learning; and as there were no examinations, there was no hurry or anxiety. There was only healthy thirst for knowledge of one kind or another, and of one kind after another. When I came across a reference to a matter which I did not understand, it was not then necessary, as it seems to be to young students now, to hasten over it, leaving the unknown name, or event, or doctrine, like an enemy's fortress on the road of an advancing army. I stopped and sat down before it, perhaps for days and weeks, but I conquered it at last, and then went on my way strengthened by the difficulty. Recently, I have actually heard of students at a college for ladies being advised by their "coach" to skip a number of propositions in Euclid, as it was certain they would not be examined on them. One might as well help a climber by taking rungs out of his ladder! I can make no sort of pretensions to have acquired, even in my best days, anything like the instruction which the young students of Girton and Newnham and Lady Margaret Hall are so fortunate as to possess; and much I envy their opportunities for obtaining accurate scholarship. But I know not whether the method they follow can, on the whole, convey as much of the pure delight in learning as did my solitary early studies. When the summer morning sun rose over the trees and shone, as it often did, into my bedroom, finding me still over my books from the evening before, and when I then sauntered out to take a sleep on one of the garden seats in the shrubbery, the sense of having learned something, or cleared up some hitherto doubted point, or added a store of fresh ideas to my mental riches, was one of purest satisfaction.

A mind thus independent was likely soon enough to run against difficulties in her childhood's faith. Trained in the dear home-usages at a mother's knee, she early felt the great beauty and glory of Evangelical Christianity, of the Arminian, not the Calvinistic, type. She saw in it a thorough amalgamation of the ideas of duty and devotion. Secret practices of piety were sweet to her. They prepared her for the impassioned appeal of the preacher; and she could recall a night during her brief school-life at Brighton when she walked back from church, with the waves thundering up the beach, and the wind tossing the clouds in the evening sky overhead, and the whole tremendous realities of the moral life seemed borne in on her heart. So, when she had returned home in her seventeenth year, she passed through a definite crisis which she interpreted as her conversion. Religion became the supreme interest of her life; and the sense that she was pardoned was her greatest joy.

But already, years before, the first seeds of difficulty had planted themselves in her busy mind. She sat with her mother and her governess in the great dining-room one Sunday evening, with the servants of a large Irish household duly assembled, while her father read aloud a sermon on the feeding of the five thousand. "How did it happen?" she began to think. "Did the fish grow and grow, as they were broken and eaten? And the bread the same? And the twelve baskets full taken up at the end, when there was not nearly so much at the beginning? It is not possible!" "Oh, heavens!" was the next thought, "I am doubting the Bible. God forgive me, I must never think of it again." But as her imagination played round these themes in later days, the struggle was renewed, and, after four years of anxious conflict and unspeakable pain, she found herself at twenty-one with no faith in the future, no hope beyond the grave, unable either to affirm or to deny the very being of God. Not to everyone who has gone through that dread experience has it been given to recognise so clearly the first steps on the path of recovery.

One day, while thus literally creedless, I wandered out alone as was my wont into a part of our park a little more wild than the rest, where deer were formerly kept, and sat down among the rocks and the gorse, which was then in its summer glory of odorous blossoms, ever since rich to me with memories of that hour. It was a sunny day in May, and after reading a little of my favourite Shelley, I fell, as often happened, into mournful thought. I was profoundly miserable; profoundly conscious of the deterioration and sliding down of all my feelings and conduct from the high ambitions of righteousness and holiness, which had been mine in the days of my Christian faith and prayer; and, at the same time, I knew that the whole scaffolding of that higher life had fallen to pieces and could never be built up again. While I was thus musing, despairingly, something stirred within me, and I asked myself, "Can I not rise once more, conquer my faults, and live up to my own idea of what is right and good? Even though there be no life after death, I may yet deserve my own respect here and now, and, if there be a God, He must approve of me."

The resolution was made very seriously. I came home to begin a new course, and to cultivate a different spirit. Was it strange that in a few days I began instinctively, and almost without reflection, to pray again?

By and by books came in her way. She saw an advertisement of the *Discourse of Religion* by Theodore Parker, and she read it as soon as it came to England in 1845. It threw a flood of light upon her difficult way. Perplexities wrought by a discarded doctrine of revelation vanished. She learned that as every devout and obedient soul may expect to share in divine grace, so the devout and obedient souls of all ages have shared in divine inspiration. She was thus carried to the immediate source of a present teaching, the primal utterance of God's holiness and love within the soul. These fundamental truths of Theism she embraced with alacrity and joy, and she bore without resentment the reproach of her family that her faith was only a word in a dictionary, not a religion.

Well was it that the new trust was firmly planted in her heart. Sorrow came upon sorrow. The beloved mother passed from the home. The widowed father, when he leaned the extent of his daughter's heresies—she, moreover, the kinswoman of five archbishops and a bishop—wrote roughly to tell her that if she rejected Christ and disbelieved the Bible, a man was called upon to keep the plague of such opinions from his own house. It was in the terrible years of famine and fever. She had been wrestling with the spectres of hunger and disease amid the crowded cabins on her father's estate. Now she was sent to a farm in the wilds of Donegal, not knowing whether she would ever be permitted to return home. In her solitude she still laboured upon the problems of religion. She marshalled a long series of parallels

* An address delivered in Manchester College Chapel, Oxford, on April 10, embodying words uttered beside her grave on April 8.

between the precepts of the Bible and those of the Greek poets and philosophers, the Rabbis of the Talmud, even the scriptures of Persia and India in such translations as were then available. She corresponded with Parker, and her belief in immortality slowly returned. After ten months her father recalled her to take her place at the head of his household. There between her thirtieth and thirty-third years she wrote her *Essay on the Theory of Intuitive Morals*, which was the first attempt to explain to English readers Kant's profound conception of the Moral Law as wrought by God into the inmost spiritual nature of man. This book was her severest piece of thinking. Here she elaborated that strong fabric of faith in conscience as the immediate witness to divine things in the soul, speaking with no created authority, and containing the promise of immortal growth, which was ever after her support and stay. Lofty were the prospects of God's love and goodness which she unfolded. Far, far, through eternal vistas, stretched the just and beneficent purposes of the Infinite Father. Within our own nature, however marred or defaced, lay the present testimony to the everlasting right. This book she re-issued (for the fourth time) only two years ago. She added to it the attestation of her life's conviction:—

I have known great and long happiness and also great sorrow. And now on the verge of the final experience of mortality, I can humbly testify that my early faith in God's absolute goodness, and in a blessed life hereafter, has not failed me or broken down. I can, therefore, offer this book to a younger generation of readers with the honest belief that with all its faults and shortcomings it is capable of affording a satisfying solution of some of the deeper questions of the intellect, and views of the holy Law of Conscience, and of the great purposes of human existence, which can scarcely fail to uplift and comfort the soul by which they may be received.

Much did she write afterwards on these high themes, and in the English edition of the works of Theodore Parker, which was issued under her care, she paid a noble tribute to the man who had helped her in her time of need. In the sequel to the *Intuitive Morals*, on *Religious Duty*, she sought to work out the austere principles of her first work in the sphere of the devout affections of the soul towards God. Then she proceeded to apply the same conceptions to the existing phases of religious thought and life in England. She reached a finer appreciation of the place of Jesus in history than she had been willing to accord to him in the first years of revolt. She saw that his career corresponded in the larger story of the race to that moment of quickening which she had herself personally experienced. She ceased to compare Christian ethics with the precepts of other religions; what she now found in the Gospels was a new spirit of life. In the little volume to which she gave the Tennysonian title *Broken Lights*, she expounded the relations of different branches of the Church—High, Low, and Broad—to the processes of change which she saw everywhere around her. Three years later, in a second volume designated *Dawning Lights*, she traced more fully the issues of the newer thought in its bearings on personal character, on ideas of sin, death, and punishment, of prayer, and of the perfect life to come. For this great hope she pleaded with a certain passionate and insistent claim. Essay after essay flowed forth from an ever active pen in its support. When the devoted friendship of her maturest womanhood* was severed by death, it was on this that she relied in the seven years of lonely survivorship. If man is not immortal, she was bold enough to argue, God is not just.

Here was labour enough for a course of more than common energy and fulness. Had she done nothing more she must have been famous. She had served her generation faithfully; she had set forth visions of undying truth. But yet another memorable hour deserves to be recalled, marking a further crisis of duty and love. From childhood she had been led to offices of kindness and help. She had taught Sundays and week-days in the village schools. She had nursed the sick at her father's park gates, she had fed the hungry, she had tended the dying. But as she looked back she could see that she had striven to perform such service as part of moral rectitude, in obedience to a law or a demand, rather than in a spirit of loving-kindness. Some pride of knowledge still enveloped her. She loved its pleasures, and gloried in the old philosopher's maxim, "Man was created to know and contemplate." But "suddenly again," she wrote, "it came to me to see that Love is greater than Knowledge; that it is more beautiful to serve our brothers freely and tenderly, than to 'hive up learning with each studious year'; to compassionate the failures of others and ignore them when possible, rather than undertake the hard process (I always found it so!) of forgiveness of injuries; to say, 'What may I be allowed to do to help and bless this one—or that?' rather than 'What am I bound by duty to do for him, or her; and how little will suffice?' As these thoughts swelled in my heart, I threw myself down in a passion of happy tears, and passed most of the night thinking how I should work out what I had learned."

That was, indeed, to be the aim of the rest of her life. The death of her father a year or two later caused her departure from the family home. She made an adventurous journey, alone and unfriended, in the East, as far as Cairo, Jerusalem, and Damascus. Then she settled in Bristol, in the house of Mary Carpenter, and began, in 1858, those labours for others which ceased only with her death. One deep passion animated them all, the demand for justice. She claimed that the righteousness of God should be realised in the conduct of men, and this begot an immediate protest against every form of tyranny and oppression that came clearly within her view. She started among the ragged children of the Bristol streets. It was not easy work, and she sometimes longed for the beauty and peace of nature as of old. One afternoon, as she sat for half an hour upon the Downs, under a horse chestnut tree, in all the charm of its young spring leaves, she had "a very stiff fight" with herself, "one of those," she recorded, "which leave us stronger or weaker ever after." She conquered the craving for enjoyment and ease. She toiled with her dearly loved friend, Miss Elliot (daughter of the Dean of Bristol), among the sick in workhouses. She wrote pamphlets on destitute incurables; she visited hospitals in Paris and Italy; she gathered in young servants to Sunday classes at the Deanery, and Miss Elliot and she laid the foundations of what became afterwards widely known as the "Association for Befriending Young Servants." She read papers on "Friendless Girls and How to Help Them," at social science congresses. She got articles and letters about workhouse abuses into newspapers. Her essay on "The Philosophy of the Poor Laws" having attracted the attention of the President of a Commission on pauper legislation in New South Wales, she had afterwards the gratification of learning that her views had been adopted as the basis of permanent arrangements in the colony; and at a congress at the World's Fair in Chicago, 1893, it was reported that these were still working perfectly well. Needless to say that she pleaded for the political enfranchisement of women on the same terms as men. With the same insistence she raised her voice on behalf of their education. She was among the foremost in the work of opening up those new facilities which are now the commonplaces of so many girls' careers. She understood girls, she sympathised with them; and her gifts of imagination and humour were never better employed than when she discoursed of the *Duties of Women*, or wrote of religion with that clearness, simplicity, and kindling power which made her words fall on troubled hearts like those of an intimate and trusted friend.

Her visitations in Bristol had revealed to her the sorrowful secrets of many homes. The sad knowledge of the brutal cruelties of husbands to wives lay heavy on her heart. Seven years' experience on the staff of the London *Echo* brought many other grievous cases before her notice. Again and again she spent her days in tracking out miseries of suffering and sin; and she was thus led to give her earnest support to the Married Women's Property Act, which she considered the most important step yet gained for women in England. More emphatically still, as she read one day in 1878 a whole series of frightful cases of marital ferocity, did she rise from her chair, half dazed with horror, saying to herself, "I will never rest till I have tried what I can do to stop this." She wrote articles, she consulted friends. Mr. Alfred Hill, son of the great promoter of so much noble reformatory work, Matthew Davenport Hill, whom she had deeply reverenced, put her proposals into legal form. Parliamentary friends were found ready to help, and ere the session was out the remedy she had desired was embodied in the law of the land. "I am always longing for you to know the active result of your achieved work," wrote a devoted fellow-labourer to her six years later—"this, that poor battered, bruised women are relieved, are safer, and bless

* With Miss Mary Lloyd, of Hengwrt, North Wales. They lived together, first in London, and afterwards in the beautiful Welsh family home, for more than thirty years.

you, as I do, from a full heart." "If I could hear before I die that I had been able to do as much for tortured brutes," was Miss Cobbe's comment, "I should say *Nunc dimittis*, and wish no more."

As early as the year 1863 she had been deeply concerned with the horrors of Continental vivisection, which came to her knowledge during a residence at Florence in consequence of an accident which long crippled her. As further evidence accumulated, the subject loomed larger and larger before her, until the protection of animals from scientific cruelty became the central purpose of her life. The dogs and horses and cattle on her father's estate she had always loved. Even as a girl, after the crisis which she called her conversion, she had given up fishing as a sport no longer tolerable. In hunting and shooting she took no part, and she did not feel compelled to judge the father and brothers who did. Now she dedicated time, thought, and means to a great crusade against what she conceived to be a hideous wrong. She finally demanded nothing less than the total prohibition of all vivisection. As she brooded over the hateful narratives, her indignation at times seemed to shake her whole being. But her wrath had in it no selfish aim. However it might lack the judicial temper, it was always the passion of a noble soul. If in the Welsh home to which (in 1884) she retired with the devoted companion of her life, she could not easily enter into the neighbourly relations with the village folk around her which she naturally desired, she only threw herself with the more ardour into the wider field. Doubtless, like all pioneers, she made mistakes. But when she was convinced that she had been in error, she strove at once with prompt frankness and large magnanimity to avert its evils and repair the wrong. Undaunted she faced opposition and bore ridicule and obloquy; they never drove her from the course she had marked out. Disclosures of cruelty sometimes sickened her: at one time she was well-nigh borne down. Her trust in the Eternal Righteousness itself seemed shaken as she gazed on helplessness and suffering inflicted in the sacred name of science. It was a dark and sorrowful hour; yet she swerved not, and confidence and serenity returned.

Delighting in social intercourse, "given to hospitality," friend of many of the noblest men and women of her time, as far apart as Elizabeth Barrett Browning and Mary Carpenter, Mrs. Somerville, Fanny Kemble, Anna Swanwick, Theodore Parker and Lord Shaftesbury, Charles Darwin and Keshub Chunder Sen, Cardinal Manning and Dr. Martineau, she concealed no principle, evaded no difficulty, withheld no conviction. She bound them to her in a wider fellowship than that of creed. She loved truth with transparent sincerity; she loved justice with no less ardour and equal single-mindedness. Like the poet whom she had known, first in Florence and then in London, she was "ever a fighter":—

One who never turned her back, but marched
breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted,
wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake.

And so she laid her down again early that Tuesday morning (April 5), and "slept to wake" into the dawn of a more wondrous day. She passed, as she wished to pass, swiftly, silently, and without pain. She shared the trust of the great Indian teacher, Keshub Chunder Sen, with whom she had had deep and intimate communion. "Faith in God, and in our eternal union with him," so he once said to her, "are not two doctrines of our creed, but one." Or, as she herself had written years before:—

In his hands we are safe; we falter on
Through storm and mire;
Above, around, beside us, there is One
Will never tire.

What though we fall, and bruised and wounded
lie,
Our lips in dust?
God's arm will lift us up to victory!
In him we trust.

For neither life nor death, nor things below,
Nor things above,
Can ever sever us that we should go
From his great love.

THE NATIONAL CONFERENCE GUILDS' UNION.

The third annual meeting of this Union was held at the New Meeting House, Kidderminster, on Easter Tuesday, April 5. There was a very fair attendance of delegates and friends, though more than half of the Guilds in the Union were unable to be represented, the distance and the travelling expenses being in many cases very considerable.

Proceedings began with the reception of delegates and visitors in the schoolroom. This was followed by the annual business meeting, which was held in the church, the President of the Union, the Rev. Joseph Wood, being in the chair. In the unavoidable absence, through ill-health, of the secretary, the Rev. John Ellis, the Report of the Council was read by the Chairman.

The report stated that the Council had met four times during the year, and had considered various methods by which the Guild idea might be kept prominently before the churches, and the affiliated Guilds drawn into closer fellowship. In the hope of promoting the study of more serious subjects among Guild members a second essay competition had been announced last October. The subjects selected were:—(i) "The Religious Teaching of Dr. Channing as shown in 'The Perfect Life'"; (ii) "Dr. Priestley: His Life and Opinions as a Christian Minister"; (iii) "The Ministry and Teaching of Jesus Christ as Related in the Gospels of Matthew and Luke." To the great regret of the Council the response to their efforts in this direction had not been very satisfactory. Only fifteen essays had been sent in from four Guilds—nine on "Dr. Priestley," four on "Dr. Channing," and two on "The Gospels." The report referred to other ways in which the Council had endeavoured to extend the Guild movement. Copies of the Rev. J. J. Wright's address at Liverpool had been sent to all the Guilds. Copies of the Year Book, together with the President's stimulating message from the United States, had been despatched to all the Guilds of the Union, to kindred societies in the churches, and to several ministers, in the hope that fresh enthusiasm would by this means be generated. There were 30 Guilds in the Union: in some the membership had slightly diminished, while in others it had greatly increased. As typical of the spirit and method of the Guilds, the following brief extracts were quoted from the reports to hand:—"For three years past an average of five members of the Guild have become members of the Church." "A visiting committee has been formed for the purpose of visiting cases of sickness and distress; also for visiting absentee scholars." "Members have given concerts at the Missions, and three times during the past year have entertained about 30 blind workers." "For the eleventh year in succession the 'Robins' Treat was given to poor children. Articles useful in a sick-room have been in constant use since last year. Guild members have made house-to-house visitation to invite non church-goers to People's services." "Members handed over £10 to the church funds." "Sixty-one new members joined the Guild in 1903. Guild members entertained 24 men and boys of the Great Meeting Class for Deaf Mutes." "The penny-a-week fund raised over £12 in six months for the School funds." "Monthly meetings have been more interesting since the introduction of the Guild's Union Manual. Sixteen children were sent into the country at the expense of members."

Mr. H. P. Greg, as treasurer, having submitted a statement of accounts, which showed a balance in hand of £4 7s. 7½d., the Chairman moved the adoption of the Report. He spoke of the disappointment of the Council at the comparative failure of the Essay scheme, and strongly urged all the guilds to devote more time to religious study and religious exercise. On the benevolent side, all the Guilds seemed to be in a healthy condition, and to be actively engaged in good works of every description. He concluded by suggesting that the Guilds should be divided into certain districts — each district to be visited by a vice-president of the Guilds Union, who should report to the Council on the work and the needs of the Guilds in his district. This plan had been adopted with success in America; and it would help to keep the Council in touch with all the Guilds, and to bring the Guilds into closer fellowship.

The motion was seconded by Rev. E. A. Voysey, and carried unanimously.

On the motion of Mr. H. P. Greg, seconded by Mr. W. Cheshire, the Rev. Joseph Wood was unanimously re-elected president for the coming year, and the following ladies and gentlemen were elected members of the Council:—

Miss Edith Gittins (Leicester), Miss Tremain (Highgate), Mr. W. Cheshire (Birmingham), Rev. E. D. Priestley Evans (Kidderminster), Rev. Frank K. Freeston (London), Rev. Henry Gow (London), Rev. E. W. Lummis (Leicester), and Rev. J. J. Wright (Chowbent), leaving four others to be co-opted.

The Rev. Joseph Wood then delivered the President's Address. He began by offering a hearty welcome to all the delegates and friends, and spoke of the pleasure of meeting at Kidderminster. It was the home of one of their largest and most flourishing Guilds: it was the city of Richard Baxter, a saying of whom he recalled, "That is the best religious doctrine which makes the best men." In reviewing the work of the Guilds' Union, he referred to the loss of four Guilds, to the failure of the Essay scheme, and to the want of interest and enthusiasm in some quarters. But he was no pessimist, and he looked forward to the time, which would come sooner or later, when every church would have its Guild of Young People. It was the day of small beginnings, and they

must not be discouraged if they did not immediately meet with all the success they hoped for. Recently he had stood in the room where Emerson had delivered his famous Divinity School Address. That address was delivered to an audience of not more than 35. It was received in silence, and created no stir at the time; but how great has been its influence on religious life and thought! Mr. Wood then emphasised three ideas which were of the utmost importance in the work of their guilds. First he spoke of the need for co-operation. The word "together" summed up the Guild idea. He impressed upon his hearers the need for sympathetic comradeship one to another. Secondly, he spoke of the need for loyalty—of loyalty to their guilds, loyalty to their churches. The smallness of their numbers was an additional reason for their loyalty. The churches were their homes, dear to them for the work they had done in the past, dear to them for the work that they had still to do. And thirdly, he spoke of the need for service: "Freely ye have received, freely give." Let them keep these three watchwords before them through the coming year—co-operation, loyalty, and service, and the future success of their guilds and of their churches would be assured.

Miss Tremain (of Highgate) then read a paper on "Consecration." Consecration, she said, meant religious dedication, and its essential meaning was the consecration of a place, thing, or person to sacred uses. She traced the idea of consecration from its origin and use in relation to the more materialistic aspect of religion, down to the purer and nobler and more spiritual conception which prevails to-day; as in the consecrating ceremonies of Christening or Baptism, and Confirmation; the first, the consecration to God of the young life by the parents; the second, a reconsecration by the desire of the individual, when arrived at a responsible age. She noticed the tendency of modern times to apply the idea of consecration more and more to our daily life, to make all life sacred. The ideal of the hermit and the ascetic was not our ideal; for we realised that religion, to have any practical value, must walk hand in hand with everyday duties and pleasures, and that we must consecrate, *i.e.*, devote to the service of God and humanity, our common everyday life. Frances R. Havergal's hymn, "Take my life, and let it be Consecrated, Lord, to Thee:" or Whittier's poem, beginning "Hast thou, 'midst life's empty noises, Heard the solemn steps of time," expressed the spirit of self-consecration. The Guilds, in the practical side of their work, provided members with plenty of opportunities to show the earnestness of their consecration to the cause of God and humanity. Let them not repine at the smallness of their service, for if they did it heartily it served its purpose as well as more ambitious endeavours.

Mr. H. P. Greg, the treasurer of the Union, read a paper on "Bearing Witness," in which he dwelt on the value of the guild life in bearing witness to the spirit of Christ. Why are we so fascinated, he asked, with the story of Jesus? The fascination of Christ lies not in what he did, not in what he said, but in what he was, in what he is. And so with us; though every kind word, every kind act, is of importance, it is the spirit within us that really matters. That it is which makes the difference between seeming a Christian and being a Christian: that it is which enables the presence of a truly great man to send an influence forth which is felt by all, though no word is uttered, no act performed; an influence which is so keenly felt that we say we are the better merely for being in that man's presence. Such an influence all keenly felt who were privileged to be present at the communion service conducted by Dr. Martineau at the opening of Manchester College, in the beautiful chapel, in October, 1893. How then can we cultivate this unseen but most powerfully felt influence? The first necessity is that the mind should be well employed. A soil that is uncultivated naturally grows profitless weeds: so the idle mind naturally turns to base, ignoble, unworthy thoughts. The Guilds helped the members here by giving them occupation for thought, by providing them with opportunities for common study. But each individual must make the effort that is necessary, and take every opportunity for what is called self-improvement. That is a duty all men owe to God. Mr. Greg strongly urged all the members of the Guilds to go to lectures when they had the chance; and he also advised them to take up some hobby. In such ways they would keep the mind always well employed. The mind, like the body, wanted recreation; and, like the body, it found the best recreation, not in idleness, but in change. He recommended botany as a suitable hobby for all. The Guild is made up of individuals: the better the individuals the better the Guild, and the more influential for good is the Guild life. And herein lay the importance of each individual cultivating the mind, developing the inner man, cherishing the spirit; for it is along these lines that we gain communion with God, that we obtain the fellowship with noble souls of all ages and all races. Each must develop the inner man, must cherish the spirit, for himself; it was a personal matter between the individual and God. Others may help him, but he cannot hand over the work to any other living being. "Therefore, quietly and steadfastly take up this work of seeing that the mind is kept employed on lofty, pure and noble actions; and by this means you and your Guild will most effectively, though unostentatiously, bear witness to the spirit of Christ, the loftiest, purest, and noblest the world has known. 'Keep thy heart with all diligence, for out of it are the issues of life.'"

The Rev. E. A Voysey then spoke on "Bearing Witness." He mentioned the qualities which were essential in a witness in a court of law. He must have the power of observation, and some power to describe what he had seen. He must know what he was talking about, and be willing to confess his ignorance. He must speak the truth, and nothing but the truth, and he must have moral courage. If all these qualities were of importance in earthly matters, were they not of even greater importance in the spiritual life in bearing witness to God? A man who possessed these qualities could not remain idle; he would have something of Wesley's aggressive spirit. So we must make our presence felt in the world, as Faithful, in Bunyan's fable, made his goodness felt. This would involve strife, but we must be prepared to set an example to others and to suffer if needs be. We must not only see and approve, but be prepared to follow what is good. True witness-bearing would cost us something, but God was always near to those who were willing to suffer for Him.

The Chairman heartily thanked the readers of the papers for their addresses, and added a few words of encouragement to those who were present to be worthy of the high ideals which had been set before them. He referred to the consecration of Channing, and to the life of Gladstone as noble and worthy examples.

In the evening a service was held in the New Meeting House, conducted by Mr. W. Cheshire, of the Old Meeting, Birmingham, and addresses were given by the Rev. J. Worsley Austin and the Rev. E. W. Lummis.

At a subsequent meeting of the Council of the Guilds' Union, the following resolution was unanimously passed:—

That this Council in accepting the resignation of the Rev. John Ellis, places on record its great appreciation of the services rendered to the Guilds' Union by Mr. Ellis during the three years he has held the office of secretary to the Union; and offers to him most grateful thanks for the thought, time, and labour he has given in promoting the Guild idea, and in bringing into closer fellowship with each other the various Guilds belonging to our churches. The Council much regrets to lose Mr. Ellis's valuable services, and hears with sorrow of his illness. The members of the Council take this opportunity of expressing their sympathy with Mr. Ellis, and assure him of their earnest wishes for his speedy recovery to health and strength.

The Rev. Gordon Cooper was elected secretary to the Union, in succession to Mr. Ellis.

An International Co-operative Congress is to be held at Buda-pest, September 5-8, and Mr. W. H. Shrubsole suggests to correspondents who have inquired of him as to an excursion to Hungary this autumn, that they might apply to Miss Halford, secretary of the London Committee, at 19 Southampton Row.

The *Provincial Assembly Messenger*, of London and the South-Eastern Counties, of which an advertisement will be found in another column, bears on the cover of its April number a portrait of Mr. Frederick Nettlefold, the Assembly's first president. The Rev. T. E. M. Edwards in his monthly letter continues an interesting account of the churches of the province, telling of Bessell's Green, Canterbury, Chatham, Dover, and Deal. The *Messenger* embodies the *Seed Sower*, where will be found the sermon preached before the Assembly by the late Dr. Brooke Herford. There is also the conclusion of an interesting account of cremation and the Birmingham Crematorium by Mr. Charles Harding.

PROVINCIAL LETTER.

WALES.

The Welsh Unitarian Association was founded in 1802, under the inspiration of high hopes for human progress and enlightenment ushered in by the French Revolution. Some of the founders, like Edward Williams, the noted Bard of Glamorgan, had been in sympathy with the great movement across the Channel, and had, in consequence, become objects of suspicion on the part of the authorities. Their souls aflame with the principles of liberty, they girded themselves for a conflict with the dominant forces of orthodoxy. But it was a very unequal conflict. The Church of England stood safely entrenched behind its positions of respectability, prestige, and State patronage. The great Methodist Revival was gradually maturing itself into an organisation that was going to be the most powerful religious agency in the principality; and apart from the high emotional fervour characteristic of the movement, it employed means in the prosecution of its work which our old Unitarian fathers unfortunately looked upon with a sort of disdain.

Lay preaching by men, many of whom had barely learnt to read their Welsh Bible, but whose pulpit power and simple eloquence of appeal struck a fresh note in the history of preaching, was the secret of the success of the Methodist movement. In our Welsh churches this method has been looked upon with suspicion and met with discouragement. We have had a traditional zeal for an educated ministry, and it was a saying of some ministers I knew in my youth that no man had a right to enter a pulpit who could not construe the Greek Testament. The Rev. David Davis, of Castellhywel, has the credit of rearing in one of his churches and in his school two of the most popular ministers in Wales, one of whom was no other than Christmas Evans; but both had to leave our order of churches in their inability to avail themselves of a college education.

The loss of two such men was nothing less than disastrous, and, in my opinion, this policy has been the bane of our churches through all their history. The closing of our small chapels in Carmarthenshire and Glamorganshire is mostly due to the neglect of lay-preaching, the services being irregularly sustained by the angel visits of stated ministers and students' supplies. Nothing but the paralysis of all congregational and religious activity can result from one service in a fortnight, and no Sunday-school; and that was the fare upon which many churches I knew in the sixties had a semblance of life—to be finally closed, when in such an attenuated atmosphere there was nothing to expect but the extinguishing, sooner or later, of the last flicker of devotion on their altars.

When Christianity in all its forms must be a missionary religion in order to realise its primal idea of a seed thrown into the field of the world, and when it can only live by the vigour of its propagation, it is no reply to refer to the eminent men Unitarianism has produced in Wales, to their valuable services socially and educationally, and to the leavening influence of their views in the few centres to which their activities were confined. Certainly Welsh Unitarianism can boast of great men, who are not a whit behind the greatest on the roll of other denominations. An eloquent member for a North Wales constituency, in a speech in the House of Commons, not long ago, described the Church of England in Wales as being cursed with intellectual impotence and the lack of genius for any high literary endeavour throughout the centuries of its domination over the religious life of the principality. The names of Price, the philosopher, Edward Williams and David Davis, the poets, Josiah Rees, the pioneer of the Welsh periodical press, Thomas Stevens, the historian, and Gwilym Marles, the preacher and littérateur redeem our small body from that condemnation.

The impact of men like these upon the life of their time, of course, cannot be measured; but, out of their own sphere, must bear upon a mere handful who are in sympathy with their work and their aspirations. Whole extended areas are left untouched, and the silent influence of a liberal religion could only trickle from sources remote and uncertain. Through our history we have lacked much in initiative, and when our ministers, from sheer necessity, had to alienate more than half their energies from their own proper work in order to eke out a living, we were too slavishly attached to traditional ideas to utilise ready material at hand for helping them, and for carrying on as well the missionary work of our churches.

These remarks are suggested by a resolution passed by the committee held in connection with the quarterly meetings of the South Wales Unitarian Association at Allt-y-placa, on Wednesday and Thursday in Easter week—a resolution to adopt Mr. T. G. Thomas, a well-known church and Sunday school worker at Capel Fadfa as a lay preacher of the Association. He is the first so recognised, and the committee hope to have a number of lay preachers enrolled, who will not only relieve our ministers from time to time, but will carry our message with the power of a consecrated zeal outside the borders of our churches. In view of this belated resolution, I cannot help thinking what would have happened if this policy had been adopted one hundred years ago, when the message was fresh, when hopes were high, and extensive tracts of the missionary field were unoccupied.

Whatever opportunities have been missed, however unfaithful we have been to our great trust, we are still a living power on the banks of the Teifi, as the late meetings testify. Though they were held in the midst of the busy sowing season, the Allt-y placa Chapel, which still wears the freshness of its renovated appearance when opened eleven years ago, was more than crowded at two services out of the four. There was a large muster of ministers; in fact, all presiding over Welsh congregations on the roll of the Association were present; and, in addition, the Rev. J. E. Jenkins, of Padiham, formerly of Dowlais, paid us a flying visit. Sermons, of course, and not a few, were in evidence—a feature unintelligible to our English friends, and, I am afraid, unappreciated, but of which we Welshmen are never tired. Of the seven preached, and all by Glamorganshire ministers, by the way, I may safely say, without hurting anybody's sensibilities, that the two most notable utterances were those of the Rev. D. Rees, Bridgend, the appointed preacher, and the Rev. R. J. Jones, M.A., Aberdare. Mr. Rees, in preaching on the parable of the lost sheep, struck in a most pathetic way the fresh note of social Christianity in its adaptation to the crying evils of the time. Mr. Rees, though one would never find it out, has not had a college education, but he is a born preacher, and will be heard of again. Mr. Jones's was a theological pronouncement on the "Divine Fatherhood," written out *in extenso*, a very unusual course for him, and delivered with an impressiveness and a vigour which he has not surpassed even in his younger days. Composed carefully, with the love of an artist for his art and the enthusiasm of a prophet for his message, this fine sermon seemed to me to be the flowering of a life and the concentrated essence of the gospel which Mr. Jones has been preaching for nearly fifty years. It will find a place in a volume soon to be published under the title of "Pwlpud y Beirdd," or the "Poets' Pulpit," and edited by a Congregational minister in Pembrokeshire. The volume will contain thirty-five sermons by so many poet-preachers of Wales, and Mr. Jones will figure in it as the sole representative of Unitarianism. In closing, let me say that the well-known Unitarian minister of Cardiganshire, the Rev. John Davies, will attain the fortieth year of his ministry at Allt-y-placa in July next. He settled there in 1864, when the congregation was at a very low ebb, at a salary of £8 a year. He has lived to see a great change for the better in all respects as the result of his labours, and both he and his church will have good reason for celebrating with all honour the fortieth year of that union when the time comes round.

Llandyssul. W. James.

"Scepticism and Orthodoxy," is the title of the Rev. R. A. Armstrong's sermon in this month's *Sermons for the Day*. It was preached in Hope-street Church on behalf of the Liverpool District Missionary Association, and points out the mischiefs to faith arising from an insistence on "Orthodoxy," pleading earnestly for the maintenance of free churches.

The April number of the *Mill Hill Pulpit* contains the sermon preached by the Rev. Charles Hargrove on Easter Sunday morning, prior to leaving home on his mission to Australia. "Alleluia!" is the title, and the first word of the text (Rev. xix. 6), and the sermon is an utterance of steadfast faith in the immortal life and the Eternal Goodness. In his *Chapel Record* Mr. Hargrove tells of the cordial meeting of the congregation held on Easter Monday evening to bid him and Mrs. Hargrove God-speed upon their way, and says that he has left sermons ready for the monthly issue during his absence. For the rest of this month the Rev. L. P. Jacks is preaching at Mill Hill.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdare: Highland-place.—On Easter Sunday morning, two beautiful mural tablets were unveiled to the memory of Mrs. Richard Lewis, of Fairfield House, Aberdare, and Mrs. L. N. Williams, of Cawed. The Rev. H. Fisher Short delivered a suitable sermon based on the texts inscribed on the tablets:—"There is no death," and "The memory of the just is blessed."

Aberystwyth.—The service last Sunday morning was conducted by the Rev. R. J. Jones, M.A., of Aberdare, when the following resolution was passed in reverent silence:—"That this congregation, meeting for the first time since the passing of its honoured member, Frances Power Cobbe, desires to place on record in its minutes its thankfulness for her life of more than eighty years, consecrated to the noblest services for man, woman, and brute. Associated with us from our formation in 1902 as a congregation for the worship of Almighty God, free from all doctrinal tests, the members must ever feel grateful for her countenance, support, and cheery messages from time to time received."

Bridgwater.—On Sunday evening Mrs. Broadrick (who has been in charge of the chapel here since the death of the late Rev. T. B. Broadrick) gave an In Memoriam address on "Frances Power Cobbe," which was the more interesting on account of the personal acquaintance, extending over many years, which she had with Miss Cobbe.

Carlisle (Resignation).—The Rev. Charles Travers has resigned the pulpit of the Viaduct Unitarian Church, after a ministry of nearly eleven years.

Chichester.—The last Sunday-school social of the present series was given on Thursday, April 7, and much enjoyed by all present. The programme consisted of readings by the Rev. C. A. Hoddinott, and recitations, songs, &c., by the children. Between the parts Mr. Hopkins kindly gave some interesting and effective gramaphone records.

Edinburgh.—The St. Mark's Literary Society have again completed a very successful session. During the winter fourteen meetings were held, which included two musical evenings, dramatic recital, readings Shakesperian, American, &c., two lectures with lime-light illustrations, debates on the "Fiscal Policy," and a lecture by the President of the Edinburgh Shakespeare Society on "Hamlet." The diversity of the programme attracted encouraging audiences, although the inclemency of the weather proved a formidable opponent on most of the occasions.

Leeds (Holbeck).—The Rev. W. R. Shanks gave last Sunday evening the first of a series of discourses on "The People of Japan: Their National Characteristics and Religious History." A good congregation assembled. On the evening of Easter Tuesday a social meeting promoted by the young men of the second class was held in the school-room, and was attended by a large number of the young people. The proceeds are to be handed to the bazaar fund.

Liverpool Unitarian Temperance Society.—A meeting for young people was held on Monday evening, April 11, in the Hope Street Day Schools. After tea in the lower room, over 200 assembled in the upper room for the entertainment and addresses. The Revs. R. A. Armstrong and J. Morley Mills gave stirring addresses, which were listened to with great attention, and at the close several young people signed the pledge and the roll of membership.

Newcastle-on-Tyne (Jubilee Celebration).—Special services were held on Sunday in the Church of the Divine Unity, conducted by the Rev. Henry Gow, of Hampstead, in celebration of the jubilee of the church, which is the successor of the old Hanover-square chapel. The celebration was continued on Monday evening, with a soirée and public meeting, under the presidency of the Rev. Frank Walters. The Rev. Henry Gow represented the B. and F.U.A., Dr. Barlow the Scottish Association, the Rev. F. H Vaughan the Yorkshire Union, and Mr. T. Fletcher Robinson the Manchester District Association. The chairman spoke with pleasure of the presence at that celebration of Miss Harris, daughter of his venerable predecessor, the Rev. George Harris, during whose ministry that church was built. He was thankful that his own ministry extended over that jubilee, and he asked his son to present to the secretary a memorial of the occasion. Mr. F. Walters, jun., said that during these fifty years their traditions had been upheld, and their faith strengthened, and their knowledge of God had increased as the years went by. The part their church had taken in public life had been not inconsiderable. Amongst the members of their congregation had been many of the chief public men of the city. Theirs was the first Sunday-school in the town, and they had stood for a free and liberal religion. He asked the secretary to accept a tablet, inscribed as follows:—"To the glory of God, and in memory of fifty years' work in His name. Church of the Divine Unity, April 10, 1854; April 10, 1904. To us there is but one God the Father. Placed by Frank Walters, minister of this church, 1885 to 1904, in gratitude for opportunities of service." The tablet was gratefully accepted by the secretary, Mr. Otto Levin, with the assurance that a fitting place would be found for it in the church. Alderman J. Baxter Ellis moved a hearty welcome to Miss Harris, and the representatives of the various associations present, and Mr. Vincent Errington, who seconded, told how he had been at the foundation of the church, and had kept his membership unbroken ever since. He was very much impressed by the sermon delivered at the opening by Dr. Montgomery, of Belfast. It lasted two and a half hours; but it was magnificent. He had sat under five ministers in that church. He attended the services in Hanover-square. He was one of a number of young men who were advancing towards atheistic beliefs; but Mr. Harris was at that time delivering a course of lectures on infidelity, and they attended these, and were steadied. The ministers of that church had always stood for civil and religious liberty. They were proud of their beautiful building, and they were proud of having had three such ministers as the Rev. Geo. Harris, the Rev. William Turner, and the Rev. F. Walters. Mr. G. G. Laidler supported the motion, and said that his fathers and himself had attended the Unitarian services in this city for 180 years. He himself was at the foundation stone laying, and at the opening of the church. He mentioned that the site of the church cost £1 a yard, and each year since £1 had been added to the value, and each yard was now worth £50. The resolution was heartily carried. The four representatives made fitting response to this resolution, and a vote of thanks to those who had assisted in the celebration, moved by the Rev. F. Walters, seconded by Councillor Elliott, of Gateshead, and acknowledged by Mr. Robert Affleck, brought the proceedings to a close.

Nottingham: Hyson Green.—The Sunday-school anniversary services were held on Sunday last, the preacher in the afternoon being the Rev. Wm. Lindsay, of Christ Church. In the evening a musical service was held. The devotional exercises were led by Mr. R. Briggs, and an address was given by Mr. W. E. Raistrick. On Monday evening a well-attended social was held, and a varied programme given by the scholars and teachers. Altogether the anniversary was notable for the enthusiasm prevailing, and it is hoped the little Mission may continue its good work, despite the uncertainty in which it stands at present owing to the property being for sale.

Raloo.—On Easter Sunday evening the Rev. J. M'Cleery gave a lecture on Faith and Reason, in which he showed how reflective thought is justified as the preserver of the true spiritual character of religion, and defined the helpful part played by the idea of evolution as harmoniser of thought in a progressive religious life. On Easter Monday evening the Sunday-school prize distribution was held, followed by a programme consisting of part songs, solos, and readings, given partly by the young people, which was much appreciated by all present.

Rhondda Valley.—Last week's report of the presentation at Tylerstown to the Rev. D. Rees, spoke of his removal to Pontypridd. This was a mistake for Bridgend.

Stannington.—On Sunday, April 3, Easter services were held, as usual, when the Rev. E. E. Jenkins, of Sheffield, preached afternoon and evening. Owing to the boisterous state of the weather, the congregations were not so large as usual, and consequently the collections on behalf of the choir were somewhat below the average. On Easter Tuesday the Sunday-school children were given a tea, after which about 120 teachers and friends also partook of tea in the schoolroom, afterwards proceeding to the chapel, when addresses of a helpful character were given by the chairman (Rev. I Payne), the Revs. C. J. Street, E. E. Jenkins, A. H. Dolphin, and Mr. Lacock. The speaking was interspersed with hymns and recitations by the children.

PUBLIC life is full of snares and dangers, and I think it a fearful thing for a Christian to look forward to closing his life in the midst of its (to me at least) essentially fevered activity. It has, however, some excellent characteristics in regard to mental, and even spiritual discipline, and among these in particular it absolutely requires the habits of resisting temper and of suppressing pain. I never allow myself, in regard to my public life, to realize, *i.e.*, to dwell upon, the fact that a thing is *painful*. Indeed life has no time for such broodings.—*Gladstone, in* 1855.

IN the year 1833, the Congregational Churches adopted a Declaration of Faith and Order which for a long time occupied a prominent position in the Denominational Year Book. Some time ago this declaration was relegated to a well-merited obscurity in an appendix. There it has remained for its archæological interest. Congregationalists have not in any way felt themselves bound by it. But now there seems to be danger of its being erected into what can be little less than a credal standard. One of the reconstitution proposals is to the effect that the county unions shall consist of churches and pastors constituted in general conformity with the "Declaration." The danger that lurks in this proposal of making Congregationalism a creed-bound church is exposed by the Rev. Geo. Stallworthy in the *Examiner*. It is a serious one, and seems specially untimely. The not very dignified condition of thinkers who belong to a Church pledged to a creed which they do not entirely believe is hardly one that should be forced on people who are free, except for the serious difficulty of antiquated doctrinal trust-deeds, under which many of their chapels are held. They are entirely unpledged to any unchanging dogma, left free to find fresh interpretations and accept new truth. At a time when ministers and members are moving rapidly towards modes of thought somewhat discrepant from that of the Declaration, it would be unfortunate if a gratuitous obstacle to intellectual honesty should be accidentally set up.

The Chinese Labour Question.

A Speech delivered by the
Right Hon. Lord COLERIDGE, K.C.,
in the House of Lords on March 18, 1904.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 17.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. T. J. HARDY.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. T. E. M. EDWARDS.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, Sunday School Anniversary; 11, Rev. W. J. JUPP, 3.15, Rev. GORDON COOPER, B.A., 7, Rev. FRANK K. FREESTON. Collections for School Funds.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 and 6.30, Mr. GEORGE WARD.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15, Rev. W. COPELAND BOWIE, and 7, Mr. HUGH STANNUS.
Stratford, Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Mr. HAHNEMANN EPPS.
Wandsworth, Unitarian Christian Church, Eastthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. LAWSON DODD.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. H. M. LIVENS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. L. P. JACKS, M.A.
LISCARD, Memorial Church, Manor-road 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. COLLINS ODGERS, B.A., and 6.30, Rev. T. LLOYD JONES, "Indifference to Religious Belief."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A. Sunday School Sermon. Special Service for Children at 3.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. W. H. DRUMMOND, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. V. D. DAVIS, B.A.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—April 17, at 11.15, JOHN A. HOBSON, M.A., "Honesty in Public Finance."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—April 17, at 11.15, Dr. WASHINGTON SULLIVAN, "The Foolishness of Preaching."

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DEATHS.

ELLIS.—On April 6th, 1904, Margaret Mace Ellis, of Hillside, Maidstone, aged 43.
SHELLEY.—On April 10th, 1904, at 10, Craven-street, Newbury, Emily, widow of the late Rev. Richard Shelley (formerly of Newbury, Cranbrook, and Great Yarmouth), aged 80 years.

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A MEETING will be held at Essex Hall, on Monday, April 25, to enrol Members and to consider the Rules drawn up by the Committee as to the construction and work of the Society. Tea, &c., at 7; Business Meeting at 8.30. All who are interested in the formation of the Society are requested to attend.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3226. NEW SERIES, No. 330.] LONDON, SATURDAY, APRIL 23, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

ON this, St. George's Day, Shakespeare's birthday will be observed at Stratford with the customary celebrations, and at Weimar a statue of the poet is to be unveiled, marking the fortieth anniversary of the German Shakespeare Society, when Professor Alois Brandl will deliver the commemorative address. For us this week is associated also with another memory, for Thursday was the birthday of James Martineau, and next year (when April 21 will be Good Friday) it will be his centenary. To a proposed centenary memorial at Norwich, where he was born, we have referred in our leading article; here we will once more recall the lines on "Two Birthdays, April 21 and April 23," sent as a birth-day greeting to Dr. Martineau, in 1896, by Mr. Thomas Hornblower Gill:—

A single day the birthdays doth divide
Of mighty intellects not unallied:
Of him, the height of whose transcendent powers
Above all genius in all ages towers;
Of him the matchless master-mind of ours.

"WHAT we seem to need above all things in England at the present time," writes the Bishop of Hereford to the League of Young Liberals, "is to be delivered from the spirit of commercial Jingoism, and to be emancipated in political affairs from excessive subserviency to party ties, and from the threatening interests of special trades. This means that our young men must be inspired with the resolve to seek first the Kingdom of God and His righteousness, and that is what I wish for all the members of your League. So I hope that you may be instrumental in reviving amongst us the spirit of peace and of goodwill to foreign nations and races, and our old-fashioned English devotion to justice, freedom, and humanity. If so, we may recover our high position in the eyes of the civilised world as the friends of every oppressed and struggling community, and may still be the leaders of progress along the ways of free and friendly intercourse all the world over. The eager race for wealth and power, with its attendant dominance of selfish interests, combinations, and trades, has, I fear, exercised a distinctly demoralising influence on English life and politics of late years; and you will do a great service if you help to make us all feel more keenly that manhood is far more precious than money, and if you can stir all our young men to aims, ideals, and enthusiasms higher than the making of money and the enjoyment of sport. It will, I hope, be your constant endeavour to stir and strengthen in English life the enthusiasm of humanity, and in this endeavour I wish you all success."

MR. AUSTEN CHAMBERLAIN'S Budget has avoided some sins it was expected to fall into, but has fulfilled expectations with regard to some others. It has avoided the spendthrift expedient of suspending the Sinking Fund in time of peace; but it diverted other moneys to make good last year's deficit, which should plainly have gone towards the further liquidation of debt. The sugar duty has not been increased, but the tea duty has. Tobacco has quite properly been made to bear a slight increase, but beer and spirits have been exempted. The Income Tax has been increased, but only by a penny. Given the necessity for increased taxation and compared with some former budgets of the present Government, this balance of virtue and vice is probably as good as could be looked for, but it is an appalling production, nevertheless. Mr. Chamberlain, individually, is, of course, largely the victim of circumstances. He has not been long in his present office, and the policy of the present Government was shaped before he went there. Still, there have been Chancellors similarly placed who have, nevertheless, stood out for a change of policy, and both those who have succeeded and those who have failed and resigned, have won a prestige which, for Mr. Chamberlain, remains still to be won.

THE main ground of criticism of this Budget is the vast expenditure which has made necessary the fresh taxation. Financiers of all schools have taken alarm at its growth, and have warned the country of the grave dangers it involves. That expenditure is quite beyond anything accounted for by the cost of the South African War. Indeed, the war votes have become a mere incident in the history of our spendthrift finance. The small economies that have been put forward are mainly imaginary rather than real, and will in all probability disappear even in name before the financial year is out. It is, of course, in armaments that the increases of the past ten years have mainly been made. The excuses for big Army and Navy Estimates have largely disappeared. Russia's navy is being destroyed piecemeal by Japan; France's supposed hostile ambitions are a thing of the past. Yet though the excuses disappear the expenditure continues. Such mad finance cannot go on for ever. It must come to an end by its own folly. We hope and believe that the present is the last of a long series of spendthrift Budgets.

THE decision of the Government not to pursue the Somaliland campaign any further, if entirely welcome, is a little perplexing. Mr. Arnold-Forster explained to the House of Commons on Monday that, since he "believed the Mullah had escaped into Italian territory," since he "had sustained very severe losses in men and animals," and since the force under his command "had been routed and driven out of the Protectorate, and he was now practically without following," it had been decided to "discontinue the military operations, and to reduce the field force." The conclusion is excellent: it is the premises that are perplexing. The Mullah has retired to Italian territory before. He has, indeed, inflicted two serious defeats upon our forces while in such retirement. We have announced the routing of his force and his lack of following also on previous occasions. There is, in fact, so far as one can gather, nothing at all that is new in the present situation in Somaliland to account for the change of policy.

WE fear that that decision is due as much to lack of funds and the need for some retrenchment somewhere as to any real conviction that the task set themselves by those responsible for the expedi-

tion is accomplished. But whatever the motives, the decision itself, as we have said, so far as it goes, is welcome. So long ago as 1901 Lord Lansdowne wrote:—

> The policy of his Majesty's Government not to retain troops in the interior of Somaliland, and still less to establish British administration there, should be borne in mind. Neither course would appear to be worth the cost.

The expeditions undertaken since that pronouncement have been wholly inconsistent with the proper carrying out of such a policy. Much has been said respecting our treaty obligations to some of the tribesmen. But these, as the *Manchester Guardian* has pointed out more than once, only inhabit the coast line, and have no interest whatever in these operations in the far interior. The proper way to protect them is to establish a boundary around them, and to hold it against any invasion.

These "punitive expeditions" against potentates occupying territory we have no intention of administering in their stead, are inexcusable. The stories of barbarities and misgovernment with which they are prefaced, are almost always exaggerated for the purposes of the moment. This Mullah, whom we have long ceased to surname "Mad," appears to have compared very favourably with many of his class, and his supposed unpopularity is scarcely borne out by the persistent adhesion to his cause of the people he is supposed to have treated so cruelly. But, good or bad, he maintained a government of some sort, and we have no kind of right to destroy it when we intend to erect nothing in its place. We have carried ruin and desolation through whole provinces, and the net result of our action will be to leave the surviving inhabitants worse off than they were before.

The City Temple has been added to the list of Institutional Churches in the great shopping area of Central London. When the late Canon Shuttleworth went to St. Nicholas Cole Abbey he felt that the church ought to be of service to more than the six old women who then composed the congregation. His pluck and personality sufficed to bring larger gatherings to his rather unconventional services, and the incumbent himself welcomed those who came and found them seats. But his name is chiefly associated with the famous Shuttleworth Club, which quickly numbered several hundred members. The institute with all its privileges was open equally to men and women. Marriages were not infrequently the result of this free social comradeship, and this was entirely in accord with the founder's plan, though it is sometimes made a complaint against similar church agencies, as though young people would cease to marry if facilities were not provided. The restrictions at this club were indeed few, but provided what was most of all needed, an opportunity for mutual courtesy. The Canon did not believe in tight waistcoats, and has confessed to Mr. Charles Booth that the club was rather for Esau than for Jacob, because he liked Esau the better of the two.

More recently provision for social intercourse among the young people from the great business houses has been provided at the King's Weigh House, where there is a palatial set of rooms for their accommodation. And now within these last few days the opening of a somewhat similar institution at the City Temple has been celebrated by a lunch at which the Lord Mayor was officially present. The recognition that has been already extended by the City to this centre of Nonconformity is not a little curious. But then, as Sir James Ritchie is reported to have remarked, the City knows no religion, a way of expressing it that excited a smile. There must be ample scope for the new undertaking, and it is of some value in another way as a further indication that even in this slight form society is not entirely unconscious of its responsibility to those who minister indifferently to its needs and its fashions. The founders of such institutions would be the last to imagine that they serve in any considerable degree to liquidate the debt.

The publishers of the *Christian World* issue year by year a long and interesting May Meeting list. The dates of these fixtures remind us how largely the number of religious and philanthropic societies is increasing. May, for this purpose, begins as early as March 16, although it is not till April 12 that the engagements become numerous; but from the middle of April until late July we find a crowd of entries, closing on the 21st of the latter month with the quarterly court of the Marine Society. Even this long record is not exhaustive, and the societies which do not hold meetings at this time are very numerous. But those entered here cover many interests and several continents of labour. Meetings, prayer meetings, conferences, demonstrations, to say nothing of breakfasts, dinners, receptions, and conversaziones—truly here is a strange mirror of the wants of the world and of the well-meant efforts of charitable persons, a mirror of faiths, enthusiasms, success or failures. It provokes many thoughts about the world that suffers either physical or spiritual destitutions, and of the other world that seeks to remedy the mischiefs of civilisation. It reminds us of the reflection of an old writer, who more than a century ago was impressed with the large variety of charities just as we are to-day:—

> Reflecting on the foregoing list of various laudable institutions which it cannot be expected should be altogether perfect, but which may be said to be unparalleled in point of extent, as well as munificence, and conferring the highest honour on the national character for charity and humanity, the mind is lost in astonishment, that greater and more extensive benefits have not arisen.

There is a difference, however. The old writer only wondered, but now many are seriously turning to consider why it is that success is not more nearly in proportion to our hopes.

A little book, published by the Congregational Union, is a curious extension of denominational work. *Practical Hints for the erection of Gothic Congregational Churches* is a title that brings home to us the change which has been passing over Nonconformity. We are far removed from the days of tabernacles and great meeting houses, not further, perhaps, from the bald and sometimes ugly style of building than from the old modes of thought which found apt expression in square gaunt walls of brick. Whatever may be said of the plain chapel of the past, it was well suited for purposes of speech, and now the word of the one man plays ever a less important part, music ever is more abundant and ornate. For the mood of to-day the Gothic church may be better suited. This method of rennaisance of architecture by pamphlet is, however, a bold one, and it would seem possible that it may in some cases be attended with grotesque effects. It is none the less interesting to notice this extension of the conception of Church work, so that it includes a corporate sense of responsibility for the artistic training of the several members of the society.

Under the title of "The Education Question in 1903" the National Education Association has issued a verbatim report of the speeches delivered by Sir Edward Grey, M.P., Right Hon. Arthur Acland, Lord Stanley of Alderley, Sir George Kekewich, and others at the recent annual meeting of the Association. The annual report of the Executive Committee is added, and contains an interesting list of matters to be considered by Parliament when amending the Education Act. These suggestions raise more than forty important issues of educational and political interest.

Champions of the Aspidistra have arisen, both in prose and verse, to reply to the lines on "The Manchester Household Plant," which we published last week. One sonnet we have forwarded to the author of those lines; another reply in verse is published this week. "Manchester and London" are united in the following note:—

> The friend who wrote the lines to the Aspidistra in this week's Inquirer, has evidently not studied the plant. It has a most curious and interesting flower, its new leaves are beautiful also. If the "heavy leaves o'erhang the soddened soil" our friend's plant wants repotting.

Herbert Spencer's "Autobiography" was published yesterday by Messrs. Williams & Norgate, in two portly volumes (28s. net). The full record ends with Mr. Spencer's visit to America in 1882, with a brief conclusion telling of the following years down to 1889, when he was sixty-nine years of age. A subsequent chapter of "Reflections" was written four years later. There are two good portraits, that in the first volume, at the age of thirty-eight, that in the second showing the old man of seventy-eight.

A reprint from the Inquirer, in pamphlet form, of the memorial address on Miss Frances Power Cobbe, by the Rev. J. Estlin Carpenter, will be ready shortly. Particulars will be announced next week.

LITERATURE.

THE MEDIÆVAL STAGE IN ENGLAND.*

The restless mind of man desires more and more to go back into the beginning of things, and the methods of comparative study in history and sociology enable him daily to open up vistas formerly unsuspected. The supreme interest of the relations between religious worship and the drama has engaged the attention of many writers from many points of view, but a "short account of the origins of play-acting in England, and of its development during the Middle Ages" was wanting; more especially was necessary "a study of the social and economic facts upon which the mediæval drama rested." Mr. Chambers had intended to discourse upon the actual conditions under which Shakespeare wrote; let others, however, write upon Shakespeare, he, happily, took up instead the more difficult task of pursuing the story of the English drama through the remote facts and details, and the varied but uncertain side-issues which we find correlated in these volumes. His purpose, to "state and explain the pre-existing conditions which by the latter half of the sixteenth century made the great Shakespearean stage possible," is most liberally carried out by means of a wealth of reading and scholarship which must have cost much time and labour, albeit its own reward; assertions and statements are supported by copious quotations, facts can be verified by references and bibliographies so numerous and full as to rejoice every student's heart, whatever the ordinary reader may feel.

The field traversed by the author is a wide one. At the one end he seeks and finds in the science of folk-lore the persistent relics of ancient pre-Christian religions, dramatic in their action, existing side by side with or adopted among the customs and practices of the early Christians. The idea of this permanence of the ancient amidst the new has long been recognised; but its application to the beginnings of our drama is fresh, and owes much to the materials gathered by the labours of the modern folk-lorist. The first volume is devoted to full consideration of these subjects under the heads of Minstrelsy and Folk-Drama. The close of his journey finds the writer indicating the causes and something of the process of the transition from the religious play to the "regular" drama, a conclusion which is in itself noteworthy, though to be expected in the course of historic evolution. It is not so many years ago that the notion, diffidently put forward, that what is called the regular drama could have arisen out of the religious drama in England was scouted, they were said to be quite unconnected.

Basing his researches on the fact of "the mimetic instinct which no race of mankind is wholly without," that love of imitative action which seems inherent in human nature, Mr. Chambers traces the wide-spread survival through the empire of the *spectacula* and the mimes of the Roman theatre, in their degradation and decay, to the fifth and sixth centuries; and points out that though the opposition of the Church was great, it was the taste of the barbarians, the conquering Goths and Lombards, as much as Christian ethics, which triumphed in putting down that stage. But the traditions of the players of farces, dancers and jesters lived on among the people, wandering entertainers with various skill under differing names in many countries. To this current from the Latin races another flowed in from the Northern love of epic and song. The earliest Teutonic folk-song gave utterance to the emotions of religion feasting, and lore, or to the activities of labour among the rural peoples. In a most skilful sketch of the rise of the ancient *scòp* and gleemen among the Teutons and the English, the author emphasises the nobler spirit of the Northern minstrels; then shows how, about the tenth century merging with the Latin entertainers, they degenerated and fell under the general ban of the Church. And so the tale goes on, through the minstrel life of the eleventh to the thirteenth centuries, through the minstrel repertory including the semi-dialogue French *chantons* and the *débats*, in English the *strifs* or *estrifs*, of which last the well-known "Harrowing of Hell" is an example; through chapters which carry us back to the old folk-religion, the village *ludi*, to festivals and customs connected with the hallowing of the seasons and with the observations of times and the regularly recurring acts of agricultural peoples, such as the *ludus de Rege et Regina*, the May game, the Mummer's play, and that of St. George, the Morris and sword-dances. Of the sword-dance he says, "Its essentially agricultural character seems to be shown by the grotesques traditionally associated with it, the man in woman's clothes, the skin or tail-wearing clown and the hobby-horse, all of which seem to find their natural explanation in the facts of agricultural worship."

The folk-drama is thus studied as centring round the renewal of spring, and the time from ploughing to harvest; and again round the corresponding winter festivals and Christmas, the last giving rise to much curious inquiry as to when was winter supposed to begin and when did the year commence among different races, and into the economic causes for shifting the winter festival. The famous mediæval Feast of Fools, found chiefly in France, and the equally famous Feast of Boys, or Boy Bishop—both of ecclesiastic origin and use for celebrating the new year; the courtly Mask and Misrule, customary at Christmas; all these are carefully treated in chapters full of suggestive explanation, and are shown to have mingled their influence with that of the peasant drama.

To many readers the more fascinating will be the second volume, which deals with the Biblical religious drama and its secularisation, with moralities, interludes, and pageants. Out of the very Church which put down the heathen stage and protested against its remains among the folk, the drama was born anew, in the midst of early symbolism and forms of ritual, not only in those attending the ceremony of the Lord's Supper or the Mass, but in other liturgical rites, aided by the growth of antiphonal singing. Indeed the development of the liturgical drama closely followed the increase of pomp and ceremony in the Church services. In the Easter *Quem quæritis in sepulchro, Christicolæ?*—the first of a few lines sung, representing the three Marys and the angel at the tomb—is found the beginning of the liturgical drama, as early as the ninth century. With rich scholarship the author follows the origins and clustering of such action round all the chief events of the Christian year; showing the expansion of dialogue into action in the groups of the Resurrection plays at Easter; in the various plays gradually becoming attached to the Christmas festival, especially that of the *Prophetæ*, founded on a lesson from a pseudo-Augustinian sermon of about the sixth century, which made each prophet and sybil bear witness to Christ; performances or plays on the Conversion of St. Paul, Advent, Ascension-day, Whitsuntide, and the Annunciation. The *Prophetæ* contained the seeds of other plays on separate Old Testament personages, the *Drame d'Adam*, *Daniel* of Beauvais, and of later date, *Abraham and Isaac*, being examples. With the thirteenth century a change set in, a transition was at work in which the *representatio*, ceasing to occupy a place in the liturgy, gradually became popular.

Out of the hands of the clergy in their naves and choirs, it had passed to those of the laity in their market places and guild-halls. And to this formal change corresponded a spiritual or literary one, in the re-action of the temper of the folk upon the handling of the plays, the broadening of their human as distinct from their religious aspect. In their origin *officia* for devotion and edification, they came . . . . to be primarily *spectacula* for mirth, wonder, and delight.

Taking all the circumstances of change in form through the transition period, the steps in the literary evolution of the texts and the enlargement of the religious topics are traced (insistence on the mirthful rebound in mediæval life is forborne), till we reach the full development of the well-known cycles of plays at the beginning of the fourteenth century, embracing the biblical story from the Creation to the Judgment, apocryphal as well as historical. As the writer well says in concluding this portion of his subject, "beyond the limits of the fixed *cadre* it was now impossible to go, for these were coincident with the span of time and eternity." On the whole, though there was occasional opposition, the attitude of the Church to the drama during this later period seems to have been one of allowance if not of encouragement; it was the heretical and puritanical element among the Reformers which dubbed it irreverent and evil.

Mr. Chambers has in the course of his researches glanced at most European countries, but he gives more particular attention to the drama in France and England. Relating to England, two most interesting chapters treat of the "miracle" or "mystery" plays as performed by guilds and in parishes, and of the details of the performances; the evidence that they were widely spread over the country is abundantly shown in one of the appendices. Fresh notices of plays are found in old

* The Mediæval Stage. By E. K. Chambers. (Oxford: Clarendon Press. 1903. 2 vols. 25s.)

local accounts from time to time. Thame in Oxfordshire may now be added to Mr. Chambers' list of places. Among the Moralities, he points out, for the first time I believe, that the *Paternoster* plays of York, Beverley, and Lincoln, which consisted of several pageants showing up vices and virtues, were probably the earliest English Moralities (the texts are, unfortunately, all lost.) The *Pride of Life* and *Everyman* followed these. Interludes and their players, plays at schools and universities, carry on the story under new conditions; finally, the striking chapter on "Humanism and Mediævalism" shows the results of converging influences on the Tudor drama down to the beginning of Elizabeth's reign.

A word must be said of the valuable appendices, in which are printed illustrative documents and a mass of information not before assembled together. Of the work as a whole the attentive reader will find it pervaded with a wide historical view, and inspired by a philosophic thought and inquiry which never lose sight of their purpose, expressed in a cheerful and happily lucid style.

L. Toulmin Smith.

SCIENCE AND RELIGION.*

"Science and Religion" is the title of the latest Handbook for the Clergy in the series edited by Dr. A. W. Robinson. It is a very large subject, and a very small book. But it has an interest as proceeding from the pen of a member of the Society of St. John the Evangelist, a society better known to us perhaps under the appellation "Cowley Fathers."

Whatever one might expect in a book on science and religion coming from this source, one finds a most logical and dispassionate discussion of the bearing of various scientific doctrines on theology, with the laudable object not so much of settling difficulties as of provoking further study and discussion. The author says in his preface, "I hope that the judicious reader of this book will say that it raises more questions than it settles." The judicious reader will probably say that it raises a great many questions and settles none. The point of interest, however, lies in the *method* indicated for the settlement of the vexed questions that science sets theology. One is prepared for the advice, "Give up the strife and come to the peaceful shelter of Revelation." But such advice is quite alien to the spirit of Father Waggett. His demand is for further research, further discussion, further enlightenment. It is to stimulate this research and discussion among the "teachers of the nation and members of the clergy" that he writes. And in this he necessarily has our complete sympathy and best wishes for success.

As regards the matter of the book, its author has apparently drunk deeply of scientific lore, and to some good purpose. One feels a large amount of respect for any man who reads Darwin, Semper, Weismann, Romanes, &c., and calls it passing "from one delightful volume to another." One feels, too, that it is inevitable that such a man will come pretty close at times to those bases on which a natural and rational form of faith can be erected. So Father Waggett has apparently much sympathy and appreciation for those who look not merely to "a conciliation, a display of agreement between two lines of truth considered as distinct, but to the finding of the one truth in the other, to find religion in science, and God in nature." His only criticism is that too often the results are unprofitable, "at least for most of us." "The besetting weakness of the attempt to found religion on science, lies in the fact that *unless faith be already secure*, that which is founded on science turns out not to be religion." This indicates a slight confusion of thought—a confusion one finds in other connections here and there in the book. To "find religion in science, God in nature," is not quite the same as "founding religion on science." The former implies other sources of religion beyond science and nature, but insists that there is unity in the truths that flow from all. The latter may be interpreted as excluding other sources. So Father Waggett interprets it and criticises it, imagining he is criticising the former line of effort. We might agree with his criticism and yet hold that this line of effort is the right one, and agree with him largely, even when he says "the true origins of religious conviction lie in another region (*i.e.*, not the scientific) of experience."

What we should like is Father Waggett's view of this "other region," those "other sources" of faith. For, of course, we are morally convinced that sooner or later a case for revelation in some fashion is to be made out. But this volume leaves the subject in mid-air. We are told, indeed, in the beginning, that "the materials for a party fight are fairly ready to our hands. What is still to seek is a firm starting ground, a just point of view, a clear conception of the kind of victory which we of the dogmatic side may fairly hope for or ought to desire." One looks, however, in vain for any description in the book of this firm starting-ground from which the dogmatic school may set out on its task. The problem of relating revealed religion to modern thought is not approached, and at the close we are left simply with the tantalising suggestion that it can be solved when the author has a mind to show us how.

Of old, grace was thought of as real mainly, or even only, as being apart from nature, and religion as venerable because it was something diverse from science. A new vision of the sacredness of nature has given men an impulse to state in some more inclusive way the value of grace and revelation. While we welcome the hopeful temper of this effort, we have to learn how to maintain in fresh circumstances of thought the transcendence and the unique character of God's spiritual revelation, the sovereign power and the sovereign claim of His grace and law as given to man in Christ.

J. Worsley Austin.

* Science and Religion. By the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist, Cowley. (Longmans, Green and Co. 2s. 6d.)

To Correspondents.—Letters, &c., received from W. A., J. D., R. D. D., W. H. D., T. E., T. H. G., G. M., P. P., E. T., J. H. W.

THE INGLE NOOK.

The particular ingle nook in which I am writing is about the size of what the advertisements call a "reception room." It *is* a reception room. It receives me. It would receive a man many times my size, and several such. I have had people with modern grates ask me to come near the fire. It was kindly meant, but *I* never could comply. "A piece of me," in Hamlet's phrase, could—usually the piece I was least interested in at the moment. Perhaps the most obvious use of the modern fireplace is to teach anatomy. But the ingle nook takes in the whole of you, soul and superficies. The red bricks gleam between the shadows like encircling arms, ruddy and warm. The little green cupboard at your side twinkles with heat. In front is the great glowing heart of warmth. The cat slumbers on the other side, and the dog blinks at the rug. There you sit, warm in every region, provided you be warm-hearted.

It is when it blows as it does to-night, that you appreciate the ingle. Fair enough is it in quiet weather. On a frosty morning, when the new-lit logs are crackling, it is as full of charity as the sunshine among the saplings. On a Saturday in May, when the bricks have been reddened and the fire-dogs blackleaded, and a great pot of lilac set in the midst, it is truly an "ingle," for the old Gaelic *aingeal*, whence the word is derived, meant sunshine as well as fire. It is then the very soul of spring, and the gilliflowers and primroses in the window-seat know it. But on a windy night! People in the town don't know what wind is. They have only draught. What man does with the open-hearted impulses of his own nature he does with the winds. He checks the one by a congeries of conventions; the other by a congeries of bricks and mortar. A draught is a civilised wind. It rushes against one side of the street, and recoils against the other; is driven up a blind alley and rushes back in mad panic. It becomes sly, mean, contentious, controversial, ferocious. It has encountered all the jealousies, bickerings, plottings and counter-plottings, and abstracted the pith of each. But here in the country you have the unspoiled Wind, the true white-winged, white-haired son of Astræus and Aurora. Like the twelve mares of Boreas—so fleet they could cross the sea without wetting hoof—he comes bounding over the heath. With a mighty laugh he scours the ponds, driving the fleet of ducks ashore broadside on. Twigs and leaves are whirled aloft. The last of the winter is blown away. The spray of the fall is a lash for his mares. The grasses pipe and dance. Man, the civilised, thinks of his hat. In a moment it is twenty feet above his head. "Hurrah!" shouts the wind, "never mind your property for once; think of something else!" There is no contempt in it, only mirth; huge mirth at such a joke as a hat. How he laughs, this simple-hearted, clean-natured, romping schoolboy—God's schoolboy.

It is after a ten-mile tussle with the wind in such a mood that you appreciate the ingle nook. The roar is in the chimney. Outside, across the common,

the trees of the forest clap their hands. I suppose they must have applauded in those Hebrew times, for the psalmist's simile exactly hits the sound. You can hear it quite well through the open window. The fact that the window must be open or the room would be full of smoke, would be, to many, to the disadvantage of the ingle. Some of us think that if we open anything we are bound to lose something. Doors and windows, purses and sympathies, it is all the same. All our compartments are air-tight. The advantage of the ingle nook is that it does not admit of this kind of thing. Besides, you have no need to try it. Let the wind enter freely, let the lamp dive and leap, you feel no chill here in the ingle—I mean the plural "you," for the whole family can draw around this glowing hearth. If there come thereby a smell of smoke, well, what can one smell of better than good wholesome smoke, wood smoke—oak three years seasoned?

Hats the wind laughs at, but never at an honest four-square home. With such it tries a throw, closes with it, grips it hard—I can feel the grip, though not even a window rattles—and finding it firm and steadfast, passes on with a jubilant shout through the orchard. Like charity—which also has its rough testing moods—it rejoices in the truth. "Hurrah!" it cries, "I've found a bit of honest work, of real craft. Three hundred years I have wrestled with it, and if I do for three hundred more I shall never prevail against it." So all testing rejoices when that which is tested is true.

Such a home is essentially a country product. You may have a "house" in town, but not a home. Home! we hardly understand the word. The very calibre of the places we lodge in to-day forbids their being homes. I know a farm hereabouts that has been in the occupation of one family for ten generations. During those 300 years there have been but *seven* successors. That may claim rank as a home." "They dreamt not of a perishable home" who built that. But nobody in town now dreams of anything else. "Run 'em up and knock 'em off" is the motto. To-morrow, with the development of the motor, we shall build on wheels, and go in for the nationalisation of the land.

But there is more in it than the mere question of masonry. The old idea of laying foundations in human blood, ghastly as it was, had this much truth in it—that the dwelling, to be a "home," must be saturated with humanity. The family ghost is essential. The very tables and chairs and nick-nacks and nullities must be steeped in memories and traditions. The fowling-piece along the beam must be a converted flint-lock, and the silhouettes hang where they hung a century ago. In town we buy our antiques—poor uncomfortable things, all the humanity of them lost in incalculable obscurity. Nothing but a dealer's receipt to link them to us. They grow their antiques here. It is a long process, yet there is no substitute. Your true antique cannot be purchased. It is transmuted substance, spiritualised material. Laughter and joy, and tears and memories, have made it what it is. You cannot buy these things. The genuine antique is symbolised love. The whole spirit of home is such.

In town, too, you have not the atmosphere necessary for a "home." The fluctuating character of your neighbour's tenancy is alone fatal to such. Everyone is going through the moods and tenses of the verb "to move." Moves, will move, has moved, is about to move, may move, might move, could move—perhaps *should* move. What hope is there in a world like that! It is "general post." Over the way the piano strums "Home, sweet home," while the furniture van is even at the door. Instead of your neighbour calling upon you, the tradesman calls to ask if you could oblige him with the address of the people who lived next door. It seems they removed under the sheltering wing of night. But in all probability the scene of your attempted home is a flat, and this removes the possibility further still. Home means shelter for all kinds of happy dependents—trees, flowers, herbs, slugs, worms, the patient and ubiquitous snail, cats, fowls, a cow or two, possibly pigs. What chance have these in a flat? A flat is built for humans only. Like a horse-box, it bristles with the egoism of species. A home, too, can be dug about, added to, let out, taken in at the pleasure of them that dwell therein. But a flat! Is there anything more inflexible, uncompromising, destructive of imagination? A home has a personality of its own, or rather of its owner. You cannot think of Mr. A. without a mental picture of his chimney-stack, nor see the windows of Mrs. B.'s house without recalling Mrs. B.'s smile. Such homes live their life, are companions of our joy, and brothers in misfortune. They sleep at night, wake in the morning, smile as they puff matutinal clouds from their chimneys, bask placidly in the sun, and from lamp-lit windows keep a steady eye upon the storm. But a flat has no life. It never sleeps (or never wakes), never smiles, only stares eternally from dawn to dusk, and defies the darkness with electric blaze. It resembles nothing human, for human nature is not yet *quite* ripe for it. In fact its whole tendency is flatness, and to be dull. Perhaps this is my tendency also, for it is certainly the way of the ingle to make one drowsy, which also is among its many commendations.

Thomas J. Hardy.

There are ways of thinking about man, as about God, which make love difficult or impossible. But we do not learn these ways in the school of Christ. Says Harnack, "We have become dearer to one another from learning of the Father." He quotes from another, "The value of a truly great man consists in his increasing the value of all mankind." Emerson held that "Jesus alone saw the greatness of man." *C. G. Ames.*

Country Holiday Movement.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mr. Mott, £1 1s.; Mrs. Moore, £1; Mrs. Rooke, £2 2s.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

CHURCH DISCIPLINE AMONG THE BRAHMOS.

Sir,—The *Indian Messenger* of Feb. 28 has an item of which your readers would do well to take note.

On January 19, 1904, the Executive Committee of the Sadharan Brahmo Samaj passed a resolution "strongly disapproving of the theatrical performance to be held on the 22nd inst. at the Corinthian Theatre in aid of the building fund of the Bhowanipur Theistic Church."

On January 30 the Executive Committee of the East Bengal Brahmo Samaj "express their emphatic disapproval of the action of certain Brahmo ladies and gentlemen in having appeared, or permitted their children to appear, on the public stage in a series of tableaux, as they are of opinion that the introduction of such a practice is fraught with grave moral danger to the community."

And similarly the members of the Barisal Brahmo Samaj in annual meeting "highly disapprove the objectionable mode of raising funds towards the construction of the Theistic Church at Bhowanipur, whatever might be their spirit. The Brahmo ladies and gentlemen, whether personally appearing on the public stage, or otherwise encouraging the performance, have, in the opinion of the meeting, lowered the ideal of social purity, and thus done positive harm to the community to which they belong."

I do not feel equal to comment on these remarkable resolutions, beyond drawing attention to the facts that these Indian Theists evidently do not believe in the loose go-as-you-please methods in vogue among the group of churches in this country with which theologically they have most in common. They recall rather the faithful dealings of old-time Quaker meetings, or modern Salvationists, than anything within our Unitarian experience. One trembles to think what might be the effect of a similar pronouncement from the Executive Committee of the B. and F.U.A.

These Brahmos may be mistaken (if Bengal were England I should venture to pronounce them mistaken) in their condemnation of amateur theatricals, and they may also be wrong (though of that I am by no means sure) if they mean to deprecate generally the raising of Church funds by means of entertainments. But I am more concerned to elicit your own and your readers' opinions on the general question, whether they are right or wrong in clinging to the conception of Church discipline in voluntary religious associations, which we have practically abandoned. R. K. Wilson.

[If by "Church discipline" is meant the expression of a moral judgment by any representative body connected with a church or group of churches, we should say that when exercised with full knowledge and a due sense of responsibility, it would make for the good of the community and was justified. If, for instance, there was still need to condemn the countenancing of raffles at a big bazaar, we should hold that a responsible executive committee was fully justified in publishing a resolution to that effect. As to the specific question of the attitude of

Brahmo towards theatrical performances, we could not express an opinion without fuller knowledge than we possess of all the moral bearings of the subjects in Indian society.—Ed. Inq.]

In the *Indian Messenger* of March 27 we find the following protest from Mr. P. K. Ray, of Dacca, on the subject of the resolutions to which Sir Roland Wilson refers:—

As a member of the Sadharan Brahmo Samáj and of the East Bengal Brahmo Samaj, I enter my short but strong protest against the resolutions, published in the *Indian Messenger* of February 28, about theatrical performances and tableaux. I protest against them because, in the first place I am of opinion that the social ideal of the Brahmo Samaj does not exclude them; and in the second place I doubt whether the two executive committees have acted *constitutionally* in passing those resolutions. . . . A glance at the social history of the Brahmo Samaj would show that theatrical performances and tableaux have for the last thirty years formed part of their social amusements. The recent tableaux were only a development of this social movement; and the fact that they were so well managed, should silence all criticism and make the two executive committees reflect on their own conduct in passing such hasty and unjust as well as retrograde resolutions. It is time that we should learn the lesson of toleration and that we should not judge of others by our own measure.

EVIL *VERSUS* DIVINE GOODNESS.

Sir,—The intrinsic interest of Mr. Millin's views is so great that I shall perhaps be forgiven for one last reference to the discussion. It is agreed that complete solution, on his or any one else's theory, is out of the question. It is mystery all. But different people locate the mystery at different points. Mr. Millin locates it in the freedom of the will of various agents of evil. Others put it further back, and feel that in doing so they no doubt lose somewhat in crispness of theory, but gain incalculably in the relevance of their statements to the natural agnosticism of simple religious faith. The question then is, Can we find any criterion to help us to decide between these two? I think such a criterion is to be found in the relative helpfulness of different theories to the life of moral endeavour. What kind of moral reaction in the spirits of suffering human beings will be set up by the conviction that their troubles are caused by a tremendous malignity behind the scenes? In the case of *moral* evils it is, no doubt, desirable that the feeling of conflict and opposition should be promoted in human minds to the most intense degree; for a theory which encouraged mere quiescence ("whatever is is right") stands self-condemned. In the human struggle, therefore, the clash of good and evil is objectified in the shape of the conflict of good and bad human wills, and religion partly consists in the faith that good will gradually triumph. But with regard to those *physical* evils which the theory in question interprets as the result of malignity, this class of consideration clearly has nothing to say one way or the other: for the belief in such malignity would add nothing to the urgency of the need to minimise suffering. And there is even a deeper consideration. If a Christian man believed that his sufferings were caused by one or more devils, the only desirable state of mind for him, even in such circumstances, would be one of forgiving love, not resentment. (Something like this is the idea of Omar, or Omar's translator, "Man's forgiveness give, *and take.*") Does the theory anticipate such a result? If not, I think it falls. But if it does anticipate it, would not a man possessed of such an effective religious experience be ready to pass beyond this, and in absolute resignation and acceptance bow before love's last mystery in God Himself? Would not the moral and religious reaction be of a higher kind under the latter, than under the former conviction? And is not this our only valid criterion, when it has been admitted that the intellect's burden of mystery is the same for either theory?

Cardiff. W. Whitaker.

SUSTENTATION FUND.

Sir,—At the annual meeting of the Sustentation Fund, on February 10, it was reported that all grants above £20 had been reduced by 10 per cent, and an appeal was made to raise the income of the Society by at least £200 per annum. The officers of the Fund have been doing what they could in this direction, and were very grateful to you for the kind sympathy you expressed with the work of the Society.

We have been favoured by several very kind and generous answers to our appeal, and the donations promised or paid amount to £533 16s. 6d., while by new and increased subscriptions our income has been augmented by £46 14s. 6d.

We hope soon to publish in your columns a full list of our friends who have kindly helped us, and I take the liberty of sending you this note in the hope that it may induce many to aid us with their gifts; as yet, with interest on new capital, and with the increased subscription list, we have only £60 a year towards the £200 we stand in need of.

S: Alfred Steinthal.

POLITICS, &c.

Sir.—The correspondence in your paper since I entered my protest at the Council meeting of the B. and F. U. A. seems to quite justify my action. I do not protest because I happen to differ with the political views of the resolution, but because I feel strongly that the introduction of these party questions invariably leads to dissension. Our ancestors and honoured pioneers spoke out on (let us grant) similar subjects, but in their individual capacity, and while I have, of course, not the slightest desire to fetter that right of personal freedom, I contend that it is out of place in meetings called or held for other purposes, and for that reason I deprecate the use of the periodical meetings of one or another of our denominational bodies for the airing of political opinions which are not, and probably never will be, the unanimous opinion of the component members of that body.

Some of your correspondents apparently think my religion lacking in robustness, or that one's sole aim is subscriptions. They are welcome to their opinion, but it will not stop me working towards the cohesion and consolidation of our members and against separation and disintegration.

Herbert B. Lawford.

April 20, 1904.

"THE CHINESE ORDINANCE."

Sir,—I am one of the very many who thought the South African war not honourably preventible, and, therefore, justly waged by us; and I read many of your comments at the time with deep resentment and almost indignation. But a conviction of the pure motives of passionate humanity which necessitated your utterances, and the sense of how much better is faithful than merely agreeable opinion, saved me from anything like expostulation. And that restraint has for some time now come into a most uncomfortable reward—my present assurance that your views of the war were altogether right and mine altogether wrong.

But what I feel now most compelled to declare is this—that of the many known to me, who like myself approved the war, I do not remember one who seemed in the least to think of the gains of the mine-owners as the concern of our country. To the best of my belief, our people 7,000 miles away never did care twopence for the dividends of the Rand. They did, indeed, unfalteringly care thousands of precious lives and millions of treasure, that their fellow-countrymen in the Transvaal should not be cunningly oppressed, that a weaker race should be treated humanely, and that our country's just rule in South Africa should not be abolished; all of which cherished ideals we honestly, if foolishly, believed were being undone or in peril. Let us, who feel that we have erred, by all means bear our heavy blame whether for dull consciences or too credulous minds. But surely it is not to be silently borne that the very men, who for their own interests played so shamefully upon our prejudice and ignorance in the name of liberty and justice, should bid us now for their selfsame gain curse those sacred things.

A. F. Jones.

Bristol.

CHILDREN'S FLOWER FUND.

Sir,—You have more than once in the past drawn the attention of your readers to the work of the Children's Flower Fund in supplying London elementary schools with flowers, with the result that we have received valuable aid at their hands. Can you allow me a little space to appeal for more help in the sending of flowers? Last year more than 700 boxes were received by London schools, but this year many of our country senders have been obliged for various reasons to give up the work, and if we do not succeed in obtaining more help several schools will be without their usual supply. If any of your readers could undertake to send flowers once a week or once a fortnight, and would communicate with me at 20, Christchurch-road, Hampstead, London, N.W., I should be very glad to put them in communication with a school, and to give them full particulars as to the packing and sending of the boxes. We are

particularly anxious to interest country schools in the work. There are already several on our list of senders, and the friendships that have grown up between town and country children are by no means the least happy result of the work.

April 17. Mary S. Beard.

OBITUARY.

MISS MARGARET MACE ELLIS.

Our obituary column last week contained the sorrowful announcement of the death of Miss Margaret Mace Ellis, of Maidstone, at the age of forty-three. She was the only daughter of the late Alderman Charles Ellis, J.P., who was more than once Mayor of Maidstone, and a grandniece of the Rev. George Harris, the eloquent Unitarian preacher, who laboured so zealously and effectively in the North of England and in Scotland between the years 1817 and 1859.

The loss to the Maidstone congregation in Miss Ellis's death is too great to be yet full realised. She was a member of the chapel committee, superintendent of the Sunday-school, president of the Young People's Guild, treasurer of the sewing circle, and an industrious worker in almost every institution connected with the congregation and schools. The influence of her pure and noble life has borne rich fruit in the past and will bear fruit for many years to come in the minds and hearts of the scholars who are under her care. She was an able defender of her faith, and was of a deeply religious disposition. So beautiful a combination of gentleness and strength in a personality is seldom seen. She was ever ready, with generous unselfishness, to devote her powers, which were of no mean order, to the service of others. To her aged mother and other relatives that consolation is abundantly given which is found in testimonials from all classes of the community to a bright, useful, and philanthropic life.

The funeral service at Maidstone Cemetery on April 12 was conducted by the Rev. S. S. Brettell, who on the following Sunday also preached a memorial sermon.

At Tenterden with which Miss Ellis was also closely associated, the Rev. Harold Rylett, whose first charge was at Maidstone, made reference to the great loss they had sustained through her death.

For the Junior Guild of Service, recently established in connection with the Octagon Chapel at Norwich, a card of membership has been printed. On one side is the motto: "Whatsoever ye would that men should do to you, do ye even unto them," and the pledge, "I promise that I will try to be considerate towards others, and that I will always do my best to keep the rules of the Guild." On the other side are the following rules:—

(1) Be honest, truthful, and pure.
(2) Help your parents as much as you can.
(3) Be kind to your brothers and sisters.
(4) Do not be selfish, but share all your good things.
(5) Always show pity, care, and consideration for all living creatures, and do not stand quietly by when others wilfully ill-use them.
(6) Never be rude to anybody, whether older or younger, richer or poorer, than yourself. (7) Be punctual.

THE CHILDREN'S COLUMN.

SHAKESPEARE'S BIRTHDAY.

William Shakespeare was a country boy. For, though his birthplace—Stratford, in Warwickshire, on the River Avon—has been a town for many centuries, it is only a small town even now, and was smaller still in his time. The streets were few, and it would take only a short time to walk from the market cross into really beautiful country. The houses in the chief streets had gardens behind, and a few minutes' walk would take the boy Will from his own home and garden to the meadows by the river and to the river itself, crossed by the great bridge of fourteen arches. We can still see the house where he was born, the garden where he played as a child, the grammar school where he learned Latin, and the adjoining chapel where the schoolboys attended service. But it is, perhaps, the River Avon that tells us most about Will's boyhood.

We all know how boys love a river, and we can understand that he would soon know the flowers and trees in the river-side meadows as well as those in his own home garden, and that the river itself would be a favourite companion.

We know from his writings that he knew all about the ways of a river, its currents, its windings, its floods, how different it looks at different times according to the weather.

He must have been what we call a noticing boy, and also a gentle one, gentle to other people and to animals. We can guess that he cared more to watch animals than to catch them. He loved animals, and birds and flowers, and knew them well enough to give us word-pictures of them. He knew much about gardening, the care of flowers, and plants and trees, especially fruit trees.

It is a fruit-growing neighbourhood, and now, when Stratford-on-Avon is celebrating the Shakespeare Festival, the country looks its best. Unless the cold winds have nipped the buds, the gardens and orchards are gay with fruit-blossom, as if they too had hung out their flags in honour of the poet who loved the country so well.

For the little town is gay to-day with flags and flowers. Inhabitants of Stratford, and also visitors assembled there for the festival, take flowers to Shakespeare's grave in the beautiful old church by the river. This custom was started some years ago by the boys of his own grammar school, and now their example is followed by so many people that the large church is quite filled on this occasion.

William Shakespeare died on April 23, 1616, on his birthday, it is said, so that the anniversary of his death is kept as his birthday also.

He married early, and when he was twenty-one he had already three children to provide for. Leaving his wife and babies in Stratford he went to London to earn a living for himself and his family. For many years he worked in London, returning home now and then for a visit. When he wrote of the little girl friends, Hermia and Helena, his own little daughters were about nine and ten years old.

The plays that have made Shakespeare famous belong to this London part of his life. But, now, when we are all rejoicing in the spring, with the brighter sunshine and flowers, and foliage, let us celebrate the Shakespeare Festival with the people of Stratford by thinking of him, specially in connection with his country home, and his love of the country. Let us remember his boyhood and youth in Stratford, and his fulfilled ambition of spending his last years in his native place. For at last he had earned enough to retire from work in London, and to settle in his country home.

Shakespeare's only boy had died at the age of eleven, whilst his girls had grown up in Stratford, and the elder one was now married, with a baby girl of her own.

I think that little granddaughter must have been very dear to Shakespeare. In the latest plays which belong to these quiet years at Stratford, and being much about country life, there is much also about children, and in two plays of this period, there is introduced, as an event of great interest—the birth of a baby girl.

I fancy that he liked to think of children growing up, as he had done, and like his children and little grandchild, in the freedom and beauty of the country; for some of his last story-children, removed from palace homes, lived in familiar companionship with flowers and birds, and other delights of open-air life in the country.

Two little British princes were stolen from their father's court and were brought up by a foster-mother and father amongst the mountains in a wild part of South Wales. They lived in a cave, and found and prepared their own food and clothing, and had a happy, healthy, open-air life till they were nearly grown up, when they were restored to their family.

A baby princess, deserted on the seashore, was found by an old shepherd in a storm. He took her home to his wife and they brought her up as their own. We see her in the story as a happy young shepherdess at a sheep-shearing feast, distributing flowers from her garden to the guests. She was called Perdita, because she was lost, but her story is a happy one, and ends happily, for she is found again by her parents.

Next week you shall hear the story of a little girl transplanted from her palace home when she was not yet three, just about the age of Shakespeare's little granddaughter when he wrote the story.

Had Shakespeare lived in these days, I expect he would have wanted to remove many a real child from town life to cottage or cave in the country.

There are so many children in the big towns who never know the pleasure of picking flowers, and seldom even see a flower at all. Some of you, are perhaps planning a day's expedition into the fields or woods to gather spring flowers, or are already watching the flowers come up in your own gardens. Would not those of you who can buy or gather flowers like to share your riches with some of the other children who have no such pleasures? For you to send flowers to the children at some town hospital or workhouse would be a new way of keeping the Shakespeare Festival, and, started by the children, the custom might grow like the custom of taking flowers to Shakespeare's grave at Stratford.

Lilian Hall.

The Inquirer.

ESTABLISHED 1842.

Terms of Subscription.

The Inquirer *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
Per Quarter	1	8
Per Half-Year	3	4
Per Year	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for The Inquirer *should be addressed to the* Publisher, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* Thursday, *to appear the same week.*

All payments in respect to The Inquirer *to be made to* E. Kennedy, 3, *Essex Street, Strand, London, W.C.*

LONDON, APRIL 23, 1904.

A MARTINEAU CENTENARY MEMORIAL.

On April 21, 1805, James Martineau was born at Norwich. Next year, therefore, the centenary will be celebrated, and, as with the Channing centenary twenty-five years earlier, it will be the occasion for a demonstration of reverence and gratitude the most profound that can stir a community in honouring the memory of a great religious teacher. What we owe to Martineau as a leader of thought, as a commanding personality, as a seer of the things of the spirit, as a gracious friend, a teacher and inspirer of our better life, will doubtless then find fitting utterance in commemorative addresses, and fresh studies of his life and writings, while in each of the places closely associated with his life's work services of devotion will mark for us the deep significance of the occasion.

And if it is asked whether there should not be also some visible and tangible memorial erected to mark permanently the centenary, we reply that the opportunity is offered, and the occasion is ripe, in the city of his birth. Manchester College, at Oxford, has already its memorial in the wonderful statue, as well as the Watts portrait; in Little Portland-street Chapel a memorial was last year unveiled; in Liverpool, Hope-street Church itself is the abiding witness to the graciousness and power of his ministry. There remains Norwich, his birthplace, where as yet no public memorial has been erected, and which, therefore, might most fittingly be enriched not merely by a local commemoration, but a national memorial to our great teacher.

In his home in Magdalen-street, and in the old Octagon Chapel, under the ministry of the Rev. Thomas Madge, the early piety of James Martineau was nourished, and there he returned in middle life to preach at the centenary of the chapel, associated also with the honoured memory of Dr. John Taylor. In the ardour of his early manhood Martineau was deeply interested in the schools connected with the Octagon, and to the end of his life cherished a warm affection for the old chapel, and set high store upon the pieties and the works of beneficence which centred there.

Now we learn that through the falling in of leases the school buildings long connected with the Octagon Chapel, the scene of generations of devoted work, with which in their day such men as John Withers Dowson, Travers Madge, and Mark Wade were identified, are passing out of the hands of the congregation, and it is essential to the continuance of the good work, and indeed to the very existence of the Octagon congregation, as a living religious and beneficent force in the city, that a new site should be secured and adequate buildings erected, as a home for the Sunday-schools and all the manifold activities which are the natural expression of the faith and energy of a living church.

A scheme has been prepared, and will doubtless very shortly be made public, showing how adequately this great need can be met, but we could not allow this anniversary to pass without a word to indicate that this undertaking is a-foot, and to express the earnest hope that it may appeal to the faith and the imagination of our people throughout the country as offering the worthiest form for a Martineau Centenary Memorial.

Let us here recall his own words, addressed to the first National Conference at Liverpool, in which he spoke of what must be demanded of every living church :—

"No Christian Society can subsist upon its own internal relations alone, and, like a monastery, shut out the confusion and the cries of the world around. We acknowledge, with all Christendom, that the Missionary spirit is inseparable from the religious life; and that it is impossible for a people to train themselves in the school of Christ, yet remain quiet neighbours to the victims of passion, ignorance, and wrong. Where there is no sorrow felt for those to whom God is dead, and the heavens are dark, no pity for those whose life is a flight from pursuing Fate into the grim arms of 'the last enemy,' no longing to seek and to save the lost, how can there be either love of God or 'enthusiasm of humanity'? No Christian Society gives any adequate expression of its essential character, unless from its heart goes forth some message of healing and entreaty to its neighbourhood; and it is but a selfish membership that looks coldly on such evangelising work. It ought not to satisfy us that we institute and equip Mission stations in parts of our large towns that need them most. Every visible place of worship needs a character, a significance, a spiritual physiognomy upon the spot. It should be more than brick and stone to the eyes that daily see it. Even from the outside let it look upon the passers-by with a gaze of tender mercy and solemn warning and recovered hope. Our Town Missions would be a doubtful blessing to us, if we made them an excuse for surrendering an essential function of every Christian Church."

It is to equip the old Octagon Chapel for such faithful work that appeal must now be made. The scheme is a great one, beyond the unaided powers of the congregation, demanding thousands for its due completion. Thus it is worthy of the occasion and of him whom it may commemorate; and we would add that far more than any local interest depends on the adequate maintenance of the Octagon congregation, in the chief city of a great province.

We cannot doubt that Dr. Martineau himself would have ardently welcomed such an opportunity to strengthen the good work, which he had so much at heart, in the city of his birth; and when this appeal is brought before the notice of the generous supporters of our churches, who have the means to give largely, where there is need, we trust that they will realise not only the significance of the occasion, to honour a venerated memory, but may rejoice to be thus associated with his spirit of faith and earnest service, in a great work of practical helpfulness. A Martineau Memorial Hall and Schools at Norwich would be indeed a happy issue from this centenary commemoration.

We spoke last week of the lessons to be gathered from the recent *Daily News* Religious Census of London, the results of which are published in the elaborate volume on "The Religious Life of London," edited by Mr. Mudie-Smith (Hodder & Stoughton, 6s.); and we quoted specially from the striking and very valuable essays by Mr. Percy Alden and Mr. Masterman on the "Problem of London" in the east and south respectively. Mr. Arthur Sherwell contributes a similar essay on the Problem of West London, where the "characteristic note of life" is "unspiritual and materialistic," and unbridled luxury is a vicious and disintegrating influence in the life of the community. He concludes that what is needed by the churches there, working against such insidious forces of evil, is not so much a method as a message: "To re-discover for the people of West London the meaning and value and ultimate significance of life is the real problem set before the churches." One more passage from Mr. Alden's essay we will add here, enforcing the need of securing better conditions of life for the people of East London:—"We expect too much if we expect that these people, with little or no hope in life, will ever be anything but apathetic towards the Church; they must be given more outlook and more uplook; they must be taught to comprehend the evil conditions of their own life; they must be trained to remedy these conditions, and so far as possible the strong arm of the Church and the still stronger arm of the municipality must give that opportunity for physical and mental development without which, I fear, the spiritual life becomes an impossibility."

MISS COBBE'S PHILOSOPHICAL WORK.

From the graphic picture given in last week's Inquirer, of Miss Cobbe's noble career—a career filled from first to last with manifold and strenuous efforts to benefit her fellow-creatures, whether human or sub-human—it is clearly manifest that the interest in the Ideal which dominated her nature was not chiefly intellectual or philosophical, but rather emotional and practical. In her case, as in the case of Theodore Parker, posterity will not fail to decide that, important and admirable as was her philosophical work, still more important and more admirable were her achievements as a preacher, a prophet, and a social reformer. She vigorously cultivated philosophy, because she needed philosophy to give reality and substantiality to the supreme object of her passionate spiritual affection, and to render more effective her vehement longings and strivings to uplift and bless all living beings with whom experience or imagination brought her into any sort of connection. Discerning the immanence of God alike in her own soul and in every object of nature, she felt her deep spiritual kindred with the whole creation; and seldom have the grand words of Coleridge, "He prayeth best who loveth best All things both great and small," found a more perfect and beautiful exemplification than in the life of her whose departure from among us so many of her earnest co-workers in good causes are now so sincerely lamenting.

Reared in a somewhat narrow Evangelical conception of religion, her keen intellectual insight early detected the glaring inconsistencies and absurdities of the popular scheme of theology, and for a time, as she tells us in her autobiography, she, like F. W. Robertson of Brighton, felt the bitter anguish of a desolating scepticism. Her way of escape from this Slough of Despond she found afterwards to have been precisely that of which Robertson gives such a vivid description in the imperishable words so often quoted, and so needful at this present time:—

> It is an awful moment when the soul begins to find that the props on which it blindly rested are many of them rotten. . . . I know but one way in which a man can come forth from this agony scatheless; it is by holding fast to those things which are certain still. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, even then it is better to be generous than selfish, better to be true than than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast to these landmarks. I appeal to the recollection of any man who has passed through that agony and stood upon the rock at last, with a faith and hope and trust no longer traditional but his own.

It was, accordingly, through the clear recognition of the living presence and self-revelation of God in the Conscience that Miss Cobbe regained spiritual peace, and found both intellectual and spiritual satisfaction; and no sooner had she experienced this salvation from distressful doubt than she longed to indicate to other thoughtful spirits also this road to a faith which should meet the demands of the heart, and yet in no way conflict with the just claims of the reason. Between her thirtieth and thirty-third year she thought out and composed what she truly calls the *magnum opus* of her intellectual life, viz., the "Essay on the Theory of Intuitive Morals." As a preparation for this task she carefully read Semple's translation of Kant's *Metaphysic of Ethics*, and found it, she says, "almost dazzlingly enlightening." In her own book we find many of Kant's ideas. The best of these she retained all her life, but others she soon dropped; and in her later works her ethical views became nearly, if not quite, identical with those of her friend Dr. Martineau. Kant's sharply marked distinction between the *homo phænomenon*, who is in time, and the *homo noumenon*, who transcends time, by which the Königsberg philosopher endeavoured to harmonise psychological necessity with moral freedom. Miss Cobbe retains in outward form, but she essentially modifies the meaning of it by representing the *homo noumenon* as simply a man's higher self which *in time*, *i.e.*, in actual experience, makes in every case of real temptation, a free choice *between* equally possible alternatives, and thus she transforms Kant's unintelligible speculation into a self-consistent libertarian doctrine. But the feature in the Kantian ethics which she found so inspiring and so revivifying for her religious faith was his decided condemnation of all ethical theories of a hedonistic character, and his emphatic insistence on the fact to which man's consciousness bears clear testimony, that all conduct which deserves the name of "moral" must be actuated simply by reverence for the moral law, and not at all by desires for personal gratification. Here Miss Cobbe follows the great philosopher *con amore*. In her lucid and brilliant style she criticises all systems which base Ethics on Happiness, whether it be the refined happiness which accompanies the pursuit of virtue and the cultivation of altruistic sympathies, or the coarser pleasure of sensual indulgence. It is to be noted that Miss Cobbe anticipated Henry Sidgwick in pointing out that that form of Utilitarianism which makes the pursuit of the greatest *general* happiness the test of right conduct is not really a hedonistic theory of ethics at all, for it rests upon an *intuition*, and not upon an empirical foundation. In her account of the moral intuitions through which man's duty is revealed, she departs from Kant and agrees with Martineau. There are, she maintains, certain basal ethical intuitions which are felt to be absolutely true and eternally obligatory, just as there are also logical and mathematical intuitions which are universal and necessary. Such intuitions, accordingly, are not only valid relatively to our human consciousness, but are absolutely valid, and must, therefore, be regarded as features in the essential nature of the personality of God. But while the fundamental principles of ethics are thus rooted in the very life of God, and are, accordingly, eternal and unchanged, the perception of the application of these principles to actual personal and social conditions is continually enlarging with increased knowledge; and hence arises the great variety and development of men's views on special questions of duty.

When this essay was written the application of the theory of Evolution to ethics by Darwin and Spencer had not yet appeared. Miss Cobbe became personally acquainted with Darwin, and was much charmed by the sweetness and transparency of his character. His doctrine of the "Descent of Man" she readily, and indeed gratefully, accepted; but his theory of the origin of the moral sentiments and his explanation of remorse cut at the very root of all that was most precious in her philosophy and faith; and she accordingly most vigorously and ably criticised this evolutionary account of man's ethical consciousness in what is certainly one of the most brilliantly written, and also one of the most permanently valuable, of her writings—viz., the article on "Darwinism in Morals," which appeared in the *Theological Review* for April, 1871. This admirable paper is still one of the most forcible criticisms extant of the Darwinian and Spencerian theory of ethics, and, so far as we are aware, her very lucidly expressed objections to that theory have not yet received a satisfactory answer.

From the *outside* (she says) it is obvious that the two human sentiments of Regret and Repentance may very easily be confounded. A theory which should account for Regret might be supposed to cover the facts of Repentance, did no *inward* experience of the difference forbid us to accept it. But since Coleridge pointed out this loose link in the chain of Utilitarian argument, no disciple of the school has been able to mend it; and even Mr. Darwin's theory only supplies an hypothesis for the origin of relenting Pity, not one for Penitence.

Miss Cobbe then states two apt illustrative cases, in one of which great injury has been accidentally done to a friend, while in the other jealousy and anger have prompted the withholding from a man in peril the means of safety; and she very pertinently asks:—

> Now, will Mr. Darwin, or any other thinker who traces the origin of the Moral Sense to the "agglutinated" experience of utility of a hundred generations, point out to us how that experience can possibly have bequeathed to us the latter sentiment of Remorse for a crime as contradistinguished from that of Regret for having unintentionally caused a misfortune.

It would carry us too far to enter upon an elaborate account of Miss Cobbe's philosophy of Religion. On this subject she was on the whole in agreement with Dr. Martineau, and especially so on those points where her two great friends, Dr. Martineau and Prof. F. W. Newman, differed from one another. She considered that God expresses Himself in our rational and moral intuitions, and that it is upon the self-revelations of God in our ideals of truth, beauty, righteousness, and love that religious belief eternally reposes. Hence she could not agree with Prof. Newman when the latter made religious faith rest mainly or solely on what he called spiritual experience; and it was to the little heed which Newman paid to the intuitions of the reason and the conscience that she attributed his slender hold on the belief in personal immortality, a belief which, to Miss Cobbe's great pain, he finally relinquished. In the

light of the moral intuition Miss Cobbe maintained that the justice of God demands the immortality of the human soul, a contention which Newman found himself unable to endorse. But while she regarded the Conscience as involving a prophecy of individual immortality, she maintained that the reason also bears confirmatory testimony, and was convinced, as was also John Fiske, that the rationality of the universe would be violated were there no future life for man. In reference to this question, it may be of interest to some of our readers, if we conclude this paper with the following extract from a letter written from Hengwrt to the present writer between three and four years ago :—

I am delighted to find you rest a good deal on the argument (generally neglected) from the need to postulate the doctrine of human immortality on the ground of the *Rationality* of the Cosmos. Too much stress, I have often imagined, has been laid proportionately on the argument deduced from the Divine Goodness and Justice. A much simpler one rests (if it is not profane to use such an expression) on the *Common Sense* of the Author of the World. The idea came vividly to me one day in my garden. I had got over a bed-full of fine new roses direct from Lyons. The climate here is not warm enough for them, and each year the buds of many drop off unopened, not one ever blooming to perfection *with all its petals open.* How like, I thought, to the vast majority of human beings on earth ; and what should we say of the common-sense of the gardener who, knowing that not one would ever expand to its full beauty and sweetness, yet went on for ever planting them only to see them perish ! If there is no future life, the whole world is such a garden of never-to-be-opened blooms. And yet alas ! alas ! how hard it is—especially as one nears the great Wall of Darkness, to *feel*, as well as *believe*, that there is a world of Light behind ! Dr. Martineau told me at the time that he had gone to visit W. R. Greg when dying, and that Greg had said to him that all he wished for was Rest. Dr. Martineau asked him whether he did not think that the conclusions which he had reached when in the prime of his powers were more likely to be just than the impression he was undergoing in his failing hours ? He said that Greg answered gently that it might very probably be so, but that in his condition then only everlasting Rest seemed desirable or possible. I had the greatest regard for and sympathy with W. Greg, and this little incident has remained on my mind as a very striking one.

Charles B. Upton.

Cambridge Services.—Many of our readers will be interested to learn that the religious services conducted by Unitarian ministers will be resumed at the hall, 10, Emmanuel-street, next Sunday, April 24, when the Rev. J. Estlin Carpenter, M.A., will preach. The services will be continued throughout May, and will be concluded for the present University term on Sunday, June 5. The Rev. V. D. Davis, B.A., Rev. P. H. Wicksteed, M.A., Rev. J. M. Lloyd Thomas, Rev. W. G. Tarrant, B.A., and the Rev. W. Copeland Bowie will be the preachers. The Rev. J. Estlin Carpenter will take a second service on May 22. Those who have relatives or friends at any of the colleges are desired to make the services known to them. The hon. secretary is Mr. C. H. B. Epps, B.A., Christ's College, Cambridge.

EASTER IN ITALY.

In Italy Easter has become what Christmas is in England and Germany. Besides being the most important date in the ecclesiastical calendar it is a great national holiday. The postmen ask for their "boxes," and *Buona Pasqua* sounds much like "A Merry Christmas." We have just seen the celebrations in Florence, and these, though not so imposing as at Rome, have a character and special interest of their own.

They begin on Holy Wednesday with the service of the *Tenebrae* at the Cathedral. The ceremony includes the lighting of fifteen candles to represent the Twelve Apostles and the Three Marys, and these are extinguished one by one as psalm follows psalm, and at last the only candle left burning is one hidden behind the altar, "which denotes how the Saviour in the Garden was forsaken by all, and serves further as the symbol of his life whilst hidden in the grave." Then comes a ceremony which delights the children, who are never forgotten by Roman Catholicism. At the church doors little willow wands peeled and bound with pink paper are sold in thousands, and at the close of the *Tenebrae* priests and congregation take these wands and strike the ground or a stone bench three times, to recall the betrayal of Christ and the scourging inflicted on him. All the next day, too, the children go about with these wands, striking the church doors and other objects, and saying, "That for Judas."

On Thursday morning comes High Mass and the *Gloria in Excelsis*, after which every bell is silent till noon on Saturday. In the Duomo, too, we saw another sight —familiar enough to Catholics, but impressive to us, especially in its suggestions. An aged Canon retired to one of the many confessionals, and sat there with his eyes shut, his fine, strongly marked features illuminated by a candle just in front of him, waiting for any penitent who might come for absolution. We wondered what stories he had listened to in his long life, and how far the furrows of care ploughed on his own face represented sins and sufferings he had vicariously borne.

At mid-day began the ceremony of "Visiting the Sepulchres." In nearly every church a chapel was decorated with flowers and a kind of bleached cress, laid out so as to represent a figure of the dead Christ and emblems of the Passion, while a profusion of lighted candles gave extraordinary brilliancy to the whole effect. All this afternoon the streets were crowded with people of all ages and stations going from church to church to visit these sepulchres, the proper number of visits being seven. Visiting each church included of course, for the faithful, kneeling in prayer before the altar, though in some churches the combination of the pushing crowd and the kneeling figures was most incongruous.

Meanwhile, in the choir of the Cathedral another ceremony was proceeding, which we were fortunately able to witness after waiting about an hour and a half outside a glass screen. We were the first to arrive and secure places, and it was curious to find that the crowd which gradually closed round us was composed principally, if not exclusively, of English tourists bent on doing the sight. This ceremony was the *Lavanda*, when the Archbishop washed the feet of twelve old men who belong to a "Cathedral Company," and are further rewarded with a pecuniary douceur. They deserved this, for some at least tottered a good deal as they came and took their places on an uncomfortable high seat in front of which was a sort of bench raised some three feet above the floor, to support the foot that was to be washed. They were clothed in white from head to foot. Even their faces were covered, much after the fashion of the *Ad Misericordiam* Brothers. The preliminaries involved some elaborate ceremonial, but when the actual washing began, the number of canons and choristers inside the screen left their proper places, and, regardless of our long wait outside, crowded round the Archbishop, and almost completely masked him from our view. Still, by standing on our chairs, it was possible to ascertain that the ablution and drying with a towel were of a perfunctory character, but concluded with the Archbishop kissing the place he had just washed.

It was difficult for us to attach any religious value to the whole performance, nor did the faces of those who took part in the proceedings indicate that it meant anything religious to them.

When this was over we went on to the Church of the Holy Trinity, and there we had a real treat in listening to most beautiful fifteenth century music only sung on these occasions. The church was crowded mainly with people visiting one of the finest of the "Sepulchres" already described, but also with people who paid for chairs to sit and hear the music. But, as so often happens in Italy, there was no sufficient sense of what is congruous, not to say decent, to prevent a couple of men walking about all the time clinking money in metallic collecting boxes. We could shut our eyes to the surging crowd, but, alas ! could not close our ears to this jarring rattle, which sadly clashed with the fine voices that were giving a noble rendering of this grand old music. But one must be thankful even for the good one gets, and not expect to have it pure and undefiled.

Good Friday, strange to say, seemed far more secular than Holy Thursday. Ordinary business was in full swing, the churches were almost empty, the "Sepulchres" were illuminated with their numerous candles, but some, at any rate, were being dismantled during the course of the morning, and the flowers given away apparently to poor people who came for them. Every crucifix was covered with a black veil, and also every picture or carving containing a figure of Christ or the Virgin. In the Church of the Holy Spirit only one group, representing Tobias and the Angel, was exposed to view. In one of the churches "The Three Hours' Service" was held, with preaching on the "Seven Last Words," but that we did not attend, nor did we go to see the exhibition in another church of a crucifix which is said once to have bowed its head to a saint, and there was certainly nothing in the general aspect

of the place to suggest either holy day or holiday.

Saturday morning was the occasion of a most interesting ceremony peculiar to Florence, and deeply rooted in the affection of its inhabitants. This is known as "Lo Scoppio del Carro"—the Explosion of the Car. The story runs that one of the Pazzi family distinguished himself in the Crusade of 1088, and was rewarded with three pieces of flint from the Holy Sepulchre at Jerusalem, which are still kept in the "Canonica" of one of the Florentine churches. At 9 A.M. on this morning the Prior strikes a light from these flints and lights a taper, which is carried in procession to the Baptistery. Another legend tells how a Pazzi spent Easter at Jerusalem in connection with a later crusade, and having ignited a taper from the sacred fire of the Holy Sepulchre, then brought it alight all the way home to Florence, riding backwards so as to frustrate the efforts of the devil to blow it out. This lighted taper he deposited in the Baptistery, which from the ninth to the thirteenth century was almost the only church in Florence. In consequence of these deeds the Pazzi family obtained the honour of providing the car about to be described. How early its use began is not known, but in 1478 they were deprived of their privilege as a punishment for conspiracy. Some years later they were pardoned and the distinction restored. But, alas! times change, and in 1863 the head of the family wished to discontinue the custom, and it would have been given up had not the municipality, appreciating its popularity, come to the rescue. What now takes place is this: a lofty, massive wooden car, 300 years old, laden with fireworks, is drawn by four white oxen to the open space in front of the cathedral, between it and the Baptistery. At 11.20 an ecclesiastical procession, choristers, canons, and other dignitaries, in gorgeous robes, with the Archbishop of Florence, wearing his mitre and carrying his crozier, comes down the centre of the cathedral, and proceeds to the Baptistery to fetch from there the sacred fire, which they bring back to the high altar. From this fire is kindled at noon the "dove," a sort of rocket, which rapidly traverses a long wire stretched from the choir the whole length of the nave, and passing out of the central door to the "Carro," sets off the fireworks. This, at least, is what ought to happen, but we are prepared to vouch for the fact that this year, halfway down the nave the "dove" stuck, and went off itself with a series of bangs, and some one in the car must have started the fireworks there on his own account. It would be the more important to do this promptly, as the passage of the "dove" is watched with much anxiety, and a straight successful flight is supposed to presage a fertile harvest. Two Italian ladies near us who were not taken in by the explanation that the "dove" passed too rapidly to be seen, were in much distress over what actually occurred, and kept saying, "It is a misfortune." After this the car is wheeled off by the oxen to a street wherein is the house formerly occupied by the Pazzi, and there the remaining fireworks are discharged.

A more beautiful and impressive feature is the breaking out at noon of the bells all over the town. Partly owing to the height at which they are hung in Giotto's Tower and other campaniles, partly owing to their intrinsic merit, the musical jangle produced is rich and mellow, and after the silence of two days their proclamation of the Resurrection is very beautiful. The crowd was an interesting one, thoroughly Italian, largely composed of country peasants, and also of children, well behaved, with hardly a dozen policemen to keep order.

Sunday morning is the time specially to wish everyone "Buona Pasqua," and the churches were crowded. Some came bringing a plateful of eggs for the priest to bless and sprinkle with holy water, but crowds came for High Mass. We went to the Church of the Annunciation, and heard magnificent music sung by fine voices, well supported by a string band, and occasionally by an organ, lasting nearly two hours. Of course, we could not follow the service, but we could watch the faces of some who could, especially devout Catholic peasants, and see how real and impressive it all was to them. But only the priests and choristers inside the altar rails took the smallest active part in the ceremony. The congregation did not join in hymn or chant, and did not listen to a word of exhortation. But my purpose is not to criticise or comment, only to describe, and I am well content to keep within this limit, till I have had further opportunities of understanding what takes place, and what is the effect produced.

H. Shaen Solly.

Florence, April 4, 1904.

THE ASPIDISTRA REPLIES.

(See Inquirer, April 16, p. 242.)

Good Preacher-poet, say not so,
That I nor bloom nor seasons know.
My character I must defend;
Please look a little closer, Friend!
Is it a fault or virtue, pray,
I never wither quite away;
That all the year I keep the same
(Unlike some plants of greater fame);
That as the moments steal along
"New leaves for old" is still my song,—
Contriving, could'st thou only see,
To swallow death in victory?
And—dare I say it? Yes, I may—
I too can blossom in my day.
My flow'r, I know, is humbly drest,
But 'tis a flow'r, and 'tis my best.
Go, tell the city-dweller this,
Lest he the parable should miss;
Bid Duty serve, nor think it mean
To give the world a little green;
Bid Courage bide the saddest hour
And brave the darkness with a flow'r;
And then bid Love arise and sing
Of beauty hid in everything.

W. G. Tarrant.

The higher life begins for us when we renounce our own will to bow before a Divine law. That seems hard to you. It is the portal of wisdom, and freedom, and blessedness. That wisdom is the religion of the Cross. *George Eliot.*

AUCKLAND, NEW ZEALAND.

The annual business meeting of the Auckland Unitarian Church was held on March 10, when the reports from the various committees represented a vigorous, flourishing, and hopeful state of affairs. The trustees reported that the final balance of the building debt had been expunged on September 3. The secretary stated that twenty-two members had been added to the roll. The treasurers, both of the church and of every subsidiary organisation, had substantial balances in hand. The Sunday-school roll numbered 59. A Postal Mission had been started, and reported a keen appreciation of our literature. The Women's Society had raised £40 for a carved pulpit, now ready to be placed in position, and the date was fixed at the end of the month for the opening of a new two-manual pipe organ, the gift of a member of the congregation. A warm vote of thanks was passed to the B. and F.U.A. for their assistance in the start and support of the church, the more hearty that it now begins to see its way to complete independence. The treasurer made a striking statement, showing how the net valuation of the church property has risen from £1 15s. 4d. in 1899 to over £1,075 in 1904.

The Rev. W. Jellie, just returned from a month's holiday, during which the pulpit was served acceptably by members, reported having met scattered Unitarians in every centre of population he visited, and a very considerable number in Wellington, the capital. All are looking forward with eagerness to the coming of the Rev. C. Hargrove, M.A., and the Chief Justice of the Colony has promised to take the chair and introduce our visitor to the public of Wellington.

March 17. William Jellie.

BLACKFRIARS MISSION AND STAMFORD-STREET CHAPEL.

The annual meeting was held at Stamford-street Chapel on Monday evening, Mr. W. Arthur Sharpe, President of the British and Foreign Unitarian Association, in the chair. There was a fair attendance of subscribers and friends, among those on the platform being that veteran worker, Mr. S. S. Tayler, while in the audience was Miss Preston, another link with the old Carter-lane congregation. In the course of the evening it was announced that the Rev. W. L. Tucker, the newly appointed minister, would enter on his duties in July, and that an opportunity for public welcome would be found after the summer holidays, at the beginning of the new winter's work. The meeting began with a hymn, given out by the Rev. F. W. Stanley, after which Mr. C. F. Pearson introduced the chairman.

Mr. A. A. Tayler, hon. sec., read the report of the committee, which told of the satisfactory maintenance of the work of the Mission during the ministerial interregnum.

Mr. C. F. Pearson read the treasurer's report, which showed a balance of £26 3s. 10d. in hand, but noted various items of diminished income and increased expense for the new year, so that there would be about £140 to make up. One item of income lost was the rent from

the day school, carried on by Miss Pike, which had been given up.

The report of the Boys' Brigade was then read by Mr. J. E. King, that of the Young Women's Club by Miss Poulter, that of the Sunday-school by Mr. S. S. Tayler, and that of the Popular Concerts, which had been more successful than ever, by Mr. G. Ling. These and other reports, including the Provident Bank, the Band of Hope and Mercy, the Country Cottage, the Mothers' Meeting, the Children's Happy Evening, the D.G. Club ("Do Good"), show how great was the variety of admirable work centred in the Mission.

The Chairman, in moving the adoption of the reports, said that such work must always be its own reward. Since he had been President of the British and Foreign Unitarian Association, he had taken the chair at the annual meetings of several such societies, and nowhere had he seen greater evidence of work well done. Coming to the meeting he had been impressed by the enormous field of work close at the door of that building, and he wished he could say something to others who were not there to make them join in such work as was there undertaken. They endeavoured to bring home to the multitudes the advantages of social intercourse and intelligent occupations during their leisure. They had to begin not with any dogmatic teaching, but by showing sympathy in a brotherly and sisterly manner, proving themselves friends and helpers of those in trouble, and so bring them to something higher than mere pleasure.

The Rev. T. E. M. Edwards, in seconding, dwelt on the need of improvement in the Sunday services, advocating plenty of good music and short addresses, if possible, with a variety of speakers, and that earnest laymen should speak on subjects in which the people have a living interest. The social welfare of the people, he said, largely depended on such missions as that, ministering to physical, social, and spiritual wants, as centres of regenerating life.

The reports having been unanimously adopted, the Rev. V. D. Davis moved and Mr. King seconded the appointment of the committee and officers and Mrs. Mace moved and Mr. Mutch seconded a vote of thanks to all who had helped in the work during the year.

The Rev. W. Copeland Bowie then moved:—

That this meeting of subscribers to and friends of the Blackfriars Mission and Stamford-street Chapel learns with deep regret that owing to ill-health, Miss Bridgett is obliged to relinquish the social work which she has carried on with such signal success for the past thirty years, and it tenders to her its hearty thanks for her valuable assistance in the past, and trusts that she may be speedily restored to health and able to again assist in the work she has so much at heart.

He told how since his coming to Stamford-street Chapel, in 1880, he had known Miss Bridgett's devoted work, which she had previously carried on at the old Carter-lane Mission, and, after an interval, then took up again. With very poor health, hardly a week without some physical suffering of her own, she had never thought of herself, but always of others; from early morning, when she came down into the district, she had been ready to give herself all day to work among the people, in a spirit of splendid devotion and unselfishness. There must be hundreds of people in that district who would bear her work and her memory in their hearts as long as they lived. No service was too small, and none too great, for her to give herself to it with unsparing devotion. It was one of the glories of their humanity that there were such people in the world.

Mr. James Welch seconded the resolution, and a letter was read from Mr. Percy Preston warmly commending such a resolution of sympathy, and referring especially to Miss Bridgett's work in the founding of the Provident Bank.

A vote of thanks to the chairman, moved by the Mr. C. F. Pearson, was cordially passed, and Mr. Sharpe in responding, said that he was glad to be there to express the sympathy of Unitarians in all parts of London with that work.

Another hymn and the Benediction, pronounced by the Rev. F. W. Stanley, brought the meeting to a close.

HURST STREET DOMESTIC MISSION, BIRMINGHAM.

The sixty-fifth annual meeting was held on Monday evening last, under the presidency of the Lord Mayor of Birmingham, Alderman Hallewell Rogers. The chapel was crowded.

The report of the committee was presented by the secretary, Mr. E. Ellis Townley, and stated that the expenditure had exceeded the income by £279. Of this, however, £130 was expenditure of an abnormal character, which had been made necessary by some special requirements by the City magistrates. On the other hand, an appeal made during the autumn for increased annual subscriptions had resulted in an increased income of £230 from 75 old subscribers who had increased their subscriptions, and 190 new subscribers. The committee wished to assure Mr. Clarke of their sincere and high appreciation of his abilities and energy in conducting the work of the Mission, and of his continued and unabated interest in the various institutions connected with it, and to express the hope that he might long continue to enjoy the health and strength necessary for the fulfilment of his duties. The financial statement was read by the treasurer, Mr. Russell Jolly.

Mr. W. J. Clarke read a deeply interesting and comprehensive report with reference to the work of the Mission generally, and expressed the conviction that the past year could safely be regarded as one of the most useful and richly blest of the nineteen years during which he had had the privilege of acting as their missionary.

The report gave the following list of activities:—

The following agencies have been in more or less active operation:—Religious Services, morning, afternoon, and evening every Sunday; Chapel and Sunday-School Choirs; Sunday Schools; Classes for the study of the Bible, for Chemistry, Physiography, Dress Making, and Vocal and Instrumental Music; Recreation Room; Cricket Club; Minstrel Troupe; Gymnasium; Social Gatherings; Ladies' Committee; Junior Band of Hope; Adult Band of Hope; Magazine Circulation; Flower Distribution; Mothers' Meeting; Advice Bureau; Guild of Sympathy; Sick Savings' and Benevolent Clubs, numbering eleven.

10,984 visits have been paid to and received from the poor, 2,918 medical notes have been obtained from 940 contributors, and £1,176 15s. 10d. in 2,170 subscriptions from 1,265 subscribers. For relief and other purposes, 3,444 medical notes, 2,981 garments, and help in various forms have been distributed, involving an expenditure of not less than £1,500. 140 indoor winter and outdoor summer treats have been provided for the aged poor, and 86 summer parties for poor children.

In connection with the Police-Aided Association for Clothing Destitute Children and the Military Veterans' Association, 1,573 destitute children have been supplied with 9,180 garments and 1,542 pairs of boots; relief to the amount of £267 has been distributed among, and twelve pensions of 9d. per diem obtained for, distressed military veterans.

Mr. Clarke, in conclusion, urged strongly the view that the poor, and even those who seemed the most worthless and hopeless among them, were in far greater measure than was commonly supposed the helpless victims rather than the responsible instruments of their own undoing. That drink was a direct and very potent cause of poverty could not, of course, admit of the slightest doubt. But he held strongly that poverty, overcrowding, insanitary surroundings, and like causes were directly productive of a far larger measure of excessive drinking than was usually thought to be the case. No amount of investigation would suffice to make clear the exact proportion in which poverty is an effect or a cause of drinking; but there was ample work for those who took either view. Of nothing was he more confident than of this: that any honest, well-meant effort to grapple with ills and wrongs which have already dimmed our national greatness far too long, tended to invest with deeper truth and diviner beauty our belief in the Fatherhood of God, to lend more of reality and of inspiring power to our talk of the brotherhood of man, and to stamp on this twentieth century Christianity of ours a closer likeness than it now bears to what Christ himself intended it to be.

The Lord Mayor, in moving the adoption of the reports, paid a high tribute to the worth and excellence of the work done by Mr. Clarke, observing that no one could long occupy the position of Lord Mayor in Birmingham without becoming aware of the enormous amount of good work of which the Hurst Street Mission was the centre. In the name of the city he congratulated Mr. Clarke on his restoration to health, and expressed the hope that he would be spared for many years to continue his fruitful labours for the Mission, and for the city at large.

The Rev. Joseph Wood, in an eloquent and impressive speech, seconded the resolution, referring in warmly appreciative terms both to the excellent character and to the vast extent of the work accomplished by the Mission, much of which he was personally acquainted with.

Officers and Committee were elected for the ensuing year, and the proceedings, which were throughout of an inspiring and enthusiastic character, were brought to a close by the singing of a hymn, and the pronouncing of the Benediction.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

SINCE I wrote my last letter several interesting events have occurred in this district. Indeed, it is scarcely possible to conceive of any other district in the kingdom where activities in connection with our group of churches are more varied or more sustained. A Manchester minister has no spare time on his hands; on the contrary, he has to be constantly scheming in order to fit all his engagements in. He would be a strange sort of man who could confine his efforts to his own church. There seems to be something in the atmosphere he breathes that makes isolation impossible. A fraternal spirit dominates us all and makes us interested in each other's work. We probably meet more frequently than the ministers of any other district, and since the monthly visitation scheme was started in 1902, a stronger sympathy than ever has sprung up between the members of different congregations. What with the District Association of Churches, the Domestic Mission, the Home Missionary College, the District Sunday School Association, and other organisations with large committees, we ministers have a pretty full time of it. Moreover, it is such important and interesting work that, although we sometimes grumble at the amount of time it takes, yet it fascinates us to such an extent that our threatened resignations never take effect. Mutual interest between church and church is maintained by fairly frequent change of residence, followed by transference of membership. The new member reminds us on occasion of the fact that his old church is aiming at the same ideals and fighting the same hard fight that we are. But the strongest bond of union between us is, undoubtedly, the District Association. Its business is to keep alive the sense of mutual regard and obligation, and in this it succeeds remarkably well. For it is not stereotyped in its methods, but is ever devising something fresh to stimulate our enthusiasm, and bind us closer together. It never was in better working order than it is now, and, judging from their attendances, the members of the governing body never allow their interest to flag or their ardour to abate.

At the end of January the then President of the Association, Mr. Percy H. Leigh, and Mrs. Leigh extended an invitation to all the members of the committees of all our district Churches and to their wives to a soirée held in the Memorial Hall. The hall was quite filled with guests. An excellent programme of music was provided, and refreshments were served during the evening. The time was spent purely socially, and no speeches were made. It was a very happy thought that prompted this event, for the evening was spent in a most enjoyable manner, and resulted in an intercourse which could but strengthen the ties that bind church to church.

The monthly meetings this year have been held at Longsight, Bradford, and Chorlton, and the April meeting was held last Saturday at Altrincham. There are twenty-two churches within the Association, of which nineteen have already extended invitations to the Governing Body to hold meetings in their buildings. The annual report says:—"The members of the churches visited have expressed very cordial appreciation of the benefit derived from the services and meetings, and the very representative attendances of members of other churches have created a more warm and social feeling throughout the congregations of the district, and the high ideals of the scheme have been well maintained." It is also gratifying to note that the North and East Lancashire Unitarian Mission have adopted the scheme in their district with most satisfactory results, and I am given to understand that the Northumberland and Durham Association are intending to give the scheme a trial even amongst their very scattered churches.

Our friends at Dob Lane, showing as usual remarkable energy and spirit, held a bazaar at which they raised about £300, required for extensions to their school premises, which are a very popular centre of week evening classes. The work done there has received the highest commendation from the Manchester Education Committee. Sales of Work, also very successful, have been held both at Moss Side and Chorlton.

A new organ has been built for and placed in the church at Moss Side, at a cost of £650. It is a three manual instrument, and the builders are Messrs. Jardine & Co., of Manchester. The instrument, which is a very sweet-toned one, has thus far given entire satisfaction. Members of other churches in Lancashire and Cheshire will have an opportunity of hearing it in June, when the Annual Meetings of the Provincial Assembly are to be held at Moss Side.

The Rev. Neander Anderton, who commenced his ministry at Pendleton on March 1, received a very hearty welcome at a soirée held in the schoolroom on March 12. There was a grand gathering of members of the congregation, and of ministers and members of other congregations. The proceedings must have been most encouraging to Mr. Anderton. His ministry there commences very auspiciously. A good spirit prevails amongst his people. Prior to his settlement they made a praiseworthy effort to raise nearly £600 with which to wipe out a church deficit, and to pay off a mortgage on the church property. The church has been fitted with incandescent lights, new seating, and new hymn books. We all feel sure that the settlement of Mr. Anderton in Manchester will not only mean the revival of good times at Pendleton, but also that the work of the whole district will benefit by his sharing in it.

Over £1,000 has already been received towards the cost of extending the premises at Bradford, but £150 more is urgently required. The building contract has been placed, and operations will be shortly commenced. The number of scholars is with great difficulty kept within the capacity of the existing premises, and there is reason to believe that the work there will increase by leaps and bounds when the additional accommodation is provided.

The same may be said of Renshaw Street Mission. The building contract has also been placed for extension of premises there, and by the end of the summer it is hoped that the new rooms will be available for Sunday-school and other allied purposes. Exactly what is to be done at Willert Street is not yet settled, but I understand it is to be definitely decided at the next meeting of the Domestic Mission Committee.

It is with regret that I record the removal of Mr. C. Harding from Manchester. Although increasing years has latterly made it impossible for him to take so active a part in the work of this district as formerly, yet the traditions of his enthusiastic advocacy of all that appertained to the welfare of our Unitarian cause here in Manchester, extend back over the unusual period of sixty years. There is probably no institution in this district which does not owe much to his strenuous support in days gone by; and now that he has hung up his armour, he carries with him into his retirement our deepest respect, and our best wishes that in the years that are left to him he may enjoy good health, and be happy in the remembrance of the worthy example he has set a generation of younger men, of downright earnest and unselfish endeavour to promote the common weal.

We were highly favoured by the weather on Good Friday for the annual meetings of the District Sunday School Association, at Liverpool. The morning service was held in the beautiful church at Ullet-road, and was attended by a crowded congregation. The popularity of these meetings is wonderfully maintained, and nearly all our Sunday-schools were as usual represented. The evening meeting in Hope-street was also a full one. Unfortunately, there was no time for any discussion after the reading of Mrs. Rawlings' paper. On the whole the meetings were highly successful, and will no doubt be long remembered.

The really big thing that is likely to overshadow all others here in this district is the Jubilee of the Unitarian Home Missionary College, which is to be celebrated this year. Elaborate arrangements are to be made for the celebration to take effect in right royal style. Those interested in the college have been canvassed for suggestions as to what would be the best thing to do in order to perpetuate its usefulness. The scheme which has been mainly spoken of is that of the establishment of a college residence for the students and an endowment fund. The need of such a residence has been felt for many years by the students themselves. From many points of view the Memorial Hall is becoming less and less suitable for the purposes of the college. The strongest advocates of the residence scheme are the old students, who, having passed through the college, know "where the shoe pinches." They have practically unanimously signed an appeal to the Committee of the college that the jubilee should be celebrated by the establishment of a residence, and further to demonstrate earnestness in the matter they have themselves promised £1,000 towards the cost. When one bears in mind that they are ministers who for the most part find it hard to eke out their small stipends, it will be seen that the force of their appeal is practically irresistible.

The thirteenth annual report of the Governing Body, presented at the annual meeting of the Association last month, was full of interest. A Lay Preachers' Union is being formed; sixteen of the churches have considered the proposal, and some nineteen names were suggested as those of suitable members. Says the report:—"Every church has a duty to perform in the world, and it cannot continue to discharge that duty unless it makes a demand upon the young men to give themselves to the work of the Gospel." It is confidently expected that a great deal of good will result from the establishment of this Union.

The new effort at Broughton is being prosecuted with vigour. The members have resolved themselves into various committees in order to cover the different departments of church work, but it is now felt that if the resources of the district and the real value of the new movement are to be fully tested it is desirable to appoint for a period a minister who can devote the whole of his time to the work. The obstacle is one of expense; the old Strangeways Church is not yet sold, and the only source of income is that of subscriptions and offertories, at present contributed by those practically interested in the effort.

Since Christmas the Association has been arranging a series of pulpit exchanges, with the consent of the ministers of the district churches, in order to create a greater interest in the religious work and aims which should characterise us all. Although not attempted until late in the winter, it was found possible to arrange for courses of Sunday evening lectures to be delivered in sixteen of the churches during the month of February. These were much appreciated, and no doubt the experiment will be continued next winter. Thus it may be seen that those who are officering the Association are full of new ideas, and that the ministers and laity generally are willing to give any scheme a fair trial, if it has in it any promise of conferring benefit upon the churches. And now we have in our new President, the Rev. D. Agate, a man who is intimately acquainted with the needs and characteristics of all the churches in the district; a man, too, who is himself full of enthusiasm, and who will assuredly leave his mark upon the history of the Association when the term of his office expires. With the advent of Spring, we are all somewhat slackening, and looking forward to a recuperation of our energies in the sunny days; so that when winter comes again, we may once again put a full measure of strength into the new work that will await us.

Charles Roper.

Tito himself, while he triumphed in the apparent verification of his lie, wished that he had never made the lie necessary to himself—wished he had recognised his father on the steps—wished he had gone to seek him—wished everything had been different. But he had borrowed from the terrible usurer, Falsehood, and the loan had mounted and mounted with the years, till he belonged to the usurer, body and soul.

George Eliot.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bolton: Bank-street (Welcome Meeting).—At the Spring Soirée in the Bank-street schoolroom, on Wednesday, April 13, a cordial welcome was offered to the Rev. J. H. Weatherall, the new minister, and to Mrs. Weatherall. 300 sat down to tea in the lower room, and the number was considerably greater at the subsequent meeting upstairs. Mr. J. Percy Taylor, J.P., who presided, on behalf of the congregation and schools offered a very cordial welcome to Mr. and Mrs. Weatherall, and spoke of the fine tradition of ministerial service in their chapel and their confidence in the future. The Rev. R. T. Herford, on behalf of the District, and the Rev. H. W. Turner, on behalf of other Nonconformist Churches in the town, joined in the welcome, and Mr. Weatheral responded. He thanked the various speakers for their kindly references, and for their cordial welcome, and acknowledged the kindness with which he had been received by the congregation and the school. It was a great honour for any man to assume the ministry of Bank-street Chapel with its long and noble list of ministers. They however, were not content to rely on departed glories and to live on the reputation of a thing that was. His experience was that there was a great and strong vitality amongst them, and they would keep it up. They had to fight the materialism and the indifference of the age, but believing in the old faith one dared to stand up and say in spite of the tendency of the age, God *is*, not simply was. They would be glad to help so far as they could other agencies for good than those connected with Bank-street. The remainder of a pleasant evening was spent in a social manner. On Saturday, April 16, the congregation at Halliwell-road Free Church, which is in connection with Bank-street Chapel, also met to extend a warm welcome to Mr. and Mrs. Weatherall. Mrs. Grindrod and Mr. Bullough, expressed, in appreciative words, the general feeling of pleasure at the new settlement, and the hope of the congregation that the church might steadily progress towards independence under the new ministry. The Rev. John Page Hopps, who was also present, addressed the gathering. The meeting at both churches were inspiring and helpful, and give every promise of future progress.

Carlisle.—The resignation of the Rev. Charles Travers, which we announced last week, has been regretfully accepted by the congregation, he having accepted an invitation to Preston. The *Carlisle Journal*, referring to Mr. Travers' coming departure, speaks of the admirable social and educational work he has done in the city, as a member of the School Board, where he was specially active as chairman of the School Attendances Committee, and also as chairman of the Carlisle Workers' Municipal Committee and in other ways. Mr. Travers will leave Carlisle in July or August.

Colne.—A sale of work, tea, and concert, were held on Saturday last, in aid of the church funds, opened by the mayor, Alderman Hewitt, J.P. Chairman, Mr. D. Harrison, Padiham. There was a choice and varied assortment of useful articles, pictures, flowers, refreshments, &c. An excellent programme of vocal and instrumental music was supplied by a Japanese troupe from Padiham, and by members of the congregation. The attendance was most encouraging, other churches of the town being well represented and the proceeds amounted to £50.

Dudley.—The Annual Trust Fund sermons were preached on Sunday, the 17th inst., by Miss Gertrude von Petzold, M.A., Minister-elect of Narborough-road Church, Leicester. There was a large congregation in the morning, and in the evening every pew was full. Miss von Petzold's discourses were most earnest and impressive, and were highly appreciated, having a marked effect on all present.

Exeter.—On Wednesday evening, April 13, the Sunday-school children gave a very successful entertainment to an audience that completely filled the Lecture Hall of George's Chapel. The programme included a very pretty little Devonshire play by Miss Biss, entitled "The Fairies of the Lyd."

Failsworth.—At the close of service last Sunday the congregation of Dob-lane Chapel passed a vote of condolence with the family of the late Rev. Joseph Freeston, a former minister of the congregation, who, during his occupancy of the pulpit, endeared himself to a large circle of friends by his noble self-sacrificing work and his zeal in the furtherance of all that led to the physical and spiritual improvement of his fellow men.

London: Kentish Town.—A very successful soirée, arranged by the committee of the Church and the Literary and Dramatic Institute, was held in the schoolroom on the 13th inst. After refreshments had been served and songs rendered by some of the friends, the Rev. Geo. Critchley introduced the subject of the bazaar (to be held in November next) for the consideration of the meeting. He stated the object in view was to raise a sum of at least £100. The hon. secretary announced that the contributions to the fund already amounted to £10, and he urged all those present to work hard and continuously so as to make the bazaar a success. A strong committee of ladies and gentlemen was appointed, and it is hoped that this effort to further the Unitarian cause at Kentish Town will be well supported.

London: Welsh Unitarians.—A meeting of Welsh Unitarians and friends, presided over by Miss Tagart, was held at the Portland Institute and Schools last Sunday afternoon, "To consider proposals for holding Unitarian services in the Welsh language on Sunday evenings at some convenient centre in London." Though the meeting was small, a provisional committee (with power to add to number) was formed, which will meet next week. They hope to gain a good response from the Welsh Unitarians resident in, or passing through London, when further particulars are announced.

Long Sutton, Lincolnshire.—The 204th anniversary of this place of worship, and the fourteenth of the settlement of the Rev. W. J. Pond, was celebrated on Sunday and Monday, 17th and 18th insts. The sermons were preached by Rev. Percy Francis, of Nottingham, formerly of Long Sutton (Congregationalist), to good congregations, in the evening the chapel being more than full. On the Monday evening a public meeting was held in the chapel. The collections, which were good, will be devoted to a fund for repairing the chapel, which is in a very dilapidated condition, especially one of the gable ends, which is in danger of collapsing. With the exception of a new roof in 1860, and some occasional patching, the building has had nothing done to it since its erection. A special effort is being made to raise £100.

Manchester District Association. | The eighteenth of the monthly visits was paid on Saturday last to Altrincham, and eighteen congregations were represented at service or meeting. It turned out a beautiful afternoon, and the considerable number of people who had taken the risks were amply repaid for their trouble both by the glory of the day and the good spirit of the gatherings. Rev. Neander Anderton (Pendleton) led the devotions, and the Rev. H. J. Rossington (Longsight) preached the sermon taking his text from Zechariah iv. 6: "Not by might, nor by power, but by My spirit, said the Lord of Hosts." The sermon more than counteracted the drowsiness encouraged by the warm afternoon, and the appreciation expressed on the lawns and terraces of the parsonage after tea was unmistakable. Rev. Dendy Agate, the new President of the Association, took the chair at the evening meeting and addresses were delivered by Rev. William Holmshaw (Blackley), who spoke of the social message that must accompany the moral and spiritual affirmations of our faith; and the Rev. Henry Pilling (Chorlton), who dealt with the Temperance Question, and made a series of suggestions for strengthening the work of the Association. Mr. Paterson, a former secretary of the Association, welcomed the visitors, and the proceedings terminated with the Benediction pronounced by the chairman. Musical items were provided during the evening by Altrincham friends.

Manchester: Pendleton.—The church anniversary services were conducted on Sunday last by the Rev. Neander Anderton, who preached in the morning on "Dependence and Independence in Religion, and in the evening on "A Unitarian's Belief about Jesus." Both services were fully attended, at the evening service the church was crowded.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at the Old Chapel Schools, Dukinfield, on Saturday last, and was attended by about 300 teachers and friends. After tea a meeting of

the committee was held, and at this and the after proceedings the President, Mr. Wm. Lawton, presided. The chair was supported by the Revs. H. E. Dowson, W. L. Tucker, A. C. Fox, W. Harrison, W. C. Hall, and H. B. Smith, with the delegates from kindred unions, and Messrs. T. Bradley and A. Slater (hon secretary). Interesting addresses were given by the delegates: Rev. F. Allen (Sunday School Association), Rev. J. Moore (Manchester District S.S.A.), and Mr. J. Wigley (Manchester Unitarian S.S.U). An excellent programme was rendered by the Dukinfield friends, consisting of songs, part songs, action songs by the children, gymnastic exercises by the boys' and girls' gymnasium, and a dramatic sketch. Votes of thanks, hymns, and benediction concluded one of the most successful meetings of the Union.

Norwich.—In place of the usual evening service at the Octagon Chapel on Easter Day, Mendelssohn's "Hymn of Praise" was performed by the choir, with a little outside assistance. There was a large congregation, every part of the building being filled. A successful Easter egg service was held on Sunday, in connection with the Octagon Young People's Guild of Service. The service was conducted by the warden, the Rev. A. Hall, and the address was given by Mr. Hipperson, who took for his subject "Selfishness and Unselfishness." Nearly 300 eggs were contributed, which were afterwards divided between the Jenny Lind Hospital, the Isolation Hospital, the Boys' Home, the Girls' home, and some aged poor connected with the chapel.

Preston (Appointment).—The Rev. Charles Travers, of Carlisle, has accepted an unanimous invitation to become the minister of the Preston Congregation.

Sheffield: Upper Chapel.—On Wednesday evening, April 13, Channing Hall was crowded to witness an entertainment, and listen to a cantata, "The White Garland," given by the children of the Guild of Good Endeavour. The Rev. C. J. Street presided, and the whole entertainment was a great success.

Stalybridge (Resignation).—The Rev. W. Harrison has resigned the pulpit here after a ministry of fifteen years and seven months. As the terms of the resignation seemed to put reconsideration out of the question, the following resolution was last Sunday passed:—"That as the Rev. W. Harrison feels that the time has come for him to resign his position as minister of this church, this meeting of members in general meeting assembled, accept his resignation with regret; and take this opportunity of expressing to him their warm thanks for the efficient manner he has laboured on their behalf, both in the pulpit and in all other duties connected with his ministerial work; and their hopes that he may long be spared to enjoy the rest he has so well earned." Mr. Harrison will terminate his ministry on the last Sunday in June.

Torquay.—A series of lectures and concerts during the winter session was brought to a close with a lecture on "Liberty, Equality, and Fraternity." On Sunday week we were favoured with an address at the morning service by Miss G. von Pezold, M.A., of Oxford, who was on a visit to Torquay. During the past few weeks visitors have been numerous, and the attendances excellent.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 24.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. T. J. HARDY.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. GORDON COOPER.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 and 7 P.M., Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15, Rev. G. DAWES HICKS, and 7, Mr. HUGH STANNUS.
Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. E. CAPLETON.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. J. J. MARTEN.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. H. G. CHANCELLOR.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30,
LEEDS, Mill Hill, 10.45 and 6.30, Rev. L. P. JACKS, M.A.
LISCARD, Memorial Church, Manor-road 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A., "What has Science done for Religion?"
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A. Sunday School Sermon. Special Service for Children at 3.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. GEORGE LANSDOWN.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. HAHNEMANN EPPS, 11, "Congregational Worship," and 6.30, "The New Birth."

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. A. CHALMERS.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—April 24, at 11.15, HERBERT BURROWS, "Krapotkin's 'Mutual Aid.'"

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—April 24, at 11.15, Dr. WASHINGTON SULLIVAN, "Priests and People in Ireland."

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Right Hon. Lord COLERIDGE, K.C.,

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The first Lecture is open to the public without payment or ticket. Fee for the whole course, half-a-guinea.

T. GREGORY FOSTER, *Secretary.*

LONDON UNITARIAN CHORAL SOCIETY.

A MEETING will be held at Essex Hall, on Monday, April 25, to enrol Members and to consider the Rules drawn up by the Committee as to the construction and work of the Society. Tea, &c., at 7; Business Meeting at 8.30. All who are interested in the formation of the Society are requested to attend.

LONDON DISTRICT UNITARIAN SOCIETY.

THE FIFTY-FOURTH ANNUAL MEETING
will be held at

Essex Hall, Essex Street, Strand,
On WEDNESDAY, MAY 4th, 1904.

The President, W. BLAKE ODGERS, ESQ., K.C., LL.D., will take the chair at 7-45.

The Business Meeting will be preceded by a reception by the President and Mrs. Odgers at 7, to which all Members and friends of the Society are cordially invited.

PLATT CHAPEL, MANCHESTER.

On SUNDAY, APRIL 24th, the REV. R. TRAVERS HERFORD, B.A., will preach the Annual Sermons on behalf of the Sunday School, at 11 a.m. and 6.30 p.m. Special Service for the Children at 3.

BLACKPOOL, NORTH SHORE UNITARIAN FREE CHURCH.

It is intended to hold a Bazaar in December next to inaugurate a Fund to clear off the liabilities upon the Church property. Particulars later.

MARRIAGE.

CARTER—BURNSIDE.—On April 5th, at the Unitarian Church, Ballymoney, by the Rev. D. Matts, assisted by the Rev. R. J. Orr, M.A., Belfast, Frank Carter, of Stamford, son of the late W. E. Carter, of Woking, Surrey, to Anna Moore, daughter of the late John Burnside, Seacon, Ballymoney.

DEATH.

TAPLIN.—On April 14th, at his residence, Heathfield House, Coventry-road, Birmingham, James Francis Taplin, M.D., youngest son of the late Rev. James Taplin.

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THE LIBERATION SOCIETY'S ANNUAL MEETING,

in connection with the TRIENNIAL CONFERENCE, will be held in the CITY TEMPLE on Wednesday, May 4th, at 7. The Chair will be taken by REV. DR. CLIFFORD (President); and the Speakers will include Rev. Professor GARVIE, D.D., Mr. HIRST HOLLOWELL, Mr. THEODORE E. TAYLOR, M.P., and Rev. JAMES TRAVIS (ex-President National Council of Free Churches).

Organ Recital by Mr. A. J. HAWKINS at 6.30.

Tickets may be had on application to the LIBERATION SOCIETY, 2 Serjeant's-inn, Fleet-street, London, E.C.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, April 23 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3227. NEW SERIES, No. 331.] *LONDON, SATURDAY, APRIL* 30, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Whitsuntide Anniversary Meetings are advertised on our back page this week, and offer a programme of unusual interest. We published recently some account of the Essex Hall lecturer, Professor H. H. Wendt, of Jena; in our present issue will be found an article on M. André Bourrier, editor of the *Chretien Francais*, whom it will also be a great pleasure to welcome to London.

THE annual meeting of the London Domestic Mission is to be held at Rosslyn-hill Chapel, Hampstead, on Monday evening, May 16, when the chair is to be taken by Mr. Charles Booth, and Mr. Graham Wallas is to be among the speakers. We may expect, therefore, a meeting of special interest, and ask all friends of the Mission to note the date.

LAST week we gave a sober, yet we may say, exhilarating report of the new church at Auckland, New Zealand, which, under the leadership of the Rev. William Jellie, has made such gratifying progress. A more humorous, but still valuable account of our friend's ministerial originality and pluck is given in the Wellington *Free Lance*, a publication which is nothing if not racy. In about three-quarters of a column of paragraphs, this journal gives notes about a journey made by Mr. Jellie on foot, and dressed in the roughest settler's attire, from Auckland to Wellington, a distance, we estimate, of not less than 300 miles, excluding two boat lifts.

ACCORDING to the *Free Lance*, Mr. Jellie not only revelled in scenic beauty not to be got at by the ordinary modes of travel, but in an intimacy of communion with the common folk which would not have fallen to his share if his ministerial character had been suspected. Indeed, the reporter is bold to say that he "consequently heard the New Zealand language in all its pristine beauty." Apparently, some whom he met, not understanding why a man should travel so far without goods to sell, took him for a person either uncanny, or, to say the least, unwise. But we suspect that journey will prove profitable to him in many a month to come, and infuse a vein of actuality into his sermons which is but too often lacking in pulpit literature. Mr. Jellie did not fail to give the *Free Lance* particulars about the Rev. Charles Hargrove's forthcoming visit, and as to his claims to be heard as a lecturer and preacher. Evidently the New Zealand Unitarians have good reason to congratulate themselves, both on their visitor and their permanent minister.

THE programme for the spring meetings of the Congregational Union holds out the promise of a very busy week, and includes in addition to the more usually recognised subjects of denominational interest, some which indicate a broader outlook. The Rev. F. Walker, of New Guinea, is to speak on Industrial Missions, a subject with which his name is already intimately connected. An address is also to be delivered on The Needs of the Industrial Classes, by Mr. W. Crooks, M.P., L.C.C. It is satisfactory to notice this recognition that industrial problems, whether in Australasia or London, are felt to be within the sphere of religious thought. A faith that does not offer guidance in the treatment of secular interests should not wonder if it is found to be ineffective even in concerns which are sometimes erroneously supposed to be more entirely spiritual. And although the mere listening to a few speeches does not count for much, yet there is always the possibility that some day hearing may lead to thinking of a serious and practical kind.

THE House of Commons carried the second reading of the Aliens Bill on Monday by a majority of 124 against an amendment by Sir Charles Dilke, which declared:—

That this House, holding that the evils of low priced alien labour can best be met by legislation to prevent sweating, desires to assure itself before assenting to the Bill that sufficient regard is had in the proposed measure to the retention of the principle of asylum for the victims of persecution.

The amendment admirably sums up the main objections to the Bill, as will be admitted on an examination of its provisions. Alien immigrants are required on landing to produce passports containing particulars as to character, antecedents, and proposed place of residence in this country, and those whose passports do not satisfy the Home Office Inspector on certain specified points may be refused permission to land. Those to whom such permission is given may be required to keep the authorities informed, like ticket-of-leave men, as to what they do and where they go for two years after landing.

DURING that time, if any common informer can show to the satisfaction of the Home Office that the licensed person is "of notoriously bad character," or is in "receipt of such parochial relief as disqualifies for the Parliamentary franchise," he may be ordered forthwith to quit the country. The grounds on which aliens may be prohibited from landing includes conviction within the past five years of a crime which would have permitted of extradition had it been committed in this country; subsistence on immorality, likelihood "to become a charge upon the public funds," lack of "visible or probable means of support," and "notoriously bad character."

Now it is fairly clear that these provisions give no security for "the retention of the principle of asylum for the victims of persecution." There is, of course, no reason why we should give asylum to criminals or to vicious or diseased persons. But, surely, when we require that the passports of immigrants from, say, Russia or Turkey shall state vaguely that they are not "of notoriously bad character," we are giving to the Governments of those countries a golden opportunity to destroy the asylum hitherto afforded by us to their persecuted subjects. Equally obnoxious is the provision by which poverty can be used as a bar to admission or as an excuse for expulsion. Poverty is an ill which has afflicted many of the finest men which this or any other country can hope to count among her citizens. Many are the stories of both immigrants and emigrants who have started a successful career on an empty pocket and "no visible or probable means of support."

BUT perhaps even more serious than its breach of the principle of asylum is the arbitrary power which the Bill gives to the executive over the liberty of the in-

dividual. So far as Englishmen are concerned, no such process as this expulsion or exclusion could possibly be adopted on mere ex-parte allegations without the proper investigation by due process of law—except, indeed, under Lord Milner's autocratic rule in South Africa. And it is surely to be deplored that a serious proposal should be made for subjecting those seeking the hospitality of our shores to bureaucratic orders based on assertions unsifted by legal process, and involving, as they often must, untold suffering for perfectly innocent and harmless people.

The Government Licensing Bill, the text of which has now been published, though not so retrograde in some respects as had been feared, will, if passed in its present form, nevertheless place a very formidable barrier in the path of future reforms. There is this to be said in its favour, that it recognises the principle that any compensation given to dispossessed licence holders must be paid out of funds levied for that purpose among the surviving licence holders, and the claim of the brewers that compensation shall be paid out of existing liquor duties is set aside. Another good point in the Bill is that so far as the reduction of licences under compensation and the transfer of licences carrying compensation are concerned, autonomy is given in the county boroughs to the magistracy of the town, and the appeal to the outside County Quarter Sessions Court is in their cases abolished. But non-county boroughs are worse off in this respect under the Bill than under the present law, for these powers are in their case transferred bodily to the County Quarter Sessions, and only the right of recommendation (without which the Quarter Sessions cannot act) remains to them.

But again this complicated Bill apparently leaves the law untouched with regard to the power to refuse renewals on "the ground that the licensed premises have been ill-conducted or are structurally deficient or unsuitable, or grounds connected with the character or fitness of the proposed holder of the licence." That is to say, refusals of renewals or transfers on these grounds remain subject to the veto in both county and non-county boroughs of the outside County Quarter Sessions Court. A third good point is that the Bill for the first time makes it possible to refuse renewals to the "anti-'69 beer-houses" on the simple ground that they are not needed, though we gather that it awards those houses compensation on a higher scale than other licensed houses.

The one supremely important ground of opposition to the Bill is, of course, its enactment that full compensation must be paid to the "persons interested" before the renewal of a licence can be refused on the ground that it is not needed. This converts at a stroke an annual tenancy into a freehold, and doubles the market value of the licence. Licensed premises and shares in the licensed trade have been bought and sold on the clear understanding that the licence is granted only for a year, and that renewal may at any time be refused. To promise that compensation shall be granted in the event of such refusal is simply to make a present of enormous monetary value without any sort of *quid pro quo* from the trade, the money levied towards the compensation fund being at once recouped by the surviving licencees in reduction of competition.

This present would matter less were it not that it creates an insuperable barrier to the adequate reduction of drinking facilities and other reforms of licensing administration. The alternative plan of a time notice, with compensation proportionate to the amount by which that notice is shortened, avoids this fundamental error altogether, since when that time limit had expired there would be a free field for every kind of reform. It is towards the substitution of such a time limit for the present of a freehold that the efforts of temperance reformers should be directed during the time that the Bill remains before the country. If that substitution is refused the whole Bill must be defeated at all costs.

The Ministers' Institute.—The eighth meeting of the Ministers' Institute was held at Manchester College, Oxford, on April 18, 19, and 20, and recorded the largest attendance since the Institute came into existence. The members joined in Communion in the College Chapel on the Monday evening, the Revs. J. Harwood and C. C. Coe officiating. Tuesday's proceedings commenced with a devotional service, the Rev. E. I. Fripp taking the lessons and prayers, and the Rev. H. Gow giving an address. At the subsequent conference, under the chairmanship of the Rev. W. E. Addis, the Rev. E. P. Barrow, of Manchester, read a most suggestive paper on "The Place of Habit in the Religious Life," and a very helpful discussion followed. At the afternoon meeting the Rev. J. E. Odgers read a paper entitled "Chapel Records," and renewed his proposal made at the Leicester Triennial Conference for the formation of a Historical Society. The proposal met with warm approval, and a resolution was carried by the meeting authorising the Rev. J. E. Odgers and F. K. Freeston to prepare a scheme and call a meeting for its consideration. During the evening the Rev. Frank K. Freeston exhibited a series of lantern slides illustrating the autobiography and centenary of Dr. Priestley. The Revs. E. W. Lummis and R. A. Andreæ led the devotional service on the Wednesday, Mr. Lummis delivering the address. At the third conference the Rev. J. E. Carpenter took the chair, and introduced the Rev. W. B. Selbie, of Emmanuel Church (Congregationalist), Cambridge, who spoke on "Theology in the Modern Pulpit." Mr. Selbie replied at the close of the debate, and was cordially thanked for his friendly visit. The following were elected a committee to arrange for the next Institute in 1905:—The Revs. J. W. Austin, V. D. Davis, E. I. Fripp, H. Gow, E. W. Lummis, J. E. Odgers, and C. T. Poynting. Great regret was expressed at the enforced absence from the meetings of the Principal of the College, Dr. Drummond, who was unfortunately kept to his house by a cold.

The Royal Commission which has been appointed "to inquire into the alleged prevalence of breaches or neglect of the law concerning services, ornaments and fittings, to consider the existing disciplinary procedure and recommend remedies," may come to nothing. That is the result usually to be expected of such inquiries. A Royal Commission has often been used to shelve difficult questions. On the other hand, the range of possible consequences, if the inquiry is seriously pursued, may extend even to Disestablishment. The Commissioners are all men of the Centre. Sir John Kennaway and the Principal of Ridley Hall are reputed to be Low Churchmen, but they are not extreme Protestants of the militant type, and the Protestant Church Party in the House of Commons complains that it is not represented. Lord Halifax and his friends might urge a similar complaint; but perhaps they would refuse to serve on an Erastian board. The legal element, which is strong on this Commission, always makes for toleration. The most probable outcome of its work is a modified victory for the Ritualists. After the fashion of the Lincoln judgment, they will receive a licence in certain matters which are at present doubtful, while others will be denounced as illegal. But unless Parliament acts upon the Report, it is only the indulgent part of it that will take effect.

London Unitarian Choral Society.—The first meeting of this Society since the preliminary gathering was held at Essex Hall on Monday, 25th. Some thirty-six ladies and gentlemen joined the Society, and others, who were unable to be present, will do so in due course. The Society has been very fortunate in securing the services of Dr. H. Walmsley Little as its professional conductor, and he was present at Essex Hall to interview the various members, and, where necessary, to put them through a simple test. The first practice under his supervision will be held on May 9, at 8.0, and it has been arranged to have practices on May 30 and June 13 at Essex Hall, after which the other dates will be arranged. After the enrolment of members a short business meeting was held, Mr. John Harrison, the President, in the chair, at which the Rules as drawn up by the Committee were formally passed. The Society is open to all members of, and friends from, our various churches in the London district, and it is hoped that it may be the means not only of benefiting the members who join it, but also of helping in a musical way any of our churches that may desire assistance.

Mr. Carpenter's Memorial Sermon on Miss Frances Power Cobbe, which was published in the Inquirer of April 16, is being reprinted in pamphlet form, and copies will be ready next week. They may be had at the Book Room, Essex Hall, price 1d., or 1½d. by post.

Life never seems so clear and easy as when the heart is beating faster at the sight of some generous self-risking deed: We feel no doubt then what is the highest prize the soul can win: *George Eliot.*

THE HIBBERT JOURNAL.*

"The strongest number that has yet appeared" was the verdict on the *Hibbert Journal* of last October, but the new April number seems to us fairly to equal, if it does not outstrip, that standard of excellence. A decidedly academic number it may be called, for five of the eight articles are written by University professors; but the chief of these prove themselves to have a powerful grasp of living questions of the day, and what they write is popular in the best sense, and full of interest and stimulus.

The place of honour is given to an article by Professor Henry Jones, of Glasgow, on "The Moral Aspect of the Fiscal Question," and we could wish that this might be read by every citizen of this country, and, indeed, of the Empire. He shows with great force how much more there is involved in this controversy than a question of trade. "We seem," he says, "to be looking for shorter cuts to Imperial welfare than that of moralising the people. And we are likely to lose our labours. For, whatever may be said of those who stir in the political waters, the better mind of the people of this country knows full well that human history, as it raises up and pulls down the nations of the world, teaches one fact plainly amidst all the confusion of its errant ways—the fact, namely, that national welfare, like individual well-being, rests in the last resort upon moral foundations, and that the value of a policy, old or new, fiscal or other, depends upon the way in which it tells upon the morals of the people. . . . When, as in the present instance, questions are raised which, as we are told, involve our whole material welfare, our rank and place amongst civilised nations, and even the unity of the Empire, it is not good or wise statesmanship to leave out of consideration the most fundamental of all the conditions of our Imperial well-being."

The true statesman, Professor Jones points out, though he may legislate for a section of the people, always has in view as paramount the interest and well-being of the whole community. To the good citizen "there are few mottoes which rank in moral turpitude with that with which one of the most powerful organisations within the State has disgraced the standard under which it fights—all too successfully—and which reads, *Our Trade, Our Politics*."

And on the same principle the policy of protection, in all its forms, "stands utterly condemned." For that, Professor Jones urges, would be its inevitable outcome, degrading politics to a conflict of selfish interests, bringing shameful corruption in its train. And he quotes (p. 449) the testimony of an American citizen, a leading lawyer and financier, who speaks from direct experience of what it means in his own country, and what England, for her own sake and the world's, must avoid. And then follows a clear exposition of the true interests of trade in a community and among the nations. The following sentence will sufficiently indicate the position taken up:—

When Rome destroyed Carthage it destroyed a great part of its own prosperity; and any "hitting back" upon our part, if that means weakening our neighbours, weakens ourselves as well.

With this article should be read that by Professor Jethro Brown, of Aberystwith, on "The Passing of Conviction," to which we have referred in a leading article.

Sir Oliver Lodge enters the list as a theologian and reformer of the creeds in his "Suggestions towards the Re-interpretation of Christian Doctrine." He will doubtless have the sympathy of Canon Hensley Henson, who follows with an article on "The Resurrection of Jesus Christ," in which he draws a clear distinction between the conflicting accounts of a bodily reappearance of the Crucified and the spiritual faith in the risen Christ. Sir Oliver does not spare the doctrinal symbols of his Church. The doctrine of the Virgin birth, as so often strenuously upheld (by his Bishop, among others), he characterises as "materialism run rampant." On the popular doctrine of atonement, with its demand for a sacrifice of blood, he is no less severe, pointing to its barbarous antecedents. In conclusion, he speaks of the permanent truths which will emerge the more clearly from a re-interpretation of doctrine in the light of modern knowledge.

We are no aliens in a stranger universe governed by an outside God; we are parts of a developing whole, all enfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience the joy too deep for words. And this strengthening vision, this sense of union with Divinity, this, and not anything artificial or legal or commercial is what science will some day tell us is the inner meaning of the Redemption of Man.

The Bishop of Ripon's article on "Gladstone as a Moral and Religious Personality" is warm in praise of Mr. Morley's "Life," and especially of the ready and sympathetic appreciation, the just discrimination, the spirit of kindly reverence shown towards the dominant Christian convictions of Mr. Gladstone's life. Dr. Boyd Carpenter points to the characteristics of Evangelical religion which remained with Gladstone to the end, in spite of his strong leaning to a high doctrine of the Church. Having referred to Gladstone's constant Bible-reading and interest in expository preaching, he adds:—

> Let me give another trait—his habit of asking God's blessing at meal-time. Mr. Gladstone was a member of a London club, select and numerically small. The club was one which had no dwelling-place; but the members met to breakfast and dine together. One evening at dinner a veteran of the club addressed a new member and said, "Mr. Gladstone is the only member of the club who says grace when he presides at dinner." Here is a witness of the way he obeyed at eve the voice obeyed at prime. But not only in outward act of reverence or grateful acknowledgment, but in the inward habit of the soul, did Mr. Gladstone show the abiding power of the early training. Mr. Morley gives us extracts from Mr. Gladstone's diary: in these we find evidence of the spirit of vigilant self-watchfulness, which recognises that religion is a personal matter between God and the soul. We are in the presence of a heart which realises the seriousness of life, and therefore also the claims of the inward life upon all those who desire to make the Christian calling a personal and practical reality.

In the next article Mr. Andrew Lang replies to Professor Stout on the subject of the "Subliminal Self," as expounded by Mr. Myers; and then comes Professor Keyser on "The Axiom of Infinity," while the last of the principal articles is a "Defence," or rather an attack by Dr. Hugo Winckler, of Berlin, on Dr. Budge with regard to "North Arabia and the Bible."

At the beginning of the Discussions there is a protest by the President and other members of the Churchmen's Union for the Advancement of Liberal Religious Thought, against the Bishop of Worcester's treatment of the Rev. C. E. Beeby, and then the heretic himself writes in reply to another critic on the "Doctrinal significance of a Miraculous Birth." Further contributions to the discussion of the "Alleged Indifference of Laymen to Religion" follow, the last being by the Rev. E. P. Barrow, who concludes:—

> Church membership, with its pledges and responsibilities, demands too much; we prefer a vague comprehension, committing us to nothing. We respect all faiths, but will be bound by none. Be this as it may, the layman has his opportunity. Let him preach from the housetop all that the pulpit has taught in vain. Better still; let him go in and out amongst the crowd, introducing the principles of primitive Christianity into public affairs. Then, perhaps, he will feel that there is something still lacking, and will not rest until he has also recovered the principles of primitive Christian worship.

Among the reviews of books is a warmly appreciative notice of Dr. Drummond's "Enquiry into the Character and Authorship of the Fourth Gospel," by Professor Sanday.

A WORD OF ENCOURAGEMENT.

Under the title "Moral Courage," *Le Protestant*, our Paris contemporary and fellow-worker in the cause of liberal religion, published last week the following brief article, for which we are sincerely grateful:—

> "The English Liberal journal, The Inquirer, judges that nothing that brings into play questions of conscience and of rectitude is alien to religion or ought to be indifferent to a religious journal. It generously takes the field against all that appears to it as a national iniquity, whether it be Colonel Younghusband's expedition into Thibet or the importation of Chinese coolies into South Africa under conditions which leave to the Chinese nothing but the severely regulated use of their arms, and subject them in all other respects to a thinly disguised slavery by depriving them of the greater number of their human rights.
>
> "On account of its attitude with regard to these questions, The Inquirer has been violently attacked by a number of its readers, and threatened with the loss of subscriptions. But its directors do not flinch. They seem lacking in that *savoir faire* peculiar to those men and those newspapers which desire, above all, to succeed. They are not acquainted with the art
>
> Vitam præferre pudori
> Et propter vitam vivendi perdere causas.
>
> "We give them our brotherly congratulations. L. G."

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ALMA MATER.

U.H.M.C.—1854-1901.

Our *Alma Mater*, it must be confessed with a filial sigh, has not a pretty name, and still less pretty was her maiden name, U.H.M.B., and we, her loyal and devoted sons, are glad that, with commendable feminine sagacity, for her sons' sake, she changed it for another. Her Christian name, appropriate or not, she appropriated, as others do, by proxy. Sometimes we hear, Benign Mother dear, that thy name is not Christian at all. "Great God!" But as we are not, like Wordsworth, "standing on a pleasant lea," we drop our thunderbolts, and still in our right hand carry gentle peace to silence envious tongues. It was not, however, until we left her generous bosom that we, her nurslings, heard much about her name from a hard, cold world. And then a timely anecdote about Mrs. Ulysses Grant's eye, and the reluctance of the President to have it rectified, suppressed the rising sigh that was about to make our bosoms heave, and we exclaimed, "With all thy fault, thy only one, we love thee still!" To have known one woman—at any rate, to have known this benign mother—has been a liberal education to a hundred odd sons, or perhaps more strictly speaking, to all but two hundred. For it must be admitted, although it cannot be urged as a great fault, or any fault at all, that Alma Mater has not been prolific. And what is the basis of a truly liberal education? Is it not that as we gaze into the face of Alma Mater we should seem to see in her,

Cana veritas Atticæ philosophiæ alumna?

And Attic in any sense. For, like Emile Souvestre, most of her sons have been "Attic" philosophers of a very high order. The lower the tariff wall of lodgings, the higher the cost of living; the higher the wall (and nearer the roof), the poorer. Ah! the landladies! Alma Mater's own dwelling-place—for she too lives in a lodging house, or caravanseri rather—is yet to be. And it will be the first Sorbonne of the "Unitarian" body —a simple hostel for some poor students and their teachers. Ah! some day its name, like that, will be a charm that lulls to sleep all Argus-eyed doubt, honest or otherwise. If her sons succeed in providing her a house and home worthy of her devotion to them and of their devotion to her, it shall also be ample enough to be a place of residence for themselves, in their nursling days, that she may not only have better supervision over them, but also have joy in them, for there has always been a sprinkling of another kind of Attic philosophy amongst her sons, the cause, when guests are met and feasts are set, of a merry din. And though they will not cast a long, lingering look behind, yet they will not be ungrateful to the bevy of dainty dames of high and low degrees of "letting," who in times past let lodgings or apartments (preferential tariff styles), and who did their best to be motherly and homely, and so largely succeeded, according to their lights—and fires. "Ah! the mothers!" exclaimed Goethe, and everybody rushed to Weimar to know what he meant. "Ah! the landladies!" exclaim the students; and there will be a stampede if ever the Delphic oracle claims to mean anything. Yet there are authentic tales. A forgetful student once left behind him at his lodgings or apartments his Greek New Testament (for thou canst read, Alma Mater, Greek, a little), known to all but landladies as "Wescott and Hort." He scribbled a hasty note and posted it, or sent it otherwise post haste, begging that some one should be sent with it if coming into the city. The glorious landlady (God rest her body and soul!) guiltless of her lodger s Greek, wrote back to say that the forgetful student had not specified which waistcoat and hat he required. Misprision in the highest degree. Ah! *si sic omnes!* Still, *ab una disce omnes.*

Such seasons of refreshing as jubilees and centenaries are privileged occasions, and people emerge from *oratio obliqua* to *oratio directa*, and they form grand stopping places, not only to rest and be thankful, but also to be thankful and determined to go on rejoicing, refreshed like a giant to run our race. Under the inspiration of Alma Mater's golden birthday we return thanks to our past masters in divinity and humanity, we submit ourselves again as disciples (sadder now, and wiser men) to all our governors, teachers, spiritual pastors and masters. We order ourselves lowly and reverently to all our betters (especially to M.C.O.). We trust we shall hurt nobody by word or deed, and bear no malice nor hatred in our heart. We shall try to keep our hands from picking and stealing, though just at this present juncture, we are under sore temptation to covet and desire other men's goods.

Alma Mater looks back with reverence and gratitude to Dr. John Relly Beard. "Hoch!" she cries, and every man rises to the occasion. My earliest recollection of Dr. J. R. Beard is that of sitting under him, as a very small boy, in a very small chapel—the veteran's chapel of ease —at Sale. If anybody had asked me in those days what Dr. Beard's strong point consisted in, I should doubtless have replied, with the muddle-headedness of a budding schoolboy, that he seemed to have a weakness for Roman Catholics. Dr. Beard was, at any rate, a blessing to such a kind of boy, for if asked what the sermon was about, it was safe to say Roman Catholics, and nobody seemed to doubt either the Dichtung or the Wahrheit of it. I sometimes wonder whether I should ever have looked upon the face of Alma Mater if it had not been for a chance meeting with Dr. Beard on the Rialto at Sale. I was gazing on the placid stream of the classic Bridgewater Canal, interested chiefly in the tow-path and the barges, and looking doubtless more innocent than any boy ever was, when a voice that still rises from the past with indelible accents, asked me to show him my copy-book. Having probably approved the unimpeachable morality of its doctrines, he asked me if I should like to be a minister. I listened like a three years' child. I could not choose but hear. Whatever my thoughts were, it is clear they were worth a penny to Dr. Beard. Now people may say that this was bribery and corruption, but the fact is, account for it as one may, that almost every old gentleman who waylaid me in those days gave me a penny, and almost every old lady disappointed me with a kiss, and of younger ladies I had no opinion in those days. It was, I am afraid, only my "beaux yeux" that extracted pennies and disappointments. My thoughts were good for nothing, or, at any rate, for far less. When I got home, probably a little flustered by the recent encounter with my pastor and master, the interview was described by my respected relatives as a case of "putting ideas into a lad's head." "Be aye sticking in *an idea*," says Oliver Wendell Holmes somewhere; "while you're sleeping, it'll be growing." Subsequently, long years after, those ideas began to shoot and sprout, and the Rev. John McDowell (one of Alma Mater's worthiest *alumni*) came round with the watering-can, and did his best to prevent the crop from becoming ill weeds. During the forthcoming Jubilee celebrations, I make no doubt, Dr. John Relly Beard will inhabit the praises of his old students, and yet speak, as he yet leaves with us his undying faith.

Alma Mater acknowledges the stately scholarship of the Rev. William Gaskell, Master of Arts, whose not least claim to her gratitude is, that he married Mrs. Gaskell, knew everybody worth knowing, and could tell with an eighteenth century elegance all that was worth telling. One rarely meets an old alumnus without hearing some "good thing" of Mr. Gaskell's. Only yesterday one related how, when a student was preaching before Mr. Gaskell (who seemed at such times like the Duke of Devonshire at all times abysmally somnolent), and perorating about "in that dim past when our ancestors were swinging from bough to bough in some primeval forest," Mr. Gaskell opened his eyes and sweetly ejaculated, "Speak for yourself, Mr. X., speak for yourself." Stately, and just a shade forbidding, Mr. Gaskell was in all important affairs the quintessence of kindness. When the Rev. J. Edwin Odgers, M.A., followed in the Principal's chair, Alma Mater cast an anxious glance at the portals and tested the structure of the flooring, for she said with some little nervous palpitation, "This one has the thews of Anakim." And, indeed, she knew that in his opinion the spacious Common Room of the students was considered as a "mere cockloft," and she feared that the lecture-room would hardly afford space enough for his Samsonian voice to go out as at other times, and shake itself. It was said of him by a budding orator—too early, alas! nipped in the bud—that "he thundered from the trembling rostrum, whilst loud the rafters roared." There was, indeed, something truly of the Olympian Jupiter about him, yet when he would sometimes sit in "the cockloft" (of necessity at times, for Alma Mater's abode is only a lodging-house) and nearly filled all the space, whilst he was trying to teach two "hopeless cases" to lisp in Horatian numbers, or emulate the purity of the style of "the mightiest Julius," we recognised how

His heart
The lowliest duties on herself did lay.

The most recondite and impossible things were always "perfectly obvious" to "the capital O," as some fond students called

him. After his day—as principal, for he descends still, disguised as *junior* visitor—cracks and fissures were seen in the general structure—not of the fabric but of the institution. And the jubilee is the occasion seized for filling them up and making them good. As to her present Principal, Alma Mater had no idea that classics and divinity were mere child's play to him, and that he considered that the serious business of life consisted in amassing an encyclopædic knowledge, a kind of Encyclopædia Cosmopolitana, of anecdotes, not of an age but of all time. And a student of the Higher Crypticism affirms, without any Galloping assumptions, that Shakespeare in one of his most successful anachronisms, is really referring to Principal Alexander Gordon, where he says:—

> A. G. cannot wither nor custom stale
> His infinite variety.

As it did not take a lifetime to unearth that cryptogram, it has that advantage in its favour. Cannot you imagine the Principal extending his tortoise-shell snuff-box to that Higher Cryptic, and wondering with a chuckle, whither Cana Veritas, naked and not ashamed, would lead her panting votaries next?

Now is it surprising, Alma Mater, that thy sons should be firmly grounded upon thee? Is it surprising that they should eagerly desire to house thee in a mansion worthy of thy past and still worthier of thy future? Is it surprising that they should consider, even in the present state of the Parliamentary Blue Books, that £20,000 is not an impossible figure to be raised? Is it surprising that all thy sons, with phenomenally few exceptions (of which few we have good hope that they have only temporarily fallen asleep in their allegiance), have as one man spontaneously desired this thing? Is it surprising that in a fortuitous concourse of the first ten men out of the hundred odd men still alive and all alive, they should promise to contribute in five years (not of their superfluity but of their living) little short of £200, and that the next ten, and the next ten up to ten times ten, will probably do something similar, so that £1,000, if not over, will be raised by them? It is true these *alumni* feel that the generous public had much to suffer from them in the days when they came to hear them as preaching students—if they did come, for they were mostly with us in the spirit. But we would beseech them not to remember the sins of our youth. We were as good as a soporific to some; we gave others a legitimate excuse for taking a much-needed holiday. There were no collections taken when we preached. We disturbed nobody's cherished and lifelong convictions or prejudices. We never preached politics. The worst that could be said of us was that either we were very young or that we were very promising. And in our innocence we never felt the lurking sarcasm. And so we slept peacefully, and were grateful to admiring congregations. Are not these things to be put on the credit side of the account? Have they not been worth at least £20,000 to the laity all these fifty years? If ever a body of teachers and taught alike, in learning on the one side, and in aspiration on the other, constituted a genuine College, that has come to stay, it is this one, that with amazing modesty and humility has been content to live in a veritable Caravanseri, yet unceasingly grateful for the rooms in a noble and notable building, the Memorial Hall, loaned to it. Nevertheless, Alma Mater would rather be a prisoner in the Vatican than so lodged for ever. We, her grateful sons, feel for her and wish we could house her in the Vatican for a few years, whilst her own house is being discovered. The Memorial Hall is a nice place, but it is a General Assembly Room of the first comers. "One Purpose one Building" is our motto, and if the College is worth housing it is worth housing well. I have often tried to imagine myself a rich man. Ah! Alma Mater carissima, no castle in Spain, nor yet in the air, was ever more glorious than the House would be where thy name should be honoured. Not large but beautiful. Simplex munditiis, as becomes thy twentieth century Puritanism, that deigns sometimes to smile. Is there not a Robert de Sorbon that will raise, or help to raise (or purchase), "a hostel for some poor students and their teachers"? We poor men have always preached brotherhood, and have always tried our best to be brotherly to rich men. But somehow the state of things the Blue Books divulge is not conducive to reciprocation. When things are at their best the only other change is an ebb tide; and when things are at their worst it takes a long time for the flowing tide to carry you to the crest of the wave of prosperity; and when you are there, why, it is *da capo* once again. It is to be feared there is nothing for it but a soldiers' battle, nor any despising of the day of small things. We love the founder, who did not despise the low estate of his students; we love the great-hearted gentlemen who have taught us, and borne with ten thousand crudities and uncouthnesses, we hundred odd men have shown ourselves by our spontaneity, brotherly and loyal, we are scattered over the three kingdoms and the Principality, we have surely put some poor wandering souls under obligation to us over that area, and others, a company whom perhaps no man can number, are open to attack along many lines of appeal. This is our Waterloo. Up, Guards, and at 'em! "Those who are grateful can afford to be sanguine."

E. L. H. THOMAS.

WE ought to speak of religion as something which we ourselves know. Its influences, struggles, joys, sorrows, triumphs should be delineated from our own history. The life and sensibility which we would spread should be strong in our own breasts. This is the only genuine, unfailing spring of an earnest ministry. *Channing.*

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mrs. Timmins, 5s.; Mr. Charles Jecks, £1; Rev. Ceredig Jones, 10s. 6d.

RIDERS TO THE SEA.

A MOST interesting development in contemporary literature is to be found in the new school of Irish writers whose work has recently been brought to notice by the performances of the Irish National Theatre Society, in Ireland and in London, and by the publication of a collection of verses under the editorship of "A. E." The names of Mr. W. B. Yeats, Dr. Hyde, and Lady Gregory, and the elusive personality of "A. E.," have already become familiar to us, but now we are making acquaintance with a group of younger writers of promise. Chief among these, perhaps, is Mr. J. M. Synge, the rendering of whose "Riders to the Sea" was the central achievement of the Irish players at the Royalty Theatre, London, on March 26 last. Their programme included, besides, two short plays of the President, Mr. Yeats, but though these were marked by their author's fine qualities, "Riders to the Sea" surpassed all else in the simple intensity both of its conception and presentment.*

Indeed, Mr. Yeats himself says of it, with characteristic generosity, that to him it seems to be "the finest piece of tragic work done in Ireland of late years. One finds in it, from first to last, the presence of the sea, and a sorrow that has majesty as in the work of some ancient poet."

Mr. Synge has been spending his summers among the fisher folk of the Arran Islands, and his play is the fruit of these visits. It introduces us into a poor peasant family whose cottage is hard by the shore. They have been eleven in all, but already the father and grandfather and four of the sons have perished at sea, and now there is no news of Michael, the fifth. Only the old mother, and her two girls, and Bartley, the youngest son, are left; and now Bartley must go by the boat, though the wind is rising, to sell the pony at the fair on the mainland. As the play opens, Cathleen the older daughter, is making a cake for him; she has put it on the fire and begun to spin, when her younger sister comes in with a bundle of clothes that were taken from a drowned man off the Donegal coast. The young priest has given them to her, bidding her see if they be her brother's; but as to stopping Bartley, he had assured her that they need not fear, God would not take him and leave them destitute.

The old mother is asleep within; but now they hear her stirring, and hide the bundle as she comes in querulously saying that Bartley will not go this day. But at that Bartley himself appears in haste, subdued and sad. It is a rough day for the sea, and he knows its perils well, but this is the only boat sailing for a fortnight, and go he must. He wants the rope for the red mare's halter; it is hanging up against the new white boards they have got for Michael's coffin—if, may be, the sea shall give them back his corpse. Old Maurya tries in vain to stay him. Bartley hardly notices her words, he

* It was printed in *Samhain* for October last. Dublin: Sealy, Bryers & Walker; London: Fisher Unwin. Price 6d.

cannot answer them. There is already upon him some foreboding sense of his doom. Cathleen remonstrates with her mother, and chides her because she has omitted to give him her blessing. Then they find they have forgotten the cake, and they hurry off the bent old woman by a short cut, to meet Bartley. While she is gone the two girls undo the bundle of clothes, and find they are Michael's. Indeed these are the very stockings that Nora knitted.

Maurya comes back, bringing the cake with her. She sits down by the fire and begins to keen softly. The girls are perplexed. "Did you see Bartley?" says Cathleen. "I seen the fearfullest thing," she answers. Cathleen looks out, and through the window she sees Bartley riding the red mare, and the grey pony behind. But Maurya cries out at that in terror. They run to her, and as they crouch beside her she declares, hoarsely, how she has seen Bartley galloping by on the red mare, and Michael following after on the pony in gay new apparel. Then Cathleen, too, begins to keen. It is the sure presentiment of death. Nora protests feebly, but in vain. Maurya, in a strange, clear, low soliloquy, tells the tale of her sons, the Riders to the Sea—of Stephen and Shawn, drowned in the golden mouth; of Sheamus and his father, lost at night, their bodies never recovered; of Patch, who perished by the upsetting of his curagh.

She is telling how the women came in that day, crossing themselves silently, and she sitting with Bartley, a baby, on her knees; and after them the men carrying something in half a sail, that dripped and left a track up to the door; when, as she tells it, the women begin to enter, and the men to carry something in a dripping sail. Then Cathleen hands her mother the package of Michael's clothes; but Maurya is not sure if, after all, it will be he. And it is not. It is Bartley they carry on a plank. The grey pony has knocked him into the sea, and he was drowned. They lay his body on the table, the carriers kneel by the door, the women keen softly. Old Maurya kneels at his head, and the girls by his feet. Then Maurya says,—

"They're all gone now, and there isn't anything more the sea can do to me." She sprinkles the body with holy water, and goes on:

"It isn't that I haven't prayed for you, Bartley, to the Almighty God, . . . but it's a great rest I'll have now, and it's time, surely. . . . It's a great rest I'll have now, and great sleeping in the long nights after Samhain, if it's only a bit of wet flour we do have to eat, and may be a fish that would be stinking." Then Kathleen turns to one of the men and asks him about the coffin; with a touch of grotesque but perfect realism, they debate about the nails, which Maurya has forgotten. Old Maurya is sprinkling Michael's clothes now; she has emptied the cup, and she feels that the end of it all is come. She asks God's blessing on the souls of her sons, and on her own soul, "and on the soul of everyone who is left living in the world. . . . Michael has a clean burial in the far north, by the grace of the Almighty God; Bartley will have a fine coffin out of the white boards, and a deep grave surely. What more can we want than that? No man at all can be living for ever, and we must be satisfied." And so the curtain falls on a scene of brusque and melancholy beauty.

It is, as will be seen even from my sketch of it, a play of extraordinary simplicity and pathos. And it was played with deliberate sincerity. It may well be that it is the best thing which theatre-goers have seen in London in our time. In any case it was a revelation of the possibilities of dramatic art, thus conceived, as the interpreter of the inner life of the people. The acting was serious throughout; no note, no gesture, jarred. There was no mannerism, no display, no rhetoric, no false sentiment. In a word, it was a piece of direct and classic art.

H. Bryan Binns.

OBITUARY.

RICHARD ENFIELD.

The name of Enfield has for generations been honourably associated with the public life of Nottingham and with the congregation of the High Pavement Chapel. In the tradition of liberal Nonconformity it goes still further back to Dr. William Enfield, minister of Benn's Garden Chapel, Liverpool (predecessor of Renshaw-street and Ullet-road), then of Warrington, where he was minister and tutor at the Academy, and finally at the Octagon Chapel, Norwich, where he died in 1797. A son of his, Richard Enfield (grandfather of the subject of the present notice), was Town Clerk of Nottingham in the early years of last century, and was succeeded in that office by his son Henry, who died in 1845 after twenty-nine years of service. His eldest son, William (great-grandson of Dr. William Enfield) then succeeded, and died in 1875 at the age of seventy-one. It is of Richard, the fourth son of Henry Enfield, that we are here to speak. He passed away at his residence, Bramcote, near Nottingham, on Saturday afternoon, April 23, the last of his generation, being eighty-seven years of age.

Richard Enfield was born February, 1817, in a house in the Low Pavement, Nottingham, and throughout his life was a faithful member of the High Pavement congregation. His mother was a Norfolk Dowson; his sister, if we remember rightly, was the wife of John Withers Dowson, of Norwich. Another elder brother was the late Edward Enfield, of London, whose son still maintains the family connection with the High Pavement congregation at Nottingham.

Born of a family of lawyers, Richard Enfield followed the same calling, and also fully maintained the family tradition of philanthropy and good citizenship. He was articled to his father, and, having been admitted as a solicitor in 1841, the rest of his life was devoted to Nottingham. He was twice President of the Incorporated Law Society of that town, and more than once served as Under-Sheriff. To the charitable and educational institutions of the town his devotion was unstinted. He took a special interest in the work of the Mechanics' Institute, and he was the trusted friend in whose hands an anonymous donor placed the £10,000 which in 1875 led to the foundation of the University College.

Mr. Enfield, though his own family have not followed him in that respect, was to the last a very earnest Unitarian, and deeply interested in the welfare of our churches. He served in 1885-6 as President of the British and Foreign Unitarian Association, and was also President of the North Midland Association, and a constant friend in the furtherance of denominational activities. His connection with the High Pavement Chapel was life-long. Of what he did in the schools there, the following passage from the memoir in the *Nottingham Guardian* relates:—"His interest in education was further shown by his work and close connection with the High Pavement Day and Sunday Schools (the former of which is now represented by the High Pavement (Stanley-road) Council Schools). Few know how much the day schools, of the Board of Managers of which he was for many years chairman, owed to his care and generosity, but no notice of Mr. Enfield would be complete which failed to record his deep and abiding interest in Sunday-school work. He was for upwards of half a century a teacher of the senior classes or a superintendent of the High Pavement Sunday-school, and his faithful service, his regularity, and punctuality, and his evident sense of the importance of the work will be a cherished memory among those who were privileged to be associated with him, while the hearts of his old scholars, many of whom now occupy positions of trust and importance in the city, will be the sadder to-day for the loss of their old friend and teacher. What the private benevolence of one who took so great an interest in charitable work has been will never be told. The poor have lost a friend, who gave them not only means of subsistence in hard times, but strove daily to increase their opportunities of advancement in knowledge and the better part of life."

Preaching on Sunday evening in the High Pavement Chapel, the Rev. J. M. Lloyd Thomas spoke of Mr. Enfield's beneficent career, and said that everywhere, and through all things, he revealed not only conspicuous ability, but great force of character, high ideals, and the loftiest tone of the Christian life. He was a type of the best citizen, and of the purest Christian culture, and his memory would remain with them to be an incentive and inspiration in all good works. Their loss was great, but it was reverent thankfulness that found chiefest place in their hearts as they thought of so noble a career.

The funeral was on Thursday afternoon at Bramcote, a memorial service being held at the same time in the High Pavement Chapel.

To Correspondents.—Letters, &c., received from E. H. C., F. W. D., C. H., J. L. H., F. H. J., W. H. J., K. L., C. R., V. A. S., W. S., J. M. Ll. T., A. H. W., J. C. W., W. W.

NORTH END DOMESTIC MISSION, LIVERPOOL: ANNUAL MEETING.

The forty-fifth annual meeting of the North-end Domestic Mission (Bond-street and Hamilton-road) was held in the Hope-street Church Hall, on Thursday, the 21st inst., Mr. W. C. Rawlins in the chair.

The reports of the Committee, and of the Rev. J. L. Haigh, Miss Wells, and Mr. W. G. Topping, giving particulars of the work at Hamilton-road and Bond-street, had been previously printed and circulated.

A letter was read from Mrs. H. D. Roberts, who, as visitor for the Liverpool Sunday School Society, had visited the Hamilton-road Mission, pointing out the inadequacy of the accommodation and the bad state of repair of the building in spite of the efforts of the people at Hamilton-road, who had papered the walls with their own hands; and stating that she had learnt that children were sent away Sunday after Sunday from lack of room. Mrs. Roberts also stated that the work of the school filled her with admiration, the earnestness, the fulness, the energy, and the vigorous young life enlisted in sympathy of effort being quite arresting and surprising, and that if so much can be done under these conditions, what might not be achieved under happier conditions?

The Chairman pointed out that, with the funds at the disposal of the committee, it was impossible to do more than was being done. The accounts showed a debit balance for the year of £120, and that unless further support was forthcoming it might be necessary to close the Mission at Bond-street, although he was sure that the work carried on there was quite as successful on a smaller scale as that at Hamilton-road itself. The fact that there was a danger of losing Miss Wells was also a great cause of anxiety to the committee.

Mr. Charles W. Jones moved—

That this meeting desires to express, on behalf of the supporters of the Mission, the full confidence they feel in their missionaries, and to offer them a renewed assurance of hearty sympathy in all branches of their work.

He stated that his experience as President of the Local Branch of the Society for the Prevention of Cruelty to Children, convinced him of the necessity of lady missionaries among the poor.

The Rev. J. Crowther Hirst seconded, and the motion was unanimously carried.

The Rev. J. L. Haigh, Miss Wells, Mr. W. G. Topping then replied.

After the adoption of the report and accounts it was moved by the Chairman, seconded by Mr. Philip Holt, and unanimously agreed—

That this meeting accepts with the deepest regret Mr. Alfred Booth's resignation of the office of hon. treasurer, which he has so ably filled for the last thirty years, and thanks him for all his services during this long term of disinterested labour.

Mr. Booth having replied, the committee were elected, Mr. Mark P. Rathbone, 10, Exchange-court, 26 Exchange-street East, being appointed hon. treasurer. The proceedings closed with a vote of thanks to the chairman.

Copies of the missionaries' reports and of the accounts can be obtained from the hon. secretary, Mr. Kenneth Cook, 45, Parkfield-road, Liverpool, S.

THE CHILDREN'S COLUMN.

SHAKESPEARE'S MIRANDA.

Miranda was born in an Italian palace. She did not remember her mother, and she could afterwards recall nothing of her early life but that she had four or five women once that tended her.

Her father, Prospero, was Duke of Milan, and his business was to look after his dukedom, to see that his people were well governed. But he cared more for his books than for other people, and whilst he was "rapt in secret studies" the management of affairs was left to his brother, whom he thoroughly trusted and loved. But this brother, Antonio, was ambitious, and since he had the work and the power of a duke, he wanted the name and honour too.

So he plotted with the neighbouring King of Naples, Prospero's enemy, and made an evil bargain that he might become duke in his brother's place. One midnight Antonio opened the gates to treacherous soldiers, who seized Prospero, and hurried him and poor little crying Miranda out of Milan.

Prospero had been a gentle duke, and his people loved him too much to allow any violence to him or his little daughter. So Antonio had to gain his end by indirect means. Prospero and Miranda were put on board ship as if for a voyage, and having been taken out to sea were cast adrift in a boat so rotten that the very rats had left it as unsafe. But happily they were not without food, water, and wraps, for these things, with other necessaries, had been put into the boat through the charity of one of the King's party.

The little girl was not yet three years old. She had cried when strange soldiers hurried them along the streets in the darkness. But now, alone with her father on the open sea, under the quiet sky, she was not afraid. She knew nothing of danger from a rotten boat, rough waves, or stormy winds. Prospero could have wept tears of despair, but Miranda (as he told her afterwards), like a cherub, just smiled, and seemed so happy and brave, that her father took courage again, and was ready to wait calmly for whatever should happen.

Can you imagine these two? The lonely man who, neglecting other people, had buried himself in his books, now perhaps for the first time really made friends with his little motherless daughter, who sat there smiling at him, full of trust and love. I think that when Shakespeare imagined this part of the story, he himself knew how good a companion a little child can be.

The winds and waves were kinder to Prospero and Miranda than Antonio had wished. The old boat was at last gently washed upon the sandy shore of a beautiful island, where they landed safely.

This island proved a wonderful place indeed. There were smooth yellow sands where you could imagine water sprites dancing together and chasing the waves as the tide rose and fell. There were rocky nooks on the shore, and higher up, out of reach of the waves, a sort of cell or cave was ready to serve Prospero and Miranda as a house. This cell had a grass-plot in front, and was sheltered from the wind by a grove of lime trees whose sweet blossoms scented the air and attracted the bees.

To make this new home comfortable they had the "rich garments, linens, stuffs, and necessaries" from the boat. Amongst these things were some of the books which Prospero loved, and with these he arranged part of his cell as a study.

On the island itself was "everything advantageous to life." The salt-water pools provided fish, the rocks shell-fish; the woods supplied nuts, fruits, and plants for food, with wood also for burning.

But there were no other people on the island except a deformed savage, who showed Prospero where to find springs of fresh water, berries fit to eat, filberts and crab-apples. Prospero called him Caliban, taught him to speak, and was kind to him. But he remained a savage, and would not learn gentle ways.

Of the airy or fairy sprites of the island the chief was Ariel, who served Prospero not only obediently, but willingly and faithfully, out of gratitude, for Prospero had released him from imprisonment in a cloven pine tree. Ariel could fly, swim, dive into the fire, assume any strange shape, and even make himself invisible. He could run upon the wind, or ride upon the clouds, and was as wonderful a traveller as light or lightning. He could sing and make music. Indeed, the island was full of noises, sounds, and sweet airs that gave delight and hurt not. To Caliban, who was surly and lazy, Ariel proved a frequent tormentor, rousing him when he wanted to sleep, and urging him on to do his work.

In his former life Prospero had found his library a dukedom large enough, and had neglected other people. Now in his island kingdom, however much he needed other people, he had no subjects but Caliban and the sprites, no companion but his daughter.

And what sort of life do you think it was for Miranda? As she grew older her father taught her, and she proved a willing pupil. But however happy a child may be over its lessons, it wants to play too, and even lessons are better when not learned alone. She had no young companions, and never saw anyone but her father and Caliban. The sprites dancing and singing on the sands, she could not see. She neither sings nor dances, and we never hear her or her father laugh. Did she still remember how to smile, I wonder? Fortunately, having forgotten her early life, she did not know what she missed. But you know what a difference companions make. The most beautiful island with rippling waves and yellow sands and yellow cowslips, with sunshine and music, could not make up for the lack of other people and other children to play with.

If we realise the loneliness of Miranda's life in a world with only three people in it (and one of them a Caliban) we shall perhaps come back to our own life more grateful for our companions and for all the other people whom we see and hear of about us, who help us in so many different ways. But this is not the end of the story. What happened twelve years later, through the tempest which Prospero raised by his magic power, I must tell you next week.

Lilian Hall.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, APRIL 30, 1904.

THE FAITH OF TO-DAY.

THERE is little of it, Professor JETHRO BROWN declares, in a striking article on "The Passing of Conviction," in the current number of the *Hibbert Journal*. The forces of disintegration have so largely had their way, that while the old structure of religious beliefs is shattered, no strong power of conviction and lofty purpose in life has come to take the vacant place.

"The vast majority of men have slackened their hold upon older forms of belief without finding new forms to take their place. Shallow minds seem ready to deny the possibility of more things in heaven and earth than are dreamt of in their philosophy; and a far greater number, without facing disturbing questions on their own account, are vaguely conscious of doubts and uncertainties which they cannot determine, and prefer not to think about."

The vast influx of new knowledge which has marked the past century is only one of the causes to which, in Professor BROWN's view, this enfeebling of faith is due. Another potent cause he finds in the great increase of wealth. The rule of Mammon stands in the way of any loftier ideal.

"Wealth has become the supreme object of individual effort, and almost a condition of individual distinction. The whole nation is tainted; and the term 'conflict of nations' is so identified with commercial rivalry that we are left to suppose all other kinds of excellence superfluous. Whether men pursue the new prize for its own sake, or for the luxuries which it brings, or for the social position which it assures, the materialising influence of energies devoted to the accumulation of capital have tended to develop a type comparable to the man of whom Jeremy Taylor said that he would rather die twice than lose his fortune once."

And with this rule of Mammon, there is also noted the worship of pleasure, a new despotism to which the Churches, the Press, and literature are all alike accused of bowing. We ask attention to the passage (pp. 562-3) in which this point is made. "In pretence of a full life," says Dr. BROWN, "we lead an empty one. The joy of peace and the strength which comes of calm reflection, banished from the workhour by the intensity of the competitive struggle, are driven from the hour of leisure by the unresting pursuit of diversion."

The result is that to a large proportion of the people religion has lost its serious meaning, and it is difficult to escape the fear that where serious belief has perished the degradation of society must inevitably follow. Even among habitual churchgoers our Mentor finds that any but the highest motives largely prevail.

"A few there may be who show in their lives the mystic power of the older faith; the vast majority are not religious in the Puritan sense. Their morality is based upon prudence, habit, and the fear of their neighbours' censure, rather than upon deep convictions of any kind. I do not think that the years that have passed since EMERSON spoke have done aught but add force to his censure: 'There is Faith in chemistry, in meat and wine, in wealth, in machinery, in the steam-engine, galvanic battery, turbine wheels, sewing machines, and in public opinion, but not in divine causes. A silent revolution has loosened the tension of the old religious sects, and in place of the gravity and permanence of those societies of opinion, they run into freak and extravagance. . . . Not knowing what to do, we ape our ancestors; the churches stagger backwards to the mummeries of the dark ages. By the irresistible maturing of the general mind, the Christian traditions have lost their hold.'" (*Essay on Worship.*)

"Make reservations as one may," Dr. Brown concludes, "it remains true that for the community knowledge has not brought wisdom, wealth and pleasure have not beautified life, and the influence of new possessions as a whole has been to undermine old beliefs without substituting new ones."

Then we have to ask, Where can we look for deliverance into a better faith, a nobler strength, and a loftier purpose in life? How shall the people gain once more a strong hold upon the true life with God?

Professor HENRY JONES helps effectually towards an answer to these questions in his article on "The Moral Aspect of the Fiscal Question," in this same number of the *Hibbert Journal*, where he shows that the supreme question is of character in the people, and pleads earnestly for a high ideal of national life. The patriot, the social reformer, and the minister of religion must be at one in this. The strength of a nation can be in righteousness alone, in fellow-feeling with all mankind; and in that strength of righteousness, made perfect in love, will be found anew unconquerable faith in the living GOD. The Churches have to face the facts of life, and in self-forgetting service of the Kingdom, with all true citizens, give themselves anew to be led in GOD's way. Then the light must grow clearer, and the truth be manifest, because the FATHER's will is done.

Looking upon the causes which have lowered the standard of life and enfeebled faith, one sees very clearly certain things that must be sought after. Among them, undoubtedly, a greater simplicity of life, and honour for the primitive strength and integrity of fearless, independent manhood, that will not stoop to any base service in the pursuit of luxury and wealth, but enters with delight into the glory of the world as GOD has made it, and in the spirit of true brotherhood works for the common good. The effective power of religion must be found in the service of present needs, in striving to make life for the whole people, in the world as it is, what the prophetic faith of CHRIST demands. Where men are devoted, with their whole strength, to that unselfish service, and in such steadfast purpose find a good greater than any private, personal end, there will be the beginning of the new life of faith, which will grow into conscious fulfilment of the purpose of the living GOD, in an abiding communion of the spirit, beyond the power of death.

THE UNITARIAN HOME MISSIONARY COLLEGE.

IN last week's Provincial Letter, writing from Manchester, Mr. ROPER referred to the coming celebration of the Jubilee of the Unitarian Home Missionary College, and especially to the enthusiasm and self-sacrifice with which the old students have thrown themselves into an effort to secure for the college they love and honour a permanent residence as the best way of celebrating the Jubilee. This week another old student, who is also one of the secretaries of the college, offers a glowing tribute to his *Alma Mater*, and a most persuasive plea for such a "hostel for some poor students and their teachers." With delightful humour he writes of the motherly landladies who have cared for the students in their scattered lodgings, and recalls the virtues of successive Principals, whose work has been done under difficulties in the Memorial Hall. All honour to such loyal affection! It will surely enlist the sympathies of many readers not personally associated with the college in its coming Jubilee.

For our own part we are entirely with the old students in their desire to secure for their successors and their college a common residence, and although we do not know how far the movement yet has gone, we imagine that there is no doubt that this object will be achieved, and a great benefit conferred upon the men;

At the same time, we cannot conceal the fact that the anxiety expressed by the Rev. Joseph Wood in his letter on "Our Two Colleges" is shared by many sincere friends of both, and we trust that his plea for an impartial consideration of possible developments, in the interest of our whole community, will not pass unheeded. Mr. Wood has a special right to be heard, for though not an old student of either college, he has been a lecturer at both, and knows thoroughly the conditions and opportunities of their work, and, above all, the requirements of the churches, whose need of a well-equipped ministry they are set to supply.

We have more than once asked in these columns for a serious consideration of the waste of valuable resources both of money and of men in the permanent duplication of our colleges, and on the last occasion on which we referred to the subject (in a leading article, Feb. 8, 1902) we pleaded for a development and re-arrangement of our common work, which we still believe would be of the greatest benefit to the churches. Mr. Wood, in his letter, makes a specific suggestion for the revision of the course of training for the ministry, and there will, doubtless, be others brought forward, in any consultation between the representatives of the colleges. For our own part we do not see why the Unitarian Home Missionary College should surrender its separate identity, even while it sent its graduates from Victoria University for the theological course to Oxford. And both during that course for vacation work and for a further year of special training, as Mr. Wood suggests, we should like to see a Hall of Residence maintained in Manchester, and another in London, where men might be brought into close touch with the problems of city life, and the practical social and religious work of the churches. Thus, it appears to us, we should be making the best use of our available resources, and secure for the men who are to be devoted to the ministry the most varied and the best possible training.

In the quadrangle of Burlington House, where the Royal Academy Exhibition opens to the public on Monday, stands the splendid equestrian statue in bronze by Mr. G. F. Watts, R.A., "Physical Energy." Of the pictures within we must reserve our notes for next week, and will only say here that, unlike some recent exhibitions, this year's can by no means be called dull. There is plenty to make people open their eyes, and some beautiful things.

The "Jane Agnes Chessar" Classical Scholarship at Girton College, Cambridge, has been awarded to Miss Dorothy Tarrant, daughter of the Rev. W. G. Tarrant of Wandsworth. There is keen competition for this scholarship, which is tenable for four years, and it is a special pleasure to The Inquirer to congratulate Miss Tarrant on her success.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

OUR TWO COLLEGES.

Sir,—The Jubilee of the Home Missionary College will rightly be an occasion of rejoicing and congratulation. The services rendered by the College to our churches have been of the highest value, while those who were trained by it for the ministry must ever regard it with gratitude. But when it is proposed to celebrate its fiftieth anniversary by raising a fund to provide costly buildings in which the College may find a permanent home, a host of considerations arise, and specially there is forced to the front the difficult and delicate question of the relation of our two colleges to each other and to the denomination they serve. Without any unfriendliness to either men are asking, why should a small body like ours be at the expense of maintaining two institutions for the training of the ministry when it is clear that one would be amply sufficient? Has the particular purpose which fifty years ago justified the opening of a missionary college any longer a justification, now that its requirements and standards so nearly approximate to those of the older institution? Is it wise to put down, at a great expense, a second set of collegiate buildings for so small a number of students? Is it not true that in some recent years the number of men receiving their theological training in the two colleges was so small that there was one professor for every two students? Is it desirable that there should be two institutions of this kind competing with each other for funds and students? Is it not possible for the authorities at Manchester and Oxford to come to some working arrangement whereby overlapping and waste of teaching power could be prevented, and the two colleges work as one?

No one pretends that the opportunities for preaching and practical work are so good at Oxford as at Manchester, and no one will affirm that the educational facilities of Manchester are equal to those at Oxford. Before any other steps are taken, can there not be a round-table conference of the friends of both, with a view of making each serve the special ends of the other? More than one plan suggests itself. As one who has had the honour of lecturing at both places on the Tate foundation, I am greatly impressed with the need of a more thorough training in homiletics and pastoral theology than is possible under present conditions. The time is so filled with other and necessary studies, that this is grudged one poor hour a week. The loudest and most frequent complaint from our churches is that our men do not know how to preach.

I would then suggest for consideration at a joint conference the following points:—

1. The extension of the period of study from three to four years.

2. All students to receive three years' theological training at Oxford.

3. The fourth year to be spent at Manchester, the college there to be devoted to homiletics, pastoral theology, and instruction in practical work.

4. The fourth year students at Manchester to live together in collegiate life under a warden, but to be attached individually as assistants to missions or churches in the district, where they may try their powers and gain much needed experience.

5. This collegiate life in Manchester would need no expensive buildings. The leasing of a good-sized, old-fashioned house would furnish the accommodation required.

Other, and possibly better, solutions of the problem could be suggested. I offer the above for consideration as, at any rate, one way of bringing the two institutions into harmonious working, while, at the same time, preserving the individuality of each. It is in sympathy and friendliness towards both colleges I write. Yet what we most have to consider is the welfare of our churches, and their needs generally, rather than the sentiments that gather round any particular institution.

Joseph Wood.

THE CHINESE ORDINANCE.

Sir,—Mr. Tarrant, in bringing forward his motion at the late Council meeting of the British and Foreign Unitarian Association, rightly treated the question of the institution of a form of slavery in the Transvaal as a moral question, and he expressed the hope that no one would think it a matter out of which party capital was being made.

He brought forward his motion quite regardless whether the ordinance was sanctioned by a Tory or Liberal Government; he would, I am sure, have spoken as warmly against it in either case; and I have little doubt that, if each person present had judged the question in the manner in which it was presented by Mr. Tarrant, there would have been but little difference of opinion at that meeting. Unfortunately, what is a great moral question was misinterpreted by some as a reflection against the Government, and the real issue was obscured by the cry of party politics.

This question soars far above the range of party politics, and it were a shame and disgrace if we Unitarians refrained from expressing, as a religious body, our hatred of an ordinance which offends against the highest and noblest instincts of our nature, encouraging as it does some of the worst evils of slavery. What would Christ's decision have been had he been with us? Would he not have have said, "Do to others as you would that they should do to you?" And are we not bound, therefore, to withstand with all our power this subversion of Christian teaching, and uphold as publicly as we can the right against the wrong?

Let us not fear that disintegration will follow our acting as disciples of Christ; rather let us feel certain that our strength and influence will wane if we, as a body, shrink from speaking out our opinions on questions of morality, without stopping to consider whether those opinions run counter to or are in accord with this or that political party.

F. Nettlefold.

EVIL *VERSUS* DIVINE GOODNESS.

SIR,—May I briefly point out to Mr. Whitaker that the moral and physical disorders which he discusses in this week's INQUIRER cannot be thus sharply divided and separately considered? They are inextricably mixed up, and it is of no use to frame any hypothesis for one which does not apply to the other.

I repeat that there is absolutely no theory that will cover the whole field except that which has the support of whatever authority still pertains to both Old and New Testaments, which was for eighteen centuries the belief of all Christendom; was, I think, beyond dispute an article in the faith of Christ, and, assuming that free-will is really free, entirely exculpates the Creator from all responsibility for evil.

If, as Mr. Whitaker suggests, the criterion is to be found in the relative helpfulness to the life of moral endeavour, I cannot understand how any theory can be at all comparable to that which makes the Creator the source of all that is good in the universe and attributes all that is evil to some opposing and disturbing power. Why have the Christian churches abandoned that belief, and given themselves up to the hopeless endeavour to persuade themselves, and the world around them, that a God of perfect goodness is a God who not only permits evil, but actually employs every phase and form of it for the working out of His grand scheme of things? For two generations scientists have been teaching that hideous falsehood, and for one generation the churches have been reluctantly accepting it and painfully labouring to show how it may be possible. They cannot do it. Evolution is not, of course, the only source of perplexity, but the natural and inevitable result of evolutionary teaching without any reference to a disturbing and opposing force, is that on all hands we find the rapid spread of that agnosticism to which, as I said at the outset, Mr. Robert Blatchford has only given outspoken expression.

G. F. MILLIN.

Brixton, April 24, 1904.

SIR,—The existence of the devil as an aid to faith in God is a startling thesis. Its recent presentation by a liberal thinker in the columns of THE INQUIRER helps us to comprehend the ancient mode of thought in which the belief in the existence of a vast personal power of evil grew up. It affords a refuge from the thought of the evil in the world as the work of a good God. But it really darkens rather than relieves the problem of evil, for it presents all the piteous misery of life as a work of pure malignity permitted without regard to the sufferers, and so puts a more severe strain upon faith than the facts, terrible as they are, which it is intended to explain.

And the theory does not fit the facts. The evil in the world is part of the same texture of law as the good. Much of it is involved in the combination of a sensitive and a mechanical world. There are no indications of a separate evil intelligence acting independently and thwarting the good in order to carry out an evil purpose. There are no laws designed for evil that can be picked out from the rest. The force that causes the earthquake is a portion, and an inseparable portion, of the force of upheaval which fashions and renews the habitable earth.

A thought that troubles many minds is well expressed in two lines, which I hope I remember correctly:—

> The Devil is solemnly voted out, and, of course, the thing is so,
> But who is it carries the business on? is what I should like to know.

But there is no such separate business of evil carried on by a distinct system of natural laws. And, further, all that is best in human life, which makes it most worth living, is inextricably interwoven with that which causes the most terrible suffering.

The theory of a personal power of evil, acting independently for evil purposes, does not fit the facts, and aggravates, instead of relieving the difficulty.

Some relief would be afforded by the supposition to which Martineau gave a certain adherence ("Study of Religion, Book II. chap. i. p. 406), that the Creator is limited by conditions of space, or even of some primordial material "datum." Certainly that is in all respects preferable to the devil theory. But to myself it appears to be exceedingly precarious guesswork respecting the inscrutable being of God. If some difficulty needed to be assumed, I should look for it in the creation of moral beings, with a real, though limited, independence of the divine power by which and in which they subsist.

But there is more solid satisfaction in the perceived growth of good out of evil, and the spiritual worth that is evolved out of earthly conditions, along with some dim recognition of the meaning of eternal life. We have more knowledge of the divine purpose than we could reasonably expect, and the rest we may fitly leave to Him who knows.

Facts, as we know them, may be simply evil; and so we may have to deal with them in practice. But in their completed reality and meaning as God knows them, they may be entirely different, for our knowledge of them is like the vision of a small portion of a surface compared with solid three-dimensional existence. And our faith in the goodness and supremacy of God, in spite of the existence of evil, may have a validity beyond logical argument, as the total response of our personality to the entirety of inward and outward experience.

C. D. BADLAND.

A great secret of Dr. Tuckerman's success lay in his strong interest in individuals. It was not in his nature to act on masses by general methods; he threw his soul into particular cases. Every sufferer whom he visited seemed to awaken in him a special affection and concern. I remember well the language which he once used in regard to a man who had gone far astray. He said to me with deep emotion, "I want that man's soul; I *must* save him." He made the worst feel that they had a friend, and by his personal interest linked them anew with their race. *Channing.*

ANDRE BOURRIER.

AMONG the speakers at the public meeting of the British and Foreign Unitarian Association at Essex Hall on Wednesday evening in Whit-week will be M. André Bourrier, editor of *Le Chrítien Francais*, who is to give an address on "The Progress of Liberal Religion among the Roman Catholic Clergy of France." M. Bourrier took part in the International meetings at Amsterdam last year, and his paper on "L'Emancipation de la Pensée, Religieuse parmi les Prêtres" is in the recently published volume of Proceedings, "Religion and Liberty." In view of the interest of M. Bourrier's coming visit to London we are specially indebted to M. Ducarmel for the following article:—

The Abbé Bourrier was priest at Marseilles for a period of twenty years, and was about forty years old when, in 1895, he resigned his post of "premier vicaire" at the Pro-Cathedral and went to the "Faculté de Théologie" at Paris to take up a course of study in order to become a Protestant pastor. The thesis he defended before the Faculty in 1896, to show that the text, "Thou art Peter," was not authentic, caused a great sensation, as it demolished the structure on which the Papal power rests. His consecration took place at Paris in the "Eglise d'Etoile," before more than fifty ministers belonging to all the various schools of Protestant thought, and a larger assembly of people than had ever been seen before in this church, even at the funeral of M. Bersier.

M. Bourrier was then appointed pastor of a little church in the neighbourhood of Paris, Sèvres-Bellevue, a place where, in the summer, several families belonging to the Protestant aristocracy live, but where the majority of the parishioners belong to the working classes.

At the same time M. Bourrier wrote articles in certain Paris papers, which succeeded in drawing the attention of the public to the abuses of the clergy and the necessity of reform. He did not at that time favour one church more than another, but, rising above ecclesiastical barriers and dogmatic confessions, he said, "Let us be Christians above all."

Several very influential writers took part in the controversy, among others being the Abbés Victor Charbonnel, A. Philippot, and A. Videlot, three very distinguished priests, who ended by leaving the Church of Rome, declaring that they could not reconcile scientific truth with the pretensions of the Romish Church. M. Victor Charbonnel, unfortunately, went further in his negations, but MM. Philippot and Videlot remained faithful to the flag of evangelical reform, and founded, with M. Bourrier, in October, 1896, the paper, *Le Chrétien Français*, the organ of evangelical reform among the French clergy. This paper soon had a great success in the religious world, several priests having the courage to subscribe to it, until the bishops, taking fright at its ever-increasing influence, published in their "Semaines Religieuses," and in the retreats of the clergy, severe threats against its subscribers.

Le Chrétien Français felt the result of these measures, yet retained a large number of its subscribers among the clergy, and its influence continued to show itself in a

very marked manner. It often carries on controversies with the most recognised organs of Ultramontanism. Priests and even bishops sometimes write articles and letters in its columns, in which sympathy for its aims is scarcely concealed, or even courageously avowed.

In the meantime secessions began to take place among the Romish clergy, and became more and more numerous. M. Bourrier had set the example of a public letter of secession addressed to the Bishop of the diocese, and this method was preferred by the later seceders. To give shelter to these men, M. Bourrier opened at Sèvres a Home, which during the years 1898 and 1899 welcomed a large number. At the same time *Le Chrétien Français* started an employment bureau, in order to procure them work, and opened a subscription to help those who were without resources.

Le Chrétien Français has thus contributed to the emancipation of a large number of priests who, by its means, are able to-day to live honestly and freely and take an honourable position. Some have followed the example of M. Bourrier, and, after having gone through a course of study in the colleges, are now pastors in the various Reformed or Lutheran Churches of France. It has had the honour of helping a dozen or more of these men to become pastors; at the ordination of four of whom M. Bourrier presided, two being ordained at Paris, one in the Cevennes and on in Poitou.

At the same time the *Chrétien Français* has encouraged the movement against the Concordat, which has showed itself in certain parts of France, amongst others at Belmont by the manifesto of the Abbé Bessède. This movement has not come to any head, but it has helped to prove that there exists among the clergy a body of men quite willing to shake off the yoke of the Pope and the Bishops, and who will have the people on their side. This will be very useful when the impossibility of immediately denouncing the Concordat shall be recognised, and it will be the last resource of those who wish to free the State from the yoke of the political and Ultramontane episcopate.

Le Chrétien Français has also furthered the taste for Biblical criticism among the younger clergy, and has thus introduced the historical method into the clerical studies. It is largely owing to its editor and its articles that the works of the most celebrated writers on Protestant theology and exegesis have become known amongst the clergy; and several Abbés have been put into communication with the late Dean Auguste Sabatier and the Professors of the Paris Faculty of Divinity.

M. Bourrier, although belonging to a "Synodal" [*i.e.*, Orthodox] Consistory, has never wished to impose on his protégés any dogmatic test, and has fought courageously to keep his independence and preserve for the new-comers absolute religious freedom. He has ever remained faithful to the idea of evangelical alliance, and has thus opposed the Protestant "*bloc*" to the Catholic "*bloc*."

He had, at the beginning, the illusion that he would find support among the Anglican bishops; but, by this time, he has quite recognised his error, and realises that the French clergy will never cast off the yoke of the Pope in order to throw themselves into the arms of men who still believe in the Infallibility of Councils, the Apostolic Succession, and the Creed of St. Athanasius.

Another obstacle that he has had to meet is the hostility of some priests, who have themselves left the Church of Rome, but have kept their sectarian spirit, the habits and methods of which they wished to carry into the Protestant Church. But these men have had no success among the French clergy, and only succeeded in winning the protection of a few somewhat dictatorial pastors, who have since learned to know them.

Nevertheless, these difficulties, added to all the others, have made the work of M. Bourrier particularly difficult; but, in spite of everything, it has survived, and created in France a magnificent movement towards freedom and evangelical reform, which all the power of Rome will not be able to check. LOUIS DUCARMEL.

DR. TORREY AND UNITARIANS.

FOR a full fortnight Bristol has been in the throes of a Unitarian controversy, the like of which has not been known locally within the present generation. Day by day columns of letters have been appearing in the *Bristol Mercury*, contents sheets have proclaimed the various phases of the contest, and leading articles have succeeded one another dealing with the issue that had suddenly become of absorbing interest. And all this in connection with a huge evangelistic "revival," which had for weeks previously been engineered and advertised on the most lavish scale, to wit, the Torrey-Alexander United Mission, still in progress at the moment when these lines are being written.

Unitarians are so little in the habit of being persecuted nowadays that a summary recital of this episode may be of some little interest to readers of THE INQUIRER. The Rev. Dr. Torrey is a revivalist of a type with which we have become somewhat unfamiliar of late. He declares his belief in the Bible "from cover to cover," he has a robust faith in hell as a place of intense physical pain; and for all who do not accept his dogmas he confidently predicts a hopeless eternity. But what distinguishes this preacher, who attracts thousands to his services, even among the hyper-orthodox, is his cheerful conviction that at the root of heterodoxy lies moral depravity. He tells his hearers that if they would show him a man who questions the Bible, he would show them *every time* a man who lived either a life of greed or a life of lust, or a life of pride, or a life of self-will; and he explicitly charges preachers who accept modern critical views of the Scriptures with teaching these, not because they doubt the orthodox position themselves, but from a contemptible desire to appear scholarly and up-to-date.

It was scarcely to be expected that at the hands of an "evangelist" of this order there would be very gentle treatment in store for the people called Unitarians, and of his manner of dealing with this particular heresy samples had preceded his arrival in Bristol, such as could not but arouse curiosity and impose vigilance. Nor were we to be left in uncertainty for any length of time. The mission opened on April 5, and on the day following Dr. Torrey gave forth this remarkable utterance:

> Unitarianism, as a rule, was not because of intellectual difficulties, but because of *moral* difficulties. If Christ was divine, it brought God very near to them; if Christ was not divine, it put God a great way off, and men living in sin could calm the accusations of their hearts. In most cases it was simply an attempt to get God as far off as possible, and to hide from God.

So gross and gratuitous an attack upon the morality of Unitarians could not pass unnoticed anywhere, least of all in Bristol, with its traditions of the Carpenters and many others of our household of faith, and it is a matter to record with the utmost satisfaction that immediately a decisive protest came from the leading Nonconformist minister of the city, the Rev. H. Arnold Thomas, M.A., an ex-Chairman of the Congregational Union, who wrote regretting that any imputation of unworthy motive should even seem to be cast on a body of Christians of whom they in Bristol had so much reason to speak with respect. For that letter, and for allowing the Christian name to Unitarians, it must be added that Mr. Thomas has been bitterly attacked by his narrower co-religionists.

On Dr. Torrey, meanwhile, the effect of this public rebuke was *nil*; on the contrary, he presently amplified and emphasised his original sentiments by telling his hearers that Unitarianism was embraced by people who wanted to lead more *dissolute and immoral lives*. Clearly a point had been reached at which silence on the part of a community so traduced would have been culpable neglect of duty, and hence the present writer—who is sorry to have to be his own chronicler—addressed a challenge to Dr. Torrey to make good his slanders at any time and in any place convenient to himself, which challenge, having been duly declined on the inevitable ground of "want of time," was forthwith made public property.

It is impossible, within the limits of a sketch like the present, to record the shifts—pretty disingenuous shifts—to which this exposed detractor of Unitarianism now had recourse; enough to say that they covered a wide field, and failed conspicuously. Here let it be gratefully recorded that among those who made a public stand on behalf of truth and decency, yeoman work was done by one of Bristol's most popular preachers, the Rev. Hugh C. Wallace, the pastor of the David Thomas Congregational Church, to whose brilliant and generous defence against Dr. Torrey's insinuations Unitarians owe a great debt. Let it not be imagined, of course, that Dr. Torrey's manners and morals did not find zealous disciples and imitators among those who flooded the columns of the *Bristol Mercury* with communications; what may be claimed, however, is that no inconsiderable proportion of the public have had their eyes opened to the methods of a preacher whose stock-in-trade consists of calumnies which he will not withdraw,

cannot make good, and dare not debate. Nothing will better serve to reflect the state of local opinion than the following extracts from leading articles :—

If Dr. Torrey has in the thoughtlessness or the heat of a fervid impromptu oration made unjustifiable charges against Unitarians as a body, it would only be worthy of his reputation, and in the interests of the cause he has at heart, to retract and apologise. . . . . A religious cult which has had among its high priests such saintly personalities as those of James Martineau, Hamilton Thom, and Charles Beard ought not to have the finger of moral reproach lifted against them.—*Bristol Mercury*, April 15.

On this, it need only be said that Dr. Torrey's charges are not made "in the heat of a fervid impromptu oration" but that they are repeated verbatim in every city to which he goes. Again :

The Unitarians, here as elsewhere, are not numerically a strong body, but they are people of culture and high and honourable civic standing. We know them in their business enterprises and in their public life, and we think of names that shed lustre upon Bristol —names that recall noble and philanthropic lives. It is upon a peaceful scene like this that Dr. Torrey descends with acrid insinuations against the purity of Unitarian religious faith, and we cannot wonder at the bother he has created. . . . Some of Dr. Torrey's statements have been open to the construction that Unitarians square their religious views to make them justify a natural looseness of disposition—a pretty thing for a stranger to say about decent people. Let us have an end of this unseemliness now.—*Bristol Echo*, April 18.

And at this stage, as the novelists say, "a strange thing happened." We can but guess what may have been the agencies at work; so much is sure that, whether acting under direct pressure or feeling that he had made a tactical blunder, Dr. Torrey beat a retreat—and the manner of that retreat is, perhaps, the most remarkable feature of a remarkable transaction. Not from the public platform, from which he had uttered his slanders, nor in the public press which had reported them, but through the medium of a private letter to a private Unitarian, whose identity has not been allowed to become known, but who handed it to a well-known local Evangelical—who in turn handed it to the Press—he has in a half-hearted manner disavowed the obvious meaning of utterances which have been repeated by him *in identical terms* in city after city, terms which admit of one sense only. The whole procedure is amazing in its tortuousness; but it is perhaps the best that could be expected from a person of Dr. Torrey's calibre, and if it does not prove that he is ashamed, it presents at any rate some sort of guarantee that he has been taught a lesson as to the advantage of keeping the commandment that speaks of bearing witness concerning one's neighbour. Probably he will observe that commandment for the remainder of his stay in the capital of the West. What is more than probable is that this campaign of calumny, through being taken in hand vigorously *at the start*, has had results precisely the opposite of those which were intended; it is not Unitarianism that has suffered through these unscrupulous misrepresentations, but the forlorn and desperate type of "orthodoxy" which descends to the use of such poisoned weapons.

Clifton. J. Warschauer.

A STATEMENT OF UNITARIANISM.

(*From the "Christian Register," January 7.*)

Western papers have been giving considerable space to discussion of the action of the Des Moines Ministerial Association in excluding Rev. Mary A. Safford from its membership. This action was taken not because she is a woman, as some supposed at first, but because the organisation has recently voted to limit its membership to the clergymen of regular evangelical churches in the city, and thus exclude the Catholic, Hebrew, and Unitarian ministers.

Miss Safford, who is secretary of the Iowa Association of Unitarian and Other Independent Churches, is one of the most prominent women preachers in the West. For several years she was pastor of the Unitarian Church in Sioux City, where she had a great following. Several years ago she took up the pastorate of the First Unitarian Church in Des Moines, where she has been eminently successful.

As the action of the Ministerial Association was misunderstood by friends throughout the State, Miss Safford made a brief statement, from which the following paragraphs are taken :—

"Seriously I have no reason to complain of the action. As long as they exalt certain doctrinal beliefs above character, they cannot consistently fellowship with one who accepts the simple religion of Jesus and holds that the life is more than the creed. As long as they reject the teaching that character is salvation and sincerely believe that the acceptance of certain doctrines is essential to present and future well-being, they are compelled to exclude from fellowship all those who are striving to build the universal church,

> Lofty as is the love of God
> And ample as the wants of man.

"Because their churches have a creedal basis, while the one I have the honour to represent is based on a purpose—the promotion of truth, righteousness, and love in the world—my brothers in the orthodox ministry are placed at a disadvantage. I can extend the hand of fellowship to any earnest seeker after truth who sincerely desires to get good and be good and do good, but this privilege is denied to them.

"And because sincerity in religion is the greatest need of our age, instead of resenting the action of the Ministerial Association, so far as I am concerned, let me hasten to approve my brothers' loyalty to what they think is true. Their action shows how mistaken is the view of those who say, 'We do not need a liberal church in Des Moines, for all the churches are liberal now.' As long as so-called orthodox churches cannot consistently fellowship with the members of the church of Emerson, Longfellow, Bryant, and Lowell, Julia Ward Howe, Dorothea Dix, Mary A. Livermore, and scores of the noble men and women whom the world delights to honour as its royal benefactors, there is need of the Unitarian church in Des Moines. It is needed to promote freedom, fellowship, and character in religion, to hasten the coming of the day when

> Man shall not ask his brother any more,
> "Believest thou?" but "Lovest thou?" and all
> Shall answer at God's altar, "Lord, I love";
> For hope may anchor, faith may steer, but love,
> Great love, alone is captain of the soul."

"And because there are so many in the West who are not acquainted with the Unitarian faith, let me call the attention of these to the following statement in the preamble to the constitution of our National Conference of Unitarian and other Christian Churches :—

These churches accept the religion of Jesus, holding, in accordance with his teachings, that practical religion is summed up in love to God and love to man. The conference recognises the fact that its constituency is Congregational in tradition and polity. Therefore it declares that nothing in this constitution is to be construed as an authoritative test, and we cordially invite to our working fellowship any who, differing from us in belief, are in general sympathy with our spirit and our practical aim.

"While not undervaluing the worth of noble beliefs, to us religion is not a creed, but a life—the life of God in the human soul.

"For this reason, although those of other faiths may exclude us, we shall continue to include them in our spirit of fellowship. Whether they are Jews or Roman Catholics, Presbyterians or Parsees, Baptists or Buddhists, as the children of one God—our Father—they are our brothers and sisters, and members of the same family should dwell together in unity."

———

The *Christian Register* of Feb. 11 adds this further comment on Miss Safford's protest :—"The recent action of the Ministerial Association of the city called out protests from Dr. Cathell, of St. Paul's Episcopal Church, and Dr. Hodgdon, of the Plymouth Congregational Church. Dr. Hodgdon's church calendar contained the following statement : 'The minister of Plymouth Church is not a member of the Ministerial Association of this city, and never can be so long as fellowship is denied to Catholics, Jews, and Unitarians. He feels that the action of the Ministerial Association does not represent the sentiment of the churches, does not measure up to the Western standards of hospitality, and finds no justification in modern civilisation.'

"Miss Safford's appeal for the inclusive spirit, the upbuilding of the local church, and the maintenance of the liberal cause, touched a responsive chord in Des Moines, in Iowa, and throughout the country. Her exposition of the principles for which she stands, and the faith she would give the people, was to many the first correct insight into such beliefs and purposes, and from many parts of the country evidences come that it has helped greatly. Contributions towards the new building (plans for which are rapidly maturing) have come from those whose realisation of the need for the existence of the society was thus quickened. Moreover, the drawing together, the essential oneness, of the two branches of the Congregational church, the Trinitarian

and the Unitarian, has become more strongly marked and manifest. Dr. Hodgdon's stand for inclusion instead of exclusion, the gradual working forward of common interests and thoughts and ideals, the bringing home to all churches and church members of their common aim to the neglect of those non-essentials on which they differ somewhat—these and similar features, following this little tempest, point to a purer air, a healthier condition than before."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdare: Highland Place.—On Sunday morning last an extremely gratifying event took place. A service of consecration was held, during which thirteen young people connected with the Guild, Band of Hope, and the Sunday-school, were received into full church membership. Rev. H. Fisher Short, who extended to each the right hand of fellowship, delivered a special address, basing his remarks on the text, "Choose ye, this day, whom ye will serve."

Astley.—The annual school sermons were preached on Sunday last by the Rev. W. E. George, of Swinton, to crowded congregations, special hymns, anthems, and children's hymns were sung, accompanied by a string band. Friends were present from neighbouring congregations in good numbers. The collections and donations amounted to £23.

Chichester.—There being no resident chaplain of the local poorhouse, religious services have for many years been carried on each Sunday afternoon at the workhouse by a number of the clergy, including the Bishop, and Dean of the Cathedral, and the various Nonconformist ministers. Hitherto, although the Rev. C. A. Hoddinott has been a member of the Board of Guardians for over nine years, he has not been allowed to take a share of the religious work. Now, through the intervention of a Cathedral clergyman, his name is to be included in the list of preachers, and he will take his share of the services.

Dean Row.—On behalf of the East Cheshire Christian Union's projected bazaar in the autumn of this year, a concert and dramatic performance were given in the school-room on Saturday, April 23. The entertainment proved so successful that a room twice the size of the school-room could easily have been filled. The amount realised after paying all expenses was £8 10s.

Glasgow.—A joint conference of the two Unitarian Churches in Glasgow was held in South St. Mungo-street Church on Tuesday evening, the 26th inst. Dr. John Barlow, President of the Scottish Unitarian Association, occupied the chair, and there was an attendance of about 200. After tea Dr. Barlow opened the business by stating that the meeting was a direct result of the Inter-Congregational Conference held in Edinburgh last March, and was at the initiative of Mr. Alexander MacLaren, of the South St. Mungo-street Congregation, whom he called upon to read a paper on "Unitarianism in America, its Origin, History, Achievements, and Lessons." Mr. MacLaren spoke of American Unitarianism as one of the products of the Declaration of Independence and a potent force in the making of the nation. He referred to its early history and its great names, and said that, of the lessons to be learned of Unitarian life and growth across the Atlantic, union was one of the chief. More combination of the kindred institutions of both their churches would strengthen each. He suggested that in a small central hall accommodation might be found for both church libraries, and be a meeting place for literary and social meetings, a book depot for the sale of Unitarian literature, and a welcome place of call and inquiry bureau for all Unitarian visitors to the city. Mr. James Graham opened a short discussion of the paper, and at the outset expressed the opinion that, notwithstanding the want of outward signs of great present results, the religion called Unitarianism would be embodied in the church of the future. Whether it would be organised Unitarianism or would burst out spontaneously need not greatly concern them. The fact remained that they, as organised Unitarians, had given principles to other religious bodies which they accepted, and were now working upon. Meetings of joint effort and encouragement were valuable, where the motto is, "All for each and each for all," and then it would naturally get beyond themselves to the outside world, to the common good and weal. Mr. Robert Stewart, chairman of the St. Vincent-street Church management committee, agreed in warmly thanking the lecturer for his excellent paper. The fostering of the spirit of unity was the greatest encouragement they could give each other. He strongly advised the younger members to read the earlier American writers as an inspiring and edifying means of encouragement. Rev. James Forrest hailed such meetings as a great gain to the prospects and possibilities of Unitarianism in Glasgow. Their work lay always in the van, and their watchword must always be "Forward." Rev. E. T. Russell thought such gatherings were a genuine inspiration to their future work. Votes of thanks brought a highly interesting and encouraging meeting to a close.

Glasgow: South St. Mungo-street.—The annual meeting of the Literary Society was held on Thursday, April 21, Mr. P. M. Dunlop, president, in the chair. The report, which was read by Mr. Alex. McLaren, junior, showed that during the winter 23 meetings had been held, including two social meetings, one musical evening, and one limelight lecture. The session just closed had been probably the most successful in the history of the society. On the occasion of the limelight lecture the record attendance for the society was attained, the number present being 160. The other lectures were also well attended, and the finances were in a good condition.

Glossop.—A vigorous effort of Unitarian propaganda has been made during the past weeks by the Rev. H. Bodell Smith, of Mottram, at Hadfield, a village adjoining Glossop, and included in the borough. A number of Unitarians are resident there, who find it too far to come to the neighbouring chapels, and it is hoped that a new congregation may be established. Beginning on March 17, Mr. Smith has delivered a course of five doctrinal lectures, the Rev. A. Cumliffe Fox on each occasion taking the chair. The attendances ranged from 25 to 41, being almost entirely of men, three-fourths of them strangers to Unitarianism. After the lectures questions were asked and discussion followed. Mr. Smith's clear expositions of his faith were followed with the greatest interest, and warm appreciation of the lectures was expressed.

Ipswich.—The Friars-street Social Guild has just completed a most successful session. Lantern lectures, debating, impromptu artistic demonstrations, humorous sketches, vocal and instrumental music, &c., have all contributed towards making up a series of very enjoyable evenings. Work of this kind has been a great feature since Mr. Lucking Tavener took up the ministerial duties of this place. His enthusiasm for art, clever methods of exposition, and unfailing energy have mainly secured the success of the Guild, which has been fortunate also in having a good working committee. Considering the size of the congregation, the various meetings have been well attended, and they have tended much to foster pleasant, kindly feelings. The school-room, in which the meetings have been held, has been decorated in quite an original manner. A number of large oil paintings have been fixed upon the walls, all of which have been produced by Mr. Tavener's painting-class pupils, who belong to families attending the church. The pictures are the result of only a few months' training, but are, nevertheless, most creditable, and well worthy of the position they occupy. Their effectiveness has been enhanced by the further floral colouring of the walls in artistic segments by Mr. H. W. Roberts, a member of the congregation. The work of the Guild will be resumed in the autumn, and will be looked forward to with pleasurable anticipation.

London: Limehouse.—During the past three months a very successful series of evening concerts has been given at Durning Hall; among those who provided entertainment having been Miss Blyth, of Hampstead; Mr. A. Savage Cooper, Miss Harris, Mr. Arthur Keating, Councillor Dalton, Mr. Bartlett, Rev. F. K. Freeston, of Kensington, and Messrs. Forward and Wright. The season closed on Thursday week, one of the items being the presentation to Mr. and Mrs. Collecott of wedding gifts, with good wishes for their prosperity and future happiness. Miss Dora Lawrence presented a massive gilt inkstand, with mother-o'-pearl trays, in the name of Lady Durning Lawrence and herself; Miss Shawcross, in the name of the teachers and friends of the Mission, presented a walnut bookcase and stand with glass door and carved panels. Mr. Collecott and others in the room made it evident that it is possible to retain the elder scholars. There are several workers at the Mission with a record of twenty years in the Sunday-school.

Mossley.—On Sunday the Sunday-school anniversary services, morning, afternoon, and evening, were conducted by the Rev. J. E. Manning. There were good congregations, and the collections amounted to £45 10s. 9d.

Mottram.—The sale of work held at Mottram on Friday and Saturday, April 22 and 23, to raise funds for structural repairs and improvements and other church purposes, realised about £115, and, reckoning expenses off, will clear over £100.

Northampton.—The services at the Kettering-road Church last Sunday were arranged with special reference to James Martineau, the lessons and prayers being chosen from his writings. In honour of his memory three valuable portraits were hung in the vestibule of the church, and literature from his pen was freely distributed amongst those present. In the evening, the subject taken by the Rev. Arthur Harvie was "Why we should keep the feast of James Martineau." The attendances both morning and evening were very encouraging.

Parkstone.—The Sunday services at Emerson Hall continue to be of an encouraging and hearty nature, and the number of those attending is well sustained. Last Sunday, in the absence of Mr. W. T. Bushrod, the P.S.A. was conducted by the Rev. James Burton, M.A., of Poole, who gave a very interesting address on "Home." Solos were rendered by Miss Burton, Miss Watts, of Liverpool, and Mr. J. Travers. The congregation numbered 47. The evening service was conducted by Mr. Northam. There were 60 present.

Sheffield: Upper Chapel (Appointment). Mr. Henry Dawtrey, B.A., of Manchester College, Oxford, has accepted an appointment as assistant minister to the Rev. C. J. Street, M.A., LL.B., in succession to the Rev. E. E. Jenkins, and will enter upon his duties at the beginning of September.

Stockport.—On Monday week the annual meeting of the Church was held in the schoolroom, when the chair was taken by the Senior Warden, Mr. J. F. Spedding. The usual items of business were transacted, such as election of wardens and vestry, appointment of delegates, and reception of the treasurer's accounts. A new feature was the adoption of an annual report, containing lists of officers in connection with the Church and all its institutions, reports of Sunday-school, Ladies' Auxiliary, Social Meeting, and Penny Bank, and also a list of seatholders. This report was printed, and copies were circulated at the meeting. Another new feature was the introduction of glees and songs by the choir, which many felt was a pleasant break in the routine of business. The meeting was the best attended for many years past, and, despite the unfortunate fact that the treasurer had to report a serious adverse balance, was full of good spirit. The minister, the Rev. B. C. Constable, was present, and read the annual reports, and gave a short address. The meeting was preceded by a tea, at which between fifty and sixty persons sat down. Mr. Constable preached to a good congregation on Sunday last, on "Why am I a Unitarian?" The annual sermons were preached last Sunday by the Rev. John Page Hopps, when the collections amounted to £26 7s., and will be probably made up to £30.

PROVINCIAL ASSEMBLY
OF
LONDON & SOUTH-EASTERN COUNTIES.

ASSEMBLY SUNDAY, 1904.

COLLECTIONS in aid of the Assembly's Funds will be made on SUNDAY, MAY 8TH, in the Churches on the Roll of the Assembly. The Officers and Members of the respective congregations are invited to make a note of this date.

FREDERIC ALLEN, *Hon. Sec.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 1.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. L. T. Badcock.

Bermondsey, Fort-road, 7, Rev. Eustace Thompson.

Blackfriars Mission and Stamford-street Chapel, Spring Flower Services, 11, Rev. T. E. M. Edwards, and 7, Rev. Gordon Cooper, B.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. Stanley.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. Edgar Daplyn.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Miss Gertrude von Petzold.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. Marchant.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. Frank K. Freeston, Morning Communion. Collections for Provincial Assembly.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. Bloor.

Hampstead, Rosslyn-hill Chapel, 11 and 7, Rev. H. Gow, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. Greaves.

Islington, Unity Church, Upper-street, 11 and 7 P.M., Rev. E. Savell Hicks, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. Critchley, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. H. Wicksteed, M.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. Chynoweth Pope.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. Perris, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. John Ellis.

Peckham, Avondale-road, 11 and 6.30.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. Jenkins Jones.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. Farrington.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. Ginever.

Stoke Newington, The Green, 11.15 and 7, Rev. W. Wooding, B.A.

Stratford, Unitarian Church, Sunday School Anniversary and Flower Services, 11, Rev. W. H. Rose, 3, Mr. Ion Pritchard, and 6.30, Rev. H. S. Perris, M.A.

Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. Tarrant, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. J. Mummery.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.

Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Pulpit Vacant.

Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Morley Mills.

Bournemouth, Unitarian Church, West-hill-road, 11and 7, Rev. C. C. Coe.

Brighton, Christ Church, New-road, North-street, 11 and 7, Mr. Herbert Rix, B.A.

Buxton, Hartington-road Church, 11 and 7, Rev. George Street.

Canterbury, Ancient Chapel, Blackfriars, 11.

Dover, Adrian-street, near Market-square, 11 and 6.30, Rev. S. Burrows.

Guildford, Unitarian Christian Church, 11 and 6.30, Rev. E. Rattenbury Hodges.

Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. Gardner Preston.

Horsham, Free Christian Church, Worthing-road, 11 and 6.30,, Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 and 6.30, Rev. L. P. Jacks, M.A.

Liscard, Memorial Church, Manor-road 11 and 6.30, Rev. A. Ernest Parry.

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Charles Craddock.

Liverpool, Hope-street Church, 11 and 6.30, Rev. H. D. Roberts.

Liverpool, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. Collins Odgers, B.A.; Evening subject, "The Revolt of Conscience and Reason against the Doctrine of Propitiation by the Blood of Jesus."

Maidstone, Earl-street Chapel, 11 and 6.30, Rev. S. Sidaway Brettell, M.A.

Manchester, Platt Chapel, 11 and 6.30, Rev. C. T. Poynting.

Newport, Isle of Wight, 11 and 6.30, Rev. C. E. Pike.

Oxford, Manchester College, 11.30, Rev. J. E. Odgers, M.A.

Portsmouth, High-street Chapel, 11 and 6.45, Mr. F. Hankinson.

Portsmouth, St. Thomas-street, 6.45, Mr. Thomas Bond.

Scarborough, Westborough, 10.45 and 7, Rev. Ottwell Binns.

Sevenoaks, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. Teasdale Reed.

Sheffield, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.

Sidmouth, Old Meeting, High-street, 11 and 6.30, Rev. W. Agar.

Southport, Portland-street Church, 11 and 6.30, Rev. Frederick B. Mott.

Torquay, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'Connor.

Trowbridge, Conigre Church, 11 and 6, Rev. J. Wain.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

Dublin, Stephen's Green West, 7, Rev. W. J. Jupp.

WALES.

Aberystwith, New Market Hall, 11.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. Balmforth.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—May 1, at 11.15, Children's Service. Conducted by Dr. C. V. DRYSDALE.

ETHICAL RELIGION SOCIETY STEINWAY HALL, PORTMAN SQ., W.—May 1, at 11.15, Dr. WASHINGTON SULLIVAN, "The Nonconformist Conscience."

Situations, VACANT AND WANTED.

RESPECTABLE MIDDLE-AGED WOMAN requires post as CARETAKER, or any position of trust where only light duties are required. Manchester district preferred.—Apply for reference to Mrs. A. H. Worthington, 6, Wilmslow-road, Didsbury, Manchester.

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BIRTHS.

COPPOCK.—On the 27th inst., at 64, Chester-road, Macclesfield, to Mr. and Mrs. Sydney Coppock, a son.

GALLUP.—April 27th, at Wick House, Downton, Wilts, the wife of H. Curtis Gallup, of a son.

HALL.—April 27, at 11, Dingle-mount, Liverpool, the wife of Arthur W. Hall, of a son.

MARSHALL.—On April 22nd, at Vernon House, Huddersfield, the wife of William Lawrence Wright Marshall, of a daughter.

DEATHS.

CORNISH.—On the 13th inst., at No. 13, Lawn-road, Haverstock-hill, N.W., Alice Clara (née Suter), wife of C. W. Cornish.

HARRIS.—On April 22nd, at 53, Lowden-road, Herne Hill, S.E., George Harris, formerly of Deptford and Islington, aged 78 years.

JOHNSTON.—On April 25th, at South Cliff, Roker, Sunderland, Eliza, beloved wife of Alderman Johnston, and daughter of the late William Fallows, J.P., of Middlesbrough.

KENSETT.—On the 26th inst., at Barrington-road, Horsham, Ann, the beloved wife of William Kensett, in her 72nd year.

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LONDON DISTRICT UNITARIAN SOCIETY.

THE FIFTY-FOURTH ANNUAL MEETING will be held at

Essex Hall, Essex Street, Strand,
On WEDNESDAY, MAY 4th, 1904.

The President, W. BLAKE ODGERS, ESQ., K.C., LL.D., will take the chair at 7-45.

The Business Meeting will be preceded by a reception by the President and Mrs. Odgers at 7, to which all Members and friends of the Society are cordially invited.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING will be held at Rosslyn Hill Chapel Schools, Hampstead, on Monday, May 16th, at 8.15. Chairman: Mr. CHARLES BOOTH. Speakers: Mr Graham Wallas, Rev. F. K. Freeston, and others.

DUKINFIELD OLD CHAPEL.

ANNUAL SCHOOL SERMONS, Sunday, May 1st. Morning and Evening, Rev G. HAMILTON VANCE, B.D. Afternoon, Rev. H. BODELL SMITH. Services: 10.45, 3 0, 6.30.

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LONDON UNITARIAN CHORAL SOCIETY.

The First Practice will be held at Essex Hall on May 9th, at 8, conducted by H. W. LITTLE, Esq., Mus.Doc. (Oxon.). Friends wishing to become members are requested to be at Essex Hall at 7.30, when the Secretaries will receive names.

BLACKPOOL, NORTH SHORE UNITARIAN FREE CHURCH.

It is intended to hold a Bazaar in December next to inaugurate a Fund to clear off the liabilities upon the Church property. Particulars later.

THE LIBERATION SOCIETY'S ANNUAL MEETING, in connection with the TRIENNIAL CONFERENCE, will be held in the CITY TEMPLE on Wednesday, May 4th, at 7. The Chair will be taken by REV. DR. CLIFFORD (President); and the Speakers will include Rev. Professor GARVIE, D.D., Mr. HIRST HOLLOWELL, Mr. THEODORE E. TAYLOR, M.P., and Rev. JAMES TRAVIS (ex-President National Council of Free Churches).

Organ Recital by Mr. A. J. HAWKINS at 6.30.

Tickets may be had on application to the LIBERATION SOCIETY, 2 Serjeant's-inn, Fleet-street, London, E.C.

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ANNIVERSARY MEETINGS, 1904.

The British & Foreign Unitarian Association

AND THE

SUNDAY-SCHOOL ASSOCIATION.

Tuesday, May 24.

11.30 a.m.—Meeting of Delegates of Sunday School Societies and Unions at Essex Hall.

1.15 p.m.—**LUNCHEON** at the Holborn Restaurant, High Holborn, W.C. Tickets 2s. 6d.

2.45 p.m.—**ANNUAL BUSINESS MEETING** at Essex Hall, when The President, MISS MARIAN PRITCHARD, will take the Chair.

3.45 p.m.—**CONFERENCE** on "**Religious Education.**" MISS CLEPHAN (Leicester) will read a Paper. REV. W. COPELAND BOWIE will open the Discussion.

5 p.m.—Reception by the President of the S.S.A. in the Council Room. Tea and Coffee.

8 p.m.—**ESSEX HALL LECTURE** by PROF. H. H. WENDT (University of Jena), "**The Idea and Reality of Revelation.**" Admission by Ticket to be obtained at Essex Hall. Members of the Unitarian Association free; Non-Members, 1s.

Wednesday, May 25.

11.30 a.m.—**RELIGIOUS SERVICE**, Little Portland Street Chapel. SERMON by the REV. W. G. TARRANT, B.A. (Wandsworth). Collection in aid of the Funds of the British and Foreign Unitarian Association.

4 p.m.—**ANNUAL BUSINESS MEETING** at Essex Hall. The President, MR. W. ARTHUR SHARPE, in the Chair. Reports, Election of Officers, Welcome to Delegates, and other business.

6 p.m.—Tea and Coffee in the Council Room.

7.30 p.m.—**PUBLIC MEETING** at Essex Hall, Essex Street, Strand.

SPEAKERS:

REV. J. E. CARPENTER, M.A.	....	**"The Outlook for Liberal Religion."**
REV. JOSEPH WOOD	....	**"What I Saw of the Unitarian Churches in America."**
M. ANDRÉ BOURRIER	....	**"Liberal Religion among the Catholic Clergy of France."**
REV. W. H. LYON, D.D.	....	**"The American Unitarian Association and its Work."**
REV. JAMES HARWOOD, B.A.	....	**"Thoughts Gleaned from a Visitation of our Churches."**
REV. J. WARSCHAUER, M.A.	....	**"Popular Irreligion and Liberal Christianity."**

Thursday, May 26.

10 a.m.—DEVOTIONAL SERVICE, Essex Hall; REV. J. WORSLEY AUSTIN, M.A. (Church of the Messiah, Birmingham).

10.30 a.m.—**CONFERENCE** at Essex Hall. The President in the Chair. PAPER by the REV. L. P. JACKS, M.A. (Editor of the *Hibbert Journal*), "**The Drift of Present-Day Religious Thought.**" HON. ROLLO RUSSELL (Haslemere) will open the Discussion. PAPER by the REV. C. J. STREET, M.A., LL.B. (Sheffield), "**The Supply of Ministers for our Churches.**" MR. FRED. MONKS, J.P. (Warrington), will open the Discussion.

8 p.m.—**CONVERSAZIONE** at the Portman Rooms, Baker Street, W. Reception by the President and Mrs. Sharpe. Music by the Royal Blue Band. Tea and Coffee 8 to 11 p.m. Ticket, 1s.; on and after May 25, 2s.

Early application should be made for Tickets for the LUNCHEON, the ESSEX HALL LECTURE, and the CONVERSAZIONE.

Essex Hall, Essex Street, Strand, London, April 26, 1904.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate-hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 & 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, April 30, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3228. NEW SERIES, No. 332.] LONDON, SATURDAY, MAY 7, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

PERFECTLY beautiful May Day came this year over a great part, at least, of England. Amid the glory of the springtime we are tempted to escape from other thoughts, and give ourselves to its fresh delight. This week, at any rate, through the goodness of a friend, we can do so, even in our leading article, and be content simply to enjoy, and in that happy way grow wiser and more fit for any work we have to do.

> And hark! how blithe the throstle sings!
> He, too, is no mean preacher:
> Come forth into the light of things,
> Let Nature be your teacher.
>
> One impulse from a vernal wood
> May teach you more of man,
> Of moral evil and of good,
> Than all the sages can.

A poet's paradox, of course! about which we have no intention to begin to reason. But let all who can, be wise with that best wisdom of this happy month.

THE fourth summer session for Sunday School Teachers is to be held at Manchester College, Oxford, as has been already announced, from Friday, July 1, to Saturday, July 9. Teachers and others practically connected with our Sunday schools, or young people about to take up the work, are eligible, and also friends in Oxford interested in the scheme. The form of the programme will be similar to that of other years, two lectures being given each morning, and the afternoons being free for visits to colleges and enjoyment of the country. The first lecture each morning is on some matter connected with religion or theology, and the following lectures are already promised:—Dr. Drummond, on "The Early MSS. of the Bible"; Rev. J. Estlin Carpenter on "The Book of Revelation"; Rev. J. Edwin Odgers on "The Sacraments"; and the Rev. J. H. Weatherall on "The Period of Ezra." The second lectures deal with matters connected with practical Sunday school work, and it is hoped that Miss Marian Pritchard, Miss Mossel, of Amsterdam, and the Revs. T. Robinson and J. L. Haigh will be among the lecturers. The opening service will be conducted by the Rev. W. G. Tarrant.

THE Rev. Charles Hargrove and Mrs. Hargrove, on their voyage by the P. and O. s.s. *India* to Australia, touched at Colombo on Sunday, April 24, and should reach Fremantle, the port for Perth, at the end of this week. In a letter to his congregation, printed in this month's *Mill Hill Chapel Record*, writing amid obstructions in the Suez Canal (April 14), Mr. Hargrove says:—

> It is a superstition among sailors that a parson on board brings ill-luck, but they cannot accuse me this time, for as long as I was the only parson all went well. Our voyage from Marseilles to Port Said was simply perfect; clear skies, calm sea, and a pleasant wind were such as might have been ordered by special providence in approval of our purpose, such as Jonah might have looked for if he had been ordered to go to Tarshish instead of Nineveh and straightway found his ship. At Port Said, which we reached on Monday night, a bishop came on board returning to his diocese of North Queensland, and then truly our luck changed.

A sunken ship, and other vessels flying the yellow quarantine flag, delayed their progress, but Mr. Hargrove was able to post his letter at Suez in time for the May *Record*. His sermon in this month's *Mill Hill Pulpit* is on "The Might of Truth."

A SPLENDID act of devotion to a high ideal is that of Mr. W. R. Cremer, M.P., who has given the £7,000 awarded to him as the Nobel prize, for distinguished services to the cause of Peace, to furnish an endowment for the International Arbitration League, with the hope that other gifts and bequests may raise the endowment to £25,000, so as to secure a good working income for the League. Mr. Cremer handed over the deeds of his gift at a dinner given to him on Wednesday, when Mr. Thomas Burt, M.P., presided, and Mr. Carnegie and the Bishop of Hereford were among the speakers.

THE final meeting of the School Board for London, which took place last week, marks the completion of the campaign into which Mr. Balfour found himself hurried by his clerical friends, but which, after protracted operations, leaves an obvious misgiving on the part of those who have triumphed, and a keen sense of exasperation amongst those who have lost. The time has not come when the effect of thirty years of School Boards can be duly estimated. Those who have had little to do with the Board Schools may very easily under-estimate the good work they have accomplished; and as to the class of critics that charged all the defects of our growing youth to the old system, we neither expect repentance from them, nor a juster treatment of the new educational authorities. But when the verdict can be calmly given by observers competent to judge, that verdict will undoubtedly redound to the credit of public-spirited and faithful men and women who have found here their life-work. It will not be thought invidious if we say, not only for Londoners, but for friends of the schools all over the country, that Lord Stanley, better known as Mr. Lyulph Stanley, deserves special thanks for the zeal and intelligence brought by him during so many years to this important branch of the public service.

NOTHING could better illustrate the rush to extinguish the old system than the fact that though the School Board is dead its local managers are to carry on their old functions till July, by which time it is hoped the County Council and the Metropolitan boroughs will have formed the new committees of managers. Meanwhile a disturbed mind exists in Progressive circles owing to the decision to exclude the public and reporters from the Education Committee of the Council. This policy, which, it is true, keeps the new Committee in line with the other committees, is felt to be a serious step towards removing the subject of the schools from immediate popular attention. The recommendations of the Committee will, of course, have to be ratified at the public meetings of the Council, but the enormous amount of business to be got through at these meetings will, we fear, result in perfunctory treatment of all but a few salient points.

THE question of the attitude of Londoners to the payment of rates in aid of sectarian schools is now coming rapidly to the front, and in spite of the attempts made to cover "Passive Resisters" with

ridicule their numbers will assuredly be largely augmented now the London Act comes into force. It is a nice point for a Unitarian to decide what he should do in this case. The ordinary Nonconformist has been satisfied with "Bible teaching," which, to say the least, has frequently taken on a colour entirely different from the Unitarian doctrine; and protests have not been wanting against the injustice of taking the Unitarian's money to teach evangelical Trinitarianism. The old difficulty has been increased, that is all, so far as this point is concerned. But there is another aspect of the case, and one that clearly calls for more than a mild disapprobation on our part. It is not a religious but a strictly political issue that is raised by the repudiation in the Education Acts of the principle that full popular control should go with popular maintenance. This is so flagrant a departure from the most wholesome traditions of the past that one would expect that many beside ourselves would have made it the chief ground of objection to the new policy. So long as this policy stands unrepealed it calls for something more than "passive" resistance.

CRITICISM of the Government Licensing Bill is rapidly crystallising on well-defined lines, and the grounds of opposition were well summarised in the resolution adopted at last week's meeting of the Central Temperance Legislation Board, presided over by Lord Peel. As was pointed out in these columns last Saturday, the objection to the creation of a vested interest in licences is not merely intrinsic, but is based on the conviction that such an interest will be fatally prejudicial to reform. The recognition of a vested interest is "entirely inconsistent with that exclusive public interest in which alone licences have hitherto been professedly issued." That is made abundantly clear by the fact, pointed out by Lord Peel, that under the Bill—

> You are not to reduce your licences in accordance with the public feeling and the inordinate supply over demand now, but you are only to take them away according to the amount of money which the localities have allotted to them.

And that amount of money "is so inadequate, that the number of licences which will be reduced under it will be infinitesimally small," and the net result is that such elements of popular control as now exist are practically abolished.

BUT it is not only with regard to the question of reduced drinking facilities that local magisterial control of the traffic is destroyed. It has been by the power they possess of refusing renewals whenever they consider such renewals prejudicial to public interests that magistrates have mainly been able to secure good management of public-houses. Under this Bill, however, licensing magistrates can only refuse a renewal on certain clearly defined grounds which they must state for submission to Quarter Sessions on appeal; and so long as the licensee keeps clear of these specific transgressions he can defy all the injunctions and recommendations which magistrates have made hitherto with so much advantage to the common weal.

ALMOST as fatal as the compensation scheme itself is the divided responsibility which the Bill establishes outside the county boroughs between the licensing justices and Quarter Sessions. The stimulus which has acted upon the local magistrates will, says Lord Peel, be withdrawn.

They will justly feel that Quarter Sessions, which in times past has chastised them with whips, will henceforth chastise them with scorpions. They will have no reason for looking into the state of affairs in their own localities, because they will feel that the matter will rest ultimately with a body of gentlemen who do not know the local circumstances, and who cannot take that keen interest in the welfare of their community which those do who live in their locality. . . . A body of gentlemen no doubt honest, able, but without that invigorating sense, that close touch with the public, which is, in this matter of licensing, an essential feature, because magistrates are there to adapt the trade to the requirements of the neighbourhood.

THE triennial Conference of the Liberation Society held this week under the presidency of Dr. Clifford, showed that recent educational experiences had infused new vigour into the campaign. The report of the executive declared that the Education Acts had demonstrated that the great obstacle to a really national system of education, and to political and social progress generally, was the existence of a Church Establishment. Recent religious statistics had demonstrated that the Established Church was no longer the Church of the nation; while the unfitness of Parliament to legislate on its behalf was constantly brought home to Churchmen themselves by the failure of Parliament to check current disorders, and by the difficulty in passing new Bishopric Bills and other ecclesiastical measures. All the signs of the times were hopeful. The dread of Disestablishment was fast decreasing, while it was becoming more and more evident that only in this way could the Anglican Church secure the precious gift of freedom, and attain that moral influence to which she was entitled as a living branch of the Church Universal.

THE Bishop of London, speaking at the Diocesan Conference, has repeated, this time with reasons given, his refusal to ordain men who do not believe in the Virgin Birth of Jesus. The refusal itself will secure the support of every Philalethian, but the Bishop's reasons are not really relevant. The real ground for insisting upon this belief in candidates for ordination is that they will be compelled, by Canon law and State law alike, to profess it in the public recitation of the Creeds. For the same reason no man ought to be accepted for ordination who does not believe that Jesus is now sitting at the right hand of God the Father. The reasons given by the Bishop, however, are that the belief is ancient, and that he himself holds it, to which any Broad Churchman might reply that his own belief is, in his opinion, more ancient still, and that he has as good a right to his own belief as Dr. Ingram to his. The remark of the rejected candidate, quoted by the Bishop, is undoubtedly accurate:—"My opinions do not differ materially from those held by many distinguished men now in Orders, but I might not conceal them so carefully as they mostly do."

THE Rev. C. E. Beeby, late vicar of Yardley Wood, Birmingham, writes to the *Times* that in view of the striking articles and pronouncement of eminent men of the Church of England, clerical and lay, contained in the April number of the *Hibbert Journal*, which, he says, directly support the cause which he has maintained, and for the sake of which he resigned his living, he wishes to emphasise at this juncture the grounds on which he tendered his resignation to the Bishop of Worcester:—

At the only interview I ever had with Bishop Gore he impressed upon me that it was inconsistent with honour that I should retain office in the Church of England. My reply was that I believed that the Church of England would never pronounce against the liberty I claimed, that I was most unwilling to remain in the Church of England against the judgment of the Church clearly ascertained, but that I was not willing to resign and then, as had so often happened in other instances, to find that in a few years the liberty I claimed should be generally conceded. The difficulty, admitted by both, was how to ascertain the voice of the Church. Whereupon the Bishop replied:—"If the liberty of interpretation which you claim in respect of two Articles of the Creed ever be conceded I myself shall resign my Episcopal office." The Bishop will not question that I have thus faithfully reported the substance of our interview. That was enough for me. Eventually I sent in my resignation on that understanding.

In view of the direct challenge now publicly made, amongst others by an eminent Canon of Westminster, to the Bishop of Worcester, surely the Bishop will no longer elect to remain silent. If there is any justice in Episcopal rule he is surely bound to bring the question at issue before the Episcopal Bench, and either tell the eminent men who have so directly challenged his judgment that it is inconsistent with public honour that they should remain in the Church of England, or, if the liberty I claim be now conceded by the Church, resign the office which he as yet retains on the distinct understanding, by which he morally compelled my resignation, that the liberty I claim should never be conceded by the Church of England while he remained a Bishop of the Church.

ACCORDING to returns published in the *Methodist Recorder*, Wesleyan Methodism will this year report an increase in membership and on trial of 6,700 souls; besides an increase of 3,000 juniors. Fifteen districts are named which have an increase of over 200; these include three London districts, Liverpool, Newcastle, Manchester, Birmingham, and Shrewsbury, &c. The West Riding of Yorkshire is unfortunate in that three of its districts, Halifax and Bradford, Leeds, and Sheffield show a decrease. But on the whole the figures will be considered very satisfactory. A remarkable increase in the number of candidates for the ministry is also reported.

IN a Sunday afternoon meeting at the Central Hall, Manchester, Dr. Moulton, of Didsbury College, questioned as to the necessity of certain beliefs for salvation, replied: "The virgin birth has just been referred to. That is only alluded to in a very few phrases in two chapters of the Gospels. I do not mean to say that that proves that it is not true. That is

another question altogether, and we are going to discuss various questions of this kind next session, but I do say that it is very obvious that it is not an important doctrine in Christianity, as some people have tried to make it out to be. I quite agree that it was just as possible for God to produce a perfect man and a Divine Man with two human parents, as with one." He added that he regarded the deity of Christ as being "the very corner-stone of our belief," and that Resurrection and the Atonement were just parts of that.

ANY hearer or reader would perceive that the answers given by Dr. Moulton and Prof. A. S. Peake indicate a considerable advance towards a rational interpretation of Christianity, and away from the hard, inexorable doctrines of the older evangelicals. "We differ," said Prof. Peake, "from our predecessors in this respect, that they regarded the defence of Christianity very largely as a matter of credentials. They used miracles and prophecy to press the claims of Jesus. We, on the contrary, do not do anything of the kind. We throw our main stress, not on external guarantee, but upon intrinsic worth, and we say that unless Christianity in itself is worthy to be received, no amount of miracles would convince us of its truth. The more openly this view is acknowledged, the more deeply its importance is recognised, the better for all parties. For surely one of the great questions which this age has to settle, perhaps the question which begins earliest and will last the longest, is that of the intrinsic worth of Christianity in its very central message; the trustiness of Jesus as a human teacher, whose sayings are capable of being translated into concrete fact and made the foundation of personal, social, political conduct. A great work is before us, and those are aiding it who help to clear away the valueless material that hinders the work in its very preliminaries.

THE Torrey-Alexander Mission, of which, in one of its aspects, Dr. Warschauer wrote in these columns last week, concluded last Sunday. In his final address Dr. Torrey traversed an exposition of Unitarianism given by the Rev. A. N. Blatchford on the previous Sunday evening to a crowded congregation at Lewin's Mead. At the outset he paid some compliments to Mr. Blatchford, and said (as reported in the *Bristol Mercury*):—

He had the privilege of meeting him personally two weeks ago, and they had a most delightful conversation. He (Mr. Blatchford) was very kind, and said:—"My heart is with you here in this work; you are reaching a great many people in this city, and every person who has spoken to me about this mission has spoken in the highest terms."

This statement was naturally read by those who knew what had been going on with a good deal of astonishment and incredulity. In a subsequent issue of the *Mercury*, replying to a correspondent, Mr. Blatchford wrote:—

I hasten to respond to a Unitarian's letter in your issue of to-day. On the occasion in question, when Dr. Torrey met me in the street, and introduced himself to me, I spoke to him with that courtesy which a minister of religion owes even to his strongest opponent. But I regret to say that our brief conversation has been made to bear a signification quite unexpected on my part.

The vigorous correspondence in the *Mercury* on the subject of Unitarianism the Editor felt obliged on Thursday to bring to a summary close.

THE directors of the First Garden City Company have held a very interesting reception at the Rooms of the Royal Water Colour Society. The determining idea of the evening was revealed in a speech delivered by Mr. Ralph Neville, K.C., during an interval in the musical entertainment. The site for the city has been bought and surveyed. Even the question of a name has been under consideration. Is it to be New Letchworth or First Garden City? In any case, we would hope not "first." The number is correct, according to the chronology of the founders' hopes; but it certainly does not lend attractiveness to the name. The site has been paid for; to this end a large sum has been raised on mortgage, the interest on which is paid by the present rental of the estate. What is now wanted, and wanted immediately, is a further £20,000 of share capital for purposes of drainage, road making, and such preliminaries to building. Of this sum nearly a half was raised before, or promised during, the meeting. The proposals of Mr. Howard have had till now such wonderful success that it would be a pity if want of funds led to any impairment of the conception. An interesting plan and map of the estate and the proposed town have been prepared by the company. Among other details to be gathered from the accompanying letterpress, it may be mentioned that the site set apart for factories has been so chosen that all smoke, smell, or noise may be blown away from the town by the prevailing wind of the district. This strikes us as one of the good features that may be expected in a deliberately planned town as compared with one that springs up at haphazard. The roads are to be straight, perhaps too straight, except that in a few cases the contour of the land has made a pleasant curve necessary.

THE April number of the *Abolitionist*, "the journal of the British Union for the Abolition of Vivisection" (14, St. James's Barton, Bristol), is a memorial to Miss Frances Power Cobbe, the founder of the Union. A striking portrait is included from a photograph taken in Rome in 1879, and the editor contributes not only a full memoir, dwelling especially on Miss Cobbe's work against the evils of vivisection, but a further article on the funeral at Hengwrt and Llanelltyd. Of the quiet churchyard at Llanelltyd, from which one looks across the tidal Mowddach, and sees Hengwrt, the fine old house "nestling in its great trees," with the noble form of Cader Idris as a background, he writes:—

The death of her friend, Miss Lloyd, who was buried in that spot, gave it a fresh consecration, for her friendship "has been," she said, "to my later life what my mother's affection was to my youth." On many occasions in recent years the present writer has accompanied Miss Cobbe to the little cemetery, and stood talking with her of the life beyond the veil, beside the grave of her friend, which she intended one day to share. On summer days she has more than once pointed to the beautiful roses which flourished luxuriantly above the grave, as symbols of her friend whose earthly remains rested within. The deep emotion with which she touched on the hope of a joyful meeting hereafter, and the unconquerable trust in the great Father Spirit which breathed through her words, the words of one who knew and felt to the full all the difficulties that arise from the increased knowledge of the Universe, and yet by direct communion with God had gained a spiritual vision which saw clear beyond them, gave a breath of inspiration on such occasions to all she said.

And having told of the service and Mr. Carpenter's address, and who was at the funeral, he adds:—

The grey headstone, to which Miss Cobbe referred in her autobiography, has now stood for years above the grave of Mary Lloyd, which has just become the grave of Frances Power Cobbe also—the friends once divided now re-united in death. The words on the headstone will be interesting to our readers, as they were placed there by Miss Cobbe herself:—

Take them, O grave, and let them lie
Folded upon thy narrow shelves,
As garments by the soul laid by,
And precious only to ourselves.

Take them, O great Eternity,
Our little life is but a gust
That bends the branches of thy tree
And trials its blossoms in the dust.

THIS number of the *Abolitionist* reprints the *Times*' memoir, and also the glowing tribute which appeared in the *Star* of April 6. The memoir by the editor of the *Abolitionist*, who knew Miss Cobbe and Miss Lloyd in London, as far back as 1878, and since the establishment of the British Union and its monthly organ, had been in constant and most intimate communication with Miss Cobbe, concludes as follows:—

Her mortal body rests in the quiet graveyard at Llanelltyd, but she has left another body, the British Union, built up by herself, in which it was her earnest wish that her spirit, her views, her methods, and her policy might survive after she was gone. She hoped for this; she hoped that her friends and followers would regard that body she had left with them as a sacred trust, that her memory and example would be preserved in that body as an influence making for union and fellowship in work, that the way the Federation of Societies had been conducted under her headship the last five years would be our guide for the future; that the *Abolitionist*, the organ of the Union, would continue its work exactly as it would have done had she continued to live. By loyal observance of these wishes of hers we may still have her leadership, and the British Union, the body she created and developed and provided for, may still go forward in its work for the abolition of vivisection, taking the word of command from the indwelling spirit of its old heroic leader.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House Chambers, Campden Hill, London, W., begs to acknowledge with many thanks receipt for this fund of the following sums:—Mr. W. Spiller, £5; Mrs. Griffith, £2 2s.; Mrs. G. Du Vallon, 10s.; Mr. John Harrison, £2 2s.; Miss E. Garrett, £1 1s.; "Anon.," 5s.; Mrs. Collier, £1; Lady Durning Lawrence, £3 3s.; Mrs. Temple, £1 1s.; Mrs. Robinson, £5 5s.; Mr. Bond, 10s.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

HOUSES AND HOMES.

SIR,—I have read with much interest and pleasure Mr. Hardy's breezy article in this week's INQUIRER on "The Ingle Nook." But there are one or two points in it which I should like to—I will not say controvert—but supplement. I cordially sympathise with his love of a substantial house, built to last, with ground about it, and I wish such houses could be indefinitely multiplied; but, at the risk of seeming to take a casual expression too seriously, I should like, if I may, to comment on the passing reference to the nationalisation of the land. Mr. Hardy has been describing a house which has been the home of one family for 300 years, and appears to think that the nationalising of the land would put an end to such homes. But it would, on the contrary, tend to their vast increase in number. The community would not be the *occupier* of the land, but the *ground landlord*. The tenant would have security of tenure so long as he paid his ground rent, and would therefore have every facility and inducement to build a substantial house or cottage, and found a home of the sort Mr. Hardy's soul loves. Under the present land system, few have the means and opportunity to obtain a freehold site, and if they build on leasehold property their house belongs at the end of the lease to the ground landlord, so there is every inducement to build cheap houses that will not too long outlast the lease. But with a perpetual lease and security of tenure, any man whom circumstances allowed to settle permanently in one place, might build himself a home of his own.

Next I want to say a word for the poor town dwellers, who must needs, under present circumstances, live in jerry-built houses, and who "have moved, are moving, and will move." Household gods can be moved nowadays just as well as they could when Æneas left Troy; and when a family has taken a house—say No. 300—in a street where all the houses are alike, there they may set up their household gods and make a home.

When the jerry builder has "run up and knocked off" a row of houses a young couple takes one of them, and straightway clothes the bare shell with imagination and hope. Then they choose furnishings and decorations to their taste, impress their surroundings with their own character, mellow all with love, and thus they make a home.

Many a one has felt, when drawing near to a commonplace house in a commonplace street (or, worse still, in an "avenue" or "grove") a glow at heart, comparable to that felt by Horatius when he "saw on Palatinus the white porch of his home." That is the one spot on earth where he fain would be. It contains those he loves the best; there he knows await him rest and warmth, water to wash away the stains of the city, and, above all, that indescribable rest of the heart which we can only call feeling "at home." Within every house of stone or brick there is "a house not made with hands," and according to the atmosphere of this inner house, a man or woman may feel desolate in an old family house with an ingle nook, or at home even in a flat.

CLARA ARMSTRONG.

Liverpool, April 26.

UNITARIAN HOME MISSIONARY COLLEGE.

SIR,—I should not have commented upon the letter which appeared in your last issue from the Rev. Joseph Wood had I not learnt that the Chairman of the Manchester College Committee had in hand for signature a memorial expressing similar views. I must therefore take Mr. Wood's letter as partly expressing the views of the Manchester College authorities, and as such it calls for notice. I say "partly" because Mr. Wood concludes his letter by saying that what we have to consider "is the welfare of our churches and their needs generally, rather than the sentiments that gather round any particular Institution." I cordially agree with this statement, and it is because I agree with it, that I object to the proposals in the previous part of Mr. Wood's letter.

I was myself on the Committee of Manchester College for eight years—from 1893 to 1900—and whenever any proposal was objected to, as not in the interest of our churches, we were told that at that Committee they knew nothing of any churches. Constant iteration was laid on the duty of the Committee to regard nothing except the interests of free learning and free teaching. The ideal held up for the College has been the becoming a "free faculty of Theology at Oxford in connection with the University," an ideal which, however high, is inconsistent with devotion to the interests of any church or body of churches. I left Manchester College Committee because after eight years' experience on it I was convinced that it was yearly becoming less and less of a strength to Unitarianism.

Yes, Mr. Editor, I am not ashamed to avow my devotion to Unitarianism, as a concrete body of religious faith, varying in form, open to development, but at the present moment based on belief in the Unity of God and the Brotherhood of Man. Those Unitarians who hold similar views to myself, and I have reason to believe that they vastly preponderate in our churches, require one College at any rate which acknowledges its responsibilities to the Unitarian churches by bearing the Unitarian name and avowing its *raison d'etre* to be the preparation of men for their pulpits. I must protest against the Memorial of the Chairman of Manchester College and against such letters as Mr. Wood's, because, though they cannot affect the separate existence of the Unitarian Home Missionary College, they must inevitably injure the success of the Jubilee Memorial.

JAMES R. BEARD,
President of the Unitarian Home Missionary College.

EVIL *VERSUS* DIVINE GOODNESS.

WE have received another letter from Mr. G. F. Millin, in reply to Mr. Badland, and further insisting on his own position, but we must set a limit, for the present, at any rate, to this discussion. The case will be found stated with sufficient clearness in the letters which have already appeared, but neither side convinces the other.

TWO POLITICAL RESOLUTIONS.

At the annual meeting of the Presbyterian ministers in and about the cities of London and Westminster, held at Dr. Williams' Library on April 29, the following resolutions were passed unanimously:—

I.

That this meeting of Presbyterian ministers in and about the cities of London and Westminster solemnly protests against the importation of indentured Chinese labour into the Transvaal, under conditions which would not be tolerated in England or any of the free colonies for white labour, and would involve many of the most serious evils of slavery. This meeting regards the provisions of the Ordinance sanctioning such conditions as injurious to the progress of civilisation and contrary to the spirit of Christianity, and is of opinion that the introduction of a large number of Chinese labourers into the Colony at the present time would in any case be injurious to the interests of the Colony; and that the attempt to safeguard the Colony against such injury by degrading conditions such as those of the Ordinance will be largely ineffectual, and will leave a lasting stain on the reputation of the British Empire.

II.

That this meeting of Presbyterian ministers in and about the cities of London and Westminster protests against any legislation on the lines of the Bill now before Parliament with reference to the liquor traffic, or in any way tending to create for the persons engaged in that traffic any interest or security of tenure which the present law does not give; and is of opinion that, as the use of alcoholic drink is universally admitted to be a cause of a vast amount of crime, disease, poverty, and suffering, it is of the utmost importance that it should at all times be under the strictest control that is compatible with the liberty which the British Constitution gives its citizens, in general, and that no new vested interest should be created in regard to it, and that the powers of the civil magistrates and the people in dealing with it should be increased rather than diminished. Local conditions being of the greatest importance in regard to this trade, this meeting holds that it is especially undesirable to take away or curtail any power that the local magistrates now possess in controlling or restricting it, except by the substitution of local popular control.

Copies of these two resolutions were ordered to be sent to the Prime Minister, the Home Secretary, and Sir Henry Campbell-Bannerman, M.P.

The body of ministers above described, according to their ancient title, is, as many of our readers will be aware, now a body of Unitarian ministers connected with our older foundations, and others elected into their fellowship.

THE universe is judging us all the time as to whether we shall find and occupy the place that has been appointed for us in the purposes of God.

F. W. Farrar.

THE PASSMORE EDWARDS SETTLEMENT.

THE Passmore Edwards Settlement is already well known to the readers of THE INQUIRER, many of whom have given constant proof of their great and abiding interest in its welfare and progress. It is felt, however, that its work and aims are of such a nature that they would appeal to all those who desire to ameliorate the condition of the working classes, and to promote the good of the community.

In her address at the informal opening of the Settlement in October, 1897, Mrs. Humphry Ward reminded her hearers of the ideals of its promoters, "for in truth a settlement is nothing if it is not a place of ideals, a place of enthusiasms." "There are a hundred conquests and pleasures and opportunities that civilisation brings or develops that for a long time fall mainly to the rich, and yet if the State is to grow healthily they must in time be brought down into the market-place, and distributed far and wide. Education, social intercourse, and debate of the wider sort, music, books, pictures, travel—all the pleasure that mere refined ways and spacious rooms and wholesome amusement bring with them. . . . . It is these that make life rich and animated, that ease the burden of it, that stand perpetually between a man and woman and the darker, coarser temptations of our human road. And it is for the equalisation, for the distribution, of these that settlements are specially meant."

More than six years have passed since these words were spoken. How has the Settlement so far fulfilled these expectations?

The question can best be answered by looking at the work it is doing in the various clubs.

The largest and most important of these is the mixed men and women's club, of over 400 members, who form the associates of the Settlement, "Workmen and working women," we are told in the Rules of Associateship, "who are in sympathy with the aims of the Settlement and prepared actively to participate in the life of the place." The fees are 8d. a month for men and 6d. for women, and the Associates have free entrance to all the educational classes, and free use of the large hall, the dining-room, the drawing-room, and the library for frequent social gatherings. But that they are able and willing to do their share in promoting and extending the work and aims of the Settlement is proved by their presence on many of the committees and the excellent work which they do.

In addition to the Associates' another club, the "Denison," is carried on in a neighbouring street, in the hope of attracting the poorer and rougher workmen who could not be induced to come to the Settlement. Its success for a long time seemed very doubtful, but its membership of late has suddenly risen. It now includes about eighty men, and its prospects are most encouraging.

The club for boys has recently been invaded by a contingent of seventy or eighty lads of the very roughest type from a neighbouring slum. The original members—once rough and unruly themselves—find their work and meetings so seriously interrupted, that it has become necessary to form a second club for the regeneration of the new comers.

The Girls' Club falls, with the other work for women and children, under the management of the Women's Work Committee, of which Mrs. Humphry Ward is President. There are at present 270 girls—factory girls, dressmakers' apprentices, artificial-flower workers, &c., belonging to the club, and the numbers are steadily increasing.

For the benefit of these various clubs, there are classes in gymnastics, drilling, dancing, singing, a Shakespeare society, a literary society, debates, lectures, concerts, a cadet corps, a poor man's lawyer, &c.

The refining and softening effect of Settlement influences on those who come in contact with them becomes apparent to anyone who will visit the building, witness the behaviour of the club members, and notice the general tone and spirit that animates them.

A short time ago the writer was present at the weekly dance of the Girls' Club. About 140 members were in the room, all neatly and quietly dressed. Most of them were waltzing gracefully and well, a few late comers were taking tea in little groups near the refreshment tables, others were talking in twos and threes, some were paying in contributions to their "Bank," a few others were waiting their turn to see the lady-doctor who attends one evening each week and gives advice free, and medicine at a fee of 2d., but everything was being done as quietly and pleasantly as possible; there was no sign of stamping or shouting or rough, noisy manners. "Of course, it wasn't always like this," said the superintendent, herself an Associate of the Settlement and the wife of a working-man. "We began six years ago with six girls, and they were so rough I didn't know what to do with them. We have our troubles and our ups and downs even now, but they are dear girls, and I love them every one."

But to turn from this to the educational side of Settlement activity.

No less than four separate schools are carried on on the premises. The Invalid Children's School, the first public one of its kind in London, was opened here in conjunction with the London School Board five years ago. It now numbers 68 crippled and delicate children, the majority of whom have to be fetched and taken to their homes in ambulances. The School of Domestic Economy is also carried on, under the direction of the London School Board.

The Recreation School, from 5.30 to 6.30 every evening, interests the children of the Board School during an unoccupied hour with such subjects as drill, singing, lantern lectures, French history, brush-work, &c., and has had a weekly attendance during the winter months of about 2,000.

The Vacation School, started in August, 1902, and repeated last year with even greater success, had a total weekly attendance of very little below 3,000. The description of the school and of the work it has done, as given in the report, is of the very greatest interest, but must be entirely omitted here owing to want of space. There seems to be some reason to hope that the system may be taken up by the educational authorities and may spread to other parts of London, for the benefit of the poor children who can have no country holiday, and who would otherwise be playing and quarrelling in the streets.

The foregoing account—meagre and inadequate as it must necessarily be—is yet sufficient, perhaps, to show that really good and effective work is being done, and that the hopes and expectations of six years ago are being to a large extent actually fulfilled. It is sad, indeed, to think that such work is being handicapped and restricted, as it undoubtedly is, by want of workers and funds. There are several vacancies among the residents this summer, which it is earnestly hoped may be filled up, while the difficulties of the financial position are clearly expressed in the following extract from the Annual Report, with which this paper must conclude:—

Our Bank overdraft which is always a subject of great uneasiness to us, has been reduced this year from £475 6s. 11d. to £371 11s. 7d. . . . . Our financial position is, however, by no means satisfactory. We have a small body of about 100 friends, who devotedly support us year after year, but we have not been able up to the present to secure the financial help of any large section or body of outside supporters. Yet, there must be many to whom our aims and our point of view must strongly appeal, and who would sympathise with us and be ready to give us their help if they only realised our great need and the anxiety it entails on those who are responsible for the work of the Settlement. . . . . We urgently ask, therefore, all those who feel that the service of humanity is a vital part of their religion to come to our assistance. Many whose other claims might prevent them from giving a guinea, could perhaps, at any rate afford to send us 10s. or even 5s. a year; and if they could only witness some of the daily scenes at the Settlement, the crippled children as they are carried into school from the ambulance; the busy girls of the Domestic Economy School engaged in cookery or laundry work; the crowds of children, amounting to some 2,000 a week, who daily besiege the doors of the Settlement for entrance to the classes of the Recreation School; and, later, every room again occupied with the classes and societies of the Associates, the Boys' Club, and the Girls' Club; if they could only see the intense appreciation evinced by the large audiences at the Saturday and Sunday concerts and lectures, the keen interest shown in the fortnightly debates, and the enjoyment of the crowds that gather in the hall on the social evenings, they would indeed feel that their money was being put to good use.

Surely all who read this report are in a position to send us some small subscription, and thus help to relieve our anxiety and enable us to extend our work in new directions.

A report of the work of the Settlement and all particulars will be sent on application to the Warden, The Settlement, Tavistock-place, W.C., who will be glad also to receive subscriptions.

A MAN may be usually known by the books he reads, as well as by the company he keeps; for there is a companionship of books as well as of men; and one should always live in the best company, whether it be of books or men.

Samuel Smiles.

IN THE ACADEMY.

THIS year's exhibition, as we said last week, is by no means dull; but, as usual, it is not the most pretentious pictures which are the most beautiful. The spirit of allegory seems to be abroad, but without the insight of genius. The picture that will be most talked about is, perhaps, Mr. Sigismund Goetze's "Despised and rejected of men" (526). It is decidedly loud in its appeal, and offers a popular stage effect. Various figures typical of the heedless modern world, from the pleasure seekers of society and the sanctimonious ecclesiastic to the despised woman and the ragged urchin of the street, are grouped about a kind of altar to an "unknown God," to which is bound what we take to be a dead Christ. Only a hospital nurse catches a glimpse of this, the others are quite unconscious of what is in their midst, but she is horrified at what she sees. The picture fails, as it seems to us, because there is no majesty of suffering in the central figure, nothing to compel belief in the glory of self-sacrifice. Perhaps this was not intended, and the picture is a satire on the faith as well as the unfaith of the world. In either case it is unconvincing, but its separate figures will certainly attract attention.

Another puzzle is Mr. Solomon J. Solomon's "Allegory" (240). Here, also, is a dead Christ, borne aloft by two angels, but resting partly against two tables of stone, probably the tables of the Law, held by a venerable figure. Whether this is intended for Moses or for God the Father, of an earlier ecclesiastical art, we will not venture to say. If we could decipher the Hebrew on the stones perhaps we should know. Another allegory, bigger still, is Mr. R. Sauber's "Mammon" (540).

Very different in character is Mr. A. E. Abbey's "Central panel of a reredos for the Church of the Holy Trinity, Paris" (361). This is an avowedly ecclesiastical group, very strikingly portrayed. The figures stand out from a background of gold, the central figure on the cross, Mary the Mother and the Beloved Disciple on either side. The Christ is dark-haired, and has in death a sombre, almost a morose, expression; the disciple's face is curiously empty of expression, and his attitude is that of an officiating priest; the really beautiful thing in the picture is the Mother, with her clasped hands and face of resigned suffering.

Two distinguished artists this year contribute a "Joan of Arc." Mr. Frank Dicksee's ideal maid (75) surely carries the illumination of the eyes too far. Mr. James Sant's (229) is more human. It is interesting to compare the two. By far the most beautiful thing Mr. Dicksee has sent this year is his portrait of Mrs. Frank Shuttleworth (190), with its quiet wealth of colour.

If we had to name one picture out of the whole collection as greatest in achievement, within the limit of the artist's purpose, and most vivid in the impression it makes and the pleasure with which it is remembered, we should turn from many more ambitious efforts, and should be strongly inclined to choose that which bears the unexciting title of "Mr. and Mrs. F. S. Oliver" (500), by Mr. Chas. W. Furse. These are doubtless portraits, but what one sees is the strong, intent face of a fisherman, who has just made a cast into the mountain stream, while on the rock above, also looking down into the stream, his wife lies in an attitude of easy pleasure, watching her husband's skill. The man's face is the centre of the picture, and it has left with us the most vivid memory of the whole exhibition.

Of portraits pure and simple there is no lack. Here we may see the Archbishop of Canterbury in all his splendour, at close quarters (21), by A. S. Cope, and there is a presentation portrait of the Rev. C. Silvester Horne (287) by Hugh G. Riviere. One of the most striking is Herkomer's "Right Hon. Joseph Chamberlain, M.P." (194), a decided portrait. With these may be mentioned two of Mr. Hope Pinker's busts, that of Mr. Alfred Willett, F.R.C.S. (1740), in marble, and that of Sir George M. Humphrey, for the Humphrey Memorial Museum at Cambridge (1749), in bronze. In the central Sculpture Hall, Alfred Turner's "Labour" (1667) and "Maternity" (1670), parts of the Sheffield Queen Victoria Memorial, should be noted.

Of nature pictures, both of sea and mountain country, and of quieter inland scenes, there are many which it is a great pleasure to see. In marked contrast are MacWhirter's two pictures from Aviemore (102 and 310), the former a brilliant glimpse of Loch-an-Eilan, seen through the old Scotch firs, and two others of Lake Como (278 and 282). The same may be said of Alfred Parsons' "In the West Country" (18), with its old bridge over the quiet river, and his "Bonnie Scotland" (537), the sunny Loch and distant hills seen beyond a mass of different-coloured bloom. We have a feeling that we should like to see that mass of rhododendron and white hawthorn and the bluebells, but that if we wanted to enjoy the distant view we would have the flowers behind us and not ablaze in the foreground. Among other delightful landscapes are "Thorn Trees on a Breconshire Hill-side" (180) by H. W. B. Davis," "Solemn Solitude" (332) by Charles Stuart, "The Estuary of Aberdovey (145) by T. H. Liddell, and Leader's "Evening among the Surrey Pines" (184) and "A Welsh River" (559). Both Joseph and David Farquharson are represented by fine pictures (268 and 195), and there are two striking Indian scenes (178 and 227) by Edward Molyneux.

Of names familiar in our own immediate circle we do not find many this year, but there is Mrs. Forster Morley's "A Fresh Breeze" (657), a bit of wind-swept grass and white flowers on the edge of a grey sea, unfortunately hung too high for us to see what the flowers are, and among the water-colours is Miss Frances Drummond's "Cloisters and Entrance to the Chapter House, Christ Church, Oxford" (979). Miss R. Drummond (1,166), and Miss E. Worrall, of Liverpool (1,198), also contribute charming miniatures.

IT is rather by what we say, than by what we do, that we make enemies. The lesson for us all is the wisdom of keeping silence under provocation.—*A. K. H. B.*

OBITUARY.

THE LATE RICHARD ENFIELD.

IN the memorial notice of the late Richard Enfield, published last week, there were inaccuracies, which Mr. Ernest Enfield has been good enough to correct in the following note:—

"The first Richard Enfield, to whom you allude, was the eldest son of Dr. William Enfield, and was appointed Town Clerk of Nottingham in 1791, at the age of 21, dying unmarried in the same year. He was, therefore, uncle, not grandfather, of the late Mr. Richard Enfield, who (as well as his three elder brothers, William, Henry, and Edward) was a son of Henry, the second son of Dr. Enfield. Mr. Richard Enfield's mother was Frances Henfrey, of Worksop. It was his wife, who was the daughter of Henry Dowson, of Geldeston, Norfolk."

When we spoke of Mr. Enfield as the last of his generation, we were thinking only of his own family. Two cousins are still living — Miss Emma Kinder, and Mr. Charles Kinder — being also grandchildren of Dr. William Enfield (not great-grandchildren, as we had supposed).

The memorial service at the High Pavement Chapel, held at the same time as the funeral at Bramcote, on Thursday week, was very largely attended, among those present being the Mayor of Nottingham, as one of the representatives of University College, and the Town Clerk, and other members of the Law Society. Other public bodies were also represented. The service was conducted by the Rev. J. M. Lloyd Thomas, and the same hymns were sung as at the funeral, "For ever with the Lord," and "O God, our help in ages past." Mr. Thomas, in his address, spoke of Mr. Enfield's strenuous and beautiful life. In that service, he said, they were together in sympathy with those who stood by the grave at Bramcote: "The last tender rites are being observed in holiness and quietness, and we are permitted to share in the grief and join in the prayer of the bereaved. Space is for the moment annulled, as we feel the same Father of Pity enfolds us, the same consolation of Christ ministers to us, the same Holy Spirit breathes about us, while underneath and around all are the everlasting arms. In the stillness of our hearts we would beseech the strength and solace of the Eternal for those whose more intimate and sacred grief cannot be known to us." He then proceeded to speak of the manifold services of Mr. Enfield's long life, of what he had done for school and church and city, choosing quiet ways of service, "those spheres of patient and painstaking work that are least disturbed by the agitations and intrigues of partisanship"; and the address concluded:—"He leaves to his fellow-citizens the legacy of a great if gentle enthusiasm and the inheritance of a high and self-less ideal. We wait by his grave with much sorrow, but with greater thankfulness in our hearts. Shall we not now in vision see him looking at us also with his benignant eyes and hear his kindly voice say, 'Work, work, and be thankful.' God preserved him to his family, his friends, and his city to the autumn fulness

of long years. He now wakes in God's immortal spring. His work is in our hands. To young and to old he speaks—speaks now from beyond the grave—'Life is going; Death is coming; work, work, and be thankful.' With reverence and with love let us stand in the presence of the Eternal. Into God's hands we resign his spirit. Amen."

JENKIN LLEWELYN.

THE story of the passing away of the faithful ones of our churches is always written with sorrow, but it has to be done week after week. The dear brother whose name heads these lines passed within the veil on Thursday, April 28, at the advanced age of 81, after a noble life of strenuous and loyal devotion to high ideals. His father and his grandfather had been identified with the Old Meeting House, Aberdare, so that he was himself, in a sense, born into it. In early life he became a member of its Sunday and singing school. For fifty years or more he had been deacon, and for nearly as long one of the trustees of the church, and there never was a more faithful one. During the forty years that have passed since the present minister entered on his pastorate, he proved one of those whose sympathy and help could always be depended upon. When, some thirty years ago, the minister's health broke down Mr. Llewelyn and two others gave their ready and efficient help, often taking the whole service, and conducting it to the general satisfaction of the congregation, and for many years longer they took the introductory evening service in turns, until they all disappeared, one after the other, from the present scene. Mr. Llewelyn was the last, and leaves the minister in his old age, for a short time longer, to discharge the whole duties himself.

Though living more than two miles away, Mr. Llewelyn seldom missed the service morning or evening. He was a man of peace, and his influence in the congregation was always of the most helpful kind.

On Monday, the day of the funeral, after a short service in the house, conducted by Mr. Jones, the funeral cortège, which was a large one, started for the public cemetery, where the few final words of comfort and exhortation were spoken by the minister and the Rev. J. Grawys Jones (Cong.), the Rev. D. J. Evans closing with prayer.

R. J. J.

THE true question for a man to ask of his soul is not, "Am I fit to die?" but, "Am I worthy to live?" . . . Do a strong, manly or womanly part; accept the mercies that come with a glad thankfulness; take hold of work and duty with a firm, hearty grip; in all life's intercourse, whether of home or of the world, fulfil a loving, helpful part. And then shall life go strengthening, greatening all the way; and there shall be no death, but only some day, just as the laws of being bring it, a change, a passing on, and the unspoken word "to come up higher" into the next and finer stage of this wonderful Life.—*Brooke Herford.*

THE CHILDREN'S COLUMN.

SHAKESPEARE'S "TEMPEST."

WHEN Prospero had been for twelve years with Miranda on the wonderful island, he learned by his magic art that his enemies, who had done him so much wrong, were in a ship at sea not far off. So he raises a great tempest, to drive their ship on to the island. He is ready to forgive. The difficulty will be to make *them* wish to be friends, to make *them* sorry for having been enemies. It is for this end that Prospero uses all the power of his magic art. They are to be punished not out of spite or revenge, but to make them repent. When once they are sorry it will be easy to make friends.

Punishment, repentance, forgiveness, re-union—that is Prospero's plan, and Ariel is his assistant in carrying it out.

The storm that breaks over the ship is so terrible that the King of Naples and his party, in despair, throw themselves into the sea. But it is Ariel who has done it all, and he brings them safely to land. They think their ship is wrecked, whilst Ariel sees that it is safely hidden away in a deep nook of the shore, to be ready when the time comes to take them home.

The King's son Ferdinand, who was innocent of any wrong, is separated from the others and landed by himself, thinking he is the only one saved, and mourning for his father's loss. As he sits sadly alone Ariel enters invisible, and with sweet music leads him gradually on and on to where Prospero and Miranda are sitting. Miranda has seen the wreck and heard the cries, and her heart is full of pity for the distress of the noble creatures on board the ship. Prospero assures her that there is no harm done, no one really hurt, and then proceeds to tell her for the first time their own past history. He concludes by announcing that fortune has now brought their enemies to their shore.

When Ferdinand appears in sight neither he nor Miranda has any idea who the other may be. She takes him for a spirit, and he takes her for a goddess—the goddess of the island whose magic music has brought him to her feet. Miranda is delighted to hear that this new-comer, young like herself, is also human like herself. Ferdinand is delighted to hear that she is no goddess, but a maiden, for he has fallen in love with her already.

This is part of Prospero's plan for reconciliation, and, as it is a fairy story, everything happens quickly. But Ferdinand must not win Miranda too easily, lest he value her lightly. So Prospero pretends to think him a spy and a traitor, disarms him by magic, threatens to treat him as a prisoner, to chain his neck and feet together, and give him only sea-water to drink and acorn-husks and withered roots to eat. Miranda pleads for him in vain, and Ferdinand is content to remain a prisoner if only he may behold this maiden once a day.

To test his courage and his willingness to serve Miranda, Prospero sets the young prince to carry logs for their fire, and Ferdinand, whose heart has flown to his lady's service, is for her sake a patient log-man. She would like to help him, but that he will not allow, for he is ready to bear any burden for her sake. So they quickly make friends over his work, and Miranda even promises to be his wife.

In the meantime the King is mourning for his son's loss. He is punished indeed. He had long ago committed Prospero and his child to the mercy of the waves, and now the sea has taken his own child from him.

Other dangers await him. There is a plot against his life, which Prospero, by his art, foresees and stops. Then he and his brother, the treacherous Antonio, are made to feel still further that the powers of heaven and earth are against them for their past sins. Some of Ariel's fellows appear in strange shapes, bringing in a banquet, and with gentle gestures inviting the king and his followers to eat. Then Ariel claps his wings, and the banquet disappears as mysteriously as it came, from before the eyes of the hungry men. Ariel delivers a solemn speech, accusing the three men of their wickedness, and telling them that if they had seemed to escape punishment it was for a time only. He reminds them of their wrong to Prospero, for which foul deed the seas and shores, yea, all the creatures, are incensed against their peace, and have bereft Alonzo of his son. He then tells them that lingering death awaits them on this lonely isle unless they sincerely repent and determine to sin no more.

Ariel gradually leads the distracted men to the lime grove behind Prospero's cell, and their remorse is so evident that even the sprite declares he would be sorry for them were he human. If Ariel is thus tender to them it is no wonder that Prospero is moved to compassion:

> They being penitent,
> The sole drift of my purpose doth extend
> Not a frown further. Go, release them, Ariel.
> My charm I'll break, their senses I'll restore,
> And they shall be themselves.

To complete the work of restoration and reconciliation Prospero uses no magic but that of Ariel's music. Do you notice that whilst Ariel, at Prospero's bidding, punishes in various ways the naughty folk to make them learn, he helps others on by sweet music. Now that the King and Antonio have learned their lesson through punishment they too may hear Ariel's music.

Prospero now drops his magic mantle, and puts on the hat and sword he had worn as Duke of Milan, that he may be the more easily recognised by those whom Ariel brings before him. He welcomes his old enemies as friends, forgives them all, and comforts the King by revealing Ferdinand and Miranda in the cave playing at chess. When the King discovers who Miranda is, he wants to ask forgiveness of her too. But Prospero will not let him dwell any more on the past:

> Let us not burden our remembrance
> With a heavine s that's gone

They shall all begin life anew, he says, as Ferdinand and Miranda are doing, together. On the morrow they shall sail for Naples, and when Ariel has arranged for favourable winds to bear their ship safely home, Prospero tells him, he shall be as free once more as the winds themselves. So the story ends in reconciliation and peace and happiness.

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street Strand, London, W.C.*

LONDON, MAY 7, 1904.

AT THE GATES OF THE SUMMER.

WE have reached the gates of the summer. The bowers and the gardens, the palace and the pleasaunce lie further on. There is nothing comparable, either earlier or later in the year, to the voicefulness of the spring. Not that nature is often silent even to our heavy ears. By the surge of the wind and rain, by the clink of the brook, and by the call of bird and beast she is ever uttering some word of wisdom or of joy—at times of pain. But there are periods of comparative silence. In the still days of grey-blue mist and the long nights of November, in the languid heat of August, with only its whisper-music of gauzy wings, but most of all when the snow lies deep, hiding life and sound together, is the earth still. Now we are in a round of song. April was able to drop into silent slumber during the mid hours of the night, with no fear of interruption save from the ghostly oo-hoo of an owl or the casual wail of the plover waking nervously from its dreams. But May has ordered otherwise. As in the Catholic brotherhood, whose members follow one another day and night forging the links in an endless chain of prayer about the feet of GOD, May bids her choristers keep alternate vigils, and pour into the ear of their Creator an undying stream of praise. For the nightingale is back with us now, and before merle and mavis have put up their scores she and her sisters start the plain-song of the night, which lasts until the watchman lark from his high tower sings the dawn. If every star were singing on its course, if every leaf were singing on the trees, there scarce could be a more melodious world than this in the time of the Maying.

Not that to the birds alone is entrusted the choristery of nature. The wind is a great singer. Its richest music is in duet with the trees. It has chants for the winter and odes for the summer, while its lyric to spring is different from either. Its voice is tearing and harsh through the bare branches of December, but soft and billowy in June, when every bough is muffled with leaves. And now there is a fine blend of these two musical registers. Oak and ash still sharpen the breath of the sou'-wester with their bony resistance, while beech and elm, wrapping themselves in thick foliage, help the pines to create the deep, soft dream-notes of the song, the wind's cave echoes, its memories of the sea.

This music of nature is not more actual that it is emblematic. The extremely interesting experiments of Mrs. WATT-HUGHES have gone far towards illustrating the inter-relation between sound and form. By the help of a simple instrument—a trumpet-like tube with an elastic membrane stretched over the mouth—it is found that every note has a corresponding form-character which it is capable of impressing on a layer of spores or fine sand. As the notes communicated to the instrument rise in quality and complexity, so does the design on the membrane. A stave, a melody, measures itself out by the lash of its vibrations in harmonious curves and organic patterns—the very patterns, some of them, into which nature has cast her handiwork in leaf and feather, in cloud and flower.

According to some such method, may we not surmise, that the creative breath of Nature, the Word which said "Let there be light!" "Let there be trees upon the face of the earth!" "Let man appear in our image!" imparts to the things which are seen and material the glorious harmonies of the unseen and the spiritual? This earth's architecture is the notation of the song of GOD. It ever "wears the colours of the Spirit."

The beauty of the earth at this season is singularly stimulant. The foam of blossom in the orchard, the translucent flush of gold and green upon the beech, the light which flashed upon the bank when violets were born, so evidently have some other meaning. "Wherever we look," says the tranquil-minded author of "The Beautiful GOD," "we see a bright loveliness surpassing expression." It is "a spray of the fountain," as he elsewhere puts it "of the Eternal loveliness."

By and by earth will throw herself into a more otiose attitude. Now she is aggressive, and defies us with her transcendent comeliness. There is a sting in her sentence, a rebuff in her look; for in beauty of mind and life we should rival all this, she would have us to know. It is the great mother's rally to her youngest and brightest, but most wayward child. She will condone our indolence in the tropics of the summer, she will forgive our surrender to the bribery of her own autumnal bounty, she will smile at our timidity when we retreat into our fortress of comfort and stand siege of winter, but in the spring-time she offers us no compromise, for none is needed. She comes without either terrors or inducement to lassitude. Brisk, yet tender, winsome, and ethereal, she is a little too serious to invite the jocular picnic party to offer her their compliments in orange-peel and beer-bottles, or even to quicken her pulse with popular ditties and roaring serenades. She gently reminds us that we of the town and market are the children of nature, and that it is at our peril that we ignore our relationship. The soul of all things flows towards us in this unearthly love and loveliness, and we remember that we too have the breath of the Eternal in us. Man is arraigned by the earth in springtime. Our nearness to GOD is measured by our intimacy with sea and sky; our alienation from Him by our estrangement from them. With eyes that haunt the shop and the street we may avoid the reproval of the constant stars which look down from afar in secret comment on this huge stage of pathetic errors and passing shows. We decline to prove ourselves against the serenity of the heavens. But nature invests us more closely. We cannot avert the challenge of the wood, or the preaching of that Pentecost of tongues in the clouds, or the chiding of every hedgerow and meadow. "I hear you talk of earthliness," says the great mother, "can you be as unearthly as I? You, with your quick mind, with your peculiar conscience, are called to an even deeper rootedness in the Divine love, and to a firmer friendship with the Perfect Beauty."

And so the spring calls us back from our small aims and wasteful wanderings and fickle ideas of possession, to realise something of the potency of our own hearts, and to recover something of nature's equipoise and greatness and obedience. And he who hears gives answer back, "In thee I see myself, thy peace, thy beauty, thy voice, thy love are mine."

Nature, indeed, as EMERSON says, is "the apparition of GOD"; but not the less is she the apparition of man. In her presence we slough our affectations and renounce our musty make-beliefs. We get back to our own reality. In these early dawns and long, late twilights, in the crimson tassel of the larch, and in the hedge-sparrow's egg of pure turquoise, something speaks which recalls us to the realms of truth and simplicity to which children and saints also belong. "The aspect of nature is devout. Like the figure of JESUS, she stands with bended head and hands folded upon her breast. The happiest man is he who learns from nature the lesson of worship."

But the secret of it all is this: nature is so human now. We needs must tell all our stories in the key of love. They are too dull to read otherwise. Every true poem is, either directly or by implication, a romance. Now is the romance of the

earth. May is the love-month. Nature is teaching all her children in wood and field to love one another with a pure heart, fervently. This is what wins us. Love sets our hearts on fire. We share the very treasure of life with all the world about us. We cannot at all understand some of nature's ways. They are deep and dark and past finding out. Or her mood may be ambiguous and ironical. It is not so now. She opens her casket of gems at our feet. The child may know, the old man may know, the lover may know. Here is that which is dearest and best to us, and which we understand as we understand nothing else, with these high yet homely souls of ours; for alike in the glory of the flower which is the promise of the seed, and in the bird's song which is the prophecy of the brood, and in the love and self-denial of man and woman which is the bond of the home and the bed rock of the State. does the Benign Spirit renew to all the earth the pledge of His goodness and wisdom.

H. M. LIVENS.

FRANCES POWER COBBE.

SIR,—May I ask the hospitality of your columns for the following statement, kindly communicated by Miss F. Davenport-Hill, of Oxford, concerning the manner in which Miss Cobbe's recommendations on Poor Law methods were developed in the colonies of Australia and New Zealand? It supplies a most interesting illustration of the far-reaching and diffusive effects which may follow on the wisdom and faithfulness of a single worker in the great field of social reform. Let other workers, therefore be strong, and wait on the Lord!

J. ESTLIN CARPENTER.

Miss Cobbe's article on the "Philosophy of the Poor Laws" had some years previously attracted the attention of Miss Emily Clark, a lady long resident in South Australia, and the narrative it contains of "Boarding-out Pauper Children in Scotland" suggested to her to obtain the adoption of the plan in that colony, which she succeeded in doing. The simple form wherein she made her experiment, having won the approval of the South Australian Government, was gradually developed into the present important system (largely copied from Massachusetts) whereby all destitute, neglected, and criminal children are placed under the care of a "State Children's Council," created in 1887, an honorary board of ladies and gentlemen, of which Miss Clark is a member, nominated by Government.

A very large proportion of their wards are boarded-out in families, only those who need stricter correctional treatment or special medical care being grouped in small and otherwise suitable institutions.

Among the wise and comprehensive arrangements by which these young people are entirely removed from the pauper or criminal associations of their early life, a separate court of justice, long existent in Massachusetts, and now multiplying in the United States and Canada, and very recently adopted in Ireland, saves them from the evil associations and disastrous brand of the ordinary police-court.

In 1873, by invitation of the late Mr. Justice Winderger, Chairman of the Royal Commission mentioned in the text, Miss Clark gave evidence before it concerning the methods in operation in South Australia, thus emphasising in regard to children Miss Cobbe's recommendations, and doubtless promoting their subsequent adoption in New South Wales. They now prevail with more or less completeness throughout Australia, Tasmania, and New Zealand.

FRANCES POWER COBBE.

Doth God care for oxen?—I COR. ix. 9.

No, said the great apostle; and along
The centuries how many saints that word
Have taken up, and blandly have concurred
That 'tis no crime to do the creatures wrong,
So that we profit, growing wise and strong
Through anguish of the tortured beast and bird!
But thou, Saint Frances, as if thou hadst heard
Their every cry, felt every knife and thong,
Mad'st thyself theirs, gav'st thyself utterly
For these dumb things—oh, never dumb for thee!—
Making thyself their voice, their plaint, their prayer,
The frenzy of their struggle and despair,
As if God had forgot them, even as we,
But for the sacred passion of thy care.

JOHN WHITE CHADWICK.

"JOHN POUNDS" HOME FOR GIRLS, PORTSMOUTH.

SIR,—Will you be good enough to allow me, through the medium of your paper, in the name of our Committee, to thank most heartily the friends who have enabled us during the last six years to carry on our work among the poor girls of Portsmouth? Fifty-seven girls have passed through the Home during that time, and have been given the opportunity of beginning life respectably, and of becoming useful and self-respecting women. The result of the effort has been such that the Committee would much regret to relinquish the work, and although it has been deemed advisable to close the Home in St. Thomas's-street, Portsmouth, they have opened a smaller one at 133, St. Augustine's-road, Southsea. The Committee will be most grateful if friends will kindly send subscriptions and donations early this year, as the debt on the old home of nearly £30 and the expenses of moving make them at present very short of funds. They beg earnestly also for clothing, both old and new. (Mrs.) M. ROGERS, Hon. Sec.

28, *Osborne-road, Southsea.*

SOME words are like rays of sunshine, others like barbed arrows, or the bite of a serpent. If hard words cut so deep, how much pleasure can kind ones give?

Lord Avebury.

THE CIRCUIT SYSTEM: ITS ADAPTABILITY TO UNITARIAN NEEDS.*

BY JOHN S. MACKIE.

WHILST Unitarians have happily maintained the open door in regard to all intellectual and emotional acquirements, not excluding the theological and spiritual, we have at the same time maintained a strictly conservative attitude with regard to church government. We do not fear innovations of doctrine; we dread any interference with, or suggestion of change in, our methods. We have adopted congregationalism in its most exaggerated form, and we cling to it as though it were a heaven-sent gift. Individuality is good in men and women, producing self-reliance, originality, the variety that gives zest to life; it may co-exist with the purest altruism. But individualism is not good; it has its roots in selfishness and greed; its fruits are strife, decay, and moral death. So it is with churches. To produce the best results we must preserve our individuality, we must have autonomy, freedom; but the gross individualism which so often characterises our churches brings about a complete absorption on the part of numberless otherwise admirable men and women in one particular church. This intense interest is good no doubt for the particular church which enjoys its fruits, but it is not good either for the denomination generally or for the individual himself that it should be entirely parochial in its scope. We need to think and feel imperially on these deep and vital questions, with the true cosmopolitanism which is quite in keeping with the local patriotism which requires our best devotion to the nearer duties and responsibilities of our daily round and common task. Local devotion and cosmopolitan sympathy must be combined if we are to lay hold effectively of the great opportunity the world now presents for the furtherance of the larger, sweeter gospel which we believe we have to offer.

Organisation of itself cannot do this, but it can help very much. The engine without the steam would be no good for the production of power; the steam without the engine would be equally useless, might even be a source of danger. But the two combined, guided by an intelligent will, and applied to a well defined purpose, can accomplish marvels in the way of production. So what we sorely need are individuality plus mutual help, producing order and progress; instead of individualism plus mutual distrust and indifference, producing chaos and stagnation.

Organisation of itself would be the engine without the steam; much of the latent enthusiasm in our churches is like the steam without the means of turning itself into power. We need to organise our energy. This has been said over and over again; it is no new discovery. In various ways we have attempted to do it. The British and Foreign Unitarian Association focusses in some measure the individual Unitarianism of the country, collecting subscriptions from well-to-do persons, and dispensing grants to needy

* From a Paper read at a meeting of the North-East Lancashire Lay-Workers' Fraternity, at Colne, on Saturday, March 19, 1904.

congregations, doing excellent work in publishing and disseminating our literature. The International Conference of Free Religious Thinkers and Workers attempts to bring together for mutual encouragement and refreshment men and women of all nations interested in free religion and untrammelled theological thought. And our National Conference has for twenty-one years brought together representatives of all our churches from time to time to confer together on the highest themes. This is all to the good. But is it not beginning at the wrong end? The method of all creation and progress is evolutionary, from the molecule to the man. The unit always comes first—the earlier combinations are simple, growing more complex by degrees, until perfect organisation is attained, complete adaptability to circumstances and needs all along the line.

So it must surely be with any effective organisation for purposes of religious propaganda. This is admitted generally; but the fear of Unitarians has always been that the freedom of persons and congregations might be endangered by any attempts at a closer organisation, and hence we have been content to drift on with our exaggerated congregationalism, heedless whether we were heading for the rocks of disaster or not.

Let us look round upon contemporary churches, and see which of them has made most progress, and consider what causes have conduced to its success. Never in the history of the world has there been such a rapidly successful organisation as the great Wesleyan Church. It is only yet about 150 years old, and it already outnumbers by far any other Protestant church in Christendom. Its phenomenal growth owes much, no doubt, to the personality of its founder. John Wesley was an evangelist, a great and versatile preacher, a leader of men, a man of indomitable will, industry, and perseverance, a charming personality; but, above all, he was an organiser. He it was who conceived the circuit idea, groups of neighbouring churches banded together for encouragement and support; he it was who devised the district meetings, at which groups of circuits met to consider the larger affairs of the church; and, finally, the Conference, combining the whole into one compact body embracing the whole nation. He it was also who created the itinerant principle. It is to this elaborate system, I believe, that Methodism owes its remarkable progress. It might owe something to its founder's adoption of the comparatively "larger hope" of Arminianism; but Calvinism was dying in England in any case; and to-day the theology of the Methodist Church is much the same thing as the theology of the other Protestant communions. The difference to my mind is mainly one of superior organisation—the essential elements in Methodism are the class meeting (the unit), the society consisting of several classes, the circuit consisting of several societies, the district consisting of many circuits, the Conference consisting of all the circuits in the country; the itinerancy; and, finally, the development of lay-preaching as the most vital element in the whole scheme.

It need hardly be here said that the adoption of any such scheme in its entirety by our churches would be impracticable. In the first place, we are too fond of our freedom, and properly so, to permit ourselves to be dominated either theologically or ecclesiastically by any central body. Any scheme of organisation amongst us must respect first of all the autonomy of each church; and herein lies one of the chief difficulties.

It is one of our boasts, and not a vain boast, that we would rather be free than numerous, we would rather have the truth than any measure of material prosperity. But may we not, in our jealousy for freedom and truth, despise many means of legitimately attaining a measure of growth and prosperity? I think we may, and I think we do!

I am convinced that the only hope for any considerable development of organised Unitarianism in England lies in the adoption of some modified form of circuit, and in the wide extension of the principle of lay-preaching. We have imbibed an exaggerated notion of the value and need of the ordained minister. With all our devotion to rationalism and freedom in religion we are for the most part the rankest sacerdotalists in this matter of the ministry. No one doubts, none less than I, the value of a good, able, devoted minister; but his value lies not in his ordination, but in his *call*, which is a very different matter. And I hold that many men are *called* who have never been ordained. It is a reproach to us as a denomination that an able layman at a recent meeting should be able to say with truth that the difficulty a lay-preacher experienced amongst us was to get a Unitarian congregation willing to be experimented upon. We have carried our devotion to the idea of "one church one minister" to the extreme point, and I believe this to be one main cause of our comparative failure. I say comparative failure, because we have made some progress since Lindsay established the first Unitarian Church in England in Essex-street, London. I have been unable to obtain any statistics for 1800, but in 1850 there were 307 distinctively Unitarian congregations in England, which number had increased to 365 in 1900. But this is slow work, and with all our 365 congregations and 366 ministers (quoting the figures for 1900), there are hundreds of villages and scores of populous towns in the country in which the light of Unitarianism has never shone. Besides this, the churches that have had the exclusive service of ministers of mediocre powers have in many cases led a sort of anæmic existence, bordering on extinction, whilst others have undoubtedly been *ministered to death* by a succession of incompetent or unsuitable ministers. Nearly all our churches that have enjoyed the exclusive services of a minister have tried to live to themselves, especially if they happened also to enjoy a snug little endowment. And there is nothing more fatal to the spiritual life in either man or church than the attempt to live to one's self. To live for one another is the way to spiritual health and prosperity, and, I believe, the ideal of the circuit would more than any other thing tend to promote this consummation. It is possible to be selfish congregationally: we want altruism in our church life as well as in our individual life; we want to feel that as congregational units we are members one of another.

The circuit idea is inseparable from that of lay-preaching. The central principle of Methodism is the very idea recently advocated by the Rev. Charles Peach in his paper on "Our City Churches," at the recent autumnal meetings in Manchester. Let us frankly admit our indebtedness to Methodism for the idea. But why apply a good principle only as a palliative for the decay of "city churches"? The same principle applies all round. Many of our country churches are suffering from the same disease, inability to support a separate ministry; why not apply it to them, to the numerous mission stations up and down the country struggling with the same impossible task of maintaining a minister; and, above all, why not apply it to that greatest need of all, that greatest blot upon our denominational reputation—the need of our Gospel in every nook and corner of the land, and our failure to carry it into them? Always we ask, before deciding to do anything in any particular locality, what prospect is there of ultimately forming an independent, self-supporting congregation? This ought not to be the question at all. The only question should be, "Is our Gospel of light and peace needed there?" Can we do a few people good, can we satisfy the spiritual aspirations of some, meet the intellectual needs of others, help in the moral uplifting of a district? If so, it is our bounden duty to go, and we have no right to rest content with a system which imposes upon us the necessity of saying, "Will our financial resources permit us to do this obvious duty?" At present we have neither the men nor the money to embark upon the work which cries out so loudly to be done, if we persist in doing it only on the old lines.

The Methodists have shown us plainly how this can be done. They ask no questions about the possibility of maintaining a minister. If a district needs working, they tell off some of their people to open a room, and the circuit undertakes to provide the preachers. Let us take an example familiar to me: in the two circuits into which Burnley is now divided, there are no fewer than sixteen centres of Wesleyan influence, some of them small, but all of them keeping alive the religious fervour and the moral tone characteristic of Methodism, and creating and maintaining a devoted attachment to the mighty organisation of which they form a part. Let us look at the Burnley circuits in detail for a moment. As I said, there are sixteen centres of work, with only five ministers; and included in these centres are five large churches, four churches of secondary importance, three flourishing country churches, besides several mission chapels. Many of these places could not exist on the Unitarian plan; even if our minimum salary obtained, viz., £150 per annum, the sum spent in ministers' salaries would be £2,400, whereas on the more generous scale of the Wesleyans, averaging probably £250, the total expenditure is only £1,250. It is clear that if the continued

existence of these smaller places depended upon the two circuits raising at least an additional £1,150 a year, most of them would have to go to the wall.

Throughout the whole of the Wesleyan Methodist Connexion in England and Wales there are 8,560 churches or centres of work; there are only about 2,500 ministers, averaging 3·42 churches for each ordained minister. But they have an army of 18,644 lay-preachers, averaging 2·47 preachers, lay and clerical, to each unit. In Burnley with five ministers and 43 lay-preachers, there are exactly three preachers to every centre of work, and 3·2 centres of work to every minister. If we could boast of this, how many districts of our big cities, how many of our populous towns, how many of our villages would have the larger Gospel preached to them, that never hear it now. In the United Kingdom, with our 372 ministers (quoting from the Year Book for 1903), we should have 1,190 churches and mission stations, instead of an insignificant 370. But we cannot do it if we are to expend even our modest average salary of £200 a year on each centre of influence. With the more generous scale of the Wesleyans, say £250 per minister, the average amount contributed to the salary fund per centre of influence is only about £76, being £124 per annum per centre in favour of the Wesleyan plan.

The coincidence in the figures of ministers and churches, 372 of the former, 370 of the latter, shows how devoted we are to the principle of one minister one pulpit, and the Wesleyan figures quoted tend to show to what a degree this devotion paralyses our efforts and circumscribes our influence. We have got into a rut and we may find it difficult to get out of it. But our salvation as a church depends on our getting out of it. I do not mean to say that the ultimate triumph of the principles of Unitarianism is in any danger. We believe that truth must prevail in the end. We believe in the power making for righteousness, but we are not therefore contented to fold our hands and do nothing to hasten the coming of the Kingdom of God. So our unquestioning faith in the triumph of truth can never justify us in thanking God for the large measure of it vouchsafed to us, and in folding our hands contentedly and waiting for other men and other agencies to do the work of spreading it. If we have a good thing we are less than men if we do not crave to share it with others. To do this we must give up our congregational isolation, which is by no means a splendid isolation. We must combine, use our ministers more, give them greater responsibilities, find them wider scope for their abilities, possibly pay them better salaries. We must also use our intelligent laymen more, give them a higher sense of their duty to the denomination and to humanity, we must stimulate them to work as well as to think, we must encourage them to minister to others and to one another in the highest of all matters. But in order to do this we have a great deal of prejudice to overcome, a great deal of lingering superstition to remove; we must educate our congregations to the point of willingness to be experimented upon occasionally by tyros in the work of preaching.

But my real business this afternoon is to inquire how far the Wesleyan circuit system is adapted to Unitarian needs. I have devoted more than enough of this paper to a consideration of those needs. How can they be met, and can the Methodist plan teach us anything? Wherein lies its phenomenal success? In the first place, I am inclined to think that the itinerary system has been a great help. It secures that change which, among all sects, seems desirable and even necessary for both ministers and churches; and it assures this with the minimum of friction; and some of us know with what maximum of friction changes are often effected amongst us. But itinerancy has its disadvantages also, which we do not want. In the less strict sects of Methodism there is a growing tendency to relax the severity of the itinerancy regulations; and I believe that the adoption of such a system amongst us would be impossible. But, fortunately, the circuit system does not depend upon that; the mutual help which a small group of churches conveniently situated geographically could generate amongst themselves by judicious co-operation is boundless. Let us suppose a case. Burnley, Padiham, Colne, Burnley Lane are all within easy reach of each other. They could work together without much expense of money or time, and with lay help there is no reason why the four churches and a fifth at Nelson should not be worked by at most three ministers. The older and stronger congregations would have to give up their present policy of ministering to their own needs alone, they would be called upon to share their strength and their resources with the weaker ones; but in so doing they would find, not weakness but power, not poverty but enduring riches, the seed they would scatter would yield abundantly, they would find the barrel of meal that wasted not. Difficulties would arise, of course; such as the manner of the appointment of the ministers, but with mutual forbearance these would be overcome; and the financial arrangements might cause some trouble, but a spirit of generosity would cause these to vanish. And what a discipline in these and other virtues! We should gradually learn to value our services for the sake of worship, and not merely for the sake of the man in the pulpit, or for the purpose of gratifying our desire for an intellectual treat. We cannot have too much intellect in the pulpit, but we may have, and I fear very often have, too little emotion. The latter quality is quite as likely to abound in the laymen as in the ministers.

With our present system, or want of system, wealth is accumulated in some churches, running to waste, whilst constant struggle against recurring deficits is the lot of others. Wealth can kill religious fervour; so can poverty, if either is excessive. We need some means of minimising both; and I hold that in the adoption of some form of circuit system gathering our scattered and ineffective units into centres of effective work and propagandism, forming, as they would, suitable bases for constructing county systems, and finally a national organisation, lies our only hope of rising to the greatness of our splendid and unique opportunity.

I know that we cannot adopt the Methodist organisation in its entirety. Theirs is a system the reverse of democratic. It is a gigantic hierarchy, and the executive is only partially representative. The rank and file of working Wesleyans have little or no control of the mighty engine which owns their property and sways their policy and dictates their theology. We could not do with this. We would rather be poor, and few, and insignificant than submit to such a yoke. But there is no need. Any organisation of ours must embody a frankly democratic ideal. Each church would own its own buildings, each church would control absolutely its own theological outlook, and every combination and combination of combinations would be made on a strictly representative basis.

I see no reason why Unitarians, whilst avoiding the defects of the Wesleyan system, should not copy some of the features of their circuit system with immense advantage to thousands of unchurched people throughout our land, who find themselves out of touch with the common theology, whose hearts yearn for religious communion, but who are at present denied the bread and water of life—the very thing that Unitarianism has to offer them—and for which they are unconsciously hungering and thirsting.

DR. JOHN HUNTER'S thoughtful and earnest utterances are always worthy of consideration, and we may find much food for thought in the following passage from a sermon preached recently at the opening of a new Congregational Church at Sunderland:—"We have been hearing much of late about the lowering of ideals in public life, but I am afraid that it is in the churches, which ought to be the home and school of the ideal, where ideals are being most lowered. It is evident, only too often, that our ecclesiastical and religious activities are more concerned with the production of an outward and striking success, than with work that has directly in view the quickening and deepening of the spiritual life of men and communities of men. The ideal of the church as a purely religious institution, the representative and organ of the spiritual life, existing primarily for spiritual ends, seems to be fading out altogether from the minds of many in our midst. Even our ministers are seeking to be known more as social reformers than as the priests and prophets of God. I dread more than I can tell what are called institutional churches. It is good, no doubt, to provide for young people and working people opportunities of recreation and amusement and political discussion, cricket clubs, football clubs, and the like; but these things, excellent in their place, can best be supplied by secular institutions. There is no need for the churches to give up much of their thought and interest and time to that kind of thing. Such dissipation of energy must be fatal to their spiritual influence."

A SINGLE bitter word may disquiet an entire family for a whole day; one surly glance cast a gloom over the household, while a smile of sunshine may light up the darkest and weariest hours.—*Dresser.*

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE fifty-fourth annual meeting of this Society was held at Essex Hall on Wednesday evening, when there was an unusually large attendance of subscribers and friends, who were received by the President, Mr. W. Blake Odgers, K.C., and Mrs. Odgers, the first part of the evening being devoted to social intercourse.

The PRESIDENT took the chair at a quarter to eight, and in his opening address referred to the foundation of that Society in 1850, with which the Lawrences, Prestons, and Nettlefolds had been so closely identified. Its object was to foster and maintain new Unitarian chapels, and to make their principles and doctrines known in London. The work had always been fettered for want of funds, and he did not think Unitarians had quite done their duty during those years to that vast Metropolis. They had done a good deal. The Society had started, or shared in the starting of, fourteen Unitarian Chapels; but now he was anxious to see it take up a liberal forward movement, and in the next twenty years start not fourteen but forty chapels. There was a great work waiting to be done. People were inquiring, minds were opening, old beliefs were falling away. There was greater liberty of speech, and wider knowledge than formerly; working men were better educated. In every church there were people with minds open to advancing thought. The great success of the *Hibbert Journal* was a sign of the times. There was a great opportunity, and it would be a shame if they did not take advantage of it. He then referred to the chief points in the past year's work, and called on Mr. G. H. CLENNELL to read the annual report.

The report at the outset described the efforts that had been made to strengthen the weaker churches. A half-yearly conference with the ministers of the aided churches had been established, and members of the committee had been associated with the committees of the churches, so as to gain more intimate knowledge of the work, and be able to help more effectually. It then gave particulars of the successful popular theatre services held at Greenwich and Islington in the autumn at the instance of the British and Foreign Unitarian Association, and of the work done by the Rev. J. H. Wicksteed, the missionary minister, particularly at Acton, noting with special satisfaction the establishment of the Laymen's Club. Brief notes followed as to the eleven aided churches—Acton, Forest Gate, Kentish Town, Kilburn, Lewisham, Mansford-street, Plumstead, Stepney, Stratford, Limehouse, Peckham. Warm congratulations were offered to the Kilburn Church as having attained independence, and its church building fund was heartily commended to the Unitarian public. At Acton and Lewisham also building sites had been secured, while at Plumstead, which has its site, an effort was also being made to raise a building fund. The death of two vice-presidents, Mrs. Alfred Lawrence and Mr. J. T. Preston, and also of Dr. Brooke Herford, was recorded with a tribute of reverence and gratitude, and the report concluded in the following terms:—"Our objects as recorded in our rules are to make increased exertions on behalf of the faith we profess, to promote a closer bond of union among our congregations, and to promote a Wider and Truer knowledge of Unitarian Christianity. This is a purpose in which, however imperfect our methods, we can all heartily join, and on behalf of which the Committee feel the Society has a right to claim the help and sympathy of all who value our rational religious faith."

Mr. T. H. TERRY presented the accounts, which showed an adverse balance from 1902 of £48 19s. turned to a balance in hand at the end of the year of £86 17s. 7d., but only by the sale of £500 of Consols. Annual subscriptions amounted to £220 10s. 6d.; donations, £51; collections from eleven churches, £58 19s. 10d.; grants from B. and F.U.A., £261 15s.; income from Permanent Chapel Building Fund, £237 5s. 7d. Grants to ten churches amounting to £800 17s. 9d., and missionary minister (with expenses), £322 9s. 5d., were the chief items of expenditure, the total, with the remaining balance, being £1,358 8s. 10d. The Lewisham Building Fund, made up of £300 raised by the congregation and £700 from the Bazaar Fund, had gone towards the purchase of the new site. The cost of the theatre services, £129 13s., had been defrayed by the B. and F.U.A. The Treasurer made a strong appeal for more subscriptions: £220 a year from London Unitarians for such work was not creditable.

MR. WICKSTEED'S REPORT.

The Rev. J. H. WICKSTEED then read his report as Missionary Minister. He contrasted the work he had left eighteen months ago in a small Lancashire cotton town with what he had to face in that great and monstrous city, and then told of the efforts he had made to inaugurate some schemes of public value. Thus the Laymen's Club has been established, and he had tried to bring the ministers also into closer fellowship, for the strengthening of their common work. The work of organising the theatre services he had been obliged to leave largely to other most efficient hands, while he was absent in Germany recuperating, and afterwards obliged to husband his strength. At Greenwich the Rev. D. Amos and Mr. George Callow had thrown themselves into the work, and at Islington he rejoiced in the discovery of Mr. Eric Boult as an ideal organiser. Another effort he had made was in arranging, through the kindness of Mrs. Humphry Ward, for Mr. Carpenter to give a course of four afternoon lectures at her house, one result of which had been another effort, which he hoped would very shortly bear fruit in bringing together religious thinkers of various schools in the search for the common ground of religious inspiration and for a restatement of the fundamental truths of religion. He told, also, of a course of Sunday evening lantern lectures given at Acton on "Sources of Religious Inspiration," but noted that with the lantern the augmented attendance also disappeared; and also of the formation of the Choral Society.

One passage of Mr. Wicksteed's report, in view of the interest of the discussion which is proceeding in these columns, we will, in conclusion, give in full. Need of rest in the autumn, Mr. Wicksteed said, with its comparative confinement, had, amongst other causes, thrown him more seriously upon the great speculative questions that underlie all problems relative to religious work. And he went on:—

"During my German exile I made a very careful study of one of England's greatest religious books, George Fox's Journal, and I came back very full of a sense that there was something amiss with us that we failed to reach to-day those mighty sources of religious power which seemed to flow without failure in the veins of the great saints and soldiers of the Christian and other churches. My thoughts have been engaged almost continuously upon this great subject ever since, and when a letter from Mr. Tarrant in THE INQUIRER challenged an expression of opinion from me upon the question of our London church attendances, I felt obliged to enter upon those fundamental questions, affecting the very basis of our religious life, which you may have seen discussed in THE INQUIRER. My conclusions have, indeed, led me a considerable distance away from what are the generally accepted expressions of Unitarian belief from the pulpit and the pen. But I am not at all so certain that they have led me equally far from the real devotional basis of the worship of the pews. We are not, after all, so certain as we were what it really is that makes us want to pray or to hear prayer, and I think we feel more inclined to accept the position approved by St. Paul in his great sermon to the Athenians, the worship of the unknown God, in whom we live and move and have our being, who made of one every nation of men, that they might feel after God, if haply they might find Him, but of whom we can say little more than that to the pure in heart He is seen as Spirit, and they that worship Him must worship Him by efforts of the human spirit and the purest intellectual sincerity.

"But I have yet stronger reasons for believing that I have not wandered far astray from my spiritual brethren. For though I never hesitate to speak what is true to myself, and though I use every effort to avoid words with one meaning for myself and a different one for my hearers, yet I have received some singular proofs of having sown seed that is springing up, and scarcely anywhere have I found any lack of keen spiritual response and sympathy in the many Unitarian audiences I am so fortunate as to have opportunities of addressing. Yet even if I had done so, I find one more consolation. I have recently been privileged to carry my message into different camps beyond the borders of Unitarianism, and the warmth of sympathy and appreciation I have met with from audiences as widely separated as Quakers, Ethical societies, and orthodox Christians of a distinctly evangelical turn (all of which I have addressed within the last few months) leads me to an even stronger belief than ever that, if we could but find it, there is in the hearts of all good men some common core of truth by which their life, their happiness, and power for good is lighted and sustained."

The PRESIDENT moved the adoption of the reports.

The Rev. HENRY GOW, who seconded, said that it gave him great pleasure to do so, especially after hearing Mr. Wicksteed's report, so original, so strikingly

religious and full of interest. It was a great thing to have a man of original mind for their missionary. He thought there was good ground for the cheery optimism of the Committee's report, in view of the progress made at Acton, Kilburn, and Lewisham. He was specially glad that Kilburn had achieved independence. He laid stress on the fact that in churches beautiful buildings and neighbourhood did tell on the possibilities of success, and he hoped in building their new churches they would have wisdom to attend to those outward things. The *Hibbert Journal* was a wonderful example of how with a high aim and great devotion great things could be achieved, and they would find it true in other directions also. Taking the intellectual and religious conditions as they were, he believed they might have 100 successful churches in London instead of thirty, if only they had the money and the men. If their rich men gave the money it would be proof of a great spiritual devotion and confidence in their work, and he believed the men would be found to do the work.

Sir EDWIN DURNING LAWRENCE, who had come in during the reading of Mr. Wicksteed's report, said that he had heard the most of it, and felt that it meant a great deal. He referred to the ancient Code of Hammurabi, which proved that at least 800 years before Moses was born those wonderful laws had been given, and were said to have been given by the God of the mountain. It was now proved that the old story of the giving of the Law and the Exodus was not true. The world had gained wider knowledge, and men understood that God was not the God of the Jews only, but of all the nations of the earth. It meant a wider faith and a deeper trust. The men and women of England, relieved from the compulsion of giving their adhesion to what science proved to be not true, would not be less faithful, less brave, less true followers of him who taught them to say, "Our Father who art in heaven." Under those circumstances he did not take less but more interest in that religion, freed from the creeds, which had more of pagan than of Christian in them, and he had great sympathy with Mr. Wicksteed. That was the age of Darwin, who had changed their outlook. They believed not in the fall, but in the progress of man. The faith which rested on *Credo quia absurdum* could not go on for ever. No one now believed in the fall, but in the rise of man, and there was a greater opportunity than ever for Unitarians.

The SECRETARY and other members of the Forest Gate congregation objected to the reference in the report to their work, and were assured that the new Committee would give anxious and sympathetic consideration to the position of their church:

Mr. W. ARTHUR SHARPE also supported the motion, and as President of the British and Foreign Unitarian Association, expressed warm sympathy with their work. He specially commended the idea of associating members of the Committee with the individual congregations they were helping.

The PRESIDENT, in putting the resolution, said that in Kilburn, Lewisham, and Plumstead they had three congregations which now must go ahead, or they would go back. They had every ground for encouragement, and he strongly urged that their society should make a big appeal, that they might be able to build three good churches before the year was out.

The reports were then adopted, and on the motion of the REV. F. W. STANLEY, seconded by Mr. ALEC BARNES, the officers were elected, with Mr. Howard Chatfeild Clarke as the new President: On the motion of Mr. DAVID MARTINEAU, seconded by Mr. F. WITHALL, the Committee was elected, with Mr. Howard Young as Chairman, and Messrs. Percy Preston and Mummery as new members.

Mr. H. CHATFEILD CLARKE, acknowledging his election as President, said that he accepted the honour gratefully, but with great diffidence. He was prepared to work hard, and should not be satisfied unless they succeeded in at least doubling their subscription list.

The PRESIDENT then moved, and the Rev. W. G. TARRANT seconded, the appointment of Mr. G. H. CLENNELL as representative of the Society at the B. & F.U.A. meetings in Whit-week, and a vote of thanks to the President, proposed by Mr. CLENNELL, and seconded by Mr. H. CHATFEILD CLARKE, brought the meeting to a close.

SOUTH-EAST WALES UNITARIAN SOCIETY.

ANNUAL MEETINGS:

THE annual meetings of this Society were held at the Highland Place Unitarian Church, Aberdare, on Monday, May 2, the President, Lieut.-Colonel Thomas Phillips, Aberdare, in the chair. There were also present Revs. W. J. Phillips, T. J. Jenkins, David Rees, W. Whitaker, D. R. Davies, E. Gwilym Evans, James Harwood (representing the B. and F.U.A.), and H. Fisher Short; Messrs. L. N. Williams, G. L. Thomas, G. C. Thompson, H. Woolcott Thompson, Lewis Lewis; Mr. John Lewis, and Rev. D. Williams, hon. secs., and others.

The meeting of delegates took place at 1.15 p.m., when the usual business was transacted. The reports from the churches indicated that the work in each and all is well maintained, although many of the ministers and friends are working under great disadvantages.

A religious service was held at three o'clock, when the Rev. D. R. Davies officiated, and the Rev. E. Gwilym Evans preached the annual sermon, which was much appreciated.

The annual meeting was held at four o'clock, the president, Lieut.-Col. Thomas Phillips, in the chair. The report of the committee, read by the Secretary, was adopted, and ordered to be printed and circulated. Mrs. John Lewis, secretary of the Postal Mission, presented a most interesting annual report, and made her annual financial statement. The report revealed the fact that there is much earnest inquiry into the principles of Unitarian Christianity taking place. The information that Miss Bennett, of St Asaph, is obliged to give up the Postal Mission work, which she has been carrying on so ably for many years, was received with regret.

The Rev. W. J. Phillips, of Nottage, the oldest minister in point of service on the roll of the Society, was unanimously elected President for the ensuing year.

A hearty vote of thanks was accorded to the B. and F.U.A. for financial aid and assistance in many forms granted to the Society, which has enabled it to carry on its work more successfully than it could possibly do otherwise, and to the Rev. James Harwood as the representative of the Association. Mr. Harwood, in an eloquent speech, responded.

A hearty vote of thanks was accorded to the retiring president, Lieut.-Col. Thomas Phillips, for the able and genial manner in which he has conducted the business and meetings of the Society during the past two years, and for his generosity in contributing towards many worthy objects which have engaged the attention of the committee from time to time.

At 7.30 a public meeting was held under the presidency of Lieut.-Col. Thos. Phillips. Addresses on "The Unitarian Message" were delivered by the Revs. R. J. Jones, W. Whitaker, D. J. Williams, James Harwood, and W. J. Phillips. The meeting was well attended. Votes of thanks to the speakers, the singing of a hymn, and the pronouncing of the benediction brought a series of interesting meetings to a close.

Luncheon was provided in the schoolroom at 12.30 noon, and tea at 5.30. The thanks of the Society are due to the Aberdare friends for their generous hospitality.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Accrington.—The annual school sermons were preached on May 1 by the Rev. Robert McGee, of Colne. In the afternoon a musical service was held, in which the choir was assisted by several singers from other churches in the town. Mr. McGee gave an address. The schoolroom has just been beautified in a simple but effective manner, and looks fresh and bright.

Ainsworth.—The Charity Commissioners have ratified the appointment of Mr. Walter Brooks as a trustee of the Ainsworth Chapel, in the place of the late Mr. John Greenhalgh, of Little Lever.

Belfast: Mountpottinger (Appointment).—Mr. Joseph Worthington, of the Unitarian Missionary College, has received and accepted a unanimous invitation to the pulpit of the Unitarian Church as from July 1. A welcome meeting is being arranged for July 16.

Birmingham: Newhall Hill (Welcome Meeting).—A very successful meeting was held in the church on Monday, April 25, to welcome the Rev. Thos. Paxton (formerly of South Shields) to the pastorate. There were not less than 250 present, including many old members who had not been seen at the church for a long time, and a number of representatives and prominent members from all the other churches in Birmingham. The meeting, presided over by Mr. A. Derrington (Chairman of Vestry Committee), was opened by hymn and prayer by Rev. J. Worsley Austin. Letters of regret at unavoidable absence and expressing heartiest good wishes were received from Alderman J. Baxter Ellis, J.P. (Newcastle-on-Tyne), Councillor R. Affleck, J.P. (Gateshead) Count and Countess Cecil Kearney, Dr. Drummond, and numerous

other friends. A letter was also received from Rev. A. A. Charlesworth, who is in Italy, expressing his gladness that the congregation had united in such a vigorous effort to carry on the church and schools, and wishing the new minister every success in his arduous task. The chairman referred to the difficulties with which the congregation had had to contend financially caused by their diminished numbers, owing to death and removals, which at one time seemed to make it impossible to keep the church open any longer. Efforts had been made to enlist the financial assistance of a number of the old members and with little success, but at length by each member of the congregation, teacher, and elder scholar making a personal sacrifice, the officers felt justified in seeking someone willing to undertake the arduous task of endeavouring to revive the previous successful life of the church. In Mr. Paxton they had found one in whom they had every confidence. An address was then given by Mr. V. A. Sukhtankar (member of Prarthana Samaj, Poona), at present a student at Oxford, who referred to the connection with India Newhall Hill Church had in Rev. Fletcher Williams, a man who was beloved by all who had met him in that country. Mr. W. J. Cross (warden), welcoming Mr. Paxton on behalf of the congregation, spoke of the enthusiasm which had been aroused among the younger members, and said the call was perfectly unanimous. Mr. G. Lee extended a welcome on behalf of the Sunday-school. The Rev. Joseph Wood, speaking not as the representative but, on behalf of the ministers of the district, said Mr. Paxton could be assured of their warm welcome. His would be a difficult task, but he could rely upon the sympathy and assistance of his brethren. Mr. W. Byng Kenrick, on behalf of the Midland Christian Union, gave expression to some very encouraging and helpful remarks. The Rev. J. Estlin Carpenter, in a very eloquent address, gave the charge, coupled with some excellent advice, to minister and congregation. Mr. Paxton then replied, thanking one and all for the very warm welcome extended to him, expressing his determination to do all in his power, if not to attain success, at least to deserve it. The hymn "Thou, Lord of Hosts, whose guiding hand," and the Benediction pronounced by Mr. Austin, brought one of the most enthusiastic meetings at Newhall Hill to a close.

Carlisle.—Mr. James Ridley has been appointed secretary of the Viaduct Unitarian Church. All communications must be addressed to him at 13, South Western-terrace.

Crewe.—Since the church was reopened in October last under the auspices of the East Cheshire Christian Union, a Sunday-evening service has been regularly conducted by ministerial supplies, and on April 17 the Rev. J. Harwood preached as a special representative from the B. and F.U. Association. Last Sunday evening the Rev. B. C. Constable, the hon. secretary of the Union, preached to a congregation of about forty-five persons. If funds can be raised to enable the Union to place a settled minister at Crewe, the attendance would be sure to improve, and it is believed that the church would prosper.

Failsworth: Dob-lane. — On Saturday, April 23, a re-union meeting of past and present members of the congregation, Sunday-school teachers, and scholars was held. The opportunity was taken of celebrating the publication of the history of Dob-lane Chapel, and of recognising the invaluable services of Principal Gordon, M.A., in connection therewith. The meeting was presided over by Mr. Hugh Dean, and amongst those present were Principal Gordon, the Rev. W. G. Cadman, the Rev. G. Knight, Mr. T. F. Robinson, and Mr. J. Partington. Mr. J. F. Allen, who had been associated with Dob-lane for a period of fifty-five years, on behalf of the committee, presented to Principal Gordon a silver inkstand, in recognition of his services in compiling the history of the chapel. On the following Sunday the re-union was continued. The Rev. W. G. Cadman (of Macclesfield), a former minister, preached morning and evening, and Mr. J. Partington (of Hull), a former superintendent of the Sunday-school, conducted the afternoon service.

Killinchy (Presentation). — On Monday evening a crowded meeting, at which over 600 were present, was held in the Remonstrant Presbyterian Church, on the occasion of the presentation of an address, together with a cheque for one hundred and forty-one guineas to the Rev. Joseph Geary, who has been minister of the church since 1897. Colonel Sharman Crawford, D.L., presided, and the presentation was made by Mr. H. H. McIlwrath. The address, which was illuminated, bore warm testimony to the value and success of Mr. Geary's devoted work. The gift was acknowledged by Mr. Geary in an eloquent address, and sympathetic speeches were subsequently made by the Rev. Richard Lyttle and others.

Leeds: United Schools' May Service.—Sunday last was truly a happy and eventful day for all connected with the three Unitarian Sunday-schools at Leeds—Mill Hill, Holbeck, and Hunslet. Mill Hill Church was profusely decorated with choice flowers, palms, &c. The weather being favourable, the church was crowded. Special hymns were sung by the children with exceptional precision and heartiness. The address—simple, interesting, and inspiring—was given by the Rev. L. P. Jacks on the love of flowers. Mr. Jacks said flowers were God's "extras," given to his children as emblems of what the sweetness and innocence of human life in this world may become.

London: Highgate. — On Wednesday, April 27, the Band of Hope held its annual business meeting, followed by a social. The members provided a good programme of music and recitations, which was thoroughly enjoyed by the audience. Light refreshments were provided, and the necessary business done. Mr. Withall presented medals to forty members who had attended regularly during the year, four of whom had not missed once since September. The presentation was followed by short addresses from Mr. Withall and Rev. R. H. Greaves, and the meeting closed with the singing of the hymn "If you cannot on the Ocean." The Band of Hope will meet weekly during the summer, and it is hoped that some of the meetings will take the form of rambles.

London: Kentish Town.—Last Sunday being the Sunday-school anniversary a very successful Flower Service was held in the afternoon. The Rev. Geo. Critchley gave a most interesting address to the children, his subject being "What would people of the present day say to Jesus." A large number of flowers were brought to the church by the scholars and friends, and they were taken in the evening to the North-West London Hospital. The subjects of the morning and evening discourses were: "Human Depravity and the Child Soul," and "Hereditary Religion."

London: Mansford Street (Resignation).—At the meeting of the committee on May 4, the following resolution was unanimously passed:—That this committee accept with very great regret the resignation of Rev. John Ellis, and express their sincere sympathy with him in the anxiety caused by his wife's illness, and their earnest hope that she may be speedily restored to health. They thank both Mr. and Mrs. Ellis most heartily for the splendid work they have done during the last two years, and greatly regret that Mrs. Ellis' health has rendered it impossible for Mr. Ellis to continue in charge of the church and mission.

Pontypridd.—The Rev. James Harwood paid a visit to Pontypridd as representative of the B. and F.U.A. on Sunday, May 1, and preached in the evening at the Vestry Hall to a large congregation. At the close of the service he addressed the congregation with words of encouragement, congratulating them on having obtained a suitable minister, also on their prospects of a church building.

Sheffield, Attercliffe.—The first anniversary of this Mission Sunday-school was held on Sunday, May 1, when services were conducted by the Rev. Halliwell Thomas, of Doncaster. In the afternoon the minister's address was to the children of the school, of whom about fifty were present with many of their parents. In the evening he spoke words of guidance to the parents in the spiritual training that it was their duty to commence and continue in the home life of those committed to their charge. The upper room of the Vestry Hall, the present temporary home of the Mission, was filled, many from the Upper Chapel and Upperthorpe being present to show their sympathy with the Mission. A choir of about forty scholars had been trained by Mr. J. Parker and Mr. J. Stead, the organist, and delighted all present with the admirable way in which they rendered the hymns selected for the occasion.

Stalybridge.—All communications for the Unitarian Church should be addressed to the secretary, William Thompson, 58, Melbourne-street.

Stannington.—The Rev. Iden Payne having on April 24 sent in his resignation as minister of the Underbank Chapel, a very pressing and unanimous request that he would reconsider the matter was forwarded to Mr. Payne on the following day, with the result that he withdrew his resignation.

Sunderland.—The congregation of the Unitarian Church have sustained a loss in the death of Mrs. Eliza Johnston, of Roker, wife of Alderman Johnston, J.P., which occurred on Monday, April 25. Mrs. Johnston belonged to a well-known and respected North of England Unitarian family. Her father, the late Mr. W. Fallows, of Middlesborough, was practically the founder of the church in that town, and her sisters, the Misses Fallows, are still identified with it. Mrs. Johnston had been for a large part of her life connected with the church at Sunderland, and in former years, when she had more strength and leisure than latterly, was a very active leader and worker. The funeral service, on April 28, was conducted at the house by the Rev. J. Channing Pollard, of Lancaster, and formerly of Sunderland, and at the cemetery by the Rev. Francis Wood, who, in a short address, paid an earnest tribute to the memory and virtues of the deceased.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 8.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. E. CAPLETON.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR.

Hampstead, Rosslyn-hill Chapel, 11 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11, Rev. SILAS FARRINGTON; 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 and 6.30.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15, Rev. E. SAVELL HICKS, M.A.; 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 7, Mr. FRED DUXBURY, of Manchester. Mr. Duxbury will recite, 11, "The Prodigal Son," 6.30, "Recessional," Kipling.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. E. PIKE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. HERBERT RIX, B.A.
BUXTON, Hartington-road Church, 11 and 7, Rev. NOAH GREEN.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. F. LAWSON DODD.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30,, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. L. P. JACKS, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.; Evening subject, "Modern Attempts to Remove Fundamental Difficulties in the Doctrine of the Atonement."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J, E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. W. F. TURLAND.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. DELTA EVANS. Evening, "The Pulpit and the Working Classes."

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. G. H. VANCE, D.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—May 8, at 11.15, JOHN M. ROBERTSON, "The Sermon on the Mount."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—May 8, at 11.15, DR. WASHINGTON SULLIVAN, "The Soul of the American Negro."

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Tickets, Adults, 1s., to include tea, 1s. 6d.; Children (not in competing choirs), 6d. each, to include tea; may be had at Essex Hall, or from the Superintendents of the various Sunday Schools.

A. BARNES, Hon. Sec.

LONDON UNITARIAN CHORAL SOCIETY.

The First Practice will be held at Essex Hall on May 9th, at 8, conducted by H. W. LITTLE, Esq., Mus.Doc. (Oxon.). Friends wishing to become members are requested to be at Essex Hall at 7.30, when the Secretaries will receive names.

PROVINCIAL ASSEMBLY OF LONDON & SOUTH-EASTERN COUNTIES.

ASSEMBLY SUNDAY, 1904.

COLLECTIONS in aid of the Assembly's Funds will be made to-morrow, SUNDAY, MAY 8TH, in the Churches on the Roll of the Assembly. The Officers and Members of the respective congregations are invited to make a note of this date.

FREDERIC ALLEN, *Hon. Sec.*

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BAZAAR, June 16th and 18th.

Funds urgently required. Donations will be received and thankfully acknowledged by Mrs. Hind, Edwalton, Nottingham, Mrs. J. Harrop White, Mansfield, Rev. Wm. Lindsay, Minister, 25, Waverley-street, Nottingham.

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A BAZAAR

in Aid of the Building Fund is to be held at ESSEX HALL on June 8th and 9th.

Lady E. Durning-Lawrence will open the proceedings on the first day, and Mrs. W. Blake Odgers on the second day.

Gifts of money or goods are earnestly solicited, and will be thankfully received by Rev. W. W. Chynoweth Pope, Minister, or A. G. Warren, Esq., Hon. Sec., Kearsney, Berlin-road, Catford.

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DEATH.

REID.—At Penang Straits Settlements, on April 9th, Sam Reid, aged 36, youngest son of Mrs. Reid, The Knoll, Swansea.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 7 1904.

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No. 3229. NEW SERIES, No. 333.] LONDON, SATURDAY, MAY 14, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE programme of Anniversary Meetings for Whit-week is again fully advertised on our back page. During the same week our American brethren are to hold their anniversary meetings in Boston. On Tuesday evening, while Professor Wendt is giving the Essex Hall lecture, the Rev. J. W. Chadwick will be preaching the annual sermon of the American Unitarian Association in Arlington-street Church. It is a great pleasure to know that representatives of the American Association will be present at our meetings.

DR. GOODRICH, the Chairman of the Congregational Union, delivered a trenchant attack on the Government Licensing Bill at the Memorial Hall on Monday night. The speech was received with the greatest enthusiasm, and clearly reflects the invincible opposition of the Free Churches to the policy of endowing the drink traffic. The election of a new chairman is always one of the exciting events of the annual Assembly. The choice this year has fallen on Dr. Forsyth, Principal of Hackney College. Dr. Forsyth is one of the most strenuous thinkers in the denomination, well known for his insistance on the need for definite dogmatic instruction from the pulpit and his adherence to the evangelical tradition. The election, however, does not indicate so much that the Congregational churches are hungering for more doctrinal sermons as that they appreciate the personality of a strong man. This the Chairman-elect certainly is. And he comes of a sturdy stock, for, as he told the Assembly, his father had given him an education on an income of 12s. a week. The forceful character of the father has persisted in the son, and is evidence of much soundness remaining in the national stock.

THE favourable report as to Dr. Horton's health was naturally received with lively satisfaction, a satisfaction not confined to his co-religionists. It is now hoped that the sight of one eye will be entirely saved, and that of the other partially so. Dr. Horton, indeed, is looking forward to being in Hampstead by the end of June.

THE reports of the County Unions given in the *Examiner* show a wide range of religious interest. The proposed alterations in the Congregational Union are frequently discussed, political questions are pronounced on in no uncertain way. Consideration is given to questions of the inner life of the churches. Matters of history and antiquarian research receive a good deal of attention, and the Congregationalists of Cornwall are tackling in good earnest the responsibility of the church in social life.

A NOTABLE incident occurred at the May meeting of the Aberdeen Presbytery of the Established Church. Two students, one having the B.D., and the other the M.A. degree, presented themselves for licence. When the Moderator asked if they accepted and declared the Confession of the Church to be their faith, they replied that they did, with the reservation sanctioned by a recent Act of Assembly. The declaration was a surprise, and caused a bewildered consultation. The Clerk stated that he had received no notification of the modification of the Standards. It appeared, however, that at the last Assembly a motion was carried "that the Confession of Faith is to be regarded as an infallible rule of faith and worship only in so far as it accords with the Holy Scriptures interpreted by the Holy Spirit." One member, Dr. Smart, who characterised the motion as "vague and dubious," said they must have from the applicants a categorical "Yes" or "No," whatever verdict their private judgment might afterwards give. He had sympathy with the difficulties of the probationers, but the Presbytery had no power to alter the mode of admission to the ministry. After an amazed consideration of the situation, the Moderator read the preamble of the Confession, and the applicants avowed assent and were licensed.

THE incident has been the subject of much critical comment. In one leader the position in which the licentiates are put is described as "equivocal, if not Jesuitical." Another leader boldly declares that:—

> The whole position, to say the least, is inconsistent and absurd; it is even lacking in the elements of common honesty. The Confession has ceased to be the living faith of the Church; it is attacked in the Supreme Court, and is in many pulpits repudiated or undermined with impunity. Some of its dogmas are utterly unbelievable; as viewed in the light of science they are absolutely monstrous, especially as bearing on the character of the Almighty, &c

The situation would have been more dramatic and reformatory if the students had refused an unreserved assent to the Confession. Sixty years ago Peter Hately Waddell courageously refused to be licensed by swallowing the Confession as a whole, and more recently John Stuart Blackie publicly declared that his formal signing of the Confession was not to be held as his personal assent to its dogmas. We need students with a revolting temper who will bring the question of subscription to a reasonable bearing. Meanwhile the Confession is an admitted stumbling-block.

THE Bill of the Bishop of St. Asaph for sanctioning compromises over religious education in the schools was duly introduced on Monday. It is very far indeed from making any contribution to a settlement. Its aim is to legalise a kind of bargaining upon which certain eminent clerics have grown very keen of late, as a condition of the transference of denominational schools to the control of local education authorities. Reasonable machinery for such transferences is already provided by the law as it stands. But that law very properly requires that in schools so transferred, religious teaching distinctive of any particular denomination shall not be permitted. The Bishop's Bill gives authority for the breach of this rule on an agreed number of days in the week in the case of "the children of such parents as desire it," such distinctive teaching not to be given at the cost of the local authority.

WE can conceive of a possibility of some such arrangement being agreed to by educationists as part of a general settlement, and under strictly defined safeguards and limitations, but not in the loose, haphazard manner proposed in this Bill. The Bill, however, does not stop here. It sweeps the rate-provided schools into the bargain, and permits the introduction of distinctive denominational teaching there as well as in the volun-

tary schools on the same condition with regard to its cost. This demand is as presumptuous as it is intolerable. The sectarians will have made a very good bargain indeed, if they secure the liberty to teach their tenets in the schools they are surrendering, while casting upon the community the whole burden of their management and upkeep. They have no sort of right to demand the extension of this privilege to schools with which they have, and have had, no concern at all beyond that which they share with the rest of the ratepayers of the district. The Bill does not even give any security that the appointment of the teachers shall be given over to the local authority in the transferred schools, and it exposes the teachers not only in the transferred schools, but in the rate-provided schools as well, to the demand that they should add sectarian teaching to their duties. It is not on these lines that a compromise will be effected. It is, indeed, exceedingly unlikely that any compromise will be accepted at this stage of the controversy, or on this side of a general election.

A CONTROVERSY now raging in Northumberland, typical of many others up and down the country, illustrates one of the many ill effects of the Education Act in a particularly impressive form. The new County Education Authority found all the schools, particularly the denominational schools, deplorably ill-equipped for their work in almost every respect. The consequence has been a very great increase in the elementary education rate. The work of the Committee under this head deserves nothing but praise. But their courage has been exhausted with the demand for money to make elementary education efficient, and they have decided, as some supposed compensation to the ratepayer, to withdraw a number of the grants made to higher educational institutions. This is assuredly a short-sighted policy. The work of these institutions is of enormous value to the vast population which has Newcastle for its centre, and the ratepayers were certainly getting full value for their money on any computation other than the most sordid balancing of pence. The decision of the Committee was confirmed last week by a majority of one vote by the full council.

THE temptation to accept the decision must be admitted to have been very great, and the prime responsibility in the matter certainly rests with Parliament for leaving harassed county councillors exposed to it. It was repeatedly prophesied when the Bill was before Parliament that the throwing of the denominational elementary schools upon the rates would prejudice the work already being done by the county councils for higher education if that work were left optional instead of being made compulsory. Among the many points in which the Scotch Education Bill shows how the Government might have improved, instead of injuring, our English educational system in 1902, is the provision that the new education authority—in Scotland a School Board—must make a survey, in the first year of its existence, of the condition of its district with regard to higher (including technical) education. In England the education authority is at liberty to do this, but there is no compulsion in the matter. So far as higher education is concerned our system is mainly one of "go as you please."

ON Wednesday the House of Commons agreed to the second reading of the Licensing Bill by 353 votes to 196. Among the majority were many who will certainly vote against the Government on several crucial points in the Bill during the Committee stage. Nevertheless, it would be unwise to count on an actual defeat of the Government in the division lobbies on these points. The main hope of the opponents of the measure lies in the withdrawal of the Bill, either through the inability of the Government to keep their followers together during the summer months or through the pressure brought to bear upon them by Ministerialists who realise the unpopularity of the measure in the country. It is the task of the friends of Temperance Reform to put its unpopularity beyond question.

THE hollowness of the contention that the Bill will help reform has been made yet clearer than before by the second reading debate. The rigid limitations of the compensation fund, combined with the excessive value placed upon the licences, secure that the reduction of drinking facilities shall be so slow as to be almost inappreciable; while the division and restriction at every turn of the responsibility and discretion of the magistracy secures, quite apart from the compensation question, an immunity from control for the trade such as they do not even now enjoy.

SELF-CONTRADICTORY though the speeches of Ministers have been, it seems clear that their present intention is to refuse absolutely to place a time limit upon the period during which compensation will be allowed. The supreme importance of such a limit was demonstrated again and again during the debate. It is monstrous to require that the loss of what can, at best, be construed merely as a reasonable expectation of renewal should be compensated on terms only justifiable were that expectation an absolute certainty. A seven or ten years' time notice, with full compensation for the unexpired term whenever a licence might be withdrawn, would be doing far more than justice, and those who are hyper-sensitive to the interests of the trade might well content themselves with advocating the extension of the time notice some few years longer. But that a limit should be laid down is absolutely essential if temperance reform is not finally to be defeated.

ON Wednesday evening, while the House of Commons was endorsing the licensing proposals of the Government with a majority of 157, the Licensed Victuallers' National Defence League was banqueting at Oxford. There the announcement of the voting at Westminster was the signal for an enthusiastic demonstration which blessed the Government and incidentally banned the Bishops. At the same hour Exeter Hall was thronged with 3,000 opponents of the Bill. The United Kingdom Band of Hope Union was in fighting form. The venerable but vigorous chairman, Sir George Williams, thanked God that he was a total abstainer, and "liked it better as the years went on." "Temperance was the foe of ignorance."

EACH speaker was epigrammatic. The Rev. H. Russell Wakefield (rector of St. Mary's, Bryanston-square, and Mayor of Marylebone) looked on temperance as a matter of citizenship—the test of a man's ideals in daily practice. Temperance teaching in schools should be enforced, for temperance brightened the lives of children. His flash lights into the dark lives of slum children—these of the Band of Hope leading home drunken mothers—moved the audience. Throughout the great gathering was belligerently optimistic.

IN Monday's *Morning Leader* appeared a portrait of the venerable Algernon Sidney Field, "a direct descendant of Oliver Cromwell," who, at the age of 91, has just retired from the office of Clerk of the Peace for Warwickshire, in which he is succeeded by his son, Mr. Edward Field. Mr. Field is a son of the Rev. William Field (1768-1851), Unitarian minister at Warwick, a warm sympathiser with Dr. Priestley, who was present at the banquet which led to the Birmingham riots. He was articled to his brother, the late Edwin Wilkins Field, and at the time of his retirement was the oldest solicitor on the Rolls.

REFERRING to the strongly expressed wish that Sir H. M. Stanley, who "found Livingstone," should be buried beside him in Westminster Abbey, while recognising the sympathy which must be felt for his own wish, and that of his family, the *Daily News* on Thursday demurred:—

But we think that a precedent would be created which might lead to difficulties in the case of some much less distinguished man. We think, too, that Livingstone lies in Westminster Abbey, not because he was a great traveller, but because, being a great traveller, he never shed blood. He was a man who carried the Christian gospel of life and healing with him wherever he wandered. He would have abhorred the merely material view which condones and defends the administration carried on in the name of the Belgian monarch. David Livingstone was first, last, and all the time, an idealist. Therefore he sleeps with his peers.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.—The eleventh annual meeting is to be held at Essex Hall on Friday, May 27. At the afternoon conference Mr. Judson Bonner, U.K.B.H.U., will give an address on "The Use of Literature and Illustrative Appliances in Band of Hope Work." At the evening public meeting the Right Hon. the Earl of Carlisle, President of the Association, will take the chair, and among the speakers announced are the Revs. R. A. Armstrong, J. Estlin Carpenter, and W. H. Lyon, D.D., of Brooklyn, Mass.

LITERATURE.

CHRISTIANITY IN TALMUD AND MIDRASH.*

THIS is a difficult book to review: at least the writer of these lines feels painfully the lack of such knowledge as would enable him to give an account of it in any way adequate to its merits. Manifestly it is the result of long and patient toil in the field of Rabbinical literature, and there are, we believe, very few Christian scholars who are at home here. Most of them must be content to sit at Mr. Herford's feet and take thankfully the information which he gives. Nevertheless, even those who are aware of their inability to criticise the work in detail will recognise at once its sterling value. We may with absolute confidence congratulate Mr. Herford on the success he has achieved. It reflects infinite credit not only on English but on European scholarship, and for a long time to come Mr. Herford's work will keep its place as the standard authority on the important subject with which it deals. It shows the hand of a master from the first page to the last. It exhibits a completeness of learning which far exceeds that of Weber's well-known manual on the "Theology of the Synagogue," not to speak of other writers like Schürer and Kein, who can scarcely claim to be experts in Talmudic literature. No doubt, there have been, especially in the seventeenth and eighteenth centuries, Christian scholars like the Buxtorfs, Vitringa, Hottinger, and others well equipped with Rabbinical learning, while the Jews, of course, have never ceased to study the theologians of their own race and religion. But Mr. Herford writes with an absolute impartiality, a complete superiority to prejudice, which is, so far as we know, peculiar to himself. Besides this he employs a method and a style which are all but perfect. He is never pedantic. In his familiarity with other tongues he has not forgotten how to write clear and nervous English. He leaves nothing out, yet never adds a word that could have been spared. The subject is necessarily somewhat dry and unattractive to the general reader; it is one in which the specialist has to spend laborious days and sacrifice himself for those who must accept his results without the time or ability for independent investigation. The task is done—done with skill, done with completeness. *Spartam nactus est; hanc ornavit.* We must not, however, leave our readers with the impression that all is arid and uninviting. On the contrary, Mr. Herford, as occasion occurs, has interspersed remarks of a general and philosophic nature which are of the highest interest and value for the history of religion.

Mr. Herford begins with a very clear and useful introduction, which describes the great sources of Rabbinical theology, although theology, to be sure, is rather a misleading word, since the discussions of the Rabbis turn on casuistry, exegesis, and legendary matter, rather than on points connected with articles of faith, and the more philosophic aspects of religion. Some of the salient features in Rabbinism are admirably portrayed. "A Rabbi, especially one who was skilful in Haggadah" (*i.e.*, edifying and illustrative instruction as distinct from Halachah, *i.e.*, positive and formal precept) "would permit himself any degree of exaggeration or invention, even in regard to historical persons and events, if thereby he could produce a greater impression." "Nothing is easier than to pick out from the Talmud and Midrash" (*i.e.*, homiletic exegesis) "statements in regard to historical events, which are palpably and even monstrously false, and that, too, when the events referred to were not very far removed from the lifetime of the author of the statements." This is certainly anything rather than an exaggeration of the way in which the fancy of the Rabbins positively revels in the most extravagant, we are tempted to say insane extravagances. Still, as Mr. Herford justly reminds us, the Talmud does contain statements of a historical kind, sometimes confirmed by external testimony, and a certain harvest of historical fact may be gleaned from the incidental remarks of Rabbis contemporary with the events which they mention. Thus, though Rabbinical imagination runs riot in depicting the incredible and absurd horrors of the war which ended with the capture of Bethor in 135 A.D., after all we also meet with statements of facts which may have been known to those who make them, and which may be accepted with due caution as additions to knowledge drawn from other sources.

Here we would call special attention to an excellent summary of the radical difference between our Lord's teaching and that of the Rabbis, even at their best. "To compare Hillel with Jesus," says Mr. Herford, "on the ground of their gentleness, is to ignore the fact that Hillel did more than anyone else had done to organise that tradition of the elders which Jesus denounced. In their conception of the *form* of religion, Jesus and Hillel stood at opposite poles of thought." Further on Mr. Herford compares Rabbinism with that Catholic Christianity which substituted an elaborate creed for trust in a heavenly Father, which was the soul of our Lord's teaching, and which, in proportion as it diverged from the simplicity of the Gospel, presents points of contact with Rabbinical theology. Even here, and rightly, up to a certain point, Mr. Herford insists upon a characteristic difference. "A doctrinal creed," he says, "is foreign to Rabbinism, Maimonides notwithstanding. Historical Christianity prescribes what a man shall believe, and defines the true faith in precise creeds, while it leaves him perfectly unfettered in regard to what he shall do, unfettered, that is, except by his own conscience. Christianity never set up a moral creed: it did not make sin a heresy, but heresy a sin. To sum up this comparison in a single sentence, while historical Christianity is based on the conception of ortho*doxy*, Rabbinism rests on the conception of what I venture to call ortho*praxy*. The one insists on Faith, and gives liberty of Works: the other insists on Works, and gives liberty of Faith." Now this is a brilliant passage, and it contains important truth, as has been already said; but, like many brilliant passages, it is, as we cannot but think, a great deal too sweeping. Was the Talmudic Jew quite free to think as he pleased? Mr. Herford himself (p. 65) quotes a paragraph from the Mishnah which excludes from the privilege of the world to come "those who say the resurrection of the dead is not proved from the Torah." So great a Rabbi as Eben Ezra had to express his doubts as to the Mosaic authorship of a few phrases in the law after a very tentative and enigmatical style, and Mr. Herford (p. 366) gives "free-thinkers" as the equivalent of the Epiqurosim who are so severely censured in Talmudic literature. Be this as it may, it is most certain that Catholic Christianity has never dreamed of leaving a man to act simply according to the direction of his conscience, provided his creed is sound. Far from it. A Roman or Greek Catholic is bound to attend church service on Sundays and holidays, to fast in Lent, to rest from servile labour once a week at least, and often more, to abstain from celebrating marriage during certain seasons of the year, and not to marry at all within prohibited degrees, which have been to a large extent invented and imposed by the Church. Nor is this all. From comparatively early times the Church constructed an elaborate system of penitential discipline for the punishment of moral offences. Moreover, in the West at least, we find a whole library of casuistical writers who prescribe for the minutest details of daily life, and whose teaching is applied in the Confessional. The Papal authority has many a time decided cases of conscience, and laid down with the whole weight of its authority moral principles valid for all time. Usury, for example, is a subject which has caused as much debate and trouble in the Church as most questions of doctrine. On this question the appeal is partly, indeed, to natural conscience, but also to Scripture, tradition, and the judgment of later doctors, and any one who entered the Roman Church believing that he would be free to direct his conduct by his individual conscience would soon suffer a rude awakening. We have, perhaps, dwelt too long on this question, but a critic is supposed to find some fault, and it is very hard to find any fault with Mr. Herford's book, so that we are obliged to make the most of the one opportunity which presented itself.

The introduction is followed by a collection of passages in early Jewish literature relating to our Lord. To every Christian—and surely also to many modern Jews—the passages are painful reading. They contribute nothing to the real knowledge of Christ's life, and they show how utterly Judaism failed to recognise one who was, to dismiss for the moment all higher conceptions, the greatest of the seed of Abraham. Next we have the passages which speak of "Minim," a term which Mr. Herford takes to mean, or at least to include, Jewish Christians. Here his arguments against Friedländer, who believes the

* Christianity in Talmud and Midrash, by R. Travers Herford, B.A. London: Williams & Norgate. 1903. 18s. net.

Minim to have been Gnostics, is, as far as we can judge, satisfactory, though it is not clear why, if the Minim were Jewish Christians, they are frequently represented as making objection to the words of the Old Testament Scriptures. It is interesting to notice that there is no reference to our Lord as Messiah. His claims are put on a much higher level, for we are told that He called Himself God. Incidentally, we meet, in the selection made, with a good deal which is worthy of notice, apart from the main theme which Mr. Herford has elaborated with so much conscientious toil. We may refer, for example, to the intercourse of Rabbi Jehoshua with the Emperor Hadrian, which is apparently historical, to the tradition of friendly feeling between the Jews and Julian, the Apostate—to the curious case of a Jewess familiar with the Bible, and an authority on Rabbinical lore. In an appendix Mr. Herford has given us the original of the passages cited, and some whose acquaintance with Rabbinical Hebrew is small, will welcome this opportunity of adding to their knowledge.

The book which we have been reviewing appeals by the nature of the case to a limited audience. Yet even those who are in no way Hebrew scholars will find it profitable reading. We hope the theological public will give the book something of the welcome it deserves, and that Mr. Herford will have more to tell us, some day, on the subject which he has made so peculiarly his own.

WILLIAM ADDIS.

THE HISTORY OF THE REFORMATION.*

VOLUME II. of the Cambridge Modern History contains a survey of the Reformation movement, which in its exhaustive character has no competitor in English historical literature. It does not of course take the place of elaborate monographs on special aspects of the subject. Its aim is to deal with the Reformation as a whole, and the treatment is marked by a true sense of proportion. Neither Germany nor England is allowed to monopolise the stage. From the literary point of view the co-operative plan of authorship has disadvantages, which only become more apparent as the successive volumes appear. We have a number of detached essays rather than a single book. Luther, for instance, is the subject of an able and temperate chapter by Principal Lindsay up to the time of his seclusion in the Wartburg, but from that date he passes over into the hands of Professor A. F. Pollard, and the sense of his distinct personality is lost in the general history of Germany. Occasionally also it has struck us that the style of writing is too allusive, and presupposes considerable previous knowledge on the part of the reader, while the complete absence of footnotes is a little annoying to the serious student who believes in looking up his authorities. The elaborate bibliographies do not compensate for this omission, for they do not help us in any way to go straight to the documentary evidence in cases where doubt or a reserve of judgment is permissible. We have a growing feeling that this defect is likely to prove a serious drawback to the usefulness of the history in the future. It is too long and elaborate for the amateur, who reads history as he reads a good novel, while for the man who wants to weigh the evidence it has far too little of the necessary apparatus.

But to attack the volume before us. It is divided into nineteen chapters. It opens with a brilliant essay on "Medicean Rome," by the late Professor F. X. Kraus. Subsequently, Germany, France, Switzerland, the Catholic South, England, Scotland, and Scandinavia in their relation to the Reformation, are passed in review. The closing chapter, by Dr. Fairbairn, deals with the "Tendencies of European Thought in the Age of the Reformation." It is evident that over this wide field we can only touch upon a point or two here and there. Anyone who will take the trouble to glance at the map of Germany at the time of the Reformation in Droysen's "Historischer Handatlas," will receive a vivid idea of the intricate political panorama which has to be unfolded. Professor Pollard, who is responsible chiefly for this part of the work, has unravelled the tangle with considerable success. The national and semi-political aspect of the German Reformation is well brought out. Luther is also dealt with, neither from the point of view of panegyric nor of hatred. He had none of the practical genius of Calvin or Loyola, and he failed conspicuously, owing to some native defects in temperament, to guide the popular movement, and to withstand the forces of reaction. His attitude at the time of the Peasants' Revolt was largely responsible for the final subordination of religion to politics at the Diet of Augsburg. The decree, "Cujus regio ejus religio" exhibits the German Reformation on its weakest side, and it was due to the failure of strong leadership at a critical moment.

For many readers the chapter on Calvin will be one of the most attractive. The subject is still warm with controversy, and it has the interest which belongs to a strong and somewhat baffling personality. It is from the pen of Dr. Fairbairn, and it exhibits his well-known gifts of lucid exposition and vivid colouring. And yet it leaves us with the suspicion that it is brilliant apologetic rather than sober history. With much that Dr. Fairbairn says we are in cordial agreement. Calvin was a great man, and he has suffered unduly from his detractors. It will come almost with a shock of surprise to many readers to be told that in him "the historical sense of the humanist and the spiritual passion of the reformer are united"; that he was "affectionate and delicate, not in body, but in spirit"; and that he believed, "that a man who had all the virtues of citizenship ought not to be oppressed and treated as unfit for civil office or even as a criminal by the State." We do not wish to call these statements in question. It is only the absence of qualification which appears to us misleading. Dr. Fairbairn also passes over Calvin's theology too lightly. It would have added force to his treatment, if he had quoted passages in support of the statement that Calvin himself would have liked it to be more pitiful. Surely anything approaching to a real dislike of the harshness of his own theory would have led to some softening, or at least to larger room for the Christian spirit and affections. As it is, he is a conspicuous example of the influence of legal conceptions, and the narrow logic of the legal mind upon Christian theology. Dr. Fairbairn has some admirable remarks upon Calvin's services to the cause of education, his influence upon the growth of the French language, and his greatness as a student of the Bible. "He is the sanest of commentators, the most skilled of exegetes, the most reasonable of critics." We assent, except perhaps to the touch of exaggeration, for this is a side of Calvin's greatness which is not sufficiently familiar. But it is fair to suppress his treatment of Servetus altogether, and to give hardly a hint of the reverse side of the picture? We prefer the equally brilliant and far more judicial verdict in Dr. Beard's Hibbert Lectures, a book, by the way, which by some strange freak is not mentioned in any of the bibliographies.

We hope that this volume will help to rescue the Reformation from the controversial atmosphere of the religious partisan, and to exhibit it in its true guise as a many-sided movement of the human spirit. It allied itself with every strong human interest. It promoted the rising spirit of nationality. It hastened the advent of the middle classes. It emancipated knowledge and statesmanship from the control of the Church. Its influence has been felt throughout the whole range of secular life, and in no direction has it been more decisive than in political theory and practice. As Professor Pollard has put it with epigrammatic terseness: "To-day there is not a clerical Prime Minister in the world."

W. H. D.

* The Cambridge Modern History, Vol. II. At the University Press, pp. xxiv, 857. 16s. net.

SERMONS ON THE OLD TESTAMENT IN THE NEWER LIGHT.*

AGAIN and again preachers find themselves under the necessity of asking how they can present to their congregations the results of the difficult work which scholarship has accomplished. To do so with the slightest smell of the lamp hovering around one's deliverances is fatal. To do it, on the other hand, in a slip-shod way neither enlightens those whose reading is scant, nor commands the respect of those who have read widely. Mr. Stopford Brooke has shown, it is true, how to make the old stories of Hebrew beginnings a mine of rich value for the preacher. But the question is, how, in addition to this, to present the growth of the literature as a whole, in the light of criticism, so that it shall be both popular and a "means of grace." Then, again, there is the suggestion to be avoided that the preacher is dealing with musty, worn-out, antiquarian subjects which have no vital concern for the present problems of humanity. ("Why, those people must have been dead hundreds of years at least," was the

* "The Bible from the Standpoint of the Higher Criticism—the Old Testament," by Ramsden Balmforth. Sonnenschein. 2s. 6d.

surprised comment to me, recently, in such a connection.) To all who are in want of a clear, eloquent, simple, and yet impassioned statement of the gain we have reaped from the higher criticism, it can be said that in this book they actually have it. Mr. Balmforth's close attention to modern problems of industry and society, as it is seen in his "Social and Political Pioneers of the Nineteenth Century," has made him all the keener to seize the points of comparison and contrast between Old Testament struggles and those of the present day. Everybody has been reading lately in Mr. Bernard Shaw's "Man and Superman" of the vicar who preaches on Micah without the least suspicion of the prophet's being a Radical agitator of his day. There is no stupidity of that sort in Mr. Balmforth's book. A passage in Ecclesiastes makes Mr. Balmforth think of the sardonic unfaith of Tennyson's Merlin. The outburst of the prophetic genius in the eighth century is paralleled with well-known epochs in European history, both in order to remove the suggestion of a miraculous phenomenon, and also to show how those old ways of man's long travailing are linked up at every stage with our own struggles and hopes. At every point, indeed, the reader is simply forced into understanding the situation. On the late date of the alleged Mosaic writings "It is as though, say, 500 years hence, some one were reading an old book about South Africa, and he comes across a reference to Lord Milner's High Commissionership. He says at once, "Why, this book must have been written, at any rate, after the end of the nineteenth century, for it was then that Lord Milner was High Commissioner in South Africa." No trouble is spared: not even the reader who does not know why we say "Hexateuch" and "Jahweh" is forgotten. Sayce, George Adam Smith, Cheyne, Mr. Carpenter's "Bible in the Nineteenth Century," are all laid under contribution, as well as earlier writers. Not that he thinks it necessary, as he says, to "flog dead horses," for even the man in the street has moved on of late.

The subjects of the addresses are such as "Why Study the Bible?" "How the Old Testament was Compiled," "The Early Life of Israel," "The Message of the Prophets," "The Psalms and their Theology." Sometimes the preacher turns aside from the more critical story to draw out the full beautiful meaning of what he calls a "Bible Saga," as, for example, the story of Jacob, thus relieving, as he says, "the tedium of criticism by introducing as much of the 'human' element as I can," for these "biographies are not over-pious, unctuous, as so many religious biographies of our day are." Perhaps one disappointing feature of the book is the interpretation given to the "solution" of the moral problem of Job. It is not really so negative as the writer concludes. The little edition of Job, by Moulton, has shown that there is much more to be said. It may be, however, there was not space to deal with that subject fully. There must be thousands of our countrymen to whom this bright and capable book would come as a welcome revelation. W. WHITAKER.

ARTICLES IN THE REVIEWS.

IN this month's *Independent Review* the opening article is headed "Towards a Civilisation." In this Mr. C. F. G. Masterman pleads for the establishment of a new "Yeoman" class of free men throughout the country, and among the steps suggested to relieve the tragedy of unemployment notes the value of labour colonies, and the extension of state and municipal activity in the employment of labour. Drastic reform of the city slum and extension of the years of education must also go to the bettering of the common lot; and among other means of obtaining the necessary funds, a judicious system of land taxation and further income tax graduation. Mr. John Burns contributes a vehement denunciation of "Slavery in South Africa," and Mr. Arnold Holt writes as an artisan on "The Lancashire Artisan," a cogent protest against Mr. Garrett Leigh's article on the same subject in the March number of this review. Mr. H. E. Seebohm offers a word of caution to Garden City idealists, and Mr. Lowes Dickinson has a somewhat meagre article on "Religion and Revelation," to be elaborated in a further article, which we hope will not be too long delayed.

The two most striking articles in the *Contemporary* are anonymous. "Viatrix," who published through John Heywood for 1d. "Five Days and Five Nights as a Tramp among Tramps," writes a very vivid account of a winter visit she and a companion paid to "The Tramp Ward" of a Northern town, describing the two nights and a day they spent there, how they slept, or did not sleep, how they were fed, the work they had to do, the companions they found, and the officials who were in charge. Poor law guardians especially should read this. The present system of the tramp ward is denounced as a national manufactory of tramps. It should be swept away, she argues, and in its place there should be municipal lodging-houses and shelters, sanitary and humane.

To meet destitution these should be supplemented by "relief stations" on the German plan, where supper, bed, and breakfast can be earned. Freedom need not be interfered with beyond demanding work sufficient to pay. Payment should be on the graduated ticket system. The tramp proper hates work. If once a national system sufficient for destitution were inaugurated, the man who would not work could be penalised. A labour colony is his natural destination. The classification of workhouses and their adaptation to various necessarily destitute classes, such as epileptic, feeble-minded, and the aged, might remove such destitution, placing it under humane conditions. But the immediate and crying need is for the abolition of an old, inhumane, and insufficient provision for the suppression of vagrancy in favour of adequate provision for the modern fluidity of labour, coupled with honourable relief of destitution, neither degrading nor charitable. The article by "Ivanovitch" is as vivid in its descriptions in a very different field of "Japan, Russia, France." The picture of the happy people of Japan is especially attractive. Mr. Weisse's article on "The Religion of the Schoolboy" from a somewhat gloomy point of view, should be noted by those who are engaged in religious teaching in schools. Mr. Churton Collins contributes a Eulogy of Mr. Gerald Massey, "The Nestor of Living English Poets"; there is a fragment on "Two Theories of Creation" by Emma Marie Caillard, and the Rev. C. J. Shebbeare contributes a suggestive article on "The 'Fioretti' and the Gospels" for the benefit of Gospel critics.

In the *Nineteenth Century and After* Sir Robert Anderson replies to a recent critic, "An Ex-Prisoner on Professional Criminals," and Bishop Welldon records his experiences of "The Church in the Colonies," gathered during his visit to Australia and New Zealand. All the churches, he finds, are uniting against the danger of "secular" education. Experience in the colonies confirms his belief that there is nothing to fear, though there may be to regret, in Disestablishment, if it comes. Two South African articles put the case for those who hold that Chinese labour for the mines is inevitable. A colonial writer in the *Monthly* maintains the same position, and holds that the time for self-government in the Transvaal has by no means come.

The illustrated article in the *Monthly* is by A. Cameron Taylor, on "Pictorial Relics of Third Century Christianity," the examples being the series of classic pictures in mosaic in S. Maria Maggiore at Rome, which are shown to belong not to the fifth but to the third century. The article is to be continued. Two other articles are word pictures, one on "Plague in India" by E. C. Cholmondeley, the other on "My Golden Sisters" by M. Edith Durham, who writes from Ochrida, describing the miserable peasantry of Macedonia, in their ignorance and squalor, the result of five centuries of Turkish oppression. "A Christian ruler under the supervision of the Powers and not of the Sultan is the only cure for existing evils, and even then progress will be effected but slowly." Writing on March 7, she concludes:—

> All hope of help is fast dying away, and the human shooting season has begun. The disease is only chronic at present, but the number of cases is increasing. Europe appears to demand another bath of blood before she is convinced that decided action is necessary; and there is, as far as I can see, no room for doubt that, should she elect to wait a little longer, her desire will be amply and fully satisfied. Europe still clings to the belief that the Sultan can be taught to govern justly, and, alas! it is almost as hard to drive a new idea into Europe as into my golden sisters.

In the *World's Work* Mr. Henry Norman represents the Russian view of the war with Japan, and gives pictures of the gold reserve. After a personal interview with the Tsar he declares that however long the war may last, it is impossible for Russia to accept defeat; but there are circumstances which may control even the will of that stupendous Empire. There is a fine full-page portrait of Dr. Edward Elgar, with an account of his career. Among other illustrated articles, special interest, in view of the Anglo-French Agreement, attaches to that on "The Codfishers of Newfoundland."

TO CORRESPONDENTS.—Letters, &c., received from G. J. A., H. B. B., N. E. C., W. H., W. C. H., L. A. J., E. K., H. M. L., G. M., H. N., A. E. O'C., C. P., P. P., M. R., J. H. T., L. T., C. B. U., J. W., M. E. B.

SHORT NOTICES.

Unitarianism Re-stated. Four Lectures by the Rev. W. G. Tarrant, B.A. These are lectures which Mr. Tarrant gave last autumn to his congregation at Wandsworth, noting the progress of religious thought during the twenty years of his ministry there, and re-affirming the central truths of religion as they appear to an earnest and reverent Unitarian. They will be welcome to a much wider circle of readers, and may be specially commended to Postal Mission workers. "A Unitarian View of the Bible," "A Unitarian's Attitude to Jesus Christ," "The Unitarian's Thought of God," "The Unitarian's Working Religion," are the titles of the four lectures. In the second lecture, showing how Gospel criticism brings us back to the personality of the great Teacher, Mr. Tarrant says: "The great question, after all, is not what you make of Christ, but what Christ makes of you," and further on he adds:—

When we see a great majority of his followers so extremely jealous of his honour that they will have as little as possible to do with us Unitarians, though I hope we love him as truly as they do, I turn back to Jesus—from his followers to himself. Surely, we may depend upon this—that he was less anxious to be championed, defined and adored, to be called "Lord, Lord," than to get people to trust the divine Power, and to obey the divine Will. If we do that, we are in his "Kingdom of Heaven" already; and we are his disciples, if we love one another.

Note also especially the plea for absolute sincerity as regards the thought of God (p. 26) if a true faith is to be built up, and the helpful word (pp. 32-3) for those who are staggered at the vastness of the thought, but may yet learn to be content, if only they are touched by "one ray divine" of the eternal Light. The "Working Religion" of which Mr. Tarrant speaks is certainly what the world wants. (Philip Green, 5, Essex-street, Strand. 6d.)

The Theists' Prayer Book by Keshub Chunder Sen (1838-1884) was first published in 1861, and is now re-issued in a fourth, a dainty little pocket edition, through the kindness of Dr. Courtney Kenny, of Cambridge. It is a small collection of only twelve prayers, but is of much more than merely historical value. Let anyone take the prayer of "self-consecration," and any member of a household the "Family Prayer," and any member of a worshipping society the "Congregational Prayer," and in a devout spirit seek to realise all that such aspiration implies, and the re-issue of this little book, both for the Indian Theist and the British Christian, will justify itself. (Philip Green, 5, Essex-street, Strand. 6d. net.)

The Problem of the Unfit: a New Holy War, by J. Morley Mills, is a sermon which was preached in the Bootle Free Church on the evening of March 6, on the occasion of a visit of an officer of the Salvation Army, to lay before the congregation the aims and needs of the Social work of the Army, and to take up a collection for the same. It was published in the *Christian World Pulpit*, and is now reprinted. Taking for text the story of the man with an unclean spirit, and the swine of Gadara, Mr. Mills refers to the efforts made by society to grapple with the evils associated with the lowest and most degraded of its members, chiefly by way of restraint, but then urges that the way which Jesus took is better.

It is a larger liberty, not a closer captivity, that Jesus perceives to be necessary. Jesus longs to save the man; he will do so, and he begins his saving work by getting rid of the devils that make the man what he is.

And chief among these Mr. Mills denounces greed in its many evil forms, as responsible for the city slums, the sweated worker, and "the gigantic monopoly known as the Drink Trade." Against these sinister forces the followers of Jesus must fight, to set free the people, that they may enter into life. (James Clarke & Co. 1d.)

WINIFRED HOUSE.—The annual "At home" was held at the Winifred House Convalescent Nursing Home for invalid children (Mrs. Hampson's Memorial Home), on Saturday last. The afternoon was too chilly and the weather too uncertain for the pleasant garden to be used, as had been hoped, but a warm welcome awaited the guests indoors, and even a casual visitor could be well assured that this is a happy home for the children who are received into it, to be nursed back to health, or to be delivered by wonderfully patient skill and tenderness from their pathetic inheritance of feebleness and affliction. There are nineteen beds in the Home (to many of our readers the "Young Days" cot is of special interest), and on Saturday seventeen children were there, an eighteenth having gone back to hospital for a few days. The guests were received by Miss Marian Pritchard, and the children sang a song of welcome. It was the fourteenth birthday of the Home that they were celebrating, Miss Pritchard said, and she then introduced each of the children in turn, telling a little about them, and she pointed to a charming water-colour picture on the wall, painted and sent as a gift by a boy who had formerly been in the Home. A recitation was then given by one of the girls, who is just going out, a picture of health, with another equally satisfactory witness to the benefits of the Home. Their places will at once be taken by two others. For the benefit of residents in South London, it may be worth recording that, thanks to the extension of the electric railway from Moorgate Street to Finsbury Park, the writer of this note got from a house not far from Balham Station, to the Home in Wray Crescent, Tollington Park, N., in an hour and ten minutes. The annual meeting of the Home is to be held on Monday, June 2.

COUNTRY HOLIDAY MOVEMENT.—Miss A. Lawrence, 23, Campden House Chambers, Campden Hill, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. Gimson, £1; Mrs. Bayle Bernard, £1; Mr. Nettlefold, £10; Mrs. Hudson, 10s.; Miss Wood, 10s. 6d., Dr. Harris, £1 1s.; M. S. £1; Mr. Plumptre, 10s. 6d.; Miss Crowe, 5s.; also a parcel of clothing from Miss Wood.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

"DOTH GOD CARE FOR OXEN?"

I. COR. IX. 9.

SIR,—The writer of the lines under the above title, in your issue of last week, falls into the old blunder of supposing that the Apostle meant the answer to his question to be "No," whereas it is rather a necessary part of his argument that the answer should be "Yes." St. Paul may not always be very happy in his attempts to spiritualise the literal sense of Scripture, but his readers were too familiar with the Rabbinic use of the Old Testament to think for a moment that the literal sense was altered when it was made to yield a spiritual meaning. The prohibition to muzzle the labouring ox is here applied to the duty of maintaining toiling ministers—is even regarded as involving such further application. That the primary intention was to mark God's care for oxen, was not likely to be forgotten by any Jew whose mind was stored with such passages as Exod. xx. 10; Deut. xxii. 10; Psalms xxxvi. 6; cxlv. 9; cxlvii. 9; cxlviii. 10. Indifference to the sufferings of animals can as little be inferred from the question, "Doth God care for oxen?" as from the question, "Are not two sparrows sold for a farthing?"

May 9, 1904. E. P. BARROW.

THE UNITARIAN MEETINGS.

SIR,—Perhaps you will allow me to say that an invitation was forwarded to the secretary of each of the congregations in the "Essex Hall Year Book," inviting the minister and a representative to attend the Anniversary Meetings in London in Whit-week. Programmes and tickets have now been forwarded to all who have intimated their intention of being present.

Hospitality was offered to ministers of congregations making personal application not later than May 10. I am now in communication with hostesses in and near London, and I hope to complete the necessary arrangements within the next few days. Ministers will be informed of the arrangements made by May 18.

The Meetings promise to be full of interest: the Committee will be pleased to welcome visitors from near and from far. A complete programme of proceedings will be forwarded to any address on application to Essex Hall.

W. COPELAND BOWIE,
Secretary.

Essex Hall, Essex-street, Strand, W.C.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING ON TUESDAY, MAY 24.

SIR,—Will you allow me space to call the attention of Sunday-school teachers and friends of the Association to our Anniversary Meetings at Whitsuntide. The business and conference on "Religious Education" will be preceded by a luncheon at the King's Hall, Holborn, to take the place of the time-honoured breakfast. The Committee are sending

out invitations to all delegates appointed to represent their Sunday-school, and as replies in many instances have not been received they desire to remind teachers that application for tickets, if not already received, should be made at once. Will superintendents and teachers show their appreciation of the Association by ensuring that their schools are represented at these meetings, and I would especially make this appeal to our London schools.

Tickets to the luncheon, 2s. 6d., may be obtained from Mr. B. C. Hare.

ION PRITCHARD, Hon. Sec.

MINISTERS' MEETING IN WHITSUN WEEK.

SIR,—May we, through your columns, on behalf of the London ministers, offer to the ministers from the country who intend to be in London during Whitsun week, a cordial invitation to the "Ministers' meeting," to be held at Essex Hall on the Thursday afternoon at half-past three o'clock, when the Rev. H. Enfield Dowson will introduce the subject of "Our Colleges."

We are all of us thinking, talking, and writing to one another about the Colleges just at present; and it should be helpful to have a friendly conference amongst ourselves when so many are met together, not from any one town or province, but from the whole country: most helpful when the subject is introduced by one whom all must wish to hear, and whose experience, wide sympathies, and other personal qualifications we will not dwell upon lest we be accused of flattery.

FRANCIS H. JONES, *Chairman.*
W. W. CHYNOWETH POPE, *Hon. Sec.*

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.—At a well attended meeting of the spring conference of this association, held at Stockton, May 10, the following resolutions were unanimously passed:—

That this Conference of the Northumberland and Durham Unitarian Christian Association protests against the Government Licensing Bill for the following reasons:—

(1) Because it would deprive the local justices of that salutary power of refusing the renewal of licences which they may consider undesirable.

(2) Because it would utterly fail to promote such a large reduction of licences as both the majority and minority reports of the Royal Commission have declared to be essential.

(3) That the method of compensation is calculated to create and recognise a vested interest in licences which are now granted for one year only.

Regarding these and other features of the Bill as objectionable and dangerous to the moral and social welfare of the people, this Conference most earnestly urges the withdrawal of the Bill.

That this meeting of Unitarians deeply deplores the adoption of the Ordinance by His Majesty's Government sanctioning the importation of Chinese labourers into South Africa, under servile conditions, fraught with the gravest danger to the moral and physical condition, not only of the Chinese themselves, but of the people of South Africa. This meeting further records its sense of indignation and shame that the British nation should be involved in such an ignoble and retrogressive policy, and calls upon all to whom civil liberty is dear to unite their efforts to secure the speedy repeal of an Ordinance so obnoxious to the better judgment and feeling of the people of this country.

THE CHILDREN'S COLUMN.

WILLING SERVICE.

Do you remember the difference between Ariel and Caliban as servants to Prospero? Caliban was a grumbler. He obeyed only when obliged, and only worked when urged on by pricks, pinches, or the fear of some other torment. Ariel was grateful, and served obediently and willingly. He was generally contented and happy in his work and in Prospero's affection.

Among the many willing servants in Shakespeare's plays are two boys, very different in many ways, but alike in the willingness and cheerfulness with which they discharged their duties.

Lucius.

Lucius is a Roman boy, and belongs to the times of the famous Julius Cæsar, whom Brutus and other Romans killed because they feared that he was trying to make himself king of Rome.

Lucius is servant-boy to Brutus, waits upon him, runs messages, shows in visitors, and plays music on his lute when his master is tired.

Roused from his sleep after midnight on the day fixed for Cæsar's death, Lucius is sent to put a light in his master's study. He brings back slips of paper which he finds there concerning the plot against Cæsar. He is sent to refer to the almanac for the date. He shows in visitors who come to plot with Brutus. But whilst he is thus connected through Brutus with the plotters and the plotting, Lucius himself knows nothing of any plot.

Later on, in Brutus's tent on the field of battle, Lucius is again in attendance. He shows no knowledge of the war, no fear of the coming battle. He is simply intent on his duties in serving his master.

Lucius does not understand what is troubling Brutus, but he is ready to do anything he can, and plays to him on his lute. As it is late, however, and he is sleepy, he falls asleep over his playing. Brutus, who is a kind master, instead of disturbing the boy again, just removes the lute lest it fall and be broken, and lets him go on sleeping.

Afterwards, when Brutus sees the spirit of the murdered Cæsar, he rouses Lucius and asks him whether he has seen anything. But Lucius has not wronged Cæsar, and *he* sees no ghost.

As it happens that we twice see Lucius on duty very late at night, the first thing we notice is his sleepiness. We notice, secondly, that, however sleepy he may be, he is always willing. He cannot hide his sleepiness, and speaks drowsily, but there is no grumbling. He jumps up promptly, and grudges no service for his master.

Compared to the great events and the great men moving around him, Lucius and his duties are alike unimportant. Unimportant as he is, however, Shakespeare makes us like the boy, and respect him for his faithfulness in the discharge of his duties.

Like Ariel in serving Prospero, Lucius is obedient and willing. Like Ariel, he makes no mistakes, serves without grudge or grumbling. His work is not so interesting or so important as Ariel's, but Lucius finds it worth while to do it well, and is content—the one contented person in discontented, distracted Rome.

Robin.

Our next servant-boy is the cheery little Robin, who was teased for being so small, and who found out that even a small boy may be manly.

It takes him a long time to learn what real manliness is, for he has no one to help him. Whilst Lucius seems as if he came from a good home, where he had been brought up to do his duty and be gentle, Robin seems to have no home at all. He is a little London waif, with no one to teach him, no one to take a pride in his growing up well.

Robin is so cheery that he meets with kindness wherever he goes. But he is so small that every one treats him rather as a joke. He takes the jesting with good humour, but this constant joking about his small size makes him wish to grow up into a man.

Like many another London boy, Robin is quick of wit as well as small in size, and he gradually learns, even without anyone to teach him, that he has to do more than grow bigger to become a *man*.

When his master dies Robin goes to the wars with those who have been his fellow-servants. They would have him serve them now. But as he begins to think for himself he discovers that these men are poor fellows as companions, and would make but poor masters, for they are not really *men* at all. They are boasters, cowards, liars, and thieves, and would teach him to be a pickpocket.

Robin is ready to work but he wants honest work. Such boastful, cowardly, lying, thieving ways go against his *manhood*. He must leave these fellows, who are not *men*, and seek better service.

It is no easy thing to leave familiar companions because we disapprove of their ways. "Follow my leader" *may* be a very good game. It depends upon whom we follow and how we follow. And it is the same in real life. Sometimes we follow foolishly, as the silly sheep do, without knowing why. Sometimes we follow even when we do not approve of what is done or said, and this is worse than silly, it is cowardly.

Robin, however, had the courage to leave his unmanly companions and to go off alone in search of better service in honest work.

Two of Robin's old companions were put to death during the war for thieving, and Robin himself was slain on the battle-field. His place was with the lackeys, the servant-boys left in charge of the baggage of the camp, and these boys were killed by some cowardly rascals, who ran from the battle and went in search of plunder.

Robin's place was with the boys, and it was his lot to fall with the boys. He did not grow up to be a man. But he had proved his honesty and his courage Boy as he was, he had proved his manhood.

May we each be as ready to work, as willing to serve, as were Shakespeare's boys Lucius and Robin. May we each prove as brave as our friend Robin in giving up unworthy ways and seeking "better service."

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week.*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street Strand, London, W.C.*

LONDON, MAY 14, 1904.

OUR TWO COLLEGES.

WE have been asked to publish the following Memorial to the Committees of Manchester College and the Unitarian Home Missionary College, which, we understand, has this week been forwarded to the Secretaries of the two colleges for presentation to their respective Committees. We are glad to comply with this request, for, especially after Mr. JAMES BEARD'S letter of last week, it seems eminently desirable that our readers should at once have the opportunity of judging for themselves as to the true character and purpose of the Memorial. Mr. ENFIELD DOWSON'S letter, which we also publish this week, further elucidates the matter.

The Memorial has been promoted by loyal friends of both colleges, and though it may seem an ungracious thing, in this year of Jubilee of the Home Missionary College, to intervene with any different suggestions, when the old students of the College are pleading and working with so much enthusiasm for that form of commemoration on which their heart is set, it must be apparent to anyone who will consider the following list of signatures that this is a weighty appeal, made by those who have the best interests of our whole community most seriously at heart—many of them among the most generous supporters of both colleges—and an appeal which cannot be lightly set aside. Of the 106 signatures attached to the Memorial we note that not less than 49 are those of subscribers to the Home Missionary College, ten of whom are also Vice-Presidents:

We have already expressed our views as to the unwisdom of a permanent duplication of our theological colleges, and will only repeat here the earnest hope that this opportunity may not be lost of making a real and most salutary step of progress towards the perfecting of our means for the culture and training of ministers. What we want is not two rival institutions, attempting with imperfect equipment to do the same thing, but a union of forces so organised as to obtain the best results both of intellectual and spiritual culture, of moral discipline, and of experience in practical work.

The object of this memorial is to ask that no irrevocable step may be taken in Manchester before an earnest attempt at least has been made to work out such a scheme, and to demonstrate not only that the supporters and administrators of the two colleges are at one in the object they have in view, but that they can best attain that object by working together along lines and with resources more ample than either has hitherto been able to command.

MEMORIAL

TO THE COMMITTEES OF MANCHESTER COLLEGE AND THE UNITARIAN HOME MISSIONARY COLLEGE.

GENTLEMEN,—In view of the proposal which is being made to celebrate the Jubilee of the Unitarian Home Missionary College by its establishment in a permanent building of its own, we, the undersigned, desire to lay before you the following considerations. With the most friendly sympathy with the college in its successful efforts to raise the standard of its curriculum, we deprecate the step now contemplated. Its training of students for the ministry has changed considerably from that which obtained in the early days of the Unitarian Home Missionary Board. Its original *raison d'être* was to introduce into the work of the ministry, especially as missionaries, men possessing aptitude for the ministerial office, but deficient in educational preparation for such an academical course as that provided by Manchester New College. Now, the standard for admission to the Unitarian Home Missionary College has been raised, till its requirements have reached what is, to all intents and purposes, the same intellectual level as those of Manchester College, Oxford. Both colleges aim at the graduation of their students before entry on their theological course; in fact, the relations of the Unitarian Home Missionary College to Owens College and the Victoria University of Manchester is practically the same as that which used to subsist between Manchester New College and University College and the University of London. Those who have been undergraduates in connection with each have attained what is practically the same educational standard. It appears to us that the time has arrived when there is nothing to stand in the way of an amalgamation of the two colleges, as regards the intellectual ability of their students to enter on the same theological course. In consideration of the fact that the great body of the students from each enter the ministry of the same churches, dedicated to the same religious principles, and making the same demands upon their ministers, it is, we submit, a great waste of resources to needlessly duplicate the working expenses, the college buildings, and the teaching faculties for their instruction. We are impressed with this consideration even more with regard to the teaching power than to the expenditure and the buildings. We are convinced that a conference between representatives of the committees of the two colleges might lead to the construction of a scheme of amalgamation under which the aims of both might be faithfully fulfilled; and, with this conviction, we most strongly deprecate the establishment of the Unitarian Home Missionary College in its own building in Manchester, rendering permanent the duplication which we now lament, before an earnest attempt has been made to bring about some form of arrangement between the colleges.

We are, Gentlemen,
Yours faithfully,

David Ainsworth	Henry Jevons
J. S. Ainsworth	T. Fielding Johnson
A. R. Andreae	C. Sydney Jones
Elizabeth Ashton	Francis Hy. Jones
Susan M. Aspland	W. J. Jupp
Richard A. Armstrong	J. A. Kenrick
Alfred Booth	Chas. Kempson
Walter Baily	William Kenrick
Helen Buckton	W. Byng Kenrick
B. P. Burroughs	James Kitson
Wm. Wallace Bruce	Annie J. Lawrence
W. B. Bowring	G. H. Leigh
James Brierley	Lydia S. Leigh
Hester Emily Booth	Percy H. Leigh
Jas. Howard Brooks	Edward Lummis
John T. Brunner	David Martineau
A. N. Blatchford	C. H. Morton
T. A. Colfox	William Mellor
Gordon Cooper	Richd. R. Meade-King
E. Clephan	Francis Nicholson
E. Franklin Cooper	J. Collins Odgers
Geo. H. Crook	W. Blake Odgers
H. Enfield Dowson	T. Smith Osler
V. D. Davis	Henry F. Osler
J. Dendy	Marian Pritchard
W. H. Drummond	A. H. Paget
Lucy Dowson	Stanton Wm. Preston
B. Dowson	J. H. Poynting
W. C. Dunkerley	C. T. Poynting
Harriet Enfield	O. H. Rathbone
E. W. Enfield	Herbert R. Rathbone
Frank K. Freeston	W. Raven
Henry Gow	Herbert Rix
Holbrook Gaskell, jun.	S. A. Steinthal
Henry P. Greg	W. Arthur Sharpe
R. Harris	Russell Scott
W. Haslam	Edwd. Burnard Squire
Alfred Holt	A. Ernest Steinthal
Philip H. Holt	C. E. Schwann
Richard D. Holt	Edwin Tate
Robert D. Holt	Stephen S. Tayler
Elizabeth Holt	Elisa Tolmé
Emma G. Holt	Arthur S. Thew
Robert Harrop	Charles Thomas
James Harwood	John Edward Taylor
Chas. Harding	Philip H. Wicksteed
Walter Holland	Joseph Wood
C. E. Hudson	Richard Worsley
John Harwood	S. B. Worthington
R. Travers Herford	J. Warschauer
P. M. Higginson	A. H. Worthington
Charles W. Jones	Philip J. Worsley
Ronald P. Jones	A. W. Worthington

SIR,—I beg to hand you enclosed a copy of a Memorial that is being presented to the Committees of the Home Missionary College and the Manchester College.

I think you will admit that the matter is of the gravest importance, and deserves the most serious consideration of all those who take an interest in the training of our ministers. CHARLES W. JONES.

Liverpool, May 9, 1904.

OUR TWO COLLEGES.

SIR,—I cannot allow Mr. Beard's letter in your last issue to pass without reply. The Memorial to which he refers is in its initiation entirely unknown to the Committee of Manchester College; and, in joining with a few friends interested in our two Colleges in circulating it for signatures, I have not been acting in my capacity of Chairman of the Manchester College Committee. The Memorial represents the views of those who sign it, and not of that Committee, as they have never been consulted. The essence of the Memorial lies in its being addressed equally to the Committees of the two Colleges, while emanating from neither. Its occasion was the issue by alumni of the Unitarian Home Missionary College of a circular appealing for sympathy and help in a project for keeping the Jubilee of the College by placing it in possession of a permanent collegiate building. Much as I sympathised with the fine band of brother ministers in their wish to do honour to their *Alma Mater*, and glad as I should have been to have expressed my fraternal goodwill in the way they desired, I felt obliged to decline; nor could I be satisfied with "passive resistance" to a proposal that seemed to me to close the door to that co-operation between the two Colleges which has always been my earnest desire. Once establish the Unitarian Home Missionary College in a collegiate building, and a bar not now existing would be raised to any arrangement between them for united work. There was accordingly no time to be lost, and with a few others impressed with the same sense of the urgency of the occasion, I took part in the private circulation of the Memorial.

Although nothing is more repugnant to my feelings than to enter into a newspaper controversy with a friend whom I esteem so highly as I do Mr. Beard, yet, in my position as Chairman of the Manchester College Committee, to which he alludes, I cannot allow his statement that the College recognises no obligations to the churches from whose members it draws practically the whole of its subscriptions to pass without emphatic protest. So far from its loyalty to its foundation principle of free teaching and free learning of theology being a hindrance to the fulfilment of these obligations, it serves the churches, to whom also that principle is dearer than life itself, none the less but all the more faithfully for being true to it. These churches are to-day largely under the guidance and inspirations of ministers who have sat in the college class rooms at the feet of Tayler, Martineau, Drummond, Upton, Carpenter, and Odgers. Of the leaders in that very Unitarian thought and life which Mr. Beard so truly loves and so devotedly serves by hereditary right and filial duty, how many have been alumni of Manchester College! The same service had been rendered by the many students of the Unitarian Home Missionary College, who have been their brothers in the work of the ministry, honoured and beloved. The spirit of both is the same. The work done by both is the same. The churches served by both are the same. Of the funds administered by the Committee of Manchester College, far and away the main application, all through my long connection with it, has been to the education of the ministry of these churches. The most laborious, yet most congenial, work which I, as secretary for 24 years, have had to do, has been to conduct correspondence with many generations of students who have been admitted to the College and who, as the result of their three years' training within its walls, have, with the rarest exceptions, left them to do faithful service in that ministry. The College is not merely airing an abstract principle, however dear to it, but is fulfilling its duty to its subscribers of supplying the pulpits of their churches with ministers inspired with devotion to that free search for the truth of God out of which, and out of which alone, the Unitarianism, which Mr. Beard prizes no more highly than I, has been born. H. ENFIELD DOWSON.

May 9th.

SIR,—Will you kindly allow me to say in reply to Mr. Beard that the Manchester College authorities had nothing whatever to do with my letter, but that it was written and despatched entirely on my own responsibility. At the same time, I know that I express the feelings of a good many of the friends and supporters of both institutions when I urge that the time has come for a reconsideration of their relations to each other. Of course, if anyone takes up the position that our Colleges as they stand are perfectly adapted to the needs of our churches, and that no changes or reforms or improvements are needed, no more is to be said, so far as he is concerned. But our churches generally are not of that mind. If one college turns out scholars and the other preachers, our churches want to know why they cannot so co-operate as to combine both advantages in the same person. In the judgment of many there is something wanted in both colleges. Could not that something be supplied by uniting our forces? When the great Protestant Nonconformist Churches, like the Congregational and Presbyterian, are seriously discussing college reform, especially with two things in view, *i.e.*, (1) the better adaptation of the colleges to the actual and present-day wants of our churches, and (2) the prevention of the waste and dissipation of resources by seeking a closer affiliation, it is curious that we, the Progressives, should be warned off the question, as if it were something sacrosanct. Surely the discussion of so important and pressing a matter is not a thing to get angry about. I write in perfect friendliness towards both institutions. I have as keen an appreciation of the good work done by the one as by the other. As to the Unitarian name, &c., it is a pity we cannot keep King Charles's head out of the matter. I submit that in the present condition of affairs it is perfectly reasonable and eminently desirable that representatives of the two bodies should come together at some sort of round table conference to discuss the college problem, and this without any suspicion of ill-will. Is it not possible to largely increase the usefulness of both colleges by some carefully thought-out scheme of co-operation? JOSEPH WOOD.

THE GREEN LADY HOSTEL.

"AIN'T the Green Lady saying good morning to you somethink lovely?" It was a child's voice that greeted me, a hoarse little voice and a pronounced cockney accent. I knew just what she meant. The old story of the return of Persephone had been told her with new words and with new names, and on this sunny morning the child was rejoicing in the reappearance of "The Green Lady," the fair daughter of Mother Earth, the symbol to her of the joy and beauty of the coming summer.

The echo of that greeting lingered in my mind for many a day, and the little maiden who gave it is "a big girl" now. On days of perfect beauty, when the scent of flowers is in the air, a memory and a vision whispers in my heart, "Ain't the Green Lady saying good morning somethink lovely?"

Last summer there was one such day. The sky was blue with great white clouds which made one think of the South Downs. They called, and the sea beyond them called irresistibly. My motor-car was also in the right mood, and by the afternoon I found myself in Littlehampton. The first smell and sight of the sea were beyond the expectations that had brought me there. The place was covered with summer visitors and holiday-makers. Presently I turned from the shore, and in a few minutes found myself outside the door of a walled garden. The door bore the superscription, "The Green Lady Hostel." It opened, and I saw a green lawn with old shady trees, and the lawn and garden were full of young girls. Some were in little groups laughing and talking. One or two had found a quiet corner, and were reading; others playing games. Happy voices, happy faces, happy laughter. It was indeed a sight to do good to the hearts of all lovers of youth and joy. These young girls, some of them only fourteen and fifteen years old, where had they come from? They looked like happy school-girls. But I happened to know that every one of them was a toiler in some London factory or workshop, and that upon those young shoulders rested a burden of responsibilities and cares of daily life that no gently nurtured girl of that age could know anything about.

Soon they were round me, and a few questions brought eager and excited descriptions of all they had been doing yesterday and to-day. They had been bathing in the morning, and had come back to the shady garden for the hot afternoon, and after tea they were all going up the river in a launch. Yesterday they had spent the whole day out of doors amongst the South Downs. There had been a prize offered to the girl who could collect the greatest variety of flowers. "Nellie" had won it. She had found seventy-two different flowers, but several of the others had come very near. To-morrow evening there was going to be a concert in the Dining Hall, and the "bathing woman" and the captain of the *Tit-lark* and other friends made during the week had been invited, and they were going to do the cantata they learnt at the club last Christmas.

In the midst of this delightful chatter the President-Hostess came across the

lawn to greet me, and the bell rang for tea. I managed to get a little talk with the club leaders later; they gave me a glimpse into the life of more than one bright young face that had won my heart.

"They forget everything here; they are quite like children for this fortnight; it is difficult even for us to remember that the slum home and the daily struggle against poverty and sickness in the family make the background of this picture. They look forward to this all the year, and save up for it at the club. Every year we expect them to be able to pay a few shillings more themselves, until after a few years they really pay the whole cost of their holiday. You have no idea how much they get out of it, and the difference it makes in them all through the next year.

The whistle sounded, which meant that the party was now ready to set out for the excursion on the river. The club leaders had to go, but I still sat on and talked with the Resident Lady Superintendent, who is hostess of "The Green Lady Hostel" all the year round.

She told me how for many years the need had been greatly felt by large girls' clubs in London for such a country home as this. Year by year, as the club movement spread, and the idea of taking all the girls away together for a holiday became part of the club programme, the difficulty of getting accommodation at the seaside during the most crowded and expensive season of the year had increased. At last a small executive committee was formed, of which Miss Lily Montagu (12, Kensington Palace-gardens) and Miss Mary Neal (20, Somerset-terrace) were joint presidents, and this old country house had been taken, and for three years, during which time the scheme was in a frankly experimental stage, have brought happiness into the lives of hundreds of girls and boys—for boys' clubs had also been there for Easter and Whitsuntide parties. But now a purchase scheme was on foot. It was absolutely necessary to make sanitary improvements and to add a third story to the house if such large parties were to find room in it.

I heartily agreed that it was indeed my conception of an ideal holiday, and I thought the scheme a most excellent one. But what about the money? The hostess shook her head. "We have a most energetic committee, and one of our trustees is Mr. F. W. Pethick Lawrence, whose name will be well known to you, and if ever a scheme deserved public support, this one does. We are open to all who want to come, without regard to race or creed." The summer holiday idea is just one that appeals to everybody when they are making their own plans for going away. It is such a very human, universal appeal. Surely we shall get the money.

I came away with a new sense of gladness, a new hope, a new knowledge of what is being done to make the world a happier place for human beings to live in.

Since then, I hear that the purchase has been made, and the building has been added, and that the Green Lady Hostel hopes to receive more guests than ever this summer. The committee has raised most of the sum which will pay or the building. But there is absolutely nothing left for furnishing the new rooms. Must they go vacant all the summer, when a few hundred pounds is all that is now required to put the Hostel on a thoroughly satisfactory basis, and fit it for its happy mission? The roof of the Green Lady Hostel covers more happiness, I verily believe, than any other roof in England.

It is said of Captain Cook, the great circumnavigator, that he always carried about with him the seeds of his favourite flowers, and sowed them wherever he could on foreign or on virgin soil, to make a belt round the world of the bloom he loved the best. Joy is the flower of our life. Shall we not sow it freely in this little plot of ground in Littlehampton? The members of the committee, and many others, have sown freely. They want more seed now. *Will you send it to them?* Either of the presidents of the executive committee (whose addresses are given) or the Lady Superintendent, Green Lady Hostel, Littlehampton, will be most happy to give fuller information and to answer all further inquiries.

OLD PARADISE STREET CHAPEL.

THE recent reminders of the birth of Dr. Martineau, and of what religion owes to him, bring back to memory also the scene of his earliest ministry in England, Paradise-street Chapel, Liverpool.

When the beautiful Gothic church in Hope-street was opened the old chapel passed into other hands, and eventually, but not directly, was purchased for theatrical purposes.

With a large frontage, built up to the street, and with the school behind as a stage, the main building became the auditorium of a theatre, which for many years bore none too good a reputation, being the resort of bad characters of various kinds, preying upon the sailors who frequented it. Of late it has been better conducted, and the present writer attended a representation of *The Ticket of Leave Man* not long ago, to see an old Unitarian friend in the title *rôle*, when all was as respectable and orderly as possible. Ninepence commanded a velvet cushioned seat in the dress circle, the pit being sixpence.

Just at present great structural alterations are being carried out; hence these reminiscences. Stripped of roof, floor, gallery, and, indeed, of all internals, the skeleton now shows what the old chapel was like; a handsome octagon of noble proportions—one of the few octagonal chapels of which Norwich boasts a fine example. High up on the vacant walls runs the line of the old gallery, and there, covered of late years by more appropriate garb, still lingers a line of the old panelling—a strange survival of its sacred uses. In startling contrast, exposed to the open sky, stands the gilded arch of the proscenium, with its fireproof curtain half dropped.

What varying accents have echoed from these unsightly walls! The grave, venerable voices of a line of cultured ministers of the old Unitarian school of thought; the mellifluous tones of that young preacher from Ireland, who, though so young, had the gravity, the solidity, the piety of the old, coupled with a poetic eloquence, a chastened fire, a widening theological outlook, which proclaimed him the harbinger of a new era of religious thought. Those walls also heard the triumphant defence of the three Unitarian stalwarts against the attacks of the thirteen Church clergymen in the historical controversy: a defence which was so learned, so philosophical, so Christian in tone, that it won over to its side many whose descendants are still with us and for us.

All this; preaching of the highest; prayers of the profoundest piety and helpfulness; worship and praise, and then. . . . Oh, the pity of it! then . . . the dregs of the theatre; the mire of the music-hall; the stench of the bar and the drunkenness and profanity of the lowest of mobs.

Oh, for the days when Drama shall be the uplifter of the people; when preacher and actor shall alike appeal to the Angel in man; when the week-night recreation shall be a fit sequel to the Sunday inspiration, and give pure food to that side of human nature, which has always demanded a recreation after monotonous toil and daily anxiety.

The old chapel is being converted into a safer, a loftier, a more wholesome home of drama. Can the Christian churches do nothing to convert the drama itself into something sweeter and purer than it now is, so that the gulf between a Martineau in the pulpit and the actor on the stage may be less startling?

H. W. H.

CHURCH LIFE IN DENMARK.

SIR,—You ask for news from my country. You want to know how we Danish Unitarians fare, how we work in the common cause of religious truthfulness and sincerity. I am most anxious to comply with your wishes, for I feel how much strength and comfort flows to us through our English brethren's sympathy, and anything I can do to keep it alive and warm I am sincerely desirous of doing.

I have made several honest attempts to tell you what you want to know, to explain the present church-political situation here, and the views and position we hold therein. The sorry conclusion I have come to is, that I cannot do it in the space which THE INQUIRER might allot to such a topic. I cannot in one or two short articles make intelligible to non-Danish readers what it is that is going on in our church life. Therefore I shall aim at nothing like it. I shall attempt no explanations, no detailed description, I shall simply and shortly give you a few facts as I see them.

First of all, then, it must be known that these are very eventful times in Danish church life, more so, perhaps, than any we have known for generations past. A great question is on the verge of being settled, settled at least for years, maybe for generations to come. Shall the Danish Church, as has hitherto been the case, be governed and administered by the Rigsdag and Government, or shall it

in future have its own constitution, be an independent national institution? A committee of 37 members has been elected by different bodies of electors to prepare a draft constitution for the Church. In six, or less than six, years this draft is to be ready and laid before the Rigsdag, with whom the final power of deciding all questions rests.

Now, will the Church get a constitution, and if so will this Constitution be of a nature to make it possible for Unitarians to form Unitarian congregations within our people's church? On the answer to this question the aspect of our future depends. May it be that Unitarian Christianity shall come to be preached side by side with orthodoxy from the pulpits of the people's church, and reach and help thousands of suffering and labouring men and women, or shall its adherents be called upon in the name of honesty and sincerity to leave the church, and, as with you, form a small guard of freedom, truthfulness, and earnestness in the spiritual life? In a few years this question will have been answered. Meanwhile we cannot but feel that it is our duty to struggle bravely that the Christianity which is in truth the religion of a very great part of our people should find its home and be preached in the People's Church.

And what are our chances? Most men would tell you that they are but few and small. And it is true that the composition of the committee is of such a nature that it would seem to leave but scanty room for hope. Precautions have been taken that it should be as strictly orthodox as possible, but I honestly believe that this was not the intention of the Rigsdag when it gave the law by which the committee was called into existence. I am firmly convinced that the Rigsdag never realised what was being done. Accustomed as men are in our days to make light of religious confessions and declarations of every kind, it never for one moment entered the Rigsdag's mind that the different declarations and vows which this law demands from men and women who wish for church-political suffrage could become insurmountable hindrances for any man who was not a declared Dissenter, however unorthodox he might be in his heart. Not for one moment did it contemplate excluding the unorthodox members of the Church from any of their rights as members and supporters of it.

It, the Rigsdag, never reckoned with the kind of conscience that will make a man as particular with his words and declarations in spiritual as in secular matters; it may even be that at this present moment most of its members are disposed to regard such a disposition as a sign of morbidness rather than of health; it is next to impossible that any Danish Rigsdag *knowingly* should consent to any measure proposed by the Committee by which the government and administration of the Church should through a spiritual census be passed from the hands of the people into those of the clergy and orthodox laity: To strive by every means that the Church shall not develop into a missionary stronghold of the old-fashioned orthodox Lutheranism, but more and more be what its name indicates, our people's church, a place of worship for every God-fearing Christian man and woman: this is the all-important task that lies before us at this moment.

But how are the Rigsdag and the people to be roused to consciousness of the great issues now at stake? Who shall put them on their guard against any threatening danger?

There are honest, earnest men of every shade of religious thought in the people's Church, from the freest thinkers up to the most orthodox of the orthodox, clergymen amongst them who love and value spiritual freedom infinitely above any form of church and church organisation, however dear and venerated. Many of them are staunchly and perseveringly doing what they can to stir the people up to wakefulness and comprehension. Some of the strongest, most urgent calls have come from Unitarians, and Del fri Kirkesamfund has not held back, but has gone forth to do what may be within its power to do.

And how do we fare? I am afraid I am not the right person to tell you. I am continually told that I am too sanguine, too hopeful, too easily satisfied. How can I help it? Seeing how few and weak we are compared to the mighty organisation we are opposing, my marvel at our being able to stand up and fight is so great that it leaves absolutely no room for depression and disappointment even at repeated defeat.

It seems to me self-evident and natural that toil and labour should be required, it seems to me almost miraculous that we should be making any progress; so that when I consider how men of all parties have come to believe in our sincerity and strength of purpose when I feel how we have made our voice heard so that good men, men of influence and importance, have listened to what we have to say, and have come forward to answer us, I cannot but hope and trust that God is with us.

And therefore, though I do not deceive myself, though I know we have only just begun, that all the hard work, all the wearisome toil, the real troubles and bitter disappointment are still before us, I cannot but feel, that hitherto we have fared and are faring well.

And how are we working? Like feeble, faulty, stumbling men and women, but, I humbly trust, not seeking our own, but a higher will, and therefore, please God, not unworthy of the kind sympathy and good will of our brethren from other lands. Of whom I would ask this favour, that their good wishes and prayers go forth, asking for us that whether vanquished or victorious we may, at all times, be found standing faithfully and fearlessly by the cause of truth and sincerity in spiritual life.

MARY B. WESTENHOLZ.

April, 1904.

As it is our duty to aim at perfection, or to endeavour the attainment of integrity in heart and life, so we should especially labour to govern our tongue and guard it from offence.

Isaac Barrow.

THE BASIS OF RELIGION.

SIR,—It is with no small sense of responsibility that I again break silence after the earnest and thought-inspiring criticisms of Mr. Armstrong, Professor Upton, and Dr. Mellone. But to hold back from discussion while still unconvinced would seem to be an act of infidelity to the service of truth, in which we are all joined.

In the spirit of inquiry and confession, therefore, I submit certain points which seem still to require consideration. Professor Upton says that if we have any knowledge of God at all it is immediate, in the conscience, the reason and the heart. And I understand him to argue that we may therefore know God as He is—that is, as righteousness, reason, love, and so forth. Now I do not wish for a moment to dispute (what indeed the coldest scientific system must admit) the sublime and inspiring fact that the Cosmic Power becomes personal, loving, human *in us*. But I do not understand how this affords any presumption that it is equally or more personal in the "not-ourselves." And as Religion must always include, for me, a relation with the "not-ourselves" and no mere relation to that which exists only in ourselves, I am obliged either to seek other arguments for the existence of personality in it, or to see how without personality it may yet be the goal of reverence and adoration.

This brings me to Dr. Mellone's suggestion "that the source of any form of life cannot contain *less* (though it may contain infinitely *more*) than is contained by that which issues from it." While provisionally accepting this statement I feel at the same time that we must examine it very carefully if we are to be saved from making a false deduction. What, for instance, is the possible meaning of such words as "growth," "evolution," "development," if the completed result was all there in the beginning, as much as in the end? Surely the only sense in which the statement appears indisputable, is that we are obliged to conceive of the completed thing as *potentially* present in the source; but there is surely no possibility of establishing a personal relation with a "potentially" personal power.

And this brings me to what is, perhaps, the crucial point in the discussion, raised by Dr. Mellone's question, why choose so imperfect an analogy as that between light and eye rather than that of "the uttered thoughts of our fellow-creatures"? And, in the first place, I must plead that I am not "casting about for an analogy" where none was hitherto required, because there is already an analogy in the field, and God is customarily spoken of as our Father. I therefore suggest as a possible alternative an analogy which I have to confess is for myself much more truly illustrative of my own personal experience. I am aware that this is not the case with many great, and, perhaps, the greatest, souls. But there are so many to-day of essentially religious mind who have no sense of an inter-self-conscious relation with the Infinite that any metaphor which serves to elucidate and confirm religious aspirations of another type may claim a special value of its own. Further, I am strengthened by indications I

cannot ignore that such mighty and diverse religious spirits as those of Confucius and Buddha, Shakespeare and Wordsworth (of whom more immediately), to mention four only, teach their deepest lessons and have awakened undying inspiration without any certain word of self-consciousness in the Absolute.

In the second place, the analogy of light and eye is to me a higher one than that of soul and soul. For even if it be true, as Professor Upton says, that personality itself is not essentially finite, yet to me no personality is realised in its highest reality until it has been seen as existing in, and reaching me through, that mysterious Presence in which alone "being" can "be." Bernard did not regard it as a derogation to describe God as the "place" of souls, and to me there could be no higher laud than to describe God as the soul's light. For though Dr. Mellone may call light "ethereal vibrations," we none of us know what it *is*, whereas to the eye it is environment, revealer, creator, and essence of all that is.*

And now lest it be supposed that for those of us who know no inter-personal relation with the Infinite, the loss is all on our side, I will indicate how great a measure of relief we get from the problem of evil, and also in a single word what I hope may be a possible light on the mystery of mind and matter. If Mind is an exclusively organic entity, being reached only in animal bodies and supremely in human society, then we may have hope that it is the power destined in its highest development to triumph over all evil, converting it to good. (For whether or no the nature of things is ultimately akin to it, it is most certainly favourable to it.) But if we have to believe that Mind is already supremely enthroned in creation, where is our hope? In that case evil is not a mere impartial incident in the cosmic state of things, destined to endure only until that which it militates against prove strong enough to subdue it, but it is intentional and deliberate. Or in the more aggravated form supposed by Mr. Millin it has by pure accident established itself for an indefinite period against the supreme Mind of creation. But if infinite Mind is so incompetent to manage its own creation as he would have us believe, alas then for the efforts of human genius, heroism, and solidarity.

If, on the other hand, we conceive of self-conscious mind as a mighty new force in the universe, evolving in an environment always and everywhere fitted to it, but which has in no sense anticipated it, then there is scarce any limit to what we may hope from it. And under such a system even evil will be seen to have its function. For the main difficulty of the problem of evil is not so much to discover its beneficence as to conceive it as supremely benevolent. If we are not obliged to conceive of it as the work of something akin to the best in ourselves, then we can admit that, as the sternest of stimuli to the latent powers in life, it has been the origin of all the best things we have. In this case its function is not unlike that of great tragedy in art, which benefits us by provoking vitality from its sleeping deeps, and awaking to reaction those unworn passions and profounder sensations of life's ultimate worth and greatness which the lighter things of life have no strength to call forth. Even the cruelty of man calls forth in opposition the worthiest and mightiest forces that live in good minds. But this method of evoking them is inhuman in the highest sense.

So long, indeed, as this was believed true, and there seemed no alternative system but one which left man a deserted and capricious accident in nature, I admit that many significant and beautiful thoughts were wrung from it. But how much do these weigh after all against the relief which a more purely naturalistic system offers? Man is no caprice, but the true child of nature, the inevitable outcome of the clash of existent forces, and pain itself, even of soul, is the outward stimulant and origin of the development of our noblest and most triumphant powers.

On the widely different but not disconnected mystery of the relation between mind and matter, one word must serve, and that merely in the form of a cursory suggestion. Amongst human beings there is, perhaps no such thing as a purely mental or a purely physical impression. Nevertheless, the two poles of experience are widely separated. The mental element in the first sensations consequent on a violent blow is a minimum, whereas the sense element in certain abstract mathematical conceptions is likewise small. Is it possible, I ask, to regard the "material world" as our attempt to see the outside universe from the sensory pole of experience while the mind-world of the metaphysician is the attempt to see it from the thought-pole of experience? For example, the mind and the brain are extraordinarily closely related. Is it possible that they are really the same thing, perceived through different faculties? Perhaps the chief significance of this (very inadequately presented) suggestion would be seen in the mystic consciousness, in which sight, sound, thought, and emotion are of, and towards, not many things, but One.

Two questions of great importance remain. Professor Upton thinks "that the very essence of Wordsworth's poetry would evaporate and disappear, if we came to believe that the personal sympathy between the poet's spirit and the spirit of nature was . . . no objective reality." I may be wrong, but I cannot think this is so. Indeed, all the greatest passages in Wordsworth, where he is really most himself, seem to me to be entirely independent of the thought that the relation between himself and Nature—or the Power revealed in Nature—is reciprocally self-conscious. The conception indeed that the "external world" is "fitted to the mind" and the mind to the external world is truly essential—but this does not necessarily imply that Nature is consciously sympathetic. To illustrate this, we may take a very different case which is, nevertheless, in some respects similar. Do we not read the works of masters long since dead, whom we think of as in no way affected by our emotions, with delight no less keen, nay often keener and deeper than (though so different from) that we enjoy in intercourse with living souls, with whom the self-conscious relation is reciprocal? Surely the essence of Wordsworth's poetry is "the Mind of man—my haunt and the main region of my song." And so long as this Mind of man is strong enough to find food in its human or natural environment, will there not always be poetry and religion in life, whatever our theory as to the nature of the relation between "the discerning intellect" and "this goodly universe," may be? The other point of vital importance, perhaps the most vital of all, is raised by Mr. Armstrong's searching question as to how we can conduct our public and our private devotions if we are to be without the conception of a personal Deity. To this difficulty I do not wish to pretend to have anything more than a personal solution. There will be many for whom nothing can ever take the place of this intimately personal relation, and to whom devotion will ever seem unreal and hollow without it. But Mr. Armstrong will agree with me that ultimately and essentially life itself must be our prayer, and that purity and sincerity of self-expression in act and attitude are of profounder worth than any verbal or mental utterances dependent on a belief or conception. Yet I have hope that an entirely truthful and vital place will be found for prayer or uttered meditation, in that form which has been beautifully described as embodying "our modern lyrical conception of prayer." The highest purpose of prayer in any form is, I suppose, to lift us above the temporal things into touch with the Eternal. The direct address of a sermon is too personal even in its most impersonal form, and about every inherited utterance, as hymns or scriptures, there can scarce fail to be in more or less degree, some marks of local phases of past thought. But as the present is the most like of anything we know to eternity, so the burning present in which past experiences and future aspirations are fused must have its immediate and unconfined utterance, for which the solemn and exalted form of utterance we associate with prayer has prepared so perfect a vehicle. Did not Anselm speak of prayer in some such words as these: The yearning to be what we were meant to be; grief that we had not been what we were meant to be; fear lest we might never become what we were meant to be?

JOSEPH H. WICKSTEED.

* It may appear to some a fanciful case when we speak of the relation of light and eye as though this could exist apart from the mind. But it appears that the lowest vertibrate (amphioxus) has no organic sense, except vision, and its single eye is in the place occupied in higher vertebrates by the brain. (Its body being transparent it sees through.) So that as we think of a man as essentially a mind it does not seem irrational to think of this creature as essentially a vision. If we now ask ourselves what light must be to it, and then, so to speak, raise the relation to a higher power by substituting the term man for amphioxus, we get a conception in no sense vapoury or confused, yet one sufficiently great for all our needs, even without the perfectly legitimate addition that (as everything would lead us to believe) "God still remains in infinite excess."

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Acton.—The last meeting of the Literary Guild before the summer recess was held on Thursday, April 28, when a paper was read by Mr. J. A. Wilkes on "Thoreau," which dealt sympathetically with Thoreau's protest against the artificiality of modern life, and contended that the problem of the relation of the individual to society was more difficult at the present time than in Thoreau's day. An interesting discussion followed. It is proposed to commence in October a study of the great writers of the Nineteenth Century. A rambling club is being organised to keep the members together during the summer months.

Dover.—On May 1 the Rev. S. Burrows preached the sermons for the 261st anniversary of the Adrian-street Church, speaking in the morning on "Unity of the Spirit," and in the evening on "Reasons for our Faith." On the following evening a congregational tea was held, followed by the annual meeting. Satisfactory reports were given by the treasurer and secretary of the Church and the superintendents of the Young People's Societies. Several resolutions were submitted to the meeting relating to future work, and carried unanimously. The proceedings closed with a hearty vote of thanks to the superintendent of the Sunday-school, Miss Martindale, and the minister, the Rev. S. Burrows, for their work during the past year.

Halifax—The Sunday-school anniversary services on Sunday, May 8, were conducted at Northgate-end Chapel by the Rev. Ottwell Binns, of Scarborough. In the afternoon a service of song, "The Christian Work in Halifax Parish of John Wesley," was given, Mr. S. G. Foster being the reader. On Monday Mr. Binns lectured on "William the Silent." The collections in aid of the school funds amounted to £25 14s. 5d.

Heywood.—On Sunday, May 8, the Sunday-school sermons were preached by the Rev. James E. Stead, of Park-lane. Under the leadership of Mr. John Holt, special hymns and anthems, &c., were given by the choir, largely augmented by the more musical of the scholars, numbering over a hundred singers. Although the day was so unfavourable large congregations crowded the chapel, and the offertories amounted to £52.

Horwich.—The annual school sermons were preached on Sunday last. At the morning service an address to scholars and friends was given by Mr. J. E. Jones, M.A., of the Grammar School, Bolton. The preacher, afternoon and evening, was the Rev. C. C. Coe, of Bournemouth, whose presence in the pulpit was greatly appreciated. There were large congregations—many friends being in attendance from Bolton. The collections amounted to nearly £19.

Newcastle-on-Tyne.—An informal meeting of the congregation was held at the Church of the Divine Unity after morning service last Sunday, Alderman J. Baxter Ellis presiding, when a numerously signed requisition was presented to the Rev. Frank Walters, asking him to reconsider his resignation, and assuring him of the love and sympathy of the congregation. The requisition was presented by Alderman Barker Ellis and supported by Councillors R. Elliott and R. Affleck, and several others. Mr. Walters, in accepting the requisition, read a carefully prepared statement as to the reasons for his resignation, and promising his reply to the requisition on Sunday, May 22.

North Lancashire and Westmoreland Unitarian Association.—The quarterly conference was held at Chorley on Saturday, April 30, when the choirs of the congregations composing the Association, held their annual musical festival. Each choir rendered several items, and the choirs combined in rendering Sullivan's "O Gladsome Light." The whole of the music was well and carefully rendered, Mr. C. W. Stewart, of Preston, conducting. The festival is a great incentive to the choirs in the Association. The president, the Rev. H. V. Mills, of Kendal, presided.

Northampton.—The services at Kettering-road Church last Sunday were devoted to the memory of the late Frances Power Cobbe. The readings and prayers throughout the day were taken from her writings; the morning sermon was one which she had composed; her portrait was displayed in the vestibule, and the highest of tributes was paid by the Rev. Arthur Harvie in his sermon in the evening, when he dealt with Miss Cobbe's work for religion.

Northumberland and Durham.—The spring conference of the Northumberland and Durham Unitarian Christian Association was held in the Unitarian Church at Stockton on Monday afternoon, May 10, when representatives were present from most of the churches on the roll. The Rev. W. H. Lambelle occupied the chair in the unavoidable absence of the president, Mr. W. J. Watson, of Thornaby-on-Tees. An interesting paper was read by Mr. Charles Bell, of Redcar, on "The Unitarian Church, its Message and its Mission," which provoked considerable discussion, at the close of which resolutions condemning the Chinese Ordinance and the Licensing Bills of the Government were submitted and agreed to unanimously, as also a resolution of sympathy to the Rev. James C. Street, of Shrewsbury, who was to have taken part in the proceedings, but who, owing to the breakdown in his health, has been compelled to cancel all his engagements. Tea was provided in the school-room by the ladies of the Stockton congregation. A well-attended public meeting was held in the evening, the chair being taken by Mr. E. Cox-Walker, of Darlington. Addresses were delivered by the Revs. Herbert V. Mills, of Kendal, W. H. Lambelle, Middlesborough, Geo. A. Ferguson, Gateshead, and Hy. Cross, Stockton.

Norwich.—In connection with the Junior Guild of Service, Mr. E. L. King lectured at the Octagon Institute on April 26, showing a number of Nature photographs, with a lantern, inspired by Kearton's "Wild Life at Home." The Rev. Alfred Hall presided, and the hope was expressed that the extremely interesting series of photographs of plant and animal life might on some future occasion be exhibited to a larger audience.

Parkstone.—On Sunday afternoon a very successful temperance service was held at the Emerson Hall. Mr. W. T. Bushrod led the meeting, and was assisted by Mr. Councillor Hunt and Mr. Warland, both of whom gave most earnest addresses. It was decided that the chairman should sign a petition to the House of Commons on behalf of the meeting against the Government's licensing proposals. The service was well attended and most enthusiastic. In the evening Mr. Bushrod discoursed to a fair congregation, the subject being "Jacob's Dream."

Rawtenstall.—The Sunday-school anniversary services were held last Sunday, the Rev. R. McGee, of Colne, officiating. The morning opened with a thin coating of snow on the hill sides, and sleet and rain fell at intervals during the day. The state of the weather and the depression in the cotton trade, which is especially marked in the Rossendale Valley, militated against the success of the services. Nevertheless the congregations were good, and seats had to be placed in the aisles in the evening. The collection amounted to £47 2s. 7½d., being the record in the history of the congregation, and an advance of £5 12s. 1½d. on last year's effort.

Ringwood.—The Rev. A. Chalmers, of Wakefield, conducted special services on Sunday last, preaching in the morning on "Small Results from Great Efforts," and in the evening on "The Nicene Creed," giving a vivid description of the tumultuous scenes at the Council of Nicæa, and the part taken in the proceedings and the subsequent promulgation of the doctrine of the deity of Christ by the Emperor Constantine. The attendance was very gratifying.

Scarborough.—On Friday week a social gathering was held at the Unitarian Church to make a farewell presentation to Mr. A. C. Williams, who for sixteen years had been active in church and school, and was leaving for Reading. Mr. Arthur Bailey, who presided, made the presentation on behalf of the congregation, and Mr. Thomas Kettle, hon. sec., read a letter of sympathy and appreciation from the Rev. E. L. H. Thomas, formerly minister of the congregation.

No man can quite keep his dignity and self-respect while complaining that he has been ill-used; but words may be uttered which, though repented of next day in dust and ashes, can never be forgot.

A. K. H. B.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 15.

Acton, Central Auction Room, Market-place High-street, 7, Mr. T. J. HARDY, B.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. A. J. CLARKE.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON. Half-yearly Collections for Church Expenses.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. DAVID AMOS.

Hampstead, Rosslyn-hill Chapel, 11 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Rev. SYDNEY H. STREET.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Mr. G. WARD.

Wandsworth, Unitarian Christian Church, Eastfhill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 7,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. J. HARWOOD, B.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. HERBERT RIX, B.A.

BUXTON, Hartington-road Church, 11 and 7, Rev. NOAH GREEN.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. W. CHYNOWETH POPE.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30,, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. L. P. JACKS, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30 Rev. J. COLLINS ODGERS, B.A.; Evening subject, "The Rediscovery of Truths which have been Buried beneath the Ancient Doctrine."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. F. HANKINSON.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30,

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. G. H. VANCE, D.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. E. G. MILES, U.C.W.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—May 15, at 11.15, JOHN A. HOBSON, M.A., "The Driving Force in History."

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For the Augmentation of Ministers' Stipends.

THE Board of Managers beg to acknowledge the undermentioned generous contributions promised in reply to their appeal for an additional income of £200 a year to meet the numerous and urgent applications for their aid. It will, however, be noticed that half the amount asked for has hardly as yet been received, and they therefore trust that many other friends will send contributions to the treasurer, Edgar Chatfeild-Clarke, Esq., 63, Bishopsgate-street Within, London, E.C.

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ANNUAL PUBLIC MEETING

ESSEX HALL,

THURSDAY, MAY 26, at Half-past Two o'clock.

MISS TAGART in the Chair.

Tea at Four o'clock. All heartily welcome.

LONDON SUNDAY SCHOOL SOCIETY.

The ELEVENTH MUSICAL FESTIVAL will be held at ESSEX HALL on Saturday, 14th May. CHOIR COMPETITION at 3.30 p.m.; Adjudicator, L. C. Venables, Esq. CONCERT at 6 p.m. Chair to be taken by the President, J. Harrison, Esq.

Tickets, Adults, 1s., to include tea, 1s 6d.; Children (not in competing choirs), 6d. each, to include tea; may be had at Essex Hall, or from the Superintendents of the various Sunday Schools.

A. BARNES, Hon. Sec.

LONDON DOMESTIC MISSION SOCIETY.

The ANNUAL MEETING will be held at Rosslyn Hill Chapel Schools, Hampstead, on Monday, May 16th, at 8 15. Chairman: Mr. CHARLES BOOTH. Speakers: Mr Graham Wallas, Rev. F. K. Freeston, and others.

LAYMEN'S CLUB.

A DANCE will be given at Portman Rooms, Baker-street, on Friday, May 27th, 8.15 p.m. to 2 a.m. Tickets, price 6s. 6d., of Mr. Stephen Jones, Dr. Williams's Library, Gordon-square, or Mr. W. Fitchett Wurtzburg, 3, Lawn-road, N.W. In applying for tickets please state whether for lady or gentleman.

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A BAZAAR

in Aid of the Building Fund is to be held at ESSEX HALL on June 8th and 9th.

Lady E. Durning-Lawrence will open the proceedings on the first day, and Mrs. W. Blake Odgers on the second day.

Gifts of money or goods are earnestly solicited, and will be thankfully received by Rev. W. W. Chynoweth Pope, Minister, or A. G. Warren, Esq., Hon. Sec., Kearsney, Berlin-road, Catford.

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ANNIVERSARY MEETINGS, 1904.

The British & Foreign Unitarian Association

AND THE

SUNDAY-SCHOOL ASSOCIATION.

Tuesday, May 24.

11.30 a.m.—Meeting of Delegates of Sunday School Societies and Unions at Essex Hall.

1.15 p.m.—**LUNCHEON** at the Holborn Restaurant, High Holborn, W.C. Tickets 2s. 6d.

2.45 p.m.—**ANNUAL BUSINESS MEETING** at Essex Hall, when The President, MISS MARIAN PRITCHARD, will take the Chair.

3.45 p.m.—**CONFERENCE** on "**Religious Education.**" MISS CLEPHAN (Leicester) will read a Paper. REV. W. COPELAND BOWIE will open the Discussion.

5 p.m.—Reception by the President of the S.S.A. in the Council Room. Tea and Coffee.

8 p.m.—**ESSEX HALL LECTURE** by PROF. H. H. WENDT (University of Jena), "**The Idea and Reality of Revelation.**" Admission by Ticket to be obtained at Essex Hall. Members of the Unitarian Association free; Non-Members, 1s.

Wednesday, May 25.

11.30 a.m.—**RELIGIOUS SERVICE**, Little Portland Street Chapel. SERMON by the REV. W. G. TARRANT, B.A. (Wandsworth). Collection in aid of the Funds of the British and Foreign Unitarian Association.

4 p.m.—**ANNUAL BUSINESS MEETING** at Essex Hall. The President, MR. W. ARTHUR SHARPE, in the Chair. Reports, Election of Officers, Welcome to Delegates, and other business.

6 p.m.—Tea and Coffee in the Council Room.

7.30 p.m.—**PUBLIC MEETING** at Essex Hall, Essex Street, Strand.

SPEAKERS:

REV. J. E. CARPENTER, M.A.	....	**"The Outlook for Liberal Religion."**
REV. JOSEPH WOOD	....	**"What I Saw of the Unitarian Churches in America."**
M. ANDRÉ BOURRIER	....	**"Liberal Religion among the Catholic Clergy of France."**
REV. W. H. LYON, D.D.	....	**"The American Unitarian Association and its Work."**
REV. JAMES HARWOOD, B.A.	....	**"Thoughts Gleaned from a Visitation of our Churches."**
REV. J. WARSCHAUER, M.A.	....	**"Popular Irreligion and Liberal Christianity."**

Thursday, May 26.

10 a.m.—DEVOTIONAL SERVICE, Essex Hall; REV. J. WORSLEY AUSTIN, M.A. (Church of the Messiah, Birmingham).

10.30 a.m.—**CONFERENCE** at Essex Hall. The President in the Chair. PAPER by the REV. L. P. JACKS, M.A. (Editor of the *Hibbert Journal*), "**The Drift of Present-Day Religious Thought.**" HON. ROLLO RUSSELL (Haslemere) will open the Discussion. PAPER by the REV. C. J. STREET, M.A., LL.B. (Sheffield), "**The Supply of Ministers for our Churches.**" MR. FRED. MONKS, J.P. (Warrington), will open the Discussion.

8 p.m.—**CONVERSAZIONE** at the Portman Rooms, Baker Street, W. Reception by the President and Mrs. Sharpe. Music by the Royal Blue Band. Tea and Coffee 8 to 11 p.m. Ticket, 1s.; on and after May 25, 2s.

Early application should be made for Tickets for the LUNCHEON, the ESSEX HALL LECTURE, and the CONVERSAZIONE.

Essex Hall, Essex Street, Strand, London, April 26, 1904.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate-hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 & 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, May 14, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3230. NEW SERIES, No. 334.] LONDON, SATURDAY, MAY 21, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

WHITSUNTIDE promises this year an anniversary week of unusual interest. Our report of the meetings will extend over the next two numbers of the INQUIRER, next week's issue including the Association sermon by the Rev. W. G. Tarrant, and a report of Professor Wendt's Essex Hall lecture on "The Idea of Reality and Revelation," as well as of the annual meetings of the Sunday School Association and the British and Foreign Unitarian Association. On Friday afternoon Professor Wendt is to lecture also at Manchester College, Oxford (at five o'clock), his subject being "Types of Christianity."

THE Rev. W. H. Lyon, D.D., who will represent the American Unitarian Association at our meetings, has been minister since 1896 at Brookline, Mass., and was ordained to the ministry in 1873. Other honoured guests from abroad, besides Professor Wendt and M. André Bourrier, will be M. le Pasteur Arnaud, of Sevres, Mr. Theo Berg, of Copenhagen, and the Rev. J. Hocart, of Brussels. There is some hope that Mr. Jochumsson, from Iceland, who is at present in Denmark, may also be present.

VISITORS to Essex Hall next week will find abundant attraction in the Book Room of the British and Foreign Unitarian Association, and also of the Sunday School Association. Of two new books published by the former Association, we had hoped to publish reviews this week, but pressure of other matter has prevented it. In the series of handbooks published by the Unitarian Association, of which Dr. Mellone's "Converging Lines of Religious Thought" is one, a new book by the Rev. R. A. Armstrong, on "The Trinity and the Incarnation," is just issued. It first sketches the growth of the doctrine of the Deity of Christ, and then examines a number of modern pleas for that doctrine and the consequent doctrine of the Trinity, and in conclusion deals with "the Heart of the Argument," to show what permanent spiritual truth underlies those doctrines.

ANOTHER book in the same series, under the title, "The Place of Christianity among the Religions of the World," by the Rev. J. Estlin Carpenter, contains a revised reprint of the articles contributed by him to the INQUIRER in 1900 (not 1901 as stated in the Preface), tracing the progress of the comparative study of religions, in the series on the "Achievements of the Century." These articles have often been asked for since, and it is a great satisfaction to have them now in book form, together with Mr. Carpenter's address at the International Council meeting at Amsterdam, the subject of which gives the title to the book. This address also has been revised by the expansion of some passages on Hindu thought.

THE second reading of the Finance Bill was carried at midnight on Tuesday after a two days' debate, the amendment moved by the Leader of the Opposition being defeated by 297 votes to 213. That amendment asked the House of Commons,

> having regard to the heavy burden of taxation proposed by this Bill in a time of peace, . . . to declare its condemnation of the large and continuous increase of the national expenditure in recent years.

The indifference with which the significant facts advanced in support of this declaration are regarded is one of the most disturbing features of these disturbing times. In ten years, while the population has grown by 10 per cent., the normal annual expenditure has increased by over 50 per cent., and no serious attempt is made to check its growth. Taxation stands in a time of peace virtually in the same position as it stood in the height of the war, our national credit has not recovered, and what would happen were a new and sudden call made upon our resources it is not very easy to see.

THE secret of the apparent indifference of those in power to the continued increase in our expenditure is probably in large measure contained in the fact pointed out by Sir Henry Campbell-Bannerman, that they have all the time at the back of their minds a cherished alternative to economy in a return to those Protective Tariffs which they suppose will provide us with unlimited funds at the cost of the foreigner. Protection has always brought and will always bring extravagance in its train. Taxation for revenue purposes only is the only possible motto for an economical administration. When the imposition of taxation becomes an end in itself, apart from its use in meeting expenditure, the motive for keeping that expenditure down disappears. The present Government has promised not to impose Protection during the present Parliament. But its readiness to do so at some future date saves it from the apprehension of inability to meet further demands upon our taxable capacity which haunts economists of sounder views. Were a Government now in power convinced of the injury and injustice of Protection, but ready to find money for national purposes by the taxation of land values, high liquor licences and similar expedients, the present indifference to the claims of economy would very rapidly disappear.

OF the 50 per cent. increase in our expenditure during the decade no less than 40 per cent. has gone on the Army and Navy. Whether or not money value in ships and guns has been obtained for this expenditure does not concern us here. But it does concern us that the impression should have grown that a 40 per cent., or even a 100 per cent., increase in this class of expenditure will bring us safety from foreign hostility. Such safety is to be attained only by a just and consistent foreign and colonial policy. With that, a yet smaller expenditure on armaments than that of ten years ago would quickly seem superfluous: without it, our sleep will be uneasy, however large our fleets and however mobile our armies. If we rely solely on force, force will be our undoing. If we seek to build up the goodwill of our subjects and our neighbours by following justice and mercy, we shall come to depend less and less, instead of more and more, upon force to protect our rights.

WE greatly fear that this week's announcements finally assure what the Prime Minister only last month characterised in advance as "one of the greatest misfortunes that could possibly happen to the Indian Government or to this country"—the annexation of Thibet. On Monday night Mr. Brodrick stated that the further advance on Lhassa from Gyantse had been actually ordered "unless, within a period to be fixed by the Indian Govern-

ment, the Chinese Amban arrives at Gyantse accompanied by a competent Thibetan negotiator." What that period was to be, he said, the Home Government had not yet been informed, and he added that the despatch had been sanctioned of any reinforcements which the Indian Government might consider necessary for the safety of the Mission or for the lines of communication.

ON Monday morning the *Times* published a telegram from its correspondent in Thibet, declaring that "diplomacy had been finally rejected," that no communication with the Amban was possible, and that the enemy was "daily gaining strength, superior weapons, and arrogance."

Our position now [he added] is such, under the fire of the guns of the Jong, that no equal or honourable conference would be possible, even were the Thibetans willing to negotiate. The only possible course now to take is to secure, with an adequate military force and without delay, a final, honourable, and respected treaty with this country.

Pressed by Lord Spencer in the House of Lords on Tuesday for more adequate information, Lord Hardwicke, Under-Secretary for India, docilely followed the *Times* correspondent's lead:—

We are no longer in Thibet on a peaceful mission. We are at present at war with Thibet, and until we have, by force of arms, vindicated our position, and shown that we are not to be trifled with, I do not think we ought to be called upon by noble Lords opposite to give any definite pledge as to what precise form of settlement shall take place when hostilities are at an end.

And Lord Lansdowne added that "we must reserve to ourselves a certain amount of discretion to carry these [operations] to a conclusion honourable and satisfactory to ourselves."

ALAS! it is already too late for that. We have put ourselves irretrievably in the wrong at the outset by our armed invasion of a state against which we professed no *casus belli*—by our persistent penetration of a country at peace with us against the will of its inhabitants—and by our wholesale slaughter of the wretched creatures whom the sentiment of patriotism impelled to make a feeble resistance to our advance. An adventure with such a beginning can, in the nature of things, have a conclusion neither honourable nor satisfactory to ourselves. And now we are going to make a bad business worse. The settlement we are aiming at is not to be defined till we have brought the Thibetans to their senses, to use the well-worn formula. It may be that for a time our Government will avoid declaring for annexation, but obviously the Thibetans will fight on the assumption that that is our aim. And who can doubt that their resistance will ultimately be pleaded as the justification for annexation, just as it is now pleaded as the justification for the occupation of Lhassa, which was before declared to be entirely foreign to our aims?

LET not the law of thy country be the *non ultra* of thy honesty, nor think that always good enough, which the law will make good. Narrow not the law of charity, equity, mercy. Join gospel righteousness with legal right.

Sir Thomas Browne.

MARTINEAU MEMORIAL HALL AND SUNDAY SCHOOLS.

SIR,—Many of your readers will be aware that it has been for some time past in contemplation to make an effort to provide the Octagon Chapel at Norwich with new Sunday-school buildings as a memorial to the late Dr. Martineau in connection with the centenary of his birth at Norwich, which falls next year. But as no public appeal has yet been made, we shall be grateful if you will kindly allow us space to state briefly the circumstances which have given rise to this movement.

The day-school buildings, in which the girls' and infants' Sunday-schools have hitherto been carried on, were never the property of the congregation, and have now passed into other hands. Similar circumstances await the day-school buildings, used by the boys' Sunday-school. The many societies connected with the church, such as the Young People's Guild of Service, the Junior Guild, Mothers' Meeting, Girls' Friendly Circle, Literary Class, and others, to the number of over a dozen, have outgrown the accommodation afforded by the small city house known as the Octagon Institute, in which they have hitherto found an inadequate home.

This combination of circumstances (especially the pressing need to provide housing for the Girls' and Infants' Sunday-schools) and their coincidence with the widely-felt desire for a fitting memorial to Dr. Martineau (which may also include other honoured names connected with the Octagon, such as those of J. Withers Dowson, Travers Madge, I. M. Wade, and others) is, we venture to think, sufficient to justify the efforts which the friends of the movement and the Octagon congregation are making to raise such buildings as shall secure, so far as adequate accommodation can do it, the future of those Sunday-schools in the inauguration of which Dr. Martineau as a young man personally interested himself, and the social side of the life of that church to which he referred (in a letter to one of the present writers) not long before his death as "the shrine of his early devotion."

The total cost of site and buildings is estimated at £6,000. Our immediate appeal is for a sum of £2,250 to enable us to purchase the site at once. We rejoice to be able to state that the Committee of the B. and F.U.A. have approved of our scheme, and have just made us a grant of £250, of which £100 is for the site, conditional on the whole amount for the purchase of the site being raised *without delay*. They add that they have made this unusually large grant to the congregation at Norwich "on account of the exceptional circumstances connected with the centenary of the birth of Dr. Martineau, and the desire of the committee to take part in promoting such excellent work as the members of the congregation and the Sunday-school at Norwich are intent on carrying out." For reasons which it is obviously impolitic to go into, the securing of the site is a matter of great anxiety to us, and as our total of promises and payments only reaches at the present moment about £1,550, we are still £700 short of the sum required to make the congregation feel justified in accomplishing the actual purchase. Our most heartfelt thanks are renewed to those whose generous help has brought us thus far on our way. Our contributors include many of the most prominent members of our body, and many representatives of the families of well-known name and fame above referred to. We desire to publish a full list of these as soon as the £2,250 now asked for has been subscribed. Is it too much to hope that some generous donor or donors will be moved to relieve us of further anxiety as to the site by sending us the £700 still necessary within the next few days? The advertisement in another column will state to whom cheques, &c., may be made payable. Mrs. Mottram will be at the Whit-week meetings from Tuesday to Thursday noon, inclusive, and will gladly give further information to any who desire it, and will kindly seek her at the office, Essex Hall.

F. A. MOTTRAM (Mrs.)
The Birches,
Bracondale, Norwich.
W. N. LADELL,
69, *Grove Road,*
Lakenham, Norwich.
} Hon. Secs.

THE editorial notes in the May number of *Yr Ymofynydd*, the Welsh Unitarian magazine, comment, among other things, on the position of the Congregationalists and the Unitarians in America. There is an appreciation of the late Miss F. P. Cobbe, and an interesting article on Lewis Loyd, the banker, and a minister at one time of Dob-lane, Manchester. The "Crow" from her "Nest," in a second article, writes racily and readably on Immanuel Kant and his Philosophy.

AT the annual Synod of the Presbyterian Church of England, held recently in Manchester, members had an experience similar to our own. A resolution was moved protesting against the Licensing Bill, when a London elder objected to the introduction of questions of a political complexion as beyond the sphere of a court of a Christian Church. The resolution was passed by an overwhelming majority, two or three members entering their protest. Under a similar protest a further resolution was passed expressing apprehension and disapproval of the introduction of Chinese labour into the Transvaal.

THE action of the Brahmo Committees in protesting against a certain public theatrical performance in aid of the Bhowanipore Theistic Church, and which Dr. P. K. Ray objected in a letter which we published on April 23, has found strenuous defenders in subsequent issues of the *Indian Messenger*. On April 3 Mr. Lalit Mohan Das, writing from Calcutta, said that no objection had been made in Brahmo circles to private theatricals, it was the appearance of their friends on a public stage, and the indiscriminate public sale of tickets, which had caused the scandal. On April 10 two Dacca correspondents also justified the protest of the committees.

A VISIT TO THE SCANDINAVIAN UNITARIANS.

THE readers of the INQUIRER may perhaps feel interest in a less formal account of my visit to our Unitarian friends in Denmark and Norway than I have officially presented to the Committee of our Association. My visit to Copenhagen and its neighbourhood, indeed, was one of private friendship, and it was my happiness to be a guest in a sweet and beautiful Danish home, round which the beechwoods were just bursting into delicious foliage, while the ground was carpeted with myriads of snowy anemones interspersed with lordly cowslips of palest primrose tint. From Miss Westenholz I heard much which she has explained in the columns of the INQUIRER, and was enabled fully to understand how different are the problems set to our friends there to our own, and with what wisdom, courage, and largeness of heart they are being met in the crucial conditions of ecclesiastical politics. The fundamental task of religious liberalism in Denmark is *not* to set up a group of congregations severed from the national life, but to hold the national church to its historical breadth, and infuse the breath of liberal sympathies into its being. Mr. Berg, the very earnest, but all too modest, secretary of the Society and indefatigable editor of *Lys over Landet* (Light over the Land), promised to come to London for our meetings, and it will be a pleasure to welcome him. Pastor Birkedal I found full of life and brightness, though his exceeding deafness still cruelly handicaps him in the work which he continues with so gallant a courage.

From Copenhagen I sailed on May 5 by the fine Danish steamer *Koch* for Kristiania (permit me the pure Norwegian spelling). I was met next day at the quay by Pastor Haugerud, who at once carried me off to his charming wooden cottage—not, indeed, as yet quite finished—in the suburb of Bœkkelaget, among the pine forests, overlooking the fiord from a height of some five hundred feet. Pastor Haugerud has a great pull over his English brethren. He can sit and write his sermons in a balcony which overlooks the blue fiord, studded with fir-clad islets, and the long line of snow mountains in the distance. Who could not dream dreams in so enchanted a spot, and carry thence a sure message of spiritual things to the busy folk of the neighbouring capital on Sunday mornings? But one cannot grudge Pastor Haugerud and his gentle help-meet their retreat. He has done years of hard and rough pioneer work in America for Unitarianism and for temperance, often carrying his life in his hand; and when his heart turned again to his native land and he felt that he had a message in his soul from God for Kristiania, his boyhood's home, with her graceful beauty, her rich culture, her growing scepticism, and, alas! her taint of that decadent spirit which some of Norway's younger authors have fanned, it was good that he should come—good for him, and good for the city into whose service in the higher things he entered.

On Saturday morning, May 7, we woke to find the ground white with snow, and it lay heavy on the branches of the firs and spruces, and all the long day through it fell relentlessly. And on Sunday morning it was falling still; but before the hour of assembling of the congregation we had blue skies and rapidly drying streets. The service is held in a large public hall, seating about three hundred persons. By the time the simple service began it was packed from end to end, many people standing at the back. Mr. Haugerud conducted a short religious service of hymn and prayer and lesson, and then introduced me in a few kindly words. I preached on the nature and the spirit of our common movement, and he translated the sermon section by section, though it was evident that a very large proportion of the cultivated and thoughtful congregation were well able to follow the English version. The service closed with one of Kristopher Janson's hymns, sung to the tune of "Nearer, my God, to Thee" (the *real* tune), and the Benediction. Mr. Haugerud afterwards gathered together a little group of children in Sunday School, and gave them a simple talk on the sowing and the growing of the seed.

In the afternoon I had the great pleasure of visiting Fru Thams Lyche, the widow of the brilliant young Norwegian, to whom Brooke Herford in his old Chicago days first showed the way from Agnosticism to a free and happy faith. Lyche came to Kristiania and for a little while preached his new-found gospel, but presently accepted the editorship of a new literary magazine which became a great power for all things liberal and good. His memory is deeply loved and honoured. In his English wife he found a fit helper in all things of the understanding and the spirit.

In the evening I was the guest of Hr. Otto Harsem, the young and enthusiastic president of "den Unitariske Samfund." A party of a dozen sat round his dinner-table—men and women of high culture, most of them well able to help out my halting Norwegian with smooth and fluent English. The men at the head of the Norwegian Unitarian movement are not the sort of men to fail, and this delightful evening crowned the pleasure of the day.

On the Monday night a soirée or conversazione was held in a suite of public rooms which, considering the rather high price of the tickets, was well attended. Mr. Harsem presided over the more formal proceedings, and spoke warmly of the obligations of their Society to our Unitarian Association. Presently I was called upon; and this time I ventured on the perils of Norwegian. By Pastor Haugerud's good help in previous preparation, I hope that I steered my course not amiss, and I was rewarded with the superlative grade of Norwegian plaudits in "three times three"—short, sharp "hurrahs," given lustily and with generous unison. Then we had addresses by Pastor Haugerud, Kristopher Janson, and others. Mr. Janson still holds religious meetings on Sunday mornings, and he and Mr. Haugerud work, each on his own lines, in friendly relations. The former now holds, with the great masters of Norwegian letters, the State pension for literary service.

But the supreme treat of the evening was a recital from Peer Gynt by Hr. Christensen, the most distinguished interpreter of that unique character in Scandinavia. It was a marvellous performance, and full of illumination for a student of the great drama, with alternate play of rude hilarity and unexpected strains of infinite tenderness. The reading included also the celebrated "funeral oration" on the man with the maimed right hand.

On Tuesday I dined with the treasurer, a "working-man," once a Lofoten fisherman and now a painter, and his accomplished wife, one of the six female members of the City Council—an enthusiastic social democrat. From these and many others I received kindness which will long live in my heart.

Of my further adventures I may not tell, my visit to an old friend at Brevik, my long night at Kristiansand, waiting from 10 p.m. to 7 a.m., sallying forth every hour or so from comfortless hotel to rain-soaked quay wistfully inquiring whether the good ship *Angelo* had yet made her way through the fog that covered the rock-strewn fiord as a shroud. But by seven in the morning she was there; and then it was two bright and sunny days on the dancing sea, and then on Sunday night—the charms of Hull!

RICHARD A. ARMSTRONG

Liverpool, May 18.

SPECIAL WELSH SERVICE.

SIR,—May I draw attention to the special Welsh service advertised in your columns, which will be held on the Sunday afternoon of May 29? The Rev. Ceredig Jones will be the preacher.

I earnestly hope that all the Welsh Unitarians within reach of Essex Hall will make an effort to meet together on this occasion to join in a united service to sing those hymns so dear to the hearts of Welshmen which bring echoes of home and native land, and to listen to the words of such an eloquent preacher.

I trust that all who see this notice will make this Welsh service known to their friends and urge them to come.

M. L. TAGART.
(Hon. Secretary Welsh Unitarian Services.)

Manor Lodge, Frognal, Hampstead, N.W.

ON Thursday evening next, Dr. John Hunter is to lecture in the King's Weigh House Church on "James Martineau." This is the last lecture for the present in this course given on Thursday evenings on "Religious Leaders of the Nineteenth Century." The lecture begins at 8.30.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—B. X., £2; Miss Saint, 5s.; Mrs. Crompton, £1; Miss Eiloart, £1 1s.; Mr. and Mrs. Frank Preston, £1 1s.; The Misses Meyer, £3 3s.; Miss Preston, £1 1s.; Mr. Blake, £1 1s.; Mrs. Evans, 10s.; Miss Wrigley, £1 1s.; Mrs. Rutt, £1 1s.; Rev. R. B. Drummond, £1; Mrs. Aspland, £2 2s.; Mrs. Davies, £5.

THE REV. A. ALTHERR OF BASEL.

THE Rev. Alfred Altherr of Basel, who last year attended the anniversary meetings of the American Unitarian Association at Boston, was also appointed Foreign Correspondent of the British and Foreign Unitarian Association, and in response to an invitation to this year's meetings in London, has sent the following "Open Letter," the German original of which was published in the *Schweizerisches Protestantenblatt* of May 7, of which he is one of the editors.

It was in 1874 that Mr. Altherr was appointed minister of a Protestant church in Basel, and in that strong hold of orthodoxy he had a long uphill fight for liberal principles. "To-day," he said last year in Boston, "we are eight Unitarian preachers in the town on the banks of the majestic Rhine. And now we live in peace with the best of the orthodox party." As a young man, through disbelief in the miraculous, Mr. Altherr for a time lost his hold on the verities of Christian faith, but then coming to Zürich to study, he gained a fresh insight from the liberal preachers of that city. Thus he told of the new conviction that came to him:—

> True Christianity was *being thrilled* with the spirit of God and of His paternal love, and of Christ, in whom His love was made manifest in the flesh. It was love to God and to man, in the imitation of Jesus, believing as *he* believed, loving as *he* loved, suffering as *he* suffered—glorifying God in our mortal life. That was what I heard preached, and I said to myself: If it is like *that*, then you can believe again! This is the Christianity you would choose! Such a Christian is what you would wish to become!

He determined then, at the age of twenty, to devote himself to the Christian ministry, and four years later was ordained, subsequently, in 1874, receiving the appointment at Basel which he still holds, being now the senior pastor of St. Leonhardt's. During the early years of his work there a friend advised him to read Channing, and "the inward light of that eminently pious and broad-thinking man, who preached the truth in love, was a real benefit to me, like a sunny autumn day on which the earth in its fruitful attire calls to us, "Taste and see how gracious the Lord is!" "From Channing" [we are still quoting from Mr. Altherr's address at Boston last year] "I came to Theodore Parker."

> He was more like a spring storm and avalanche than a sunny autumn day; but under the influence of storms and sunshine the meadows blossom with grass and flowers, the cornfields wave, and sweet fruits ripen. In the attitude of battle, which we were obliged for many years to maintain, Parker was ever more to me than Channing. All that he went through in great Boston found its parallel in small Basel. He was to me all that a great spirit can be to a lesser one—teacher and guide, father and consoler.

I read the biographies by Albert Réville, the two volumes of John Weiss, then Frothingham, and, only within the latter days, Chadwick. Sometimes it seemed to me quite incredible that the ocean rolled between us, being one heart and soul with him. How could I help writing a book about him?—telling to the growing German world what a prophet this man was, how he spoke, fought, suffered, prayed, how he was overthrown, and how he conquered through defeat, how brave and how tender—a hero and a child!

Mr. Altherr's "Life of Theodore Parker" was published at St. Gallen in 1894, and Mr. Wendte wrote of it last year in the *Christian Register* with warm appreciation. A more recent book, "Beckenfridli," is to some extent autobiographical, and a little story, "The Fatal Alms," dealing with the problem of modern charity administration, has been dramatised.

Mr. Altherr, as will be gathered from these notes, is an enthusiast for liberty. He went to Boston as representative of the Swiss "Verein für freies Christentum." We only wish that it had been possible for him to be with us in London next week.

OPEN LETTER.

TO THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION IN LONDON.

DEAR FRIENDS,—As my official duties make it impossible for me to attend the anniversary meetings of your Association, I desire at least—having been appointed correspondent—to send a short letter as a sign of my sincere interest. From your programme I gather that, in addition to religious education and temperance, the main subject of your discussions will be the present position of liberal religious life in England and other countries, and it therefore appears appropriate to send you some information on the state of things in Switzerland.

I can only repeat what I had the honour of saying last year to the American Unitarian Association at Boston, namely, that the liberal religious tendency is quietly becoming more familiar to our people, and more firmly established among them. It is worthy of notice that a free scientific study of the Bible, and consequently a non-orthodox proclamation of the Gospel, is spreading more and more in the ranks of those who, twenty or thirty years ago, combated our school of thought. Instead of many examples, I will only point to one book which, in the spirit of true piety, takes the scientific conception of the Bible seriously. I mean "The Beginnings of our Religion" ("Die Anfänge unsrer Religion"), by Paul Wernle, a second edition of which has just appeared. The first edition, as you are aware, has been translated into English (see *Christian Register*, January 7, 1904).* Those whose concern is for God and the truth, rather than for any personal honour due to themselves, will rejoice that views, on account of which the Liberals were for many years so vehemently attacked, are now more and more forcing themselves upon the orthodox, although Wernle and the ministers who are influenced by him have no idea of coming over to our party. We, on our side, do not ask for that, but are content to see that an inward approximation is taking place. The outward one will come too, in its own time.

As a second gratifying phenomenon I may mention the fact that the orthodox and liberal parties in our churches avail themselves more and more of the opportunity to meet the common enemy together. Under the leadership of the young pastor W. Kambli, the *Los von Rom* movement in Austria is supported to the best of our ability by united collections; and the two parties also unite in promoting the building of Protestant churches in Catholic districts of Switzerland. For several years in all Reformed Churches a collection has been made on the first Sunday in November ("Reformation Sunday") which on an average produces about 65,000 francs. Thus year by year little churches are built for isolated groups of Protestants.

A third phenomenon is not welcome to everyone, the fact, namely, that social questions are more and more forcing themselves upon the Church. But it was to be foreseen that a return to Jesus and to his Gospel would open men's eyes and show them how different his life was from that of all present-day Christians, and that this life calls men to war against every sin and injustice in a very different manner from the orthodox dogma which allowed Christians to repose on the "Atonement through the precious blood of our Lord and Saviour Jesus Christ," and allowed the world to remain the world. Now the theologians are beginning, in Switzerland also, to believe that the kingdom of God which Jesus brought is no kingdom above the clouds, but a kingdom of God on earth, in which men do the will of God, and the will of God is love to God in love to our brethren. Here especially the old barrier between Orthodox and Liberals is breaking down, for on both sides there is a growing number of theologians who, in spite of the hostility shown by most Socialists to the Church, recognise in Socialism genuine Christian and evangelic forces. Within the last few weeks two books by two orthodox Swiss pastors have appeared, in which the Church is vehemently accused of Mammonism and of a complete abandonment of and entire defection from the Gospel of Jesus; and the most remarkable thing is that these two writers, with hardly a protest, continue to officiate in our church. This may give you an idea of the far-reaching liberty of personal conviction that is enjoyed in our church, and show you in what direction we are tending. The only danger now arising is that "disciples of Jesus" may degenerate into State-paid political agitators, forgetful of the great central question of the Gospel: "What doth it profit a man to gain the whole world, and forfeit his soul?"

But as my letter is already longer than I intended, I will conclude with the avowal that the great days which I was permitted to spend beyond the ocean last year confirmed me mightily in the conviction that Unitarianism is the religion of the future. Happy are they whose religion, already in the present, is joy and peace. I heartily wish your anniversary meeting all the success that is promised to the upright. And in spirit I lay a wreath on the grave of Miss Cobbe, less because she fought against vivisection than because she edited the works of Theodore Parker and remained his friend, faithful until death.

In fellowship of spirit and thankful love,
Your friend,

Basel, May 2, 1904. A. ALTHERR.

* A review of this book, by the Rev. J. E. Carpenter, appeared in THE INQUIRER of January 2.

LONDON SUNDAY SCHOOL SOCIETY.

ELEVENTH MUSICAL FESTIVAL.

TEN schools entered for the Choral Competition at Essex Hall last Saturday afternoon, and the whole proceedings went off as happily as possible. The sunny spring day added to the pleasure of the gathering, and all the arrangements had been most admirably made. Each of the school choirs was, according to regulation, of at least sixteen and not more than twenty voices, at least two-thirds of the singers being under the age of sixteen. Each choir sang the test piece, Pinsuti's "I sing because I love to sing," and another piece of their own selection. The following is the list of the competing choirs, with their conductors and their own selected pieces, arranged in the order in which they sang:—

1. George's Row, conductor, Miss Amy Withall, "The Lark," Thos. Hutchinson.
2. Islington (Unity Church), conductor, Miss Harris, "No seas again shall sever," H. Smart.
3. Stratford, conductor, Mr. H. D. Welford, "A Lullaby Song," H. D. Welford.
4. Newington Green, conductor, Miss Maud E. Turner, "Pluck ye Roses," Schumann.
5. Essex Church, conductor, Mrs. R. Oakeshott, "The Maybells and the Flowers," Mendelssohn.
6. Brixton (Effra-road), conductor, Mr. P. Harrison, "Sabbath Morn," Mendelssohn.
7. Highgate Hill, conductor, Miss Amy Withall, "The Angel," Rubinstein.
8. Stamford-street and Blackfriars Mission, conductor, Mr. W. H. Ballautyne, "Fairy's Lullaby," Florence A. Marshall.
9. Limehouse, conductor, Rev. J. Toye, "Sleep, Pretty Songster," Roland Rogers.
10. Stepney, conductor, Miss Harris, "Boatman's Song," Franz Abt.

After the competition, tea was provided for the choirs in the council-room, and for other friends in the library and committee-room, &c. The flower-decked tables and long rows of happy faces were very pleasant to see. In the evening a concert was given, in which the united choirs took part. Mr. John Harrison, who as President of the London District Sunday School Society, presided over the whole proceedings, acted also as conductor of the concert, and played the organ for the hymns. At the beginning of the evening concert, after the singing of the opening hymn, "The Wise may bring their learning," he called upon Mr. L. C. Venables to make his award in the competition.

Mr. VENABLES began by congratulating the choirs on the general improvement in the quality and style of their singing as a whole, which he noted after some years' interval. He also spoke warmly of the good organisation of the meeting. Referring to the choirs by their numbers in the programme, he said that 3, 4, 8, and 10 lost marks in some respects for quality of voice and imperfect blending of the voices in the separate parts, and for faults of intonation. Only one went flat in the test piece (which was sung without accompaniment), the others sharpened, which no doubt was due to the excitement of the occasion. Thus they took a lower place than the evidence of skill in their training would otherwise have given. 1, 2, and 7 did better in those respects and mostly sang with more expression; 9 he specially commended for the rendering of their own piece; 6 was not exceptionally good in quality of tone, but showed very good training. The best quality of voice was shown by 5, and as to their training he was going to use a strong word—it was perfect. His award, therefore, gave the first place to 5 (Essex Church), and the second to 6 (Brixton), while 9 (Limehouse) was highly commended. The award was received with loud applause, and the President subsequently handed certificates to the two conductors, with words of cordial congratulation. At the conclusion of the concert, the banner, which was won by Highgate last year, was handed to Essex Church, in the person of the two smallest members of their choir. Last year Essex Church won the second place, but now for the first time holds the banner.

The programme of the concert included three part songs by the united choirs, violin, 'cello, and oboe solos by Messrs. Ammon-Hering, Hugo Hunerfurst, and Howard Farrow respectively, and songs by Mr. and Mrs. Hudson, which were enthusiastically applauded. The whole concert was eminently successful and greatly enjoyed. As in the opening so in the closing hymn, 'Softly the silent night," the audience joined, and with the presentation of the banner the meeting was brought to a close.

SHORT NOTICES.

The Sunday School Association Hymn and Tune Book is now issued in a revised fourth edition. It was formerly known as the "Essex Hall Tune Book," which led to confusion with the "Essex Hall Hymnal," with which it had nothing to do. It is the tune-book for the Sunday-school Hymn-Book, and as such is already widely known and popular. In this new edition tunes are added, so that it now serves for the other children's book—"Hymns for Heart and Voice," edited by Mrs. Farrington. It is now simply a hymn and tune book, and a most admirable one, the special services in a former edition being omitted to make room for the new tunes. With this book and the "Hymns and Choral Songs" of the Manchester District Sunday School Association, our children and our schools are well supplied indeed. (Sunday School Association, Essex Hall. 2s. 6d. net.)

Poems for Recitation at Bands of Hope and Children's Evenings is a capital selection of pieces for recitation, both grave and gay, in six graded parts, for children of various ages. They have been issued in separate penny parts, and in this complete form should find a very warm welcome in school and home. (Sunday School Association, Essex Hall, 6d. net.)

Home Pages: Twelve Talks on Practical Religion.—We called attention some time ago to this new issue of "Home Pages," edited by Miss Helen Brooke Herford, reviving memories of the extremely popular tracts issued long ago for some years by her father. Twelve numbers in the new series have been issued, and they are now to be had together in a tastefully-bound little volume, but we trust that they will also continue to be widely used in their separate form for home reading. They are specially to be commended to provident society visitors and other workers in poor districts who may be glad to have something good and helpful to hand to thoughtful readers. The first part of Mr. Gannett's "Blessed be Drudgery" forms one of these numbers, and there is a "Chat with Boys: Yes or No," by J. J. Wright. The last two, "Where is Thy God?" and "Nicodemus," as well as three others which we mentioned in a former notice, are by Dr. Brooke Herford. If friends wish for more of these "Home Pages" they must see to it that there is an adequate demand for these twelve. (Philip Green, 5, Essex-street, Strand, W.C. 1s. net.)

Les Evangiles d'après la Critique Moderne. Deux Conférences par J. Estlin Carpenter, M.A. Traduites de l'anglais par James Hocart. These are the two lectures, on on "The First Three Gospels," and "The Fourth Gospel" recently given in French by Mr. Carpenter at Brussels. A strong desire for their publication was expressed at the time, and M. Hocart has now edited them, with a brief biographical note as to the author. It will be of great interest for English readers also to see with what skill and power of expression Mr. Carpenter was able to expound to a foreign audience the results of modern scholarship in the study of the Gospels, which he has done so much to make known in this country. (Paris: Librairie Fischbacher, 33, Rue de Seine. To be had also at Essex Hall. 1s. net.)

The Literary Year-Book and Bookman's Directory, 1904, edited by Henry Gilbert. This Year-book, now issued for the eighth time, has an assured place of usefulness as an admirable and handy companion for all who are practically engaged in literary work. It will be found of much interest also for people of literary sympathies, with its directory of authors, artists, publishers, &c., list of periodical publications, information as to copyright, royalties, &c.; its "Survey of Bookland," and the introductory chapter on English Literature in 1903. In the section on biography Morley's "Gladstone" of course holds the first place; in Economics Mr. Charles Booth's concluding volumes of "Life and Labour in London"; in Fiction Mrs. Humphry Ward's "Lady Rose's Daughter." The obituary section contains notices of Miss Constance Bache, "Edna Lyall," Farrar, Lecky, Mommsen, Spencer, and a number of other distinguished and less known writers. (George Allen, 156, Charing Cross-road. 5s. net.)

The Lecture Agency Date Book will be of use to workers who have to look far ahead in making their engagements. It has a line for every day from July, 1904, to June, 1906, and a table to show the dates of Easter and other festivals up to 1910. (The Lecture Agency, Outer Temple, Strand. 1s.; by post 1s. 1d.)

A complete popular edition in one volume of Professor Villari's standard work on the *Life and Times of Savonarola*, with all the illustrations of the two-volume library edition of 1888, is marked "fourteenth thousand," a welcome sign of the wide distribution in its English translation of a work full of stimulus for the religious reformer, and of profoundest interest for the student of history. The volume stands well side by side with the one-volume popular edition of George Eliot's "Romola." (Fisher Unwin. 2s. 6d. net.)

OBITUARY.

JOHN PENNINGTON THOMASSON.

BY the death of Mr. J. P. Thomasson, which occurred at his residence, Woodside, Bolton, on Monday afternoon last, after a sharp attack of pleurisy and pneumonia, one of the finest and most remarkable of men has been removed, to the great loss, not only of his family and friends, nor even of the community of Bolton, but of the kingdom and the civilised world.

Born on the 9th May, 1841, Mr. Thomasson had just passed his 63rd year. His father, Mr. Thomas Thomasson, the close friend of John Bright, was an advocate of the People's Charter and a supporter of every good cause which aimed at the elevation of the people's life. Like father like son, Mr. J. P. Thomasson soon showed that his sympathies ran in the same channels. Inheriting considerable wealth, and carrying on his father's business as a cotton spinner, he became the ideal employer of labour, was beloved by all who worked for him, and was speedily recognised as the friend of the poor. Sturdy in his own independence, he encouraged the same spirit in others, helping them to help themselves, but desiring them above all to feel their own responsibility and be their own saviours. Generous to a degree which few attain, he was most careful and painstaking in the selection of the objects of his help, and when he gave, he preferred to give liberally and adequately, and follow up his gifts with personal attention to ensure the best results.

As a philanthropist, it is impossible to follow the ramifications of his service and support. Education always commanded his strong sympathies. When the Bolton School Board with a clerical majority declined to erect a public unsectarian school in a crowded district, Mr. Thomasson built one himself at a cost of £10,000 and handed it over as a gift to the Board, subsequently making considerable additions to it at his own expense. Since 1876 he has maintained a series of scholarships and exhibitions, enabling the children from the Elementary Schools of the town to pass on to higher grades of education; and several of the Thomasson scholars have distinguished themselves at the Universities and in professional and public life. It has been estimated that his gifts to education alone were represented by a sum of £30,000. A museum and recreation ground, a picture gallery, a co-operative reading-room, a gymnasium—these, in addition, are some of his many gifts to the borough.

An advanced Liberal in politics, he was returned as member for the borough at the 1880 election, but lost his seat in 1885. At the time of the Home Rule split Mr. Thomasson joined the Unionist ranks, but his views on all questions but Home Rule were too divergent from those prevailing in Unionism to permit of his remaining in that party. With but a short interval, therefore, he was a strong and staunch supporter of the Liberal cause. A friend of all oppressed nationalities and a foe to tyranny, his voice was ever raised on behalf of personal freedom and national liberty. He was ever a lover and advocate of peace. The South African war particularly and the causes leading thereto met with his abhorrence, as did also the unjust treatment of native races in many parts of the world, both within and without the Empire, and the recent decision to introduce a system of something like slavery by the importation of Chinese labour. Strong in allegiance to the great principle of Free Trade, he looked with surprise and alarm on the recrudescence of Protection in these latter days.

Mr. Thomasson was the type of the ideal citizen, for everything that concerned the welfare of the community enlisted his interest. He was instrumental in forming the Bolton Citizens' Committee on Licensing Administration (now the Citizens' Association), for which from the outset he has acted as treasurer. In the licensing question he took the deepest interest, and his efforts to quicken the public conscience as to its responsibilities in this matter were unflagging. The present attempt to remove the discretionary authority from the local justices met with his strong disapproval, his desire being rather to increase than to diminish their powers. The freedom of the borough was conferred upon him in 1902 in recognition of his public services. This act, as he said, gave him more pleasure than would have done the conferring of a knighthood, a baronetcy, or a peerage.

To Bank Street Chapel, Bolton, of which he was a member, and to its Mission at Halliwell Road, Mr. Thomasson has been a good friend. One of his latest actions was to purchase the set of buildings adjacent to the mission premises, and hand them over in trust as a free gift for the extension of the educational work carried on there. He was an occasional teacher of the men's class, both at Bank Street and Halliwell Road. The Unitarian denomination generally has participated largely in his generous gifts, especially in recent years. The newly-established minister's pension fund received £1,000, and his very last promised gift, made on what proved to be his death-bed, was one of £500 to the Jubilee scheme of the Unitarian Home Missionary College.

Mr. Thomasson married, in 1867, a niece of John Bright, the daughter of the late Mr. Samuel Lucas. Mrs. Thomasson, with one son, Mr. Franklin Thomasson, J.P., Liberal candidate for the Accrington division of Lancashire, and one daughter, Mrs. Arthur Coe, who married the son of the Rev. C. C. Coe, survive Mr. Thomasson, and we trust will long be spared to cherish his memory, and see the good fruits of his faithful labours.

SADHARAN BRAHMO SAMAJ.—At a meeting of the executive committee held at Calcutta, after the receipt of the news of Miss Cobbe's death, the following resolution was unanimously passed:—

Resolved, that the executive committee of the Sadharan Brahmo Samaj learn with deepest regret the news of the death of Miss Frances Power Cobbe, who, by her life and writings, rendered great service to the cause of Theism and humanity, and was in close sympathy with the Brahmo movement.

Resolved also, that a public meeting be organised in commemoration of her death after the summer vacation.

MRS. ELAM.

SEVEN AND A HALF years ago we recorded the death of Mr. William Elam, of Liscard, and formerly of Liverpool, a man of "an undemonstrative but ardent piety, a whole-hearted loyalty, a truly modest and genuine liberality." Three years later, the anniversary of his death, September 30, 1899, saw the opening of the beautiful new church in Manor Road, built and given to the Liscard congregation by Mrs. Elam, in memory of her husband. They had been from the first zealous and most loyal members of the congregation. The new church, it was said at the opening, was a gift "given in all simplicity, from a heart filled with earnest religious feeling and grateful memories, a worthy memorial of a good man." It is now also the memorial of his wife.

Mrs. Elam passed away on Thursday morning, May 12, at her residence, Sunny Bank, Liscard, being in her eighty-third year. Her interest in the church and constant helpfulness had filled a great part of her widowed years. In the continued well-being and progress of the congregation she found one of the chief sources of her happiness.

The funeral service last Saturday was conducted by the Rev. A. E. Parry, minister of the church, who, on Sunday morning, also conducted a memorial service. In the course of his address, he said:—

"I almost wish it had been granted me to take merely a passive part in these sad offices of memory, but the difficulty of speaking to you is somewhat diminished when I remember that only absolute simplicity will meet your sense of what is fitting, aware as you are how severely plain and simple my words would be could she have the ordering of them.

"The name of Martha Elam, as well as that of her loved husband, will be imperishably associated with this beautiful building, an enduring monument to the enthusiasm and affection they both entertained for the cause we all love. But even more than for this church and her other generous gifts do we owe her our gratitude for an example of sane and cheery optimism, which made light of all difficulties, would brook no murmurings of despondency, and often shamed the doubts and fears of those much younger. She was, I think, one of the happiest of women, so pleasant that it was delightful to be brought into association with her in any personal way. Yet her cheerfulness was not more marked than her sturdy strength of character. Within the past few weeks she has spoken to me of death more than once with humble, quiet serenity, and in the spirit of peaceful resignation. She loved those lines of Whittier's:—

> "I know not where His islands
> Lift their fronded palms in air;
> I only know I cannot drift
> Beyond His love and care.

"And once I quoted the beautiful concluding lines of Bryant's 'Thanatopsis,' and she said she would like to keep the thought of them in her mind.

"But, having fought the good fight she has now entered into her rest. Let us

be thankful that end was peaceful. She will be often in our thoughts. And in the things about us here we see the visible tokens of her love for us and for the cause this church represents. Let us also try to catch the inspiration of her unmeasured enthusiasm, and, with the memory of her example, mark the future years with greater earnestness and deeper consecration."

At the evening service a memorial resolution, proposed by the minister and passed in reverent silence by the large congregation, recorded their deep sense of the loss sustained in Mrs. Elam's death, and profound sympathy with the members of her family.

Mrs. Elam was twice married, and children and grandchildren of her first marriage sustained her closing years. It was her own express desire that the utmost simplicity should mark all that was said and done after her death. Her memory, with that of her husband, will be held in honour by the congregation of the Memorial Church, and by a yet wider circle of friends.

THE LAYMEN'S CLUB.—The first annual meeting of this club, the object of which is "to promote social intercourse among men connected with the Unitarian and Free Christian Churches of London, and to further the interests of liberal religious thought," was held on Friday evening, May 13, after the club dinner, at the Inns of Court Hotel. There were forty members present, Dr. C. Herbert Smith, the President, being in the chair. The report was read by Mr. W. Fitchett Wurtzburg, hon. sec., and Mr. Harold Wade presented the treasurer's accounts, both of which were adopted. The report referred to the inauguration of the club, through the initiative of the Rev. J. H. Wicksteed, at a dinner given on the invitation of Sir Edwin Durning-Lawrence. At the outset 59 members joined, and the number had since risen to 98, the rules limiting the membership to 100, ten of whom may be ministers. In the autumn of 1903, the club entertained a number of leading Unitarians as guests, and after dinner had the privilege of hearing an eloquent address on church organisation by the Rev. J. Estlin Carpenter. Other events of the year were an adjourned debate on Mr. Carpenter's address, a smoking concert, and an "at home," given at Essex Hall to the Unitarian Sunday School teachers and helpers of London, at which some 300 members and guests were present. Coming events mentioned were the Whit-week dance at the Portman Rooms, on May 27, and a concert in aid of the Southend Home and the Children's Country Holiday Fund, at Essex Hall, on June 15. Mention was also made of the "Laymen's Book," to be kept for the use of ministers and others, at Essex Hall, with a record of what members of the club were prepared to do in the way of help at meetings and entertainments, &c. Dr. Herbert Smith was re-elected president, Mr. H. B. Lawford vice-president, Mr. Harold Wade treasurer, and Mr. W. Fitchett Wurtzburg, 3, Lawn Road, Hampstead, N.W., hon. secretary.

THE CHILDREN'S COLUMN.

ARTHUR IN "KING JOHN."

SHAKESPEARE was called "gentle" by more than one other poet in his own time, and *gentle* are the people in his plays whom he makes us love most.

One of the gentlest of these is the boy Arthur in the play of "King John."

You may have read in English history of this young prince, who was King John's nephew. He was born and brought up in Brittany, of which he was duke, and he was not known in England. John, who was well known, had been chosen King of England, according to the law and custom of the land. But the King of France claimed both Normandy and England for the boy Arthur, so there was war between the two Kings, about the rights of young Arthur of Brittany. It is difficult to know now whether either party was in the right in this war. Perhaps Arthur had a right to claim Normandy and John a right to keep England. If so, the one side claimed too much and the other tried to keep too much. But however uncertain we may be as to the rights of the case, Shakespeare, in his play, makes three things clear:—

1. That John cared nothing about right or wrong, but meant to keep what he had got.

2. That Arthur's friends claimed his rights, not, as they said, for his sake, but for their own advantage.

3. That Arthur himself was not eager to claim his rights.

The play begins in England, with the French King's claim on Arthur's behalf to all John's possessions. The English King refuses the demand, and war is declared. The next scene is in France, outside the walls of a town claimed by both kings. Arthur welcomes the French King, the Dauphin, and others who have come to fight for him, and they give him promises of help. The arrival of the English King and his party leads to renewed promises to Arthur, and to threats and abuse between the French and English parties. After a double making and breaking of promises there is at last actual fighting, and Arthur is taken prisoner by King John.

Arthur himself takes but little part in all this. When his relations and supporters are abusing each other and quarrelling he begs in a few words for peace.

When first he hears that his supporters have forsaken his cause for their own advantage, he only says to his mother,

> I do beseech you, madam, be content.

When he is taken prisoner his first thought is for his mother:—

> O, this will make my mother die of grief.

For himself Arthur has no word of fear or complaint.

He is sent off to England in charge of Hubert, who has secret instructions from King John to get him out of the way, if need be, by death.

The latter part of the play is in England again, and we see Arthur at Northampton Castle with Hubert. Hubert has promised the King to take Arthur's life, but the little prisoner's bright, loving ways have quite won the keeper's heart, and how is the promise to be fulfilled?

Arthur greets Hubert with a cheery "Good morrow," and then notices that his friend is "sad." He thinks that no one who is free should have cause for sadness.

> So I were out of prison and kept sheep,
> I should be merry as the day is long;
> And so I would be here, but that I doubt
> My uncle practises more harm to me.
> He is afraid of me, and I of him.

One day when Hubert had but a headache, Arthur had waited on him, had wound a handkerchief about his brows, and had not asked for it again, though it was the best he had, worked by a princess. And now that Hubert looks sad and pale, Arthur fears he has a headache again, and even wishes it were so, that he might tend him and help to make him better. Arthur would be so happy to do some service for him, and would even give him a son's affection if Hubert would but love him too.

It is no wonder that Hubert finds it difficult to tell the boy why he is sad. At first Hubert means to keep his promise to the King, and at last shows Arthur his written instructions. But he cannot resist the boy's pleadings. He could not really have carried out such instructions. It was a bad promise, and to keep it would be worse than to break it.

Arthur saves Hubert from such a crime, but he cannot altogether save his own life. History does not tell us how Arthur died, though it was said that it was his uncle's doing. Shakespeare makes Arthur lose his life in trying to escape.

As a prisoner Shakespeare's Arthur had longed to be free and tend sheep, and now he seeks freedom in the disguise of a sheep-boy (surely sheep, not ship, as the books print it). He jumps from the walls, but the stones below are as hard as his uncle's heart, and crush out his young life.

It is sad to think of Arthur's life cut short by death. But it is sadder still to think of the selfishness and cruelty of the King who wished for Arthur's death. The saddest part of the story is that the kings of France and England are so unlike Arthur.

He wants affection and a quiet life. They want land and power. He wants peace for their sake as well as his own. They seek their own interests, and will go to war for their own gain. He trusts and loves others, and is glad to serve. They suspect others, and injure them by secret means or open violence.

Arthur's ways are those of gentleness and love, and he makes us feel that his ways are the best. He has no wish to be king, no wish that other people should quarrel or fight to make him king. He would be content with very little, and is happiest when he can give service and affection. He is a gentle boy, and makes us love gentleness, and wish to be gentle too.

This is the last of these columns about Shakespeare. I hope that when you are older, and read his plays for yourselves, you will feel that Miranda, Lucius, Robin, Arthur, and some of the other story-children are like old friends. Perhaps then you will find out for yourselves, in the different plays, how Shakespeare loved gentleness.

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, MAY 21, 1904.

RELIGION AND LIBERTY.

UNDER this title the proceedings of the second meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, held last year at Amsterdam, have recently been published;* and at this season, when the Christian Church celebrates the coming of the Spirit, for the enlightenment and quickening to new life of all the nations of the earth, there is peculiar appropriateness in turning to this volume, which so happily bears witness to a unity of spirit underlying many forms of thought and nationality in those who have the faith of freedom, and are ever seekers of the truth and light divine.

We are indebted to the Netherlands Committee and specially to the Rev. P. H. HUGENHOLTZ for the editing and publication of this volume, which is not only a most welcome permanent record of the delightful meetings at Amsterdam, but also a valuable landmark in the progress of religious thought. The Rev. C. W. WENDTE in a brief introduction to the record of the proceedings, having told of the inception of the Council at Boston in May, 1900, and of the first meeting in London, in 1901, says of the Amsterdam meeting:—"As most of those in attendance, especially from the nations of Continental Europe, were masters of several languages, the Congress, instead of proving a Babel of tongues, as some had feared, turned out to be a Twentieth Century Pentecost, inspired with a common understanding and purpose." And he adds:—

"In conclusion it should be said that the success attending these international gatherings of religious liberals justifies and confirms the faith of those who called them into being. They prove conclusively that the formation of this Council was timely and needed, and that we have inaugurated a movement of far-reaching importance to the cause of liberal religion and international amity. Our experience proves also that nativity and language form no insurmountable barrier to an international union of hearts and hands for the religious emancipation of mankind. We are convinced that all who unite with us will feel themselves encouraged and strengthened in their individual endeavours, and will grow in influence through the consciousness of larger and fraternal relations with the great liberal movements of the twentieth century.

In this volume we find the several languages, English, Dutch, German, and French, English serving also for the representatives of Hungary, India, and Japan, German for Sweden and Switzerland; while of the Dutch Sermon, the President's Address, and two of the papers an English translation is given in the Appendix, and a German translation of one of those papers and another. This last is the paper on "The Evangelical Awakening in the Netherlands in the Second Quarter of the Nineteenth Century, and American Unitarianism," by Professor GOOSZEN, of Leiden, which was not read at Amsterdam for lack of time. The volume also contains Professor LINDBERG'S account of "Religious Conditions in Sweden," and the Rev. G. SCHÖNHOLZER'S paper on "The Development of Liberal Christianity in German Switzerland," which similarly were not read; and a letter from Mr. P. C. MOZOOMDAR on "The Message of Liberal Thought." American and British Unitarianism, French and Belgian Liberal Protestantism, the scholarship of Germany, various phases of liberal religious thought and life in Holland, as well as in Switzerland, Sweden, Hungary, India, and Japan, are all here represented, and the study of the volume will be found of the greatest interest. Several of the principal papers were published in THE INQUIRER last autumn, but here the whole is gathered together, and we may be confident that the volume will do not a little to fulfil the aspirations of its editor, and "promote the cause of religious freedom and fellowship."

As an earnest of what will be found in it, and as witness to the fundamental unity of spirit in these various upholders of the Liberal Faith, we will quote here a few passages from the papers. And first some very suggestive passages from the paper on "Religion and Personality" by Professor CANNEGIETER, of Utrecht:—

"The Protestant optimism of faith rediscovered the nobility of human nature.

. . . . .

"Religion is the self-conscious life of human personality in full bloom.

. . . . .

"Man cannot be completely and finally robbed of himself. 'Coming to himself,' he finds himself again, and in his deepest soul the experience of God's life and work in him awakes. Then does his personality grow and flourish. This exultation in the higher work of religion runs through the whole history of the religious consciousness. This glorious optimism of faith is the kernel and the great power of Christendom, of Protestantism, and therefore also of true free thought.

. . . . .

"The religion which streams through Christendom is itself the outcome of a human personality. It, above all others (since it first truly reveals the nature and the worth of religion), is the revelation of life, the *natura humana* in its essential divinity. Human personality, apprehending its humanity in its divinity, is the mystery of Christendom, of the true human heart itself, of religion. The life-content of personality is 'the Gospel.'

. . . . .

"All religious truth must have been lived in the life within, must be the evolution of personality. What does not spring up out of personality is neither religion nor truth. It is only life of the soul, tuned in harmony with it, that can understand what life of the soul in its deepest essence really is.

. . . . .

"The outer world is only to be understood by the light of the inner world. The inner world alone is the word of GOD, unwritten and unwriteable, the word of GOD and therefore the word of the human heart. This life-content of a human personality is that holy spirit which has already come and has broken its way through history.

. . . . .

"It is not the words of JESUS that have abiding significance, it is not his deeds that constitute Christendom. His personality alone, his experience of faith, his inner possession of life is the Gospel. That Gospel shall give rise to other words, shall create other deeds, than those that are set down as his in the ancient Scripture. It shall lay down fresh lines right on through history, shall lead mankind along fresh paths of thought, experience, and action. And there shall always be fresh *gospels* to write concerning the one divinely rich *Gospel*. And, in truth, history brings them to us in every period of great spiritual activity, though under ever-changing titles. But the one true Gospel abides."

From a different standpoint is Professor PFLEIDERER'S paper on the "Primitive Christian Conception of Christ in the Light of the History of Religion." His radical criticism sweeps away a great deal of what has been regarded as historical in the Gospel records, and then concludes:—

"Why seek ye the living among the dead? He is not here, he is risen! But go ye to your brethren, there shall ye see him. It is the living CHRIST-spirit that we shall see, that divine principle ever dwelling in humanity, wherever the spirit of man is open to the recognition of all truth, wherever hearts are aglow for all that is good, and love makes the daily sacrifice of self for the well-being of the whole, wherever there is striving and

* "Religion and Liberty." Addresses and Papers at the Second International Council of Unitarian and other Liberal Religious Thinkers and Workers, held in Amsterdam, September, 1903. Edited by P. H. Hugenholtz, jr. Leiden: Late E. J. Brill, Publishers and Printers. London: British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand. 2s. net.

suffering for righteousness and justice in society, and faith in the continual coming of the Kingdom of GOD in our midst, and in this faith the world is overcome."

In a similar spirit Professor CARPENTER concludes his paper on "The Place of Christianity among the Religions of the World," which is to be found not only in this volume but in a somewhat enlarged form in a little book with the title of this paper, just published by the British and Foreign Unitarian Association :—

"The movement which has carried Christianity round the globe, which has brought philosophy, art, poetry, culture of every kind, into some sort of connection with it, if not into formal alliance, will gather strength as the ideas of JESUS are more clearly understood. But similar movements will by degrees affect the other higher religions. They will in their turn be touched with the modern spirit; and what cannot bear the new quickening will droop and die. When the great doctrine of the Fatherhood of GOD is applied to the nations, it immediately suggests the presence of a purpose in the long sequences of history, working out that high end to which we give the name of the education of the race. To this mighty process we must conceive the religions of the world as all in turn contributing with varied potencies. Foremost among them, at least in this stage of our development, is the Christianity we love. It summons us to be fellow-workers with GOD. In this high partnership let us go forwards. The realm of ideas is for ever open to us. There we, too, can take our part in the spiritual making of the world; there we may humbly share in the Creator's gladness, and in 'the joy of the LORD' find our weakness transfigured into strength."

To these utterances of Christian scholars we may add a voice from the Far East, from the letter sent to the Council by Mr. MOZOOMDAR, of the Brahmo Samaj of India :—

"When freedom of thought and the reasonableness of man's religious sentiment has asserted itself against the wrong and falsehood current, it has done its work; there is very much more that is left unaccomplished, and that will have to be completed by some other force. That is the work of the Spirit of the Living GOD. Distinguishable from the understanding, from the exercise of lofty thought and pious sentiment, the Spirit comes as it lists, and no man can tell its whence or whither. Neither upward meditation, nor inward emotion, nor even the scrupulous activity of the faithful conscience, all of which help so much the unfolding of the spiritual consciousness, is just the same thing as the apostolic descent of the Spirit. He is what He is, different from all else, the container of the devoutest contents in the soul, but unique, incomparable, ineffable, the object of faith, and soul-perception. This self-revealed Spirit of GOD imparts to His worshipper the sum of all revelations. Do we possess the consciousness of that marvellous self-revelation? If we do, then we possess the secrets of all religions, and nothing can withstand our utterances. If we do not, we must revise our course and modify our culture; or our influence will not spread.

. . . . . .

"It is faith that kindles faith; it is enthusiasm that begets enthusiasm; it is the prophetic spirit that visualises and interprets the things of GOD.

. . . . . .

"To me, brethren, the message of liberal thought is the message of inward soul-religion, which emancipates and spiritualises all things it touches. Spiritualised science, spiritualised civilisation, spiritualised worship and doctrine, spiritualised relations between man and man, between race and race, is the ideal I look up to. However long it may take to give it an objective reality, the subjective conception is like a revelation of GOD. Its historical vitality has been again and again proved by succeeding dispensations of religion in various lands and ages. We gather the spirit of them all in our search for GOD and His august purposes. But we appeal to His Spirit to teach and guide, inspire and comfort us in our perplexities, to take us by the hand, that we, too, like others who have gone before, may serve and be of use in the establishment of His Kingdom."

"DOTH GOD CARE FOR OXEN?"

1 COR. ix. 9.

SIR,—Two or three letters which I have received seem to ask for clearer explanation of the Apostle's argument. Let it be remembered, then, that in *à fortiori* argument the weaker case, far from being denied, is conceded, and used as support for the stronger case which is to follow. In the Apostle's mind there are really two questions: Doth God care fo oxen?—Yes. Is it for oxen only that He cares?—No. Then comes the conclusion: "We ministers have our threshing work to do; give us like freedom; *by all means* (πάντως) *on our account* (δι' ἡμᾶς) was the prohibition given, 'Thou shalt not muzzle the ox that treadeth out the corn.'" The original intention of the passage is treated as nothing *in comparison with* the new allegorical interpretation.

May 17, 1904. E. P. BARROW.

THE Peace Society held its 88th annual meeting on Tuesday. In the evening the body of the City Temple was nearly full, the balconies nearly empty. The Rev. Canon Benham, D.D., who presided, was able to announce the Archbishop of Canterbury's sympathy; the French and American Ambassadors apologised for being unable to attend. Dr. Spence Watson has succeeded Mr. Joseph Pease as President, the latter having held office for twenty-one years. The resolutions welcomed the recent agreement between this country and France; expressed profound sorrow that a sanguinary war was being waged between two great nations in the Far East, both of them signatories to an Agreement which binds them to pacific settlement of differences; and further deprecated the proceedings in Thibet.

UNITARIAN HOME MISSIONARY COLLEGE.

THE following is the reply of the Committee of the Home Missionary College to the Memorial which we published last week :—

DEAR SIR,—Your letter of the 9th inst., and the enclosed Memorial, were brought before the Committee of the Unitarian Home Missionary College, at a special meeting held on the 18th inst.

The Committee have carefully considered the Memorial, and desire us to call the attention of the memorialists to the following considerations :—

The Memorial is so framed as to place the Committee of the Unitarian Home Missionary College in a difficult position, since it appears to assume the desirability of an amalgamation of this Institution with Manchester College, Oxford, as a foregone conclusion. The Committee of the Unitarian Home Missionary College are unable to concur in this view. They feel that this institution, with the foundation of which honoured names are associated, has, by its work during the past fifty years, amply justified its existence and the suitability of its environment; and they have already been encouraged by signs of sympathy and appreciation, even from those who do not help to carry on its work.

It was in response to the attachment and enthusiasm of the past and present students of the College, expressed in another memorial, a print of which is enclosed, that steps were taken to purchase residential buildings. The Committee are at a loss to understand why this action, which affects neither the aims of our College nor its position with regard to any other institution, should have given rise to a memorial which assumes that its continued existence is unnecessary, and therefore by waste of resources detrimental to the interests of the churches which it serves. The Committee feel that they cannot, and ought not to be asked, at this juncture, to entertain proposals for a conference on the basis of amalgamation. At the same time, the Committee desire us to say that they will at all times be ready to give a sympathetic consideration to any suggestions which may be made as to special methods of co-operation between this institution and Manchester College, Oxford.

In conclusion, the Committee think it only just to themselves to say that before your Memorial came before them, decisive action was taken to give effect to the Students' Memorial, in the belief (which they hold) that they were acting in the best interests of their institution, and of the churches it has served for the past fifty years.—We are, yours faithfully,

JESSE PILCHER (*Chairman*).
EDWARD TALBOT, E. L. H. THOMAS } *Hon. Secs.*
Charles W. Jones, Esq., *Liverpool*.

IN deliberations and debates of great importance the simple manner of speaking to the point is the proper, easy, clear, and compendious way. Facetious speech there serves only to obstruct and entangle business, to lose time, and protract the result.

Isaac Barrow.

THE BASIS OF RELIGION.

SIR,—It is evident from Mr. Wicksteed's letter in your last issue that I have not succeeded in making quite clear to my friend all that I meant when I said that God, to be known at all adequately, must be known *immediately*. As I am convinced that the idea which these words are intended to convey is of supreme importance in the philosophy of religion, I will attempt a further elucidation of this statement. The point on which I insist, and which constitutes the pivot on which all my theological conceptions turn, is that the self-revelations of the immanent God which are made to us in our ideas of infinity and eternity, and in our ideals of beauty, truth, and love, though they are directly felt to be *in us*, are also just as directly felt to be not *of us*, are felt, indeed, to be self-existent or eternal; and hence when they manifest themselves in our consciousness, they bring with them an inherent right to our reverence and our allegiance. If the artist's, or poet's, ideal of beauty, the saint's consciousness of communion with divine love, or the voice of conscience which forbids us to gratify a sensual or selfish craving: if these, and such as these, were merely felt to be in our individual minds, and were not also believed to be in the minds of all men and to have their root in God's eternity, they could not carry with them their absolute authority, their infinite power to support and satisfy the soul. This is what I meant when I said that all finite and created things are known mediately and inferentially, but God alone is known immediately and intuitively. And I may add that it is only through the divine light which we derive from these rational intuitions or self-revelations of God, that we are enabled to draw inferences about the nature of external things and persons, and also to criticise and correct these inferences till we bring them into nearer accord with the reality.

Hence I heartily agree with Mr. Wicksteed that "no human personality" [and indeed no finite existence at all] "is realised in its highest reality until it has been seen as existing in, and reaching me through, that mysterious Presence in which alone 'being' can 'be.'" Were the Eternal God not immanent in, and self-revealing to, our reason, our conscience and heart, neither human personality nor human rationality could possibly exist. I am not sure that Mr. Wicksteed really dissents from my contention that in our immediate rational, ethical, and spiritual intuitions we have imperfect, but yet most real and inspiring, glimpses of the essential nature of the self-existent God. As Emerson puts it, "We lie open on one side to the deeps of spiritual nature, to *the attributes of God*. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but they tower over us, and most in the moments when our interests tempt us to wound them."

If I mistake not, Mr. Wicksteed, in his laudable desire to do full justice to man considered as a product of evolution, "an organic entity," has somewhat overlooked the "other side" of our being; and it is just to this other side that both philosophy and religion must have recourse for a satisfactory answer to their ultimate questions.

It is possible, however, that Mr. Wicksteed or some other of your readers may say that, even if it be allowed that in our intuitions and ideals we have some insight into God's essential nature, this does not prove that the "mysterious presence" who illumines our inner life is a self-conscious Presence with whom the individual soul can enjoy a measure of personal communion. To this I should reply, firstly, that it seems to me inconceivable that the highest prerogative in dependent minds should be lacking in that Being who is the eternal Source as well as the eternal Place, of all finite souls; and, secondly, that in actual experience, whenever conscience puts to shame our personal unworthiness, whenever new revelations of beauty and truth inspire and uplift us, and more especially in those choicer hours when fresh faith and consolation dawn in response to true prayer and self-surrender, we instinctively and inevitably address nature or God as a personal Presence, and feel that though all conceptions of personality such as we can form are necessarily inadequate to comprehend the transcendent reality, it is nevertheless true this transcendency or supra-personality of God does not exclude, but rather includes and transfigures, those sympathetic personal relations which make intercourse between individual souls so exquisitely sweet and precious.

Mr. Wicksteed does not agree with me in my view that the elimination of self-consciousness from the idea of God would involve the elimination also of much that is highest and most inspiring in poetry. I am quite unable to follow my friend when he says that Wordsworth and others "have awakened undying inspiration without any certain word of self-consciousness in the Absolute." Wordsworth's language appears to me to clearly show that, however little he may distinctly refer to this self-consciousness as an attribute of God's being, the implicit recognition of it was never wholly absent from his higher thinking. It is easy to understand why poets prefer to treat of the inner life of God by implication rather than by direct description; for any attempt to describe this inner life in terms of human psychology would necessarily be so inadequate and incorrect, that they would awaken repugnance in all cultured readers.

But that the poet's idea of God includes all the essential features of personality without the limitations and conditions with which these features are necessarily associated in the case of finite minds, is evident, I think, from the constant use which poets make of the word "spirit;" for if there be one word which more than any other implies both self-consciousness and inter-communion, it is, I believe, this very one. Mr. Wicksteed has already told us how Wordsworth speaks of "a spirit which impels all thinking things, all objects of all thought." Elsewhere the poet addresses God as

> Wisdom and spirit of the universe!
> Thou soul, that art the eternity of thought!

And after describing how this "Soul of the universe" "purifies for man the elements of feeling and of thought," he continues:—

> Nor was this fellowship vouchsafed to me
> With stinted kindness.

Surely this felt "fellowship" with the "Spirit and Soul of the universe" only becomes intelligible on the supposition that the Eternal both knows and sympathises with the inner life and efforts of His rational offspring. And again, when Wordsworth apostrophises "Duty" as:—

> Stern daughter of the voice of God!

it is hardly possible, I think, to believe that self-consciousness was not involved in the poet's conception of the Deity.

One long section of Mr. Wicksteed's letter perplexes me greatly; that section, namely, in which he appears to contend that the non-ascription of self-consciousness to the Eternal relieves the difficulty called the problem of Evil. He admits that evil "as the sternest of stimuli to the latent powers in life, has been the origin of all the best things we have," and he further holds that "man is no caprice, but the true child of nature, the inevitable outcome of the clash of existent forces, and pain itself, even of soul, is the outward stimulant and origin of the development of our noblest and most triumphant powers." It appears, then, that Mr. Wicksteed feels assured, with Tennyson and John Fiske, that "through the ages an increasing purpose runs," but, if I understand him aright, he would say, with Von Hartmann, that this apparent purpose doesn't become self-conscious till a part of nature evolves into man; and that then man, as his knowledge increases, sets to work at times to lessen the evil which he perceives in the world. But it is hardly possible for us to worship unconscious nature, and so it would seem that we are driven by this scheme of thought into the Positivist camp, into the worship, that is, of the *Grand Être*, Humanity. But in saying this I am probably doing Mr. Wicksteed some injustice, for he, unlike the Positivists, appears to see a *moral aim* dominating the whole process of cosmical development. Although he speaks of Nature as non-personal he would, perhaps, say, as Von Hartmann does, that in this connection *unbewusst* is meant to be equivalent to *überbewusst*, or super-personal, and that, therefore, on this ground, Nature is a legitimate object of reverence and adoration. It would be interesting to have from Mr. Wicksteed a more explicit statement of his views on this matter; but, so far as I can see at present, in his last letter he leaves the problem of evil very much where he found it, except, indeed, that his words seem to lend some support to the position usually taken by Theists, viz., that the existence of some so-called physical evil and of the possibility of moral evil is an indispensable condition in the evolution of the highest form of moral and spiritual character.

CHARLES B. UPTON.

TO CORRESPONDENTS:—Letters, &c., received from W. H. B.; J. C., J. H., R. M. K.; H. M. L., S. H. M., J. R. O., M. R., M. A. S.; J. W.; J. H. W., W. F. W.

LONDON DOMESTIC MISSION.

ANNUAL MEETING.

THE sixty-ninth annual meeting of the Mission was held in the Rosslyn Hill Chapel Schools, Hampstead, on Monday evening, when there was a large attendance of subscribers and friends. The chair was taken by Mr. CHARLES BOOTH, author of the great work on "Life and Labour in London."

Mr. PHILIP ROSCOE, the Treasurer, presented the accounts, which showed an expenditure of £1,169 16s. 10d., and a deficit of £113 0s. 3d., less the balance of £46 13s. 6d. from 1902.

The Rev. HENRY GOW, who has succeeded Dr. G. D. Hicks as Secretary, read the Committee's report. This, and the reports of the Missionaries, the Rev. F. Summers, of George's-row, St. Luke's, Dr. Read, of Rhyl-street, Kentish Town, and the Rev. S. H. Street, of Bell-street, Marylebone, had been previously printed, and were in the hands of subscribers.

The report acknowledged with gratitude Dr. Hicks's services as secretary for five years, and congratulated him on his appointment to the chair of moral philosophy in University College, London; it also recorded with regret the resignation through ill-health of the Rev. W. Wilson at Rhyl-street, who had since benefited greatly by a voyage to the Cape, and hoped to be able to resume his ministry with a country congregation. A gift of £197 had been made to him from friends of the Mission, as a mark of sympathy and appreciation of his work. At Rhyl-street Dr. Read, who, with Mrs. Read, had been associated with the work from its inception, had undertaken temporary charge on Mr. Wilson's departure, and was now appointed missionary. Mr. Summers had been working for twenty-five years at George's-row, and the committee acknowledged their debt of gratitude to him and Mrs. Summers for their faithful performance of a long and arduous task. At Bell-street, Mr. and Mrs. S. H. Street had also a very difficult task, and a steady increase in the Sunday-school was noted. Special mention was made of the able lectures to women on health and home duties given at Rhyl-street by Mrs. Cash, and the report continued:—

"In all the missions excellent work is done by many voluntary teachers and helpers, often involving the sacrifice of hard-earned and scanty leisure. Without such voluntary work it would hardly be possible for the missions to be carried on at all. The committee feel that there is much room for expansion in all the missions. They are for the most part well-equipped, they are situated in districts where there is every opportunity of large and useful work, and where the need of their influence is great. We want more workers in the Sunday-school, in managing clubs for boys and girls, in provident collecting, and in other ways. There is practically no limit to the work which needs doing and which could be done. In addition to the definitely religious work of the Missionaries, we should like our Missions to be in some sense social settlements bringing rich and poor together, showing those who have knowledge and sympathy a way of giving help, awakening the comfortable to a sense of the painful problems of our large cities, and teaching those who think themselves superior to see something of the self-sacrifice and heroism and patience which are to be found among the poor. Meanwhile, we are glad to know that much quiet, good work is being done, and we heartily thank the missionaries and all voluntary helpers for their faithful service."

The Treasurer reported a falling off of nearly £26 in subscriptions, and the loss of old subscribers through the death of Mr. James Cooper, Mrs. H. Fordham, Mrs. Hollins, Mrs. Alfred Lawrence, and Miss Rowland. The legacy of £200 from the late Mrs. E. B. Squire, mentioned in the last report, had been received and invested in Consols.

The CHAIRMAN, in moving the adoption of the report and accounts, remarked on the fact that it was their sixty-ninth annual report. It took them a long way back, and he believed that society was the first, or one of the first, efforts of its kind made before the general and wider efforts to reach the poor in that way, which they had seen in their own time. He remembered the establishment, about the same time, of the Liverpool Domestic Mission, and as a boy saw the interest his father and mother took in the work. Those were pioneer efforts, and they set a great example. The effort had been one of learning as well as teaching. Those conducting the missions had been all the time feeling their way, learning what could be successfully done and what not. The name, Domestic Mission, was a very happy one, the idea being to approach the homes, to get doors opened to you: and the spirit in which that had been done, especially by the Unitarian Missions, had been exceedingly good. There had been so little effort at propagandism, so much desire to act in the way best designed to improve home life. That was the root object of the Missions, and it deserved great credit for the spirit in which it had been carried out. In the study he had made of various forms of religious effort in London he had been struck by the enormous volume of those efforts, the zeal and enthusiasm thrown into work of that kind. The report they were now receiving represented small efforts compared with the great missions that had sprung up, based on the Christian faith, which had done a remarkable work in London. To gauge the full value of such work they had to consider also its reflex action on the workers, and often it appeared that those really benefited by such work were those who went about trying to do those things. But that was not the true aim, which was to benefit the people, spiritually and in other ways. If the only result was to benefit the workers, it would partake too much of the position of the nun, who desired by the work to save her own soul. That was particularly the case where missionary work was definitely connected with religious propagandism, where the reflex action was on the religious faith of the worker. But the Unitarian spirit had also behind it a true faith, perhaps the highest faith of all, because they did not enter the homes of the people to impress certain religious dogmas on them, they did not seek to make Unitarians, but to make them better men and women.

Mr. Booth then referred to each of the Missions in turn, and the impressions he had received of their work and surroundings, as recorded in the volumes on "Religious Influences" in his work on "Life and Labour in London." He spoke of the difficulties of the Rhyl-street neighbourhood, and specially commended the children's services in connection with the large Sunday-school and the huge Band of Hope, where the work had seemed to him of the highest kind. Referring to Dr. Read's appointment as missionary, he said that the experience of a doctor was one of the best any man could have for undertaking such work. As to George's-row, he noted that "improve and go" was a great difficulty, but he did not think it ought to be a discouragement to the workers. They had a high standard there, indicated by their classes for the violin, shorthand, French, and elocution. If those who shared such benefits passed on to better neighbourhoods, they must feel like the schoolmaster through whose hands one set of scholars after another passed. In the Bell-street neighbourhood the close proximity of the very rich and the very poor was a special difficulty in their work. He then spoke with very warm commendation of the free library and reading-room maintained by the Highgate Unitarian Church, and the University Extension Lectures held there. He thought that a number of such libraries maintained by private enthusiasm would do really more good than the great public rate-provided libraries. Another specially admirable piece of work he wished to mention, and that was the systematic visiting for the collection of savings in the Provident Bank. There was a great mass of visiting for other purposes; but in this work the visitors went not to give but to receive, and the people did not feel they were being patronised. So the visitors came into natural contact with the people, and found many opportunities of helpfulness. It was one of those indirect methods of doing good often better than the direct. The report said there was no limit to the work which might be done. He believed that was true. The £100 deficit he was confident would be made up, but the most urgent need was of more helpers to give themselves to that great work.

Mr. GRAHAM WALLAS, who seconded the resolution, said there was a certain uplifting of spirit in getting among a religious audience largely composed of Unitarians. At the present time many forms of change, intellectual and moral, were going on, and one associated with any organised gathering of religious people a certain feeling of terror at change; but among Unitarians there was no sign of such feeling. If change was to come it was felt that it would be for a deeper understanding of the truth, and however different from the old, it would come as a source of joy and strength. The changes that were going on influenced their religious work as all other forms of intellectual activity, and made them consider, not only the impulse of the worker, but the effects produced, the actual thing done by the worker for those outside himself. They were in the presence of an enormous accumulation of knowledge about the world, due to the dominance of the methods of physical science, and there was a great strengthening of imagination as to the effects of our actions. Great nations realised it in thinking of what war with one another would mean, and they in England had a growing feeling of the importance of the effect of actions as compared with their motives, since they had come to live almost entirely in great cities. The typical Englishman was no longer the squire or the countryman, but the dweller in some

huge centre of activity—a highly organised democratic society, in which they were compelled to think of the effect of what they did upon their neighbours. Almost in the exact year in which that Mission was started Tennyson wrote the poem on "Lady Clara Vere de Vere," with its concluding verse:—

Clara, Clara Vere de Vere,
If time be heavy on your hands,
Are there no beggars at your gate,
Nor any poor about your lands?
Oh! teach the orphan boy to read,
Or teach the orphan girl to sew,
Pray Heaven for a human heart,
And let the foolish yeoman go.

The feeling with which they now read that verse marked what would formerly have meant the change of two or three centuries from the past age to which the poem belonged. Now, they thought not of the result for the lady herself, but of the effect of her charities upon the poor; and there was the same change of feeling also in reading the Bible. When they read the story of the rich young man, their first thought was of what effect the sudden giving of his wealth to the people of a Syrian town would have upon them. That was far more important than any question as to himself. Their new sense of the vast complexity of life might act as a discouragement to effort, but, on the other hand, for anyone who realised what could be done with proper training and adequate knowledge by taking an active part in the great order, it might be a tremendous power urging to action. Anyone who felt that fully, was bound to such service for the rest of his life. In a modern city there was a huge machinery of public life and administration. The first thing a worker must do was to find out what were the actual agencies and forces at work, and to try and realise the conditions under which, given those forces, he could be most effective. For through those agencies in the end the greater part of social work was bound to be done. With difficulty they collected for that mission a few hundreds of pounds, but with or against their will some twelve millions were collected and spent for good or ill on London purposes. In the midst of that enormous administration they had to learn how to work with the greatest effect, and the first lesson was of humility. The best thing to begin with was to learn the use of one's voice, to learn the forms of committee, and fit oneself for work in that vast machinery, and above all to cultivate imagination and a sense of proportion. That way of looking at things had its dangers. It might easily be said that there was real moral and ultimately social danger in the barren worship of efficiency, that the essential part of what was said to the young man was not "Go, and sell," but "Follow me," and that nothing could be done without the true human impulse. But they had many of them learnt that there was no great opposition between working for the individual and for humanity, because by study of the individual they learnt the conditions of the problem to be faced by the community. Such missions as theirs offered the best opportunity of individual help, provided they realised that the work did not end with the individual. What they found helpful in one individual street they must make widely known. Thus the example of one cripple school in the East-end spread over London, and he hoped the same for Mrs. Humphry Ward's Vacation School at the Passmore Edwards Settlement. The Kyrle Society had had a similar beneficent result. Their sense of the overpowering importance of the effect of their actions would grow more and more with the growth of science and the changes of thought; but he did not think it would be a forbidding influence, to make their hearts cold, but a strong energising influence, as they learnt to be the servants and interpreters of nature. A new sense of power and hope would come to them as they learnt to forget themselves and to work in accordance with the eternal law of things, and the will of whatever that Force might be by which the hopes of the world are sustained.

The resolution was unanimously passed.

The Rev. F. K. FREESTON moved a resolution of continued confidence in the principles of the Mission, and of appreciation of the labours of the missionaries. It was, he said, to pass that resolution, not formally, but in all sincerity, that they were come together. He always felt that the work of their missions was consecrated by the entire life-long support of some of the best men they had known, of Thom and Martineau, and of Tuckerman in America, and by the devoted labours of such missionaries as John Johns in Liverpool and Charles Corkran in London. He assured Mr. Graham Wallas that he need not feel in the least as an outsider among them that night, for their missions were not in theory only but in spirit entirely unsectarian. He spoke with warm sympathy and appreciation of the work of the missionaries, referring to Mr. Summers' twenty-five years of service, and their regret that illness prevented Mr. Street from being present. As to Dr. Read's entrance upon that ministry, he recalled the fact that Dr. Tuckerman had himself begun by taking medical help to the people, and that when Dr. Southwood Smith went to Yeovil it was both as minister of a congregation and as medical man. The very pivot of that work was the personal note. Their missionaries were not bound down to any social theories or any mechanical scheme of philanthropy, they were asked simply to give themselves to the people, and to work in their own way through the power of personal influence. "I want the soul of that man" was a saying of Dr. Tuckerman's, and because he had that enthusiasm of humanity, and thought of the highest things in the highest way, he became the friend of those he went to help; and out of that came their wiser ways of giving, based on knowledge, in the Christ spirit, the Good Samaritan always. Their missionaries were loyal to those principles, and in face of all sorts of set backs, they had the splendid courage of going on.

Miss HELEN BROOKE HERFORD, seconding the motion, spoke of the work of the missionaries as more like women's work than that of any other men, because it was never done. That made it a hard kind of work, and they were the more in need of sympathy. There were practical ways of showing sympathy. Subscribers could get others to subscribe, and workers could get others to go down and help. They ought also to bring up their children to take their own share in the work.

The resolution having been very cordially passed, the Rev. F. SUMMERS responded, and said he was not at all discouraged by his experience of "improve and go" at George's Row; he thought it a proof that they were succeeding in their real work; which was not to gather a self-supporting church, but to keep on looking for the helpless, and to help them on to something better. He spoke of his sad experience of the people's lack of work, the sufferings especially of the women and children, and wished some scheme would be organised by which they could insure against the slack times.

Dr. READ also responded, and told how forty years ago, at Falmouth, when he was preparing to come up to London as a medical student, he had been secretary of a Sunday-school, and had gone out to preach, and such religious and social work had ever since been a great interest in his life. He felt that his medical experience was the best preparation for such work among the poor as that to which he was now devoted. In the Sunday-school at Rhyl-street, he said, they were sadly in want of more teachers.

Mr. E. F. GRUNDY proposed, and Mr. RONALD JONES seconded, the appointment of the committee, Mr. Grundy making a special appeal to the Hampstead congregation to make the Rhyl-street Mission their special care.

A vote of thanks to the Chairman and to Mr. Graham Wallas, proposed by Mr. P. M. MARTINEAU, and carried by acclamation, brought the meeting to a close.

WESTERN UNION.

ANNUAL MEETING.

THE annual assembly of the Western Union of Unitarian and Free Christian Churches was held at Conigre Chapel, Trowbridge, on Wednesday, May 11, under the presidency of the Rev. Walter Lloyd, of Gloucester.

At luncheon in the school-room Mr. W. WALKER took the chair, and afterwards gave the loyal toasts and that of "Religious Liberty." To this Mr. PHILIP J. WORSLEY responded, remarking that in England they had religious liberty, but they had not as yet got religious equality: yet, he thought, they might hope even to possess that by degrees, for there were signs of the times pointing very much in that direction already. They had many friends who were members of other religious bodies whose opinions were very similar to their own, and these were growing at an increasingly rapid rate. He thought they might congratulate themselves upon the work which was being effected upon the foundations which their forefathers had laid.

The Rev. WALTER LLOYD (President of the Union) proposed the health of the "Trowbridge Church and Congregation," speaking in high terms of the kindly and hospitable reception which had been

accorded to the Union representatives that day. As to the Union itself, he would remind them of the fact that that day formed an interesting epoch in their history, inasmuch as it was on May 11, 1792, that the Western Union was formed at a meeting held at Exeter, the first Assembly being held at Crediton in September of the same year. The first Assembly held at Trowbridge was in 1807 and the next in 1825.

Mr. E. TAYLOR briefly replied.

BUSINESS MEETING.

After lunch the Annual Assembly was held in the chapel, the President in the chair.

In his opening address the PRESIDENT said that people spoke of the slow progress of religious thought in the world, and asked if their numbers were increasing. There were large numbers of people who professed to be of the same way of thinking as they were; but the churches were not coming as bodies in their direction in any sense which would lead them to suppose that before long the world was going to become Unitarian. One of the most impressive signs, he believed, was the appointment of a Royal Commission to inquire into the state of discipline in the Church of England, which was being pervaded with a spirit of extreme ritualism and sacerdotalism. He did not recognise that there was any liberal movement in the Church of England, the only movement was the sacerdotal movement which was carrying the Church along with it. Outside the Church of England there were the great Nonconformist bodies, preaching the doctrines which were popular. Popularity was a thing of which Unitarians were free, and from which he hoped they would be delivered. Their church was first for the maintenance of their own religious liberty, for fellowship, for sympathy, and help. They would rather worship with a congregation, however small, holding true to their convictions, than abandon those convictions for the sake of following the crowd whose opinions they did not share.

The Rev. A. N. BLATCHFORD presented the annual report.

The report recorded with deep regret the losses in the ranks of friends and fellow workers sustained during the past year. First among these was the death of the Rev. T. B. Broadrick, of Bridgwater, whose post had not as yet been filled. The Committee desired to express their grateful acknowledgment to Mrs. Broadrick for the helpful and timely services she had been so admirably rendering to the Union in editing the *Chronicle*, and arranging for the supply of vacant pulpits. Regret was also expressed at the death of Mr. Herbert Thomas, J.P., of Bristol, and Mr. W. C. Jolly, of Bath. The Sunday School report for the year showed that there were 21 schools with 191 teachers, and an average attendance of 48 morning and 136 afternoon. The total number of scholars was 1,374, there being 750 boys and 604 girls.

The treasurer's report was presented by Mr. P. J. Worsley, who regretted having to report an adverse balance of £14 17s. 9d. As he was resigning the office of treasurer, he announced that he should have pleasure in handing the books over to his successor with a clear balance.

The reports were adopted on the motion of Mr. PHILPOTT, seconded by Mr. CHAMPION.

Officers and committee were then elected, Mr. Worsley being appointed president, Mr. J. Kenrick Champion treasurer, and the Revs. A. N. Blatchford and J. McDowell were re-elected secretaries.

In feeling and touching terms Mr. WORSLEY paid a tribute to the memory of the late Rev. T. B. Broadrick, and moved a resolution of regret at the loss which the Union had sustained by his death, and conveying the sympathy and condolence of the Assembly with Mrs. Broadrick and family in their bereavement. The motion was seconded by the Rev. J. WORTHINGTON and carried in silence, the Assembly standing.

The Assembly closed after according hearty votes of thanks to the chairman and the special preacher.

After tea the religious service was conducted by the Rev. F. A. Homer, of Taunton, and the Rev. J. Worsley Austin, of Birmingham, preached the annual sermon, taking for his subject "Religious Indifference."

The Rev. J. Wain and Mrs. Wain afterwards held a reception, when addresses were given by the Revs. Dr. Warschauer (on the Religious Outlook), J. Worthington, J. Barron, and G. L. Phelps, and Mr. G. Philpott.

LIVERPOOL DOMESTIC MISSION SOCIETY.

THE sixty-seventh annual meeting of the subscribers and friends was held at the Mission on Tuesday evening.

By invitation of the President, Mr. Richard D. Holt, and Mrs. Holt, a reception was held from 7.30 to 8, giving an opportunity to view the chapel, which has recently been re-opened after carrying out an extensive scheme of decoration. The treasurer of the Mission, Mr. Walter Holland, has generously presented a very fine series of Della Robbia plaques illustrating scriptural texts, also other decorations, and, the whole scheme of colouring being worked out in harmony, the effect is very striking and uncommon.

After the reception the President took the chair in the large hall upstairs, being supported on the platform by the Revs. R. A. Armstrong, J. Collins Odgers, C. Craddock, T. Lloyd Jones, Alderman W. B. Bowring, Messrs. P. H. Holt, Charles W. Jones, Herbert R. Rathbone, C.C., Robert D. Holt, Hugh R. Rathbone, Richard Robinson, Forwood Heyn (deputy treasurer), and Harold Coventry (hon. sec.)

Mr. Walter Holland wrote, expressing his regret that, owing to being unwell, he was unable to be present at the meeting.

The meeting was larger than the average, and included Mrs. George Holt, Miss Florence Melly, Mr. Joseph Anderton, Revs. H. W. Hawkes, J. Morley Mills, H. D. Roberts, and Mrs. Roberts, Mrs. Burroughs, Mr. A. Cooper, Mr. A. W. Hall, Mr. and Mrs. Frederick Robinson, &c.

The Committee's report, read by the hon. secretary, mentioned that the Sunday-schools and, in fact, the institutions generally, were in a very satisfactory condition. It alluded to the generous gift from the treasurer mentioned above, following on so many other instances of the real practical interest felt by him in the welfare of the Mission; it recorded the regret of the Committee at the removal of the Rev. W. J. Jupp, and welcomed as colleagues the Revs. C. Craddock, J. Collins Odgers, and H. D. Roberts; it entered an energetic protest against the Government Licensing Bill, and concluded by assuring the missionaries of the deep sympathy extended to them in their unselfish efforts among the poor.

The Treasurer's statement of accounts showed a deficit of some £460, an increase on the year of more than £100.

The report and statement of accounts were received and adopted, on the motion of the CHAIRMAN, seconded by Mr. HUGH R. RATHBONE.

The usual vote of sympathy with the missionaries was moved by the Rev. J. COLLINS ODGERS, who alluded to his own missionary experiences in London and Bury. After being seconded by Mr. PHILIP HOLT and supported by Mr. CHARLES W. JONES, who pleaded for less theology and Old Testament history and more religion, the vote was carried with acclamation, and was responded to by Mr. LLOYD JONES and Mr. ANDERTON. The resolution alluded to the fact that both missionaries had been serving the poor of Toxteth for upwards of twenty years.

After the election of the committee a special resolution of protest against the Government Licensing Bill was moved by Alderman BOWRING in a forcible and telling speech. He was afraid that the Bill, if passed, would throw back temperance reform fifty years or more. Miss JOHNSON seconded, and the resolution, which authorised the President to sign a petition against the Bill, on behalf of the meeting, was unanimously carried.

A vote of thanks to the Chairman concluded the meeting, which was bright and cheery in tone, and must have been an encouragement to the missionaries and the large number of voluntary workers, many of whom were present.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Birmingham: Newhall Hill. — The seventieth anniversary of the Sunday-schools was held last Sunday, when the Rev. J. Worsley Austin, of the Church of the Messiah, preached to exceptionally large congregations. At the evening service the church was crowded with an earnest congregation. Special hymns and anthems were beautifully rendered by the children. The collections, in aid of the school funds, amounted to £29 13s. 6d. On Monday evening a meeting was held in the school-room, when there was again a large attendance. The chair was occupied by Mr. G. Lee, president of the Teachers' Society, and among those present were the Revs. J. W. Austin and Thos. Paxton, Messrs. H. Payton, J.P., and W. J. B. Traxter. The reports of the schools presented by the superintendents showed that while there had been some difficulty in maintaining the numbers of pupils, the average attendance had increased from 61 to 64 per cent. The teachers had given an average attendance of 96 per cent. Votes of thanks were given to Mr. Austin for preaching the sermons, the teachers for their services, the children for their beautiful singing, and the chairman.

Bolton (Bank Street).—On Saturday afternoon last the members of the Men's Class arranged to have a ramble in Rivington. Invitations to others outside the class were freely given and accepted. The weather was beautifully fine, and a large party gathered together—some eighty from Bolton and thirty from Horwich. Led by the Rev. R. C. Moore, the ram-

blers visited Noon Hill, through the kind permission of Mr. W. H. Lever. Noon Hill is a bleak spot on the moors, and about midway between Rivington Pike and Winter Hill, where, according to an unvarying tradition, our Nonconformist forefathers, in the old grey days prior to the passing of the Toleration Act, used to meet for the worship of Almighty God. Here a halt was made, and a short commemorative service held. The hymns "Our Fathers' Faith" and "Gone are those great and good" were sung, the leader of the party giving a short address and closing with prayer. Rivington Hall was then visited, and the party had tea in the chapel, afterwards proceeding to Dean Wood and Anderton Hall. The Rev. J. H. Weatherall was only able to join the party at Rivington.

Chester.—The annual meeting of the congregation of Matthew Henry's Chapel was held on May 16, under the presidency of the Rev. H. E. Haycock, who was able to record a satisfactory increase in average attendance for Sunday worship and in the membership, although losses have been sustained by removals and by the lamented death of two staunch supporters and trustees—viz., Sir Thomas Frost and Major Bryan Johnson. To the memory of the last-named the congregation erected a brass tablet in the chapel. For over sixty years they both rendered faithful service to the chapel, and their passing caused the members deep regret. The various activities of the chapel have been maintained, and the cause of Unitarianism continues to make progress even in this stronghold of orthodoxy. The minister has recently been elected a member of the Board of Guardians. Encouraging reports were given of the schools and various social and recreative activities, and it was agreed that it would be desirable as an experiment for a year to institute regular Sunday offertories. The matter is to be finally decided at a special meeting of the congregation.

Colne.—The church anniversary services were held last Sunday, the Rev. Thos. Leyland, of Blackpool, formerly of Colne, being the preacher, this being the first time Mr. Leyland has occupied his old pulpit since his very serious breakdown two years ago. The vigour and freshness of his utterances were as surprising as they were gratifying to the members of the congregation, who came up in goodly numbers to hear and welcome him.

Liverpool Sunday-School Society.—The annual soirée was held on Thursday, May 12, in the Hope-street Church Hall, when Mrs. H. D. Roberts, the visitor for the year, gave her report of the thirteen schools affiliated to the Society. The Rev. T. Lloyd Jones (president) was in the chair, and there was a large attendance of teachers and friends. At the beginning of her report, Mrs. Roberts said that it was not easy to bear in mind the real purpose of a Sunday-school. Curious ideas were abroad on this subject, in the minds of the scholars, the parents, and even in the minds of the teachers. Our *primary* object, the real ultimate object we have in bringing the children together, is to endeavour so to bring them into touch, spiritually, with the Unseen Realities, that they shall be led to do what is *right*, and be animated by noble motives in doing it. The material is there to be manipulated, the energies are there to be directed, the young conscience is there to be touched and awakened. Probably, in many cases, the Sunday-school is the *unique* occasion in life when such directly religious influence can be brought to bear upon it. It is the one place and the one time in very many lives when the religious consciousness can be directly touched, whether done by formal lessons or not. We need to remember, Sunday by Sunday, as we look at the children before us, that it is our high task to strive to reach their conscience, to arouse their reverence, to show them how these things are connected with conduct and life, to point out the glorious possibilities of life itself, Mrs. Roberts then referred to the valuable help given during the year by Mr. and Mrs. Cooper, who, with self-denying interest in the efficiency of our Sunday-schools, had given such an admirable course of model lessons, with practical illustrations, which she felt sure had resulted in worthier work being done in the schools. An interval for social intercourse and refreshments was followed by a discussion, in which the Revs. J. Crowther Hirst, C. Harvey-Cook, H. D. Roberts, J. Morley Mills, and J. Collins Odgers, Miss O. M. Rawlins, Mr. W. H. Thomas, and Miss E. Melly took part. A cordial vote of thanks was given to Mrs. Roberts for her very encouraging and sympathetic report, moved by the Rev. J. L. Haigh, and seconded by Mr. B. P. Burroughs.

Lye.—The Rev. I. Wrigley has been recommended by the Midland Counties' Association of British and Other Voluntary Day Schools as their representative on the Worcestershire Education Committee for the next three years.

London: Forest Gate.—The newly constituted Dramatic Society gave a capital performance the other day, the hall being filled and the plays "Sunset" and "Ici on parle Français." Another "Jumble Sale" has been held, and many garments dispersed at very cheap rates among the poor. *Apropos* of the recent celebrations, the Rev. H. W. Perris has been discoursing on "Shakespeare—the Meeting-point of Mediæval and Modern"; "Shakespeare's Debt to the Bible"; "Bible and Shakespeare Parallels." The *Stratford Express* has given summaries from week to week.

Manchester.—The monthly visit of the governing body was paid on Saturday, May 7, to Gorton. Rev. James Ruddle (Chorlton) conducted the service, and the Rev. A. C. Smith (Lower Mosley-street) preached. After service and tea a public meeting was held, under the presidency of Mr. Arthur E. Piggott, whose address was based on the assertion that "the price of freedom is eternal vigilance." Mr. George Cocks spoke of "The Relation of the Congregation to the Sunday-school." Mr. Fletcher Robinson pleaded for greater sympathy in the larger life of our churches, for less content with isolation. Mr. George Daniels made some very practical observations which roused the applause of his hearers; and the Rev. Dendy Agate, in a cheery speech, brought the series of admirable addresses to a close. During the evening glees were rendered most acceptably by the Brookfield Vocal Society. The attendances were 150 and 140, and the proceedings were marked throughout by earnestness and zeal.

Manchester: Moss Side.—The annual meeting of church members has recently been held, and a report presented for the year ending March 31, 1904. The past year has been a most active and prosperous one. All the allied institutions are in a healthy condition. During the year the Revised Essex Hall Hymnal and Chant Book were introduced, a new organ costing £650 was placed in the church, and the electric light installed. Twenty-eight new members have been enrolled, and the membership is higher than it has ever been before. The Provincial Assembly of Lancashire and Cheshire is holding its annual meetings here in June, when friends from a distance will have an opportunity of seeing something of this congregation, which has been built up within the last seventeen years.

Mottram.—The Sunday-school anniversary sermons were preached on Sunday, May 8, by the Rev. B. C. Constable, of Stockport, afternoon and evening. The weather was very bad all day, raining without intermission, affecting attendances and collections. £17 10s. was the total received including subscriptions—about £3 less than last year. At night the chapel was full but not crowded.

Pantdefaid.—The annual "Gymanfa" of Llandyssul Sunday School Union was held at Pantdefaid on Sunday last. The Union consists of Bwlchyfadfa, Llwynrhydowen, Pantdefaid, and Llandyssul schools. Each of these recited selected portions of the Scriptures, and were catechised respectively by the Revs. W. James, T. Arthur Thomas, E. O. Jenkins, and Mr. T. G. Thomas. In the evening preaching services were held, when the Rev. E. O. Jenkins and Mr. T. G. Thomas, the recently appointed lay preacher, delivered thoughtful sermons to very large congregations. Excellent arrangements had been made by the friends at Pantdefaid for providing all the schools tea.

Walmsley.—A cake and apron sale was held on May 14, opened by Mrs. Gass of Burnley-cross, Turton. The proceeds were in aid of the forthcoming bazaar to be held in October, and amounted to upwards of £12.

Whitchurch: Salop.—On Friday evening, May 13, the Rev. C. D. Badland held an open-air meeting which was largely attended, and gave an address on Unitarianism.

Yorkshire Unitarian Union (Appointment).—The Rev. John Ellis has accepted the appointment as first District Minister of this Union. The British and Foreign Unitarian Association have approved of the appointment, and have promised a grant in aid. It is expected that Mr. Ellis will take up his new work about the beginning of September.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 22.

Acton, Central Auction Room, Market-place, High-street, 7; Mr. T. J. HARDY, B.A.
Bermondsey, Fort-road, 7.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. E. RATTENBURY HODGES.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7; Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. EDGAR FRIPP, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street. Chapel, 11.15, Rev. T. E. M. EDWARDS, and 7, Rev. F. H. JONES, B.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.
Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Rev. EUSTACE THOMPSON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. W. J. HAWKINS, and 6.30, Mr. W. H. SHRUBSOLE, F.G.S.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 7,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. HERBERT RIX, B.A.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. H. S. PERRIS, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 131st Whit-Sunday Anniversary, 11, followed by Communion, and 6.15, Rev. H. GOW, B.A. Public Meeting at 3.15, Miss E. KENSETT on "Our Old Chapel and its History." Collections for B. and F.U.A. and Provincial Assembly. Lunch at 1, 1s. each. Tea at 5, 6d. each.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. L. P. JACKS, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30 Rev. J. COLLINS ODGERS, B.A.; Evening subject, "Is the Holy Spirit a Person separate from the Father, the Infinite Spirit?"
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. LANSDOWNE.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30,

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. G. H. VANCE, D.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. T. ARTHUR THOMAS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—May 22, at 11.15, HERBERT BURROWS, "Orthodox May Meetings."

WELSH UNITARIAN SERVICES.

A Special WELSH SERVICE, conducted by the Rev. CEREDIG JONES, will be held at ESSEX HALL, Essex-street, Strand, Sunday afternoon, May 29th, at 3 o'clock, with appropriate Welsh Hymns and Music.

RIVINGTON CHAPEL.—The ANNIVERSARY SERMONS will be preached on SUNDAY, JUNE 5th, 1904, at 3 o'clock and 6.30 P.M. by the Rev. E. SAVELL HICKS, M.A., of London. Tea between the Services, 6d. each.

BIRTHS.

ERITH.—On the 14th inst., the wife of H. A. Erith, 150, Kyverdale-road, London, N.E., of a son.

GRUNDY.—On the 18th May, at 14, Thurlow-road, Hampstead, to Edmund Fordham and Emily Susan Grundy, a daughter.

MARRIAGE.

BLYTH—PESEL.—On the 19th inst., at the Unitarian Chapel, Bradford, by the Rev. Henry Gow, B.A., assisted by the Rev. E. Ceredig Jones, M.A., Thomas Tolmé, youngest son of Edmund Kell Blyth, Esq., of Rosslyn Hill, Hampstead, to Mary Carbutt, fourth daughter of Frederick Robert Pesel, J.P., of Oak House, Bradford.

DEATH.

ELAM.—May 12th, at Sunny Bank, Liscard, in her 83rd year, Martha, widow of the late William Elam.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

The 11th ANNUAL MEETING will be held at Essex Hall, on Friday, May 27th. Conference at 4.30 P.M., Paper on "Use of Literature in Band of Hope Work," by Mr. JUDSON BONNER (U.K.B.H.U.). Tea and Coffee at 6 P.M. Public Meeting at 7 P.M. *Chairman*:—The EARL OF CARLISLE. *Speakers*:—Revs. R. A. ARMSTRONG, B.A., W. H. LYON, D.D. (of Brooklyn, Mass.), C. J. STREET, M.A., LL.B., J. H. WICKSTEED, M.A., JENKINS JONES (Mayor of Woolwich), J. B. HIGHAM, B.A., E. O. JENKINS, CHAS. READ, M.D., and others.

LAYMEN'S CLUB.

CONCERT IN AID OF
SOUTHEND HOME AND CHILDREN'S COUNTRY HOLIDAY FUND.
ESSEX HALL, Wednesday, June 15th, 8.15 P.M.

The following are kindly assisting:—Mrs. Curtis (Miss H. Fisher), Miss Galton, Messrs. W. Savage Cooper, Albert Norcroft, Ivor James, H. B. Lawford, and the Pompadour Pierrot Troupe.

Tickets, numbered and reserved, 5s.; sides of Hall and Balcony, 2s. 6d.; rest of Hall, 1s. These can be obtained from Mr. H. B. Lawford, 12, New-court, Carey-street; and Mr. W. Fitchett Wurtzburg, 3, Lawn-road, N.W., and at Essex Hall.

LONDON DOMESTIC MISSION SOCIETY.

At the ANNUAL MEETING, held on Monday, May 16th, 1904, at Rosslyn Hill Schools, CHARLES BOOTH, Esq., in the Chair, the following resolutions were passed:—

"1. Moved by the CHAIRMAN, and seconded by Mr. GRAHAM WALLAS,—That the Report of the Committee and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted.

"2. Moved by Rev. F. K. FREESTON, and seconded by Miss H. BROOKE-HERFORD,—That this Meeting desires to express its continued confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries, the Revs. F. Summers, Sydney Street, and Dr. Read, during the past year.

"3. Moved by Mr. E. F. GRUNDY, seconded by Mr. RONALD JONES,—That the best thanks of this Meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1904-5:—Hon. Treasurer, Mr. Philip Roscoe; Committee, Mr. P. M. Martineau (Chairman), Mr. Howard C. Clarke, Mrs. Enfield, Mrs. Evelegh, Mr. J. Harrison, Miss C. Holland, Mr. A. Jolly, Rev. F. H. Jones, B.A., Mrs. I. S. Lister, Mr. Oswald Nettlefold, and Miss A. Sharpe; Hon. Sec., Rev. Henry Gow.

"4. Moved by Mr. MARTINEAU,—That the best thanks of this Meeting be given to Charles Booth, Esq., for his valuable services in the Chair, and to Mr. Graham Wallas for his speech.

MARTINEAU MEMORIAL HALL AND SUNDAY SCHOOLS.

—o—

The Committee and Congregation of the Octagon Chapel, Norwich, earnestly appeal for help towards PURCHASE OF SITE for above. Amongst those who commend and support the scheme are the Committee of the B. and F.U.A., the Revs. J. Estlin Carpenter, H. Enfield Dowson, and Alexander Gordon; Dr. James Drummond, Dr. Blake Odgers, K.C., the Revs. J. Edwin Odgers, P. M. Higginson, Dendy Agate, H. Gow, V. D. Davis; Mrs. and Miss Holt, Mrs. J. Worthington, Mrs. Buckton, Miss M. C. Martineau, Mr. David Martineau, and other members of their family, Miss Dowson, Miss Taylor, Mr. and Miss Norton, Mr. and Mrs. Worsley, Mr. Wade and Mrs. I. M. Wade, Miss Higginson, Mr. Henry and Mr. F. Martineau Lupton, Mr. S. S. Tayler, Mr. Colfox, Mr. and Miss Lister, Mr. W. Long, Mr. E. B. Squire, Miss Valentine, Mr. J. Broome, and others; and the Octagon Congregation and Sunday Schools have pledged themselves to raise not less than £500, about half of which is already promised. Cheques, &c., may be made payable to Mrs. MOTTRAM, The Birches, Bracondale, Norwich, or Mr. W. N. LADELL, 69, Grove-road, Lakenham, Norwich.

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CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL PUBLIC MEETING

ESSEX HALL,

THURSDAY, MAY 26, at Half-past Two o'clock.

MISS TAGART in the Chair.

Supported by Miss Van Eck, Mrs. Tudor Jones, Revs. F. Summers, L. Tavener, V. Suktarkar (Bombay), Theo Berg (Copenhagen).

Tea at Four o'clock. All heartily welcome.

UNITARIAN CHRISTIAN CHURCH, LEWISHAM.

A BAZAAR

in Aid of the Building Fund is to be held a ESSEX HALL on June 8th and 9th.

Lady E. Durning-Lawrence will open the proceedings on the first day, and Mrs. W. Blake Odgers on the second day.

Gifts of money or goods are earnestly solicited, and will be thankfully received by Rev. W. W. Chynoweth Pope, Minister, or A. G. Warren, Esq., Hon. Sec., Kearsney, Berlin-road, Catford.

SAMUEL JONES' FUND.

THE MANAGERS meet Annually in October for the purpose of making Grants.

Applications must, however, be in hand not later than June 15th, and must be made on a form to be obtained from

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	£	s.	d.
PER PAGE	6	0	0
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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 21, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3231. NEW SERIES, No. 335.] LONDON, SATURDAY, MAY 28, 1904. [ONE PENNY.

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WHIT-WEEK ANNIVERSARY MEETINGS.

THE meetings of the week are still in progress as we write, and our present issue can furnish only a part of the record. Of the numbers in attendance, as compared with other years, it is not easy to judge; but of the stimulus of a great gathering, and the cordial spirit that prevailed, there can be no mistake. The College question, we find, has been the occasion of a good deal of feeling, not entirely at one, but we must hope that the week's meetings and discussions, in private even more than in public, may have led to the clearing up of some misunderstandings and a more complete mutual sympathy between those who hold opposite opinions. If that proves to be the case the result can only be for good.

It was a great disappointment that Miss MARIAN PRITCHARD, President of the Sunday School Association, was prevented by illness from being present, but the warm expressions of regard and gratitude for her work in the good cause, for which her absence gave occasion, should furnish a tonic that will materially hasten her recovery. And as one speaker very naturally suggested, another year may find for Miss Pritchard the opportunity which she now has missed.

The Essex Hall Lecture this year was a notable utterance, and a large and most appreciative audience had the privilege of welcoming Professor WENDT. When the lecture is published, as it will be immediately, readers will be able to appreciate even more fully than at a first hearing how wide its range of thought, how helpful its spiritual insight, and how far-reaching and significant for the progress of liberal religion its results. It was a special pleasure to see Dr. CLIFFORD on the platform, and hear his cordial words, joining in the vote of thanks to the lecturer. Of Professor WENDT'S lecture at Oxford on Friday afternoon we hope next week to have a report.

Little Portland-street Chapel was well filled for the religious service on Wednesday morning. There could be no better opening hymn for such a service than that of SAMUEL LONGFELLOW, beginning,

O Life that makest all things new,
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again!

The Rev. W. G. TARRANT, who was the preacher, also conducted the service, reading as lessons, Isaiah lv. and parts of Romans xi. and xii. The sermon (published here in full), as the PRESIDENT afterwards said, in his word of grateful acknowledgment, was helpful and uplifting. It was a strong and timely appeal for new courage and the quickening of faith, in a great and sacred cause. Mr. JOHN HARRISON'S presence at the organ helped, as always, towards the true spirit of devotion which pervaded the whole service.

After the service, as in former years, came the President's luncheon for the official representatives of other Associations, with toasts eloquent of good feeling and loyalty to great principles, of which we are not permitted to publish any report; and then the business meeting of the Association. Of the evening meeting and Thursday morning Conference we must reserve our report.

On Thursday morning the Rev. J. WORSLEY AUSTIN first conducted a brief devotional service, and papers were then read by the Rev. L. P. JACKS and the Rev. C. J. STREET, of which the titles were:—"The Drift of Present Day Religious Thought," and "The Supply of Ministers for our Churches" respectively.

The Conversazione on Thursday evening, held this year at the Portman Rooms, where the guests were received by the President, Mr. W. ARTHUR SHARPE, and Mrs. SHARPE, brought the meetings of the Association to a very pleasant close.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the Association was held on Tuesday afternoon at Essex Hall. The President, Miss Marian Pritchard, to the great regret of all, was unable to be present, as she was only just recovering from an attack of influenza and was forbidden to come out. The Rev. James Harwood, the ex-President, therefore presided, both at the meeting and at the previous luncheon, which was held at the Holborn Restaurant. In the morning there had been a meeting of the delegates of the District Societies for Conference.

The meeting opened with the singing of a hymn, written for the occasion by the President, of which this is the first verse:—

From far and near we gather,
From north, south, east and west,
To seek fresh inspiration
To guide us in our quest.
We fain would help our children
Prepare for coming strife,
And teach them how to conquer
In the Battlefield of Life.

The CHAIRMAN expressed their great regret that Miss Pritchard, who had rendered more service to the Association than any one living, was unable to be present. She had served in every other office, and it was almost tragical that on this one occasion, when they had hoped to show her the honour and affection in which she was held, they had to be disappointed. They would, he was sure, desire to send to Miss Pritchard affectionate greetings, and best wishes for her speedy recovery. He then read a letter from the President, in which she said how strange it was that after having been present at every annual meeting for forty years she should have to miss just that one, when she was to have had the honour of presiding. It would have been an added pleasure to her to be there, because the meeting would mark her "silver wedding" to the Committee, as it was twenty-five years since she had been elected a member.

Mr. ION PRITCHARD, hon. sec., then presented the report of the committee, and the treasurer's accounts, as Dr. Blake Odgers was unfortunately obliged to be down at Plymouth, holding a court. The accounts showed a small balance in hand, but a falling off both of subscriptions and receipts for sale of publications. In presenting the report, he called special attention to Miss Lawford's book on the Early Italian Masters, published that day, and to the Lesson Notes, which were taken by from 90 to 100 of the schools. He said that the Oxford Summer Session seemed

to him one of the most important pieces of work they did. He had seen lukewarm teachers turned into enthusiasts by taking part in one of those sessions, and he urged the schools to send a representative, if necessary paying the expenses, so that they might receive a report and share in the stimulus of the meetings.

THE REPORT.

The Report opened with a reference to the new Education Acts and their bearing on religious education, recording the widespread opposition on this ground. Typical resolutions, urging systematic moral instruction, *e.g.*, "That the fundamental truths of kindness, of mutual help, of religious reverence, and of active service should be systematically taught to children," were quoted; and it was added: "In these resolutions and in their opposition to denominational religious teaching in our national schools, the committee recognise the signs of a time not far distant when, in order to meet differences of opinion so strongly defined, it will be found advisable to dissociate theological instruction altogether from State-supported schools. When this serious change takes place, increased responsibilities will be laid on parents and Sunday-schools; and the question naturally arises whether the schools as at present constituted and carried on, will be equal to the demand made upon them. This vital question will have to be earnestly considered and answered by the individual schools. The committee can do little beyond calling the attention of superintendents and teachers to what may be termed an approaching crisis in the history of the Sunday-school system, and offering such assistance as they may be able to render.

"The character and efficiency of the teachers are the foundation on which the Sunday-school is built, and here the Committee can help by providing suitable literature, by the institution of the Oxford Summer Session, and by advice on the organisation and conduct of a school. Their year's work has followed these lines."

Particulars were then given of meetings at which the Association had been represented, including the International Council meeting at Amsterdam, in connection with which a complete set of the Association's publications had been presented to the Rev. P. H. Hugenholtz's Free Congregation. The hope was expressed that at the coming Summer Session at Oxford Miss Mossel would attend and give a lecture on religious education in the State schools in Holland. The formation of a new District Union, "The Newcastle District S.S.A.," was welcomed. Among the friends of the Association lost by death, special mention was made of Dr. Brooke Herford, whose well-known "Story of Religion in England" had had the widest circulation of any book published by the Association; Mr. Harry Rawson, a former President and for many years the Manchester publisher of the Association; Mrs. Alfred Lawrence, and Mr. J. T. Preston, and the Rev. Joseph Freeston, so closely identified with the schools of the North.

As to publications the report said:—"The sale returns show that our publications are not so freely bought by our own schools as in past years, in spite of the increased catalogue, and this appears to apply more especially to class books. If the reason for this is that teachers prepare themselves more than formerly, reading up and thinking out their subjects, so as to enable them to give their lessons in class without the use of a book, the Committee would not regret the diminished sale of their literature. It is, however, very often the case that the volumes which would help the teacher in his work are unknown to him; and, as a remedy for this, the Committee decided in January last to send a visitor to the schools, who should act as a publication agent, bringing to the notice of teachers the books of the Association. This mission was entrusted to the Rev. Frederic Allen, who has, during the past few months, visited the Midlands, the Northern Counties, and the Manchester District for the purpose of carrying out the object in view. It is too soon to say how far this effort has been successful, but the Committee are glad to say that their representative has disposed of a large number of volumes."

The year's publications included *Young Days*, *Monthly Notes for Sunday Classes*, the new edition of the Hymn and Tune Book, "Come to Me, O ye Children," Pulpit talks to boys and girls by the Rev. R. A. Armstrong, and "Stories of the Early Italian Masters," by Miss K. F. Lawford.

Forthcoming publications included a volume of "Bible Stories," by the late Dr. Brooke Herford, "Stories and Scenes from the Life of Jesus," by the Rev. T. P. Spedding, a book on "New Testament Literature," by the Rev. J. H. Weatherall, and a new book on "Unitarian Faith," by Miss Marian Pritchard.

Particulars were also given of the Fourth Summer Session for S.S. Teachers, to be held at Manchester College, Oxford, July 1–9, and of lantern slides to be had on loan; also of the consulting correspondents.

The CHAIRMAN, in moving the adoption of the report and accounts, endorsed what Mr. Pritchard had said as to the inspiration of the Oxford Summer Session, and said that if they were to carry out all the suggestions made at their morning conference their income must be doubled.

The Rev. J. COLLINS ODGERS seconded the motion, and noted with satisfaction that in several districts there was an increase in the number of their scholars. He also had seen the great benefit derived from the Oxford Summer Session, and hoped this year to be there. He spoke of the great value of the Association's publications, and the joy with which they should welcome the promised book by Miss Pritchard on the faith they all held dear.

The motion was unanimously adopted.

The Rev. ALEXANDER WEBSTER moved a resolution of thanks to the officers and committee for their services in the past year, and their election for the new year, with the Rev. W. G. Tarrant as President. When he looked at the publications of that Association, he said, and remembered the kind of literature the boys and girls had when he was a boy, he felt deeply how much they needed such an Association as that in Scotland. They were supplying the very books that were needed. Referring to a recent article by Professor Adeney in the *Christian World* on the function of a Sunday School, he said they had solved the difficulty as to whether the school was to provide an atmosphere for the sake of spiritual character or to give instruction, for they did both. That idea of a religious atmosphere permeated all their literature, and their books gave just the instruction that was needed. He wished they could get those books into the hands of te achers in Scotland.

The resolution was seconded by the Rev. T. LLOYD JONES and unanimously carried.

The PRESIDENT then moved:—

That the hearty welcome of this meeting be given to the following representatives of Sunday School Societies:—American Sunday School Society, Rev. W. H. Lyon, D.D.; Irish Non-Subscribing Association, Rev. T. Dunkerley, B.A.; Scottish Sunday School Union, Mr. W. H. Ballantyne; South Wales Association, Rev. E. O. Jenkins; South-East Wales Society, Rev. W. J. Phillips; Bolton District Union, Rev. R. C. Moore; Liverpool Sunday School Society, Rev. T. Lloyd Jones; London Sunday School Society, Miss V. Preston; Manchester District Association, Rev. T. P. Spedding; Midland Association, Miss Cross; North Cheshire Union, Rev. W. Harrison, North-East Lancashire Union, Mr. J. T. Bibby; North-Midland Association, Mr. William Jones; Sheffield and District Union, Rev. C. J. Street, M.A.; Southern Union, Rev. Clement E. Pike; South Cheshire Union, Rev. James C. Street; South-Eastern Union, Rev. Frederic Allen; Western Union, Rev. John McDowell; Yorkshire Union, Rev. John Ellis.

To this a representative of the schools of America, England, Ireland, Scotland, and Wales each in turn replied.

The Rev. W. H. LYON, D.D., of Brookline, Mass., said that he had no official right to speak for their American Sunday School Society, but he had been President, and knew the work, and he could say the Society was in a very flourishing condition, with more scholars than ever, and a treasury full, though not over-full. When he was a small boy their Sunday Schools were all full, and the best men and women taught in them. Then came a time when the schools fell into disrepute, and the best families withdrew their children, and the schools were disorderly, ill-taught, and inefficient. But now the schools were coming up again, and in every church that was alive more attention than ever was given to the school. In the wealthier churches superintendents and teachers were, as far as possible, paid, and they secured the best capacity for the work. In his own church they had, as superintendent, a salaried official, who was a day schoo teacher, and brought all his special training to bear on the Sunday School; and they had also a paid Kindergarten teacher. Under the lead of their enthusiasm they got men and women of the better class to take up the work, not less earnest and better instructed than those who had previously been the teachers. People were again sending their children to the school, and they found that while the work cost a good deal, it drew the parents also to the church, and so their income was correspondingly increased and their treasurer was satisfied. They wanted to redeem the Sunday School from the disrepute into which it had fallen and to show that it had as great a work as the day school to do and must be as highly honoured.

The Rev. T. P. SPEDDING, President of the Manchester District Association, responded for the English schools, and pointed out that he spoke on behalf of 2,911 teachers and 31,983 scholars. He regretted the separation of the Liverpool Association from the Manchester District Association, and said that what they wanted was not more societies but more schools.

The Rev. T. DUNKERLEY responded for the Irish schools, Mr. W. H. BALLANTYNE for Scotland, and the Rev. W. J. PHILLIPS for Wales.

On the motion of the Rev. F. H. JONES it was then agreed:—

That this meeting of teachers and supporters of Sunday Schools strongly condemns the Licensing Bill, now before Parliament, because—

(*a*) It takes away the power of refusing licences from the local magistrates,

who have special knowledge of the localities.

(*b*) It endows the holders or owners of licensed houses, the effect of which will be to retard national sobriety, upon which the virtue, and happiness of parents and children so largely depend.

The chair was then taken by the newly-elected President, the Rev. W. G. Tarrant, who called on Miss Clephan, of Leicester, to read her paper on "Religious Education."

This paper we are anxious to publish in full, and regret that it cannot find a place in our present issue.

The Rev. W. COPELAND BOWIE opened a discussion on the paper, and said they must all agree with its religious implications, but he was not so sure that he could agree with its political implication. If they could have all the world brought to the beautiful state of thought and feeling pictured by Miss Clephan, none of them would wish for anything different, but outside were an enormous number of men and women to whom that picture of a national religion would be utterly unsatisfactory. To a large number the church and the sacraments were essential, and on the other side were the great bodies of orthodox Nonconformists, but neither their idea of religion nor the Anglican could be accepted by the nation as a whole, and he did not think there could be any settlement of the Education question till the people of England got outside both, and came more and more to look at the question of national education on the political side from the point of view of citizenship, and fell back on what is called secular education. But in the religious education of the children they had a field the most important possible. After looking at a good many documents and examination papers in Board and denominational schools he could not help feeling that at the present time a great deal was taught as religion to the children which no intelligent man or woman could accept as true. The teachers were bound by authority and tradition, and did not teach, as in all other subjects, with a single eye to truth. Outside the State and State schools there was a great field for them to unite with lovers of truth everywhere that the children might be taught simple truths, which they would not have to cast off as they grew up, but things that would inspire their thought and life.

Mr. E. WILKES SMITH, of Richmond, expressed his regret that they seemed to be drifting into a system of secular education, which would not allow the teaching of the Bible to the children.

The Rev. H. ENFIELD DOWSON noted the three alternative courses possible in the matter of religious education. Miss Clephan's beautiful ideal they all would like, if only it could be attained. What was called the right of entry they could not tolerate. He was convinced that their only course was to take religious education outside the citizen schools, yet that did not mean taking practical religion out of the school. The religious man made its power felt, whatever he was teaching, as he himself had known full well when, at school at Norwich, he came under the influence of John Withers Dowson and Travers Madge. In the matter of education they must fight the battle of the people against the churches and the priests. As Unitarians they must use all their powers as friends of the true influence of religion, both in and out of the schools. It was one of the shames and scandals of their country that they allowed religion to bar the way to the good of the children of the people.

The Rev. J. ESTLIN CARPENTER confessed to a special heresy on that subject, and offered a fourth alternative. He thought that if proper care were taken in the appointment of teachers they ought to be trusted, and left free to give what religious instruction they judged to be best and most suited to the capacity of the children. The general good sense of the body of teachers would, he held, work out a result satisfactory on the whole. Nothing could be more unsatisfactory than the present arrangement.

The time available for discussion having elapsed, the Rev. J. C. STREET proposed a vote of thanks to Miss Pritchard for her services as President during the year, to Mr. Harwood for presiding at that meeting, and to Miss Clephan for her paper. Miss Pritchard, he said, had long been a singular inspiration to many of them in their work. Of Miss Clephan's paper also he spoke with grateful appreciation, as setting before them a beautiful religious ideal.

The Rev. ALFRED HALL, who seconded, asked leave, as that would probably be his only opportunity of speaking during the week, to make a special reference. He thought there was no chapel in the country to which that Association was so much indebted as to the Octagon Chapel at Norwich. The Octagon had given them James Martineau, to whose early enthusiasm for Sunday School work he referred. It had given them John Withers Dowson, and Travers Madge, and I. M. Wade. Yet the Octagon was in danger of being left without a Sunday-school. He trusted that friends throughout the country would come to their aid in the appeal they were making to secure adequate school buildings, which would be also a centenary memorial to Dr. Martineau.

The PRESIDENT enforced Mr. Hall's appeal, though he said he believed he was out of order; but that was a matter of the most vital consequence to the Octagon, and he might add, to the Eastern Union. The vote of thanks was very cordially passed, and the meeting terminated. A reception was afterwards held, tea being served in the Council Room.

THE fourth part of the "Oxyrhynchus Papyri," which will be issued by the Græco-Roman Branch of the Egypt Exploration Fund, early in June, is likely to surpass in interest all the previous publications of Drs. Grenfell and Hunt. The place of honour is naturally assigned to the new "Sayings of Jesus," and a fragment of a lost Gospel, a few details with regard to which were announced last autumn. A cheap popular edition of the new "Sayings," and the Gospel fragment, together with the "Logia" discovered in 1897, will be issued by Mr. Henry Frowde on behalf of the Egypt Exploration Fund.

ESSEX HALL LECTURE.

THE IDEA AND REALITY OF REVELATION.

BY PROFESSOR H. H. WENDT, OF JENA.

CHRISTIANS from the earliest days, Professor Wendt said at the beginning of his lecture, by asserting that Christianity is founded on revelation, have expressed their conviction of the highest value of their religion and its superiority to all other religious and philosophical systems. Christianity, in their view, is not a mere human product, but the work of God Himself; God is not merely the object of Christian faith, but its author. When they speak of Jesus Christ as the revelation of God they mean more than if they should call him the highest teacher and pattern of piety, a religious genius or hero; they mean that he is really the ambassador and organ of God, that his work is a divine work, and his words are divine words. Those who are not Christians might speak of him as a religious genius; he can be named a revealer of God only by those who are his disciples, and convinced of the truth of his preaching.

To show how far that is a true conception, and how the reality of such revelation must now be understood, was the purpose of the lecture.

Old and New Idea of Revelation.

In ecclesiastical tradition revelation was something miraculous. Christian dogmatics indeed admitted that the whole world as created by God and dependent on Him, was a divine revelation, which mankind was capable of apprehending by reason; but beyond that general revelation there was a special revelation, miraculously given by God, through the instrumentality of angels, visions, dreams, and inspirations. That special revelation, embodied in the religion of Israel and Christianity, rested essentially on miracle; but now it was just those miraculous occurrences which had become problematical to wide circles of Christians.

Scientific study of the Bible had destroyed the old idea of miraculous inspiration; historical investigation of the life of Jesus and literary criticism of the Gospels had led to essential modification of the old dogmatic Christology; progress in the investigation of the history of religions had shown that the Israelite and Christian religions could no longer be sharply separated from all other religions as alone of divine origin. Some elements of truth and inspiration were to be found in all.

From such results of criticism arose the modern problem as to revelation. When they gave free scope to investigation proceeding upon historical critical, and religious historical lines, could they still maintain the old idea, that Christianity was founded on real revelation, and that Jesus Christ was the agent of a complete revelation of God? What is the right idea of revelation? Is the miraculous origin of religious knowledge essential to that idea? Where can we recognise the reality of revelation?

Revelation in the Facts of Life.

According to the modern idea of revelation, the lecturer proceeded, it did not

consist of a mere communication to the intellect, the direct bestowal of thoughts and tenets; it consists, above all, in facts, facts in which God shows Himself active, and in which man wins practical experience of His gracious will. Where historical facts were so understood as to carry religious conviction, there was revelation. It was a result not of pure reason, but of intuition. The light suddenly dawned upon a man. He laid hold of the thought of the unseen world behind and above the visible world; or, rather, he was laid hold of by that thought. All at once he saw worldly things in the illumination which they received through their connection with the higher world. He saw how that illumination solved his difficulties and removed his weight of troubles. If he had already possessed the treasure of religious knowledge, a new and special element in the nature and will of God suddenly dawned upon him, difficulties and obscurities which had hitherto beset him were elucidated; new tasks and new aims are presented to him,

Immediate Vision.

Such religious intuition was most clearly to be observed when prophetic personalities acquired new religious insight in moments of ecstasy; yet even where there was no ecstatic vision, the origin of new religious insight was essentially the same in its psychology. Even when religious knowlege was first acquired by way of training and tradition, such intuition was necessary in order that truth and the value of what was learnt might become clear to the learner. Where that enlightenment did not find entrance of itself, it could not be constrained by any demonstration or authority.

A Divine Mystery.

That intuitive religious perception was a mysterious thing. Analogies were to be found in the creative work of the poet and artist, and even of the scientific discoverer and inventive genius. There came flashes of insight, not to be accounted for by any necessary sequence of logic, flashes of insight none the less mysterious because there had been psychological preparation. In the language of religious history it was especially those moments of the dawning and flashing of new religious insight that constituted revelation—immediate communications of God to man. Such revelation, the dawning of the knowledge of God, remained mysterious. It could not be made or constrained, it must be *given*. It was due to the working of divine power in man.

The Test of Truth.

It must, of course, be recognised that illusions might be given in prophetic ecstasy, just as worthless fancies were suggested to the scientific investigator, and religious ideas acquired by intuition were revelation only in so far as they were true. Of that truth experience alone could be the test, experience in relation to the established facts of life. On the one hand were facts in the world, in which God was operative; on the other hand was the ability of man to behold the supramundane. "The facts constitute real revelation only in so far as in moments of intuitive illumination we perceive God as working in them. The intuitive view of God again is revelation only so far as it finds support in the facts."

The Reality of Revelation.

So Professor Wendt passed to the second main division of his lecture and asked, Where do we meet the reality of revelation? And the answer was, In the teaching and the life of Christ, as its culmination, though not its end. "Whoever is vividly impressed with the fact that the preaching of Jesus, so transcendental in content and tendency, is confirmed by the facts of the world, by the facts of our inner life, by the demands of our conscience, and who feels that it alone affords the proper key to the understanding of the natural world and human history, he will perceive that it was a real revelation of God which Jesus obtained in his religious intuition." His calm vision of God, the heavenly Father, his life of filial piety and brotherly sympathy and helpfulness, faithful unto death, carried conviction, as belonging to the realities of the divine life. It was not in him alone that we beheld the higher and divine life, but nowhere else in such strength and purity, such all-prevailing greatness. So he was himself the great fact of divine revelation, seen amid the divine order of the world; standing in immediate relation to the saving purpose of God. In him was recognised the special means which God had chosen to establish His kingdom, the kingdom of true children of God.

The True Humanity of Christ.

Such an acknowledgment did not mean any break with the acknowledgment of his human nature. "The power of intuitive religious perception which we attribute to him in the highest degree is possessed also by others, and is in no kind of opposition to the ordinary development of human mental life." Nor was the moral power of Jesus foreign to the nature of man. Thus no barriers were set to historical investigation and explanation of the life of Jesus. The fact that he used the forms of thought of his own time and worked over traditional material did not alter the fact that he was the highest revelation of God. And, at the same time, they had a standard to test other religious ideas.

Progressive Revelation.

Both in the Old Testament and in other ancient religions they found divine elements, some feeling after God and perception of the divine realities of life, even though wrapt up in mythologies. There were gleams of truth in the other religions, and a richer development in Israel, where they saw the early henotheism advance to ethical monotheism. Then, when the revelation reached its culminating point in Jesus Christ, even that was not the end, but they had within the Christian Church a continually widening revelation, a further interpretation of what had been given them in Christ. "The highest knowledge of God, which was first received and preached by Jesus, can be apprehended by others only in moments of intuition, when the truth and value of this knowledge become illuminating for them. This light must be given to them. The Christian faith is, in this respect, a gift of God." But, the lecturer added, for living faith, not only knowledge, but *will* is needed. Christian faith is a living trust in the grace of the heavenly Father, and striving after the blessedness of God's children.

Conclusion.

And this was his final word:—

"So we may form, at last, our conclusion as to the purpose of revelation in its whole historical development. Revelation wherever it exists creating in mankind a knowledge of God, is a means for the loving purpose of God, which aims at educating men to become His free children, participating in His moral attributes and supramundane life. All God's workings have this education of mankind as their final end. This end is served by the whole natural world; it is furthered by the mental equipment of man with reason, conscience, and freedom; and it is served, also, by the religious knowledge which God has granted to man, in a gradual historical revelation, finding its fullest expression in Jesus Christ. "Of God and through him and unto him are all things; to him be glory for ever. Amen."

Professor Wendt's lecture was delivered in Essex Hall on Tuesday evening, before a very large audience, Mr. W. ARTHUR SHARPE, President of the British and Foreign Unitarian Association, being in the chair.

In introducing the lecturer, the Chairman said that Professor Wendt came to them from a theological platform as free as anything they could find there. The lecture would be at once printed and published.

At the conclusion he called upon Professor Carpenter to express their great indebtedness to Dr. Wendt.

The Rev. J. ESTLIN CARPENTER said it was a rare privilege to listen to the discourse of one who belonged to a different religious communion to their own, but who nevertheless had been led by the freedom of religious study to conclusions and sentiments analogous to those which were dear to themselves. No one could have listened to Dr. Wendt without having his own faith strengthened, his own religious sentiments quickened by the clear and fervent prophetic spirit with which he had spoken to them. Especially interesting must it be to those who could retrace the phases of their own religious life, to have listened to that subtle and discriminating analysis of the psychological process by which new truth was borne into the mind. Specially valuable, too, the plea that the different insights of different ages, lands, and times had, if not equal value, yet equal validity as part of the process of the Divine education of the race. The results of the last century's study of the religions of the world were of incalculable value, full of inspiration and hope. Those results Dr. Wendt had emphasised, with all the fulness of his learning and the discrimination of his religious insight. They had received from him confirmation of that word of Emerson's,

> One accent of the Holy Ghost
> The heedless world has never lost.

The Rev. R. A. ARMSTRONG said it was a privilege to be allowed to add one word of gratitude to Dr. Wendt for his address,

and the wonderfully beautiful spirit of it. They sometimes thought of criticism as hard, dry, and soulless. They could never think of it so while they remembered the accents of Dr. Wendt. When a man who was a masterly wielder of the tools of criticism, combined with that faculty a deep, religious life, which they could feel glowing and throbbing in him as he spoke, they learnt to know how vain was that anxiety many had, lest too active a criticism should lead to too slack a religion. Coming up, he had been reading the wonderful chapters of another great critic, Auguste Sabatier, on the Religion of the Holy Spirit, and he coupled in his mind the French name and the German name, and some English names he might recall, as revealing the deep-down, enduring unity which really lay between all truly scientific criticism and the living spirit of religion.

Dr. CLIFFORD, who was very warmly received, when called upon by the President, as a member of another community, said he was very happy to be there. For many years he had been greatly indebted to Dr. Wendt, whose works had instructed, inspired, and guided him. The people to whom he ministered were greatly indebted to Dr. Wendt. One characteristic of his lecture impressed him more than any other. It recalled his stay at Tübingen, where one got criticism in its most austere development, yet among teachers and students he discovered the most beautiful, entrancing blending of genuine piety with what he might call remorseless criticism. He congratulated Dr. Wendt both on the richness of thought of his lecture and his wonderful use of our language, and concluded with a word of personal thanks.

The vote of thanks was carried by acclamation.

UNITARIAN HOME MISSIONARY COLLEGE.—The secretaries have received from the secretaries of the "North and East Lancashire Unitarian Mission" the following unanimous resolution of their Committee:—

That the North and East Lancashire Unitarian Mission, recognising the services of the Unitarian Home Missionary College to the cause of religion during the past fifty years, desires to congratulate it upon the attainment of its Jubilee, and expresses its good wishes for its continued success in future years.

AT the recent Annual Meeting of the Band of Hope Union, particulars were given as to the progress of the work. The 29,189 Bands of Hope and other juvenile temperance societies, with an estimated membership of 3,363,973, represent an increase of 682 societies and 33,743 members on the returns of last year; 340 county, town, and district unions were said to be rapidly progressing. In London alone 2,191 ordinary and many special meetings had been addressed; in 940 cities, towns, and villages 3,892 addresses in schools and institutions had been attended by 398,721 scholars and 12,869 teachers. From the Trading Department 896,359 copies of the Society's publications were issued. The young people collected over £1.000 for the Temperance Hospital and Band of Hope movement. The total income for the year's work in its many branches amounted to £4,021 14s. 4d.

THE ASSOCIATION SERMON.

"THE DAY IS AT HAND."

BY THE REV. W. G. TARRANT, B.A.

"The night is far spent and the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light.'—*Rom.* xiii. 12.

Is "the day" really at hand? Let us re-assure ourselves. An onward movement does exist, an unmistakable advance in the world's life. In spite of all our fears and despairs it is there—perhaps, to our shame, in spite of our indifference and indolence; certainly in spite of our exaggerations and errors of reckoning. The tide moves and bears us on.

The apostle who wrote these words was probably mistaken as to the precise nature of the world-birth the throes of which marked the first century of Christendom. But Christendom itself stands as the full and sufficient justification of his trust, his deep conviction of coming change.

Wordsworth tells us that when the Bastille fell in 1789 "prophetic harps in every grove were ringing." Similar, if less excited, prophecies arose from time to time through that part of the Victorian age when Liberty, Commerce, and Peace were the watchwords of Great Britain's greatest statesmen. Indeed, if a modern satirist wished to emulate Juvenal and Johnson there is matter enough in last century's record to fill a new page on "The Vanity of Human Wishes."

But is the story of these high hopes and their frustration wholly mournful? We must needs grieve, indeed, when the experience of maturity chills the glowing poetry of youth. We must regret when any man's "Locksley Hall Sixty Years After" has lost the hopeful spirit of his earlier "Locksley Hall," and when the chief occupation left is the enumeration of life's unfulfilled prophecies. But while the old leaves wither new buds are forming, and the impulse to hope is reborn in the very hour when good men disappointed go about the streets mournful. Let good men try to be wise men. Doubtless there are times of reaction. Decadence seems triumphant—only where there are no young hearts. Reaction, at worst, can only be temporary in a current so deep and broad as that which sweeps on in the continuous evolution of the world. The fact that each generation expects the dawn of brighter hours and a better world is an element that, like a true prayer, itself tends to fulfilment. It is well for mankind that the young men see visions; let the old men return to the spirit of their earlier dreams. There are manifold signs to encourage both. What matter a cloud here or there—the stars in their courses fight for us. Never in the ages has there been an age like this, so rich in gathered experience, so skilled in method, so full of discovery. Men are coming into their kingdom. The light of the day that is at hand streams through every adaptation and invention that enables them to become less the slaves of their physical wants and more the free tenants of a world of beautiful thoughts and creative purposes. Each new glimpse of the Mind within matter, each unveiling of the Will divine in ascertained "law," each fresh perception of the wonder and majesty of the universe, is one ray the more breaking in upon that darkness where men stumble and fall.

Knowledge and Social Reform.

Everyone must admit that "knowledge comes," even though he may add that "wisdom lingers." The first fiat of creation is "Let there be light"; and knowledge is the light in which alone wisdom can grow. Knowledge comes; *that* day at least is dawning more decidedly every year; and if there are regions of human experience that still lie in deep shadow, we see so much already that not to walk in faith as to the rest would be unreasonable if not absolutely sinful. The fact that many things about us are still gloomy is due less to our want of knowledge than to our want of diligence in practising what we know. In our large cities and in many a rural district the physical condition of the people is anything but satisfactory; but this is not due to the absence of good laws but of goodwill to obey them. It is this defect that is most to be deplored. The spectacle of the moral condition of many, not of the poor alone but of the well-to-do and rich. as it is illustrated by daily evidence of vice, drunkenness, gambling, industrial oppression and commercial dishonesty, forms a very dark background to any picture of society that we can truthfully paint. Looking such things straight in the face as we ought to do, what is there that we still can say by way of reassurance?

I think the best thing that can be said is that the number of those who are deeply dissatisfied with things as they are is increasing. Men and women, true-hearted and unselfish, do feel the degradation of their fellows with a poignant keenness. Smile if you will at the vagaries of the "Nonconformist conscience"; satirise as they deserve the fusses of philanthropists, amateur and professional; lament, as you must if sensible, the flaccidity and nervelessness of bodies of religious men when questions arise which seem to threaten that modern "Ark of the Lord"—party interests; yet, after all due abatement has been made from the apparent forces of reform, there remains, let us be sure, a permanent and unswerving current of right feeling and resolution which must tell at last upon the national life. The worst is worst when it does not know its badness. The day dawns wherever men only so much as begin to see that things ought to be otherwise. This profound dismay, this exasperation that men feel at the wrongs industrial, commercial, and political, which so obstinately refuse to be remedied, and which in some directions seem rather to be permanently entrenching their position, this horror created in us by the apathy visible in many quarters while the terrible story of violence and dishonour goes on in the world from day to day, shall be to us a token for good. All is not lost till men acquiesce in sin, and God is on our side till we make treaty with the devil. The advancing movement is slow, very slow, and we whose years are few chafe at the little progress made in a life-time. But progress there is, and the kingdom is coming. The student of nature, the social reformer, the pioneer of political liberty and peace national and international, the

dreamer of greater things to come may still dream on and labour to fulfil his dreams; he may make mistakes in his forecasts and failures in his practical efforts; he may do anything but despair.

Theology Advancing.

In the midst of this complex scene of modern life, how does the case stand with *theology*, the earnest discriminating thought that like a casket encloses the jewel of *religion?* Here, who can doubt, even though judgment be suspended elsewhere? Advancing thought—not merely changing thought, but thought more in accord with the truth, there can be no other true progress in thought—is it not a necessity in these days? We live on a new earth, beneath new heavens; and all creatures, the races beside us and our own race with them, nay, all things inanimate as well as animate stand together in a new relationship. Humanity's story stretches for us into a past which dwarfs the "ancient history" of the schools into a tale of yesterday. Our life bespeaks vitality in what men once called dead; and, to the instructed mind, so far from the soul cleaving unto the dust, the dust itself speaks with the tones of spirit. Christianity as a world-movement finds itself correlated to the other ethnic systems. Even those who hold it as a religion superior to all others as the genus homo rises above the other genera of terrestrial creatures must in our day admit that the sweep of evolution includes religious systems as well as biological forms.

All this must very seriously affect the theology of intelligent persons. Men simply cannot speak of God, and the soul, and human destiny, as once they did. All language that lives grows, and the language of our religion with it. The words we use, familiar from childhood, mean to us now other than they did—certainly other than they meant to the fathers. We read the Scriptures with a knowledge that makes them for us very different from what they seemed to be of old. The new learning has already greatly changed the emphasis where it has not overtly altered the principal themes of religious teaching. This is evident, I believe, in all the greater churches, especially, of course, in those that are freest to move. But that no church can escape the forces that make for change is rendered quite clear by the example of the Roman Catholic church.

Among the Catholics.

Pius IX., it is true, by his Syllabus of 1864, denounced rationalism in all its forms. We may take the denunciation as the first step towards coming to terms. Let him who thinks this too sanguine remember the story of the Church's dealings with Copernicanism. And how instructive is the case of Pius IX.'s venerable successor, the late Leo XIII., who, being less a dogmatist than a diplomatist, and one willing, so far as in him lay, to be at peace with all men, found himself obliged to recognise the force of the onward movement. The recognition was twofold. First he opposed; secondly, he decided to consider it. In 1893 he issued his letter "Providentissimus" on the subject of the Bible. It is, I hope, not too hard a thing to say that in this document the Vatican authorities defied daylight, so blank was its refusal to treat with Biblical science. But last year, shortly before his death, Leo and his advisers decided not to defy daylight any more. They instituted a commission to inquire into this new learning on the Bible, what it implies, and how best the faithful should deal with it. So far even the cumbrous and slow-moving machinery of the Roman Church has been forced to yield.

Meanwhile, the alerter spirits of that Church, with leaders like Loisy at their head, have pressed on for themselves into this field of inquiry; and the last decade has been, as all the world knows, an agitated and, I would add, a strangely hopeful period for Catholicism, especially French Catholicism. All the world knows the outer event—that five of Loisy's books have been formally condemned by the Sacred Congregation of the Index; but only those in intimate connection with Catholics know how profoundly the minds of the religious and the laity alike have been stirred by the appeal to recognise Biblical science. As for the official rebuke, that is quite normal, and follows the established precedents. Remember Galileo again; and also remember that the world has moved so effectually since his day that the repressive powers of authority are very far from being what they were. The final upshot remains to be seen; but obviously there is no more real power to prevent the spread of the new learning in that Church itself, despite all that may be involved, than there was of old to keep the rolling globe from circling round the sun.

Among the Protestants.

If this be done in the green tree, what of the dry? If even that Church which, to the dismay of all her more enlightened sons, thus persistently tries to justify the futile boast, *semper eadem*, is showing evidence of advancing thought, what of Protestantism? Here the night is, indeed, far spent; the dawn broadens apace. Who is ignorant of the widespread and significant change that has come over German theology since the days of Albrecht Ritschl? If orthodox French Protestantism has less in bulk to show for itself the writings of Auguste Sabatier are a brilliant proof that vigorous life is stirring there. Note the progress reported from time to time in Scotland and the United States; the welcome given to the cardinal idea of evolution not only in things natural but also in things spiritual; the zeal and ability displayed in gathering the results of criticism and the growing tendency to readjust doctrine to these results; note also the audacity, it is nothing else, with which not a few openly repudiate the language of the old standards of faith. And still further note, what is perhaps most noteworthy of all. To the credit of Christendom let it be said, it has never quite lacked pioneers into the realm of truth, faithful often at cost. But in our days there is evidently a slackening not only of the fires of persecution but also of the spirit that refused to permit question and inquiry. The width of latitude extends year by year. By and by, some one will make a sort of flower-clock out of the doctrines that have successively been taken out of the list of the essential. Some have already folded their petals to sleep, others are closing. Biblical infallibility, where is its champion? Who, besides the travelling Dr. Torrey, considers an everlasting hell fire necessary to the glory of God the Father? In the Church of England to-day it is the question how thinly attenuated one's belief may be in the Virgin Birth to allow him still to recite the creeds in a "triumphant voice." To-morrow the physical resurrection will be at stake—and so dissolves what Matthew Arnold called the "Aberglaube."

Christian Simplicity v. Authority.

But, in the process of this dissolution, what else may go? When men, who are not profound scholars or practised philosophers, but just simple citizens immersed in daily duties and cares, ask for guidance towards a religion that shall satisfy the needs of the heart while not revolting their intelligence, what answers are possible? Various answers have been given already, one of them in Abbé Loisy's bold and clever *petit livre*, as he calls it, *L'Evangile et L'Eglise*, and this answer of his is, in fact, devised to counteract the force of another recently supplied by that learned, devout, and eloquent divine, Professor Adolf Harnack. The subject is of so great importance that I shall beg your close and patient attention to the substance of these two utterances, typical of the modern spirit in religion. Dr. Harnack, in his popular lectures addressed to the students at Berlin and published afterwards in the volume translated into English as "What is Christianity?" took the position familiar to many here present, that since a great part of what was once considered binding upon Christian credence is now known to rest on the slightest of foundations or on none, our true wisdom as friends of faith and virtue is to betake ourselves to the heart of the citadel, to find if we can the pith and centre of Christ's teaching, and to direct effort chiefly to the diffusion and embodiment in our own lives of what we discover to be the "essence of Christianity." This "essence," it will be remembered, Dr. Harnack defined as "Faith in God the Father, who is revealed by Jesus Christ"—a definition certainly simple enough and different enough from traditional statements of orthodox Protestantism to justify Loisy's wonder at what Luther would have thought of it. We know what we think of it. The hearts of Unitarians leap for joy to see Protestant theology, after so many weary years of controversy on minor points, returning, as it seems to us, to "the simplicity of Christ."

But, naturally, so simple a presentation of essential Christianity is not congenial to a son of the Catholic Church, who, notwithstanding the severe, nay harsh treatment accorded to him by the Church, has ever manifested a loyal attachment to it. The very book which has brought the sternest censure upon him was written to save Catholicism from the effects of Harnack's assault upon all elaborate systems of theology whatsoever. But Loisy sees that the Roman system can only be saved from annihilation in the sight of all intelligent men by frankly abandoning the insecure basis of Biblical authority. Himself not only a student but an original critic, he grants, without reserve, the

composite character of the Synoptics. He assigns the Fourth Gospel to a position below which, as regards its authority, its severest critic can hardly wish to place it. So far the protagonists seem to be evenly matched; but when they come to close quarters, the champion of Romanism, after dealing a shrewd blow or two against the historical genius of his opponent, recedes into a haze of theory respecting the claims of the Church which suggest the Homeric cloud that descended to the salvation of Aphrodite's favourite. It is, however, not Loisy's way to deny the notorious. No critic could show more fearlessly than he does the mingled elements that combined in primitive Christianity; no one could more candidly point to the changing views and changing practices that have resulted at last in the amazing contrast which we see between the men and the thought of the upper chamber in Jerusalem, and the priests, dogmas, and ritual of Rome. But, taking the line which characterises the opposite tendency to that espoused by Harnack, Loisy finds the essence of Christianity, not in simple heartfelt faith in a heavenly Father who has been revealed by Jesus Christ, but in the life, thought, and practice of an institution, a corporation of faithful people, with whom Christ dwells as the Father dwells in him.

That this is no novel doctrine we all know; but its significance is greatly increased when we observe the absolute way in which this latest defender of the faith commits himself to it. Hitherto, though the emphasis in Catholic circles has always been placed on the authority of the Church as the investigator and teacher of truth, there has been ready to hand for simple souls a body of revelation in the gospel story. But now the legends and discourses upon which Christian art and devotion have dwelt this many generations, are not merely put aside, but are first submitted to unsparing dissection; and it is left for the Renans and Strausses of a new age to build up the *disjecta membra* into whatever lives of Christ they may. Meanwhile, the Scriptures having thus been analysed into a heterogeneous literature, there before the inquirer after religious truth stands mere traditional authority, naked and not ashamed, claiming the homage of the minds of men substantially by virtue of having managed, by a variety of means, some of them singularly undivine in appearance, to secure the suffrages of the majority. Something is due, no doubt, by way of respect to so successful a career of policy. Loisy and other apologists maintain with some show of reason that those very changes which render it difficult to identify the Church to-day with that of St. Peter and St. Paul, would not have come about if there had not been abundant vitality in the Church. Christianity is not what it was, they say, because, like the mustard-seed, it has grown, and this growth is itself a guarantee of divine grace. But if the parable is good for this case, why not for others? Apply it to things political. The French monarchy under Louis XV. was not what it was under Hugh Capet, and all its changes may be fairly described in the modern way as the evolution of an organism under the influences of a varying environment. But though, like the Roman Church, it also lived and grew, it was none the less fit at last to be cut down. More than survival is necessary to justify claims so stupendous as those made by this representative of ecclesiastical authority over the mind and conscience of men.

Unitarian Contribution: Faith and Service:

I have dwelt at this length upon these interesting facts in the present stage of religious development, in order that, if such grace be given us, we may consider our own aims in no petty mood, and with no narrowly bounded vision. While others all round us are looking forward, and striving to find the new way, the questions that press upon us specially cannot be evaded. What part has the Unitarian fellowship to play in this greater Reformation, which is big with fate not only for Christendom but for mankind? To that fellowship we belong; we are here to promote its word and work. What is its dominant word—what its special work? Is our duty done when we have applauded new truth, whencesoever it comes? When we have hailed the signs of coming dawn, are we to sing "Nunc Dimittis," fold our hands, and pray to depart in peace? Or have we, the lowly pupils and heirs of Priestley, Channing, Tayler, Beard, and Martineau, and many another worthy to cluster with them, no significant share in the conflict with sin and ignorance? I am convinced that as between the tendencies, on the one hand, to a simpler, more direct, and personal religion, and, on the other, to submission to ecclesiastical authority, there cannot be any difference of opinion among us. But in what way can we best help the one to conquer and lessen the harmfulness of the other? In what way can we overcome the lifelessness of those who care for none of these things?

Surely, our appointed ministry is to proclaim, in the Church and in the world, the *Living God.* I have said the terms of theology connote now otherwise than they did—*the change is not to less but to more.* The God revealed to us in this mighty world-life is not less than "the God of Abraham, Isaac, and Jacob." "The God and Father of our Lord Jesus Christ" could not be more than the Father of *all* prophets of truth and holiness, all lovers of goodness, "all souls that struggle and aspire." The work of Unitarians is to aid the redemption of the creation by lifting up all things, all duties, all sufferings and beings, into association with that Life Divine which is the secret of the Universe. We, too, of this little but goodly fellowship have had our "development"—for good or ill the fruits alone must determine. But whether we have been faithful to our heritage or not this is true—whenever our fathers made protest against any doctrine, it was, we believe and must maintain, in the interests always of a larger good, a fuller life, a wider truth, and a more completely encompassing divineness. Men had practically limited the God in man. There alone, they thought, in Jesus of Nazareth deity dwelt with humankind; and the time is not far distant when in Jesus alone men saw the pity, the goodness, and the love of God. We protested against the limitation. We preached the indwelling God whose temple is the human soul, and who gives witness of himself in every impulse to goodness. Men had bound the spirit of worship by the dictates and customs of antiquity, they had limited the saving grace of heaven to priestly channels, they had set barriers to thought by the decisions of men who may have been more saintly, perhaps, but who certainly were in many pertinent ways more ignorant than the men who succeeded them. We protested against the yoke of bondage, declaring for freedom to worship, to seek divine influences, to think and to speak. Men had shut in to one book the attributes of revelation; our plea was for the wider Scriptures.

It is in accord with all this that we take up the marvellous inspirations of to-day and proclaim the *Living God*—the Life and Law, the Energy and Love, that flow for ever in all places to all souls. We proclaim Him not in a definition; for all we can define of God is, not God himself, but the amount of God that our little hearts and minds can hold; yet even so we proclaim what we have felt and do know—God the Vivifier, the Corrector, the inescapable Righteousness, the Lover and Saviour of souls, the Inspirer of wisdom, the Giver of beauty, the Uniter of the sundered, the Friend not of the prophet and saint alone, but of the unselfish patriot, the upright citizen, the willing servant of the rest. It is as servants as well as sons that we seek his friendship and help; for our proclamation, if indeed we have a real word to utter, is not by word alone, but by every deed of loveliness and good report. Into our ministry is summed up all that is great in human utterance and fair in human conduct. The range of its scope is the variety of human needs. If at any time the Martha element in us cumbers itself with too much serving, it is a fault—if fault it be—it is a failing venial by comparison with that of the Mary element when it sits longer than it ought dreaming at the feet of the Master. Let us serve in manly simplicity. Is there not some danger that the fashionable philosophy will drain the practical energies of unwary thinkers? Three ways present themselves in which men may behave towards the evils we see. They may ignore them as much as possible, and idly busy themselves in more or less refined compliance with the maxim—"let us eat and drink, for to-morrow we die." They may ingeniously refine evil into a thin ghost of good, and so trifle with distinctions as to see good and bad alike as a kind of interesting ripples on the deeps of the divine entity. Or they may simply and manfully take it as their duty to set right the things that are wrong. There is a fourth way, impossible for us—to sit down hopeless.

Let us therefore to our service. And how can we better serve our age than by proclaiming the Divine presence? How shall politics be purged of its baseness, how shall sins that are fashionable be shown in their shame, how shall abominations that are temptingly lucrative be exposed in their hideousness, if not by letting this light fall upon them? This holy entrancing light—here is the power that will not only banish evil, but create good; art, literature, commerce,

home life, human friendship, the inner world of the soul, all alike will bud and blossom anew as men come consciously into the companionship of God.

Personal Religion.

"Such things are good to say, but, finally, let us always remember that our Gospel will fail in ourselves and in our hearers unless it help men at last to think and feel independently of our saying or anyone's. Of hearsay faith the churches are sick nigh unto death. Men tremble as the old props and traditions are removed. Not till "every man shall know the Lord" for himself shall the great day come. It is to emphasise this that we go forth, not expecting to compel the multitudes to come in, though desiring still to gather around us in ever greater numbers those to whom our simple types of worship and culture are adequate. But while our immediate tasks are thus confined by circumstances to a comparatively little circle the very fact that all organised orthodoxy unites in isolating us from its borders, gives us, may we not say, a special freedom to meditate what we can do really to benefit not one form of church but all. Free Evangelical Churchmen, Presbyterians, Anglicans, Romanists—who would wish that their institutions and corporate life should disappear rather than develop in newness of life? Let it be our concurrent, yes and in some regards our paramount aim, while attending to the needs of our own household, to penetrate with many a living germ of true spiritual life, in poetry, philosophy, fresh truth and living example, into those enclosures which, however rigorously meant, are in these days more open, happily, than ever before to influences from without. God forbid that to Unitarianise Christianity in such degree as may be open to us, and as we are in duty bound to try, should mean any drying up of the springs of tender and devout feeling, or checking of those gentle pieties and gracious imaginings that have made the Christian Church so beloved a spiritual home in bygone generations. We shall be saved from that appalling destiny if, learning betimes from some tendencies that way but too visible among ourselves, we renew our best life with God. There, and there alone is salvation for us and our work. Freedom to worship we often claim, freedom to think; but freedom to think has not always led to thought; and freedom to worship never yet built up a church, and never will. That can only be the work of a felt compulsion to adore.

We speak, then, not as they who boast, taking their armour off after the fight has been won; but with lowly, aspiring, hopeful, resolute mind. Let us cast off all the works of darkness—all self-satisfaction, all empty optimism, all shallow thought, all easy-going barren intellectualism, all mean views of man, all doubting thoughts of the Eternal Love that has made us and our world, and that gave us with the breath of life a share in its own power to love and, during our little day, to make cosmos out of chaos. Humbly confessing our sins past, let us press on toward the mark of our high calling in Christ Jesus. The night is departing. The day is approaching. Let us gird on the armour of light!

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL BUSINESS MEETING.

THE Annual Meeting of the Association was held at Essex Hall, on Wednesday afternoon, the President, Mr. W. ARTHUR SHARPE, in the chair.

Greetings from Foreign Correspondents.

Letters expressing interest, sympathy, and goodwill in connection with the anniversary meetings were submitted from the following:—

Rev. A. Altherr, of Basle, whose letter appeared in the *Schweizersche Protestantenblatt*, and in the INQUIRER of May 21.

Rev. F. C. Fleischer, of Makkum (Holland).

Rev. C. Mayer, secretary of the Vorstand des deutschen Protestantenvereins.

Dr. Lunge, of Zurich.

Rev. G. Schoenholzer, President of the Schweizerischer Verein für freies Christentum.

Dr. C. J. Niemeyer, of Bolsward, stating that Dr. S. Baart de la Faille, of the Dutch Church, Austinfriars, was the representative of the Nederlandsche Protestantenbond.

Bishop FERENCZ, on behalf of the Unitarian Churches of Hungary, writes:—

From several signs we see that our liberal ideas are attaining great influence all over the country. He adds: I cannot end my letter without mentioning the great loss that happened to our country and nation by the decease of our great poet and novelist, Maurus Jokai. You will have read of this in the newspapers. He lived to a great age, and yet had kept the freshness of his spirit. There can hardly be a writer who has worked more than he. He was a trumpet of our national freedom in 1848; a prophet comforting and encouraging in the woeful times of oppression, and after the restoration of our national constitution he was by his great genius a light for us, adorned by royal favour and crowned by the laurels of a nation. His literary works have done a valuable service also to our Unitarian religion since he wrote the novel called "God is One." He evidently sympathised with us.

Professor E. MONTET, of the University of Geneva, writes regretting that he is unable to come to London for the meetings. In his letter he says:—

Tell your friends that we are busy preparing for the Unitarian Meeting at Geneva in 1905; everything seems to show that the international meetings there will prove a great success.

Miss M. B. WESTENHOLZ, of Denmark, writes:—

I cannot come myself, but as I sit here far away and seem to hear the voices of those strong, earnest men, and see all those listening, upturned faces, that wonderful feeling which I first experienced three years ago in London, of one in all and all in one, comes back to me strong and vivid, and loving thoughts and good wishes for your meeting rise in my heart.

Rev. P. H. HUGENHOLTZ, of Amsterdam, writes:—

I want to tell you in some few words that I will be with you all in spirit, and to send you my fraternal greetings and my best wishes for the success of your meetings. I know by experience how they are refreshing and elevating, and after our meetings of the International Council at Amsterdam there exists and remains between us a link of cordial sympathy and religious communion.

Rev. A. M. JENSEN, of Aarhus, Denmark, states:—

Since August, 1902, when the Unitarian Congregation in Aarhus was founded, we have had regular weekly services, which have been well attended. I have spoken at several hundred meetings in all Jylland, and my words have been heard with great interest and been followed by many articles in the public papers. We are trying now to collect most of the Unitarians of Denmark by a common meeting here in Aarhus in June.

The Rev. M. J. SAVAGE, D.D., of New York, writes:—

Will you say to the friends assembled at your May Meetings that I feel that the cause on both sides of the water is the same. I am as happy when you are prosperous as I am over our own advances. I have all confidence in the future of our cause both in Europe and America, for it seems to me that it is essentially bound up with the growth of intelligence and the advance of civilisation. As fast as men learn the truth they must come into sympathy with our aims.

Signor FERDINANDO BRACCIFORTI, of Milan, in sending greetings from Italy, writes feelingly of the late Dr. Henry Paira, the liberal pastor of the Protestant church, who was held in high honour by all who came under his influence.

Professor GEORGE BOROS, D.D., of Kolozsvar, in an interesting letter, sketches some recent developments in the religious thought and life of Hungary.

While large numbers of the cultivated classes now hold liberal views, the leading journal of the Reformed Church took occasion to warn its readers against the dangerous heresies contained in the Rev. C. J. Street's pamphlet "A Rational View of the Bible," a Hungarian translation of which had recently been published.

Dr. SCHIELER, of Dantzig, writes:—

The Free Religious Communities of North-East Germany at a meeting in Koenigsberg (Prussia) commissioned me to express to the Unitarian Association their affectionate greetings. We work with you towards the same end, but with more and greater difficulties. We have, in fact, no religious liberty. I have had new trouble on account of the religious instruction of the children of my community.

Professor JEAN REVILLE, D.D., of the University of Paris, writes:—

My friend, Mr. Bourrier, will deliver you an address about the progress of liberal religion among the Roman Catholic clergy in France. We ought to encourage this movement as much as we can, because many Roman Catholics, who are somewhat alarmed by Protestant denominations, are induced to favour liberal Christianity. In the great struggle between Roman Catholicism and Free Thought in France, too often religion is identified with Roman theocracy and stupid superstitions—free thought with the destruction of all kinds of religion. Whatever develops free religion, a liberal faith and truly evangelical piety, without dogmatism and confessional narrowness, should be supported. Therefore we, liberal Protestants in France, feel such a sincere sympathy for the British Unitarians, who generously are at work wherever the cause of free religion is to be defended. I am sure I am uttering the feelings of all my liberal Protestant countrymen by sending you our best wishes for the success of your meetings and for the increasing extension of your influence in the Christian world.

Mr. MATHIAS JOCHUMSSON, of Akureyri, Iceland, who is at present in Copenhagen, regrets very much his inability to come to England, as his time is taken up with the Danish Government, for whom he is preparing a work on the history of the Danish people in the century—a work that will occupy him all this month and next.

The Rev. HERMANN HAUGERUD, of Christiania, writes :—

By the officers of Unitarisk Samfund I am asked to thank the British and Foreign Unitarian Association for the visit of the Rev. R. A. Armstrong, whose presence among us was a great help to our cause and an encouragement to us all, that we fully appreciate. His sermon was printed by one of our leading papers—*Dagbladet*—and we are making use of it now as a missionary tract. Mr. Armstrong won us all by his speech, his sympathy, and manliness, and he made many friends here, who would be glad to meet him again. Our movement is prospering ; we are growing, and our growth seems healthy and steady. My own faith in a Unitarian Church for Norway is stronger than ever, and I am thankful to God for the opportunity of service given unto me in my native land for the upbuilding of his kingdom of truth and love.

Rev. TONY ANDRE, of Florence, Italy, sends warmest greetings to all the members of the Association, with best wishes for the success of the work they are doing. He says :—

It takes a long time to eradicate old ideas, but your Association is acting as the leavening influence.

Baron F. DE SCHICKLER, President of the Délégation Libérale des Eglises Reformées de France sends brotherly greetings. His Society regret they are unable to send a delegate, and will be most happy to see Mr. Pritchard in their midst at their Triennial Meetings in June.

Rev. J. T. SUNDERLAND, of Toronto, writes :—

We in Canada feel a warm interest in the Motherland. Our Unitarian Churches wish we could oftener receive visits from English Unitarian ministers. As regards the three Unitarian Churches in Canada which I am best acquainted with—those in Toronto, Ottawa, and Hamilton—I am glad to be able to report conditions which are in every way encouraging. To the churches which we already have we hope to be able to add several new ones at no very distant day. Plans are now made by the American Unitarian Association to establish at once a new society in Winnipeg, Manitoba, the coming metropolis of that great new North-West, which is so rapidly developing, and also to put a home missionary into Western Ontario, with the hope that he may be able to plant one or more new churches there. Two strong young ministers have recently come to us from the Presbyterian body, and one from the Methodist. One of these is already doing excellent work, and the others will be at work soon. As yet the Unitarian cause in Canada is weak, but it is making distinct and gratifying progress. The number of our workers steadily increases. We believe in our cause, and we confidently expect growth. The word that stirs in our hearts is—FORWARD !

The report of the Committee was presented by the Rev. W. Copeland Bowie, the secretary.

THE REPORT.

The report gave full particulars of the largely extended work of the Association during the past year, rendered possible by the increased income, the total expenditure having been £6,619, an increase of £1,500 on the previous year. A warning was added that the one munificent subscription of £1,000 remained dependent on the level of subscriptions for 1903 being maintained, and as several generous subscribers had been lost by death, their places must be filled.

Home Mission Work.

Upwards of a hundred congregations had received visits from representative ministers on behalf of the Association, when special services and conferences had been held, and many of the smaller and more isolated congregations throughout the country were brought into closer touch with the committee. The lectures of the Rev. J. Estlin Carpenter on the "Christianity of the Creeds and Experience" had been given at Nottingham, Lewisham, and Richmond, in the autumn of 1903, and at Aberystwyth, Cardiff, and Manchester in the spring of 1904, and had met with the warmest appreciation. The Rev. C. Hargrove also gave a course on "The Fourth Gospel" at Hull and Scarborough, and on "The Origin of the Gospels" at Brighton. The lantern lectures by the Rev. H. V. Mills on "Evolution and Religion" had attracted large audiences, especially in the North. A course by the Rev. R. A. Armstrong on "Agnosticism and Theism in the Nineteenth Century" was promised for the coming season. People's services were held in theatres in London, Manchester, Merthyr, and Devonport, and in the Town Hall at Newcastle-on-Tyne, conducted by the Revs. J. Page Hopps, J. C. Street, and others.

The lowest attendance was about 200, the highest about 2,000. The attendances seldom kept up to the number present on the first evening. The theatre at Islington was, however, a noticeable exception ; the attendances were 450, 900, 1,200, and 1,450. The secret of this steady increase lay in the energetic and persistent visiting and advertising week by week. At most other places the visiting and advertising were confined almost entirely to preparing for the first service.

Upwards of eighty congregations received assistance from the Association during the year, chiefly in aid of the ministers' salaries, the aim always being to stimulate effort in the churches themselves.

At Cambridge the Rev. J. E. Carpenter lectured in the Town Hall in November, 1903, on "How to Read the Gospels," and in the two following terms religious services were held in a room in Emmanuel-street, and a strong wish for their continuance has been expressed by the undergraduates at whose instance they were established. Grants of £100 each towards the support of a District Missionary were made to the Liverpool District Association, London and South-Eastern Counties Provincial Assembly, the North Midland Association, and the Yorkshire Union. The death of the Rev. T. B. Broadrick, District Missionary of the Western Union, was recorded with regret, and the hope expressed that a capable successor would soon be found. And the report added :—

"The crying need of churches and societies alike is for MEN,—men strong and active in mind and in body, men prepared to face difficulties and to surmount them, men free and reverent in spirit, keen, patient, tactful, persevering. Few meetings of the Committee pass without an eager request for such men ; but perhaps congregations hardly realise how much of the making or the marring of a good minister lies at their own door."

Publications.

After giving particulars of the work of the McQuaker Trust in Scotland, the report furnished a record of the year's publications. In the new series of Handbooks Dr. Mellone's "Converging Lines of Religious Thought" and the Rev. R. A. Armstrong's new book on "The Trinity and the Incarnation" had been issued, and the following were promised or in course of preparation :—"The Apocalyptic Christ," by the Rev. J. Estlin Carpenter, M.A. ; "The Unity of the New Testament," by the Rev. W. H. Drummond, B.A. ; "The Foundations of Religious Belief," by the Rev. L. P. Jacks, M.A. ; "Natural Religion," by the Rev. W. J. Jupp ; "The Bible and Modern Criticism," by the Rev. E. W. Lummis, M.A. ; "Know Thyself," by the Rev. H. S. Solly, M.A. ; "Ethics and Religion," by the Rev. C. B. Upton, B.A., B.Sc.

The first of a series of sixpenny reprints had been issued, Armstrong's "God and the Soul," to be followed by Carpenter's "First Three Gospels" and Newman's "Soul." Mr. Birrell's Essex Hall lecture on "Emerson" had been among the other publications, and the new series of "Home Pages." A third edition of the Revised Essex Hall Hymnal had been called for. The publication of the centenary "Life of Dr. Joseph Priestley," by the Rev. A. Gordon and Mr. J. P. Hartog, had been unavoidably delayed, but was looked for in the autumn. Mr. Carpenter's "Life of Dr. Martineau" was to be issued in connection with his centenary, April 21, 1905. A new volume of sermons by the late Dr. Brooke Herford, with a brief memoir by the Rev. P. H. Wicksteed, was also in preparation.

Foreign Mission Work.

The mission of the Rev. Charles Hargrove to Australasia was noted as a new departure in the foreign mission work. Particulars were given of the work in India, and interesting notes as to the progress of liberal religion in Belgium, Denmark, France, Germany, Holland, Hungary, Norway, and Switzerland were added. This part of the report was fuller and more interesting than ever, and should be read in full. Under the heading of Switzerland it was stated that the next International Council meeting was to be held in September, 1905, at Geneva, and that at Basle at the Congress on the History of Religions, to be held at the end of August this year, the Association would be represented by the Rev. J. Estlin Carpenter.

Under the head of "Deputations," special notice of the International Meeting at Amsterdam last September was included, with the following expression of thanks :—"The warmest thanks are due to Professor B. D. Eerdmans, of Leiden, the hon. secretary of the Netherlands Committee, for the immense labour he bestowed in preparing the programme and planning the meetings of the International Council, and to the Rev. P. H. Hugenholtz for his assiduity and care in looking after the local arrangements. The meetings were an unqualified success. The ministers of the various sections of the Dutch Church assembled in large numbers, and visitors from distant lands soon felt themselves at home among the people of Holland."

Obituary.

The report recorded the death during the year of four past presidents : Mr. Richard Enfield, Dr. Brooke Herford, Mr. J. T. Preston, and Mr. Harry Rawson, and a large number of other supporters of the Association. To an expression of sympathy with the relatives and friends of the deceased, it was added :—"The generosity and steadfastness displayed by those who have gone may well become an incentive and encouragement to those who remain."

Mr. OSWALD NETTLEFOLD, as treasurer, presented the accounts, and announced that the collection at the service that morning had been £33 14s. 4d., a slight increase on last year. In former years, he said, if he had taken a text, as treasurer, for his annual statement, it would have been from Lamentations, but that year it would be from a Psalm of praise and thanksgiving, coupled with an exhortation not to go backwards. Their subscriptions had increased by £3,000, but they must not forget that the £1,000 of their anonymous friend would be continued only if they maintained the other £2,000 a year subscriptions, which had been the condition of his gift. Subscriptions and donations for the year amounted to £5,152 19s., and collections £566 14s. 5d. The collections on Association Sunday were £50 less than last year, a decrease for the first time since 1895, though more congregations had taken part. They must hope that another year, when the world was at peace, they would go forward again. They had spent much more both on publications and on grants to churches, for that was part of their extended work. He appealed to members not to let the income diminish, that the extra work might

not languish for want of funds. The obituary list showed the loss of many names of those who had long been known among them as generous supporters and leaders in the work. He appealed to all who valued the work of the Association to do their utmost to fill up the ranks.

The PRESIDENT, in moving the adoption of the report and accounts, spoke of the greatly increased work done by the committee. The report spoke of their having met nine times, but that did not by any means represent what had been done; if it were not for the enormous amount done by the various sub-committees, and by their indefatigable and most admirable secretary, it would be impossible to do their work. He made sympathetic reference to the withdrawal of Mr. Philip Green, through ill-health, after many years of faithful service in the office, and then touched upon some of the chief points in the report. The many visits paid to congregations he felt to be some of the most valuable work, and spoke with great satisfaction of the visit he himself had recently paid to the churches in Scotland. The mission of the Rev. Charles Hargrove to Australasia he regarded as of great significance, and made warm acknowledgment to the friends who had received them at the International Council meeting at Amsterdam.

The Rev. H. ENFIELD DOWSON, seconding, congratulated the President on having presided over the work of the Association in a year when so much had been done to extend the influence of their work, the spirit by which they lived, and the thought that inspired their minds. He also congratulated Mr. Armstrong on having been instrumental in securing that great increase of their resources, so that his year of presidency was marked, as Dr. Brooke Herford's had been, by an impulse of new life given to the Association. With thirty-seven years' experience in connection with the East Cheshire Union, he spoke with gratitude of the constant support they received from that Association, help generously given, with no interference in the local work. That Association exercised no ecclesiastical authority over the churches, and that was one reason why they had increased confidence in its work. Another reason was the Secretary, and he paid a warm tribute to the broad spirit and high capacity and devoted work of Mr. Bowie. The visits paid by ministers to churches, and especially Mr. Harwood's visits, had been of great service, and Mr. Carpenter's lectures throughout the country were of inestimable value. It meant to Mr. Carpenter a great sacrifice of time, which, when he resigned his full professorship at Manchester College, he had hoped to devote to literary work; but, happily, Mr. Carpenter's lectures became literary work of a permanent character, and they were very grateful for them. He also congratulated the Association on "thinking imperially," by sending Mr. Hargrove to Australia and New Zealand, and as an instance of the way in which their influence spread told of a letter he had received from a missionary in China, asking about John Hamilton Thom. He had been reading a volume of Mr. Thom's "Laws of Life after the Mind of Christ," and in no other writer had he found greater insight into the heart and life of Christianity, and was anxious to know something of one whose name he had not heard before. The result was that Mr. Bowie sent out to him a complete set of Mr. Thom's works; and so their foreign work went on. With great confidence in the work of the Association he seconded that motion.

Mr. T. GROSVENOR LEE having called attention to the importance of the services held at Cambridge, the motion was adopted.

Mr. PERCY PRESTON moved, and Mr. W. B. BOWRING seconded a vote of thanks to the President, and that the Right Hon. William Kenrick be appointed President for the ensuing year. Mr. Preston referred to the honour in which the name of Sharpe was held among them, and recalled the memory of the late Samuel Sharpe. Nor was it the first time that a Kenrick had served as President, for in 1872-3 Mr. Timothy Kenrick held that office.

The PRESIDENT, in acknowledging the vote, which was very warmly accorded, said that he believed both the Sharpes and Kenricks could claim descent from Philip Henry, but Mr. Kenrick could trace back his Nonconformist ancestry further than he. In an old document of 1725 he had found that in the Consistory Court of St. Asaph's the house of John Kenrick, from whom their new President was descended, was certified as a Dissenting meeting house.

The PRESIDENT moved, and the Rev. CHARLES ROPER seconded:—

That the cordial thanks of this Meeting be given to the Officers and the Committee, for their services during the past year, and that the following be the respective appointments for the present year:—

Treasurer—Mr. Oswald Nettlefold. *Trustees*—Mr. S. S. Tayler, Mr. David Martineau, J.P., Mr. W. Blake Odgers, K.C., Sir E. Durning-Lawrence, Bart., M.P. *Auditors*—Mr. Ronald Bartram, Mr. Harold Wade, Mr. Benson Lawford. *Council*—(See List in Annual Report.) *Committee*—Rev. R. A. Armstrong, B.A., Mr. J. Barlow, M.D, Mr. G. W. Brown, Mr. H. Chatfeild Clarke, Mr. Edwin Clephan, J.P., Rev. V. D. Davis, B.A., Rev. Henry Gow, B.A., Rev. Charles Hargrove, M.A., Rev. James Harwood, B.A., Miss Helen Brooke Herford, Mr. Herbert B. Lawford, Mr. T. Grosvenor Lee, Mr. G. H. Leigh, Mr. David Martineau, J.P., Mr. W. Blake Odgers, K.C., Mr. C. F. Pearson, Mr. Percy Preston, Mr. Stanton W. Preston, Mr. Ion Pritchard, Rev. F. W. Stanley, Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. S. S. Tayler.

Mr. Roper spoke with admiration and astonishment of the amount and variety of the work accomplished by the Committee. He referred to the theatre services, which had been held, with sincere approval, and said they hoped much from the Lay-Preachers' Union which had been started, or re-started, in Manchester. He suggested that it would be well for the Association as a part of their summer work to set up a Unitarian Van, which he was sure would do good work. The sending of special preachers to congregations was good, but equally good, if not better, would it be to encourage the advertising of local ministers, to compel them to do something special. It was true that the Association had no control over the churches, but it would be well if they paid more attention to the fact that up and down the country there were churches, the trustees of which never met. Some of those churches were fast dying, and the trustees did nothing. That ought not to be.

The PRESIDENT moved and the Rev. V. D. DAVIS seconded:—

That the hearty welcome of this Meeting be given to the representatives of the following societies:—East Cheshire Union—Rev. W. Harrison. Eastern Union—Mr. A. M. Stevens and Rev. A. Hall. Irish Non-Subscribing Association—Rev. Thomas Dunkerley. Liverpool District Association—Rev. H. D. Roberts. London District Society—Mr. G. H. Clennell. London and S.E.C. Provincial Assembly—Rev. T. E. M. Edwards. Manchester District Association—Rev. D. Agate and Rev. J. A. Pearson. Mid and Christian Union—Rev. A. H. Shelley. North and East Lancashire Mission—Rev. J. Collins Odgers, B.A. North Lancashire and Westmoreland Association—Rev. H. V. Mills. North Midland Association—Rev. J. M. Lloyd Thomas. Northumberland and Durham Association—Rev. Charles Travers. Scottish Unitarian Association—Mr. J. G. Davidson. South Cheshire District—Rev. James C. Street. South Wales Unitarian Association—Rev. E. O. Jenkins. South-East Wales Society—Rev. W. J. Phillips. Southern Unitarian Association—Mr. J. Cogan Conway. Western Union—Rev. J. McDowell. Yorkshire Unitarian Union—Rev. E. Ceredig Jones. National Triennial Conference—Mr. W. B. Bowring.

To this the Rev. J. A. PEARSON responded on behalf of England, the Rev. T. DUNKERLEY on behalf of Ireland, Mr. J. G. DAVIDSON on behalf of Scotland, and the Rev. E. O. JENKINS on behalf of Wales. Each speaker acknowledged the helpfulness of the Association, and spoke with courage and hopefulness of the prospects of work in their churches.

The PRESIDENT moved, and the Rev. R. A. ARMSTRONG seconded:—

That this Meeting extends its warmest welcome to the representatives of Unitarian and other Liberal religious movements from abroad; and conveys an expression of its gratitude, esteem, and good-will to those who, in other lands, are endeavouring to unite pure religion and perfect liberty.

That a copy of this resolution be forwarded to the Foreign Correspondents of the Association in America, Australia, Belgium, Canada, Cape Colony, Denmark, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Norway and Sweden, and Switzerland.

Mr. ARMSTRONG said there was nothing so delightful in the recent meetings of their Association as the coming together on that platform, either in body or in spirit, of those who thought and felt with them in all parts of the world. He had never forgot that wonderful morning three years ago at the International Meeting, and he rejoiced that they had on that occasion also brethren with them from other countries, while he held in his hand letters and messages from many more [the letters referred to at the beginning of this Report]. To all alike they offered a heartfelt welcome, and the God-speed which was in their hearts.

The Rev. W. H. LYON, D.D., of Brookline, Mass., was the first to respond, and conveyed to them the greetings of the American Unitarian Association, expressing warm sympathy with the mother church, and the work it had to accomplish under more arduous conditions than were found in America. Personally he desired to say what stimulus and encouragement he had received from hearing and meeting brother ministers in this country. He would like to give every Unitarian minister in America the same experience.

M. le pasteur ARNAUD, of Sèvres, spoke as one who had come from a great distance, not merely from France, but from Rome, to which he had been subject for many years before be became a free man. The liberal movement due to the influence of Sabatier and Réville had penetrated also into the Catholic Church, and his friend, M. Bourrier, had shown them the way, and through his paper, *Le Chrétien Français*, brought words of hope and liberty to many. That influence was shown also in some who had not had the courage to come out. On behalf of the liberated priests and the liberal Protestants of France, he thanked them for that welcome and offered cordial good wishes.

Mr. THEO BERG, of Copenhagen, spoke of the great pleasure it was to be there and to see and hear men whose names had long been familiar to him, and whose words had inspired. In the name of fellow-believers in Denmark, who had so much sympathy with their work, he thanked them. They were at present in Denmark little and weak, but they hoped soon to be able to stand alone and find their own way; and was not the future with the children? Their little Danish brother was just four years old before he started to come to London. They were very grateful for the help they received in their work.

The Rev. J. HOCART also responded, and said it was a great honour to be welcomed as those who were "endeavouring to unite pure religion and perfect liberty." He could at least say that humbly and fervently they aspired to both.

The PRESIDENT then moved, and Sir ROLAND WILSON seconded:—

That this Meeting of Unitarians cordially approves of the Agreement between Great Britain and France, which settles in a spirit of mutual consideration pending subjects of controversy between two great and free nations; and for this notable contribution to the cause of international concord, it recognises that thanks are due to His Majesty the King and President Loubet; to the Cabinets and Foreign Ministers of the two countries; and to all who, on either side of the Channel, have laboured with pen and voice to remove misunderstandings, to expose calumnies, and to promote a better state of feeling between the two peoples.

Sir ROLAND WILSON said that he had, he thought, more satisfaction in seconding that resolution than he had five years ago in moving a resolution on the Hague Peace Conference. He thought the historian of the future would find that agreement the more important of the two, as a very practical step towards what they desired. He noted specially that it marked an abandonment of what might be called dog-in-the-manger rights. It was not a peace-at-any-price agreement, or he would not be there to support that resolution. He could only go so far as "peace to men of good will." He rejoiced in the agreement which brought more closely together two nations whose influence would make for truth and righteousness.

The motion was unanimously agreed to and the last resolution, very cordially passed, was one of thanks to the Rev. W. G. Tarrant, the preacher of the anniversary sermon, to the Little Portland-street congregation, and London friends for their hospitality—moved from the chair, and seconded by the Rev. E. Ceredig Jones. The President spoke of Mr. Tarrant's sermon as uplifting, encouraging, and hopeful, and they were very grateful for it. The meeting then adjourned for tea. The subsequent public meeting and Friday's proceedings we must report next week.

ANNIVERSARY MEETINGS.

The following ministers were present at the meetings:—

Revs. W. Agar (Sidmouth), Dendy Agate (Altrincham), F. Allen (London), A. Amey (Colyton), R. A. Armstrong (Liverpool), H. Austin (Cirencester), J. Worsley Austin (Birmingham), J. Birks (Yarmouth), W. Birks (Southsea), W. Copeland Bowie (London), S. S. Brettell (Maidstone), S. Burrows (Dover), J. Burton (Poole), J. Estlin Carpenter (Oxford), C. C. Coe (Bournemouth), J. Cogan Conway (Ringwood), G. Cooper (London), C. Craddock (Liverpool), G. Critchley (London), E. Daplyn (London), V. D. Davis (London), R. Davis (Evesham), H. E. Dowson (Gee Cross), T. Dunkerley (Comber), T. E. M. Edwards (London), J. Ellis (London), E. D. Priestley Evans (Kidderminster), S. Farrington (Richmond), J. Felstead (Lewes), F. K. Freeston (London), E. I. Fripp (Mansfield), C. A. Ginever (London), H. Gow (London), C. A. Greaves (Canterbury), J. L. Haigh (Liverpool), A. Hall (Norwich), W. Harrison (Stalybridge), C. Harvey-Cook (Warrington), A. Harvie (Northampton), J. Harwood (London), E. S. Hicks (London), P. M. Higginson (Manchester), J. B. Higham (Wolverhampton), R. Hill (Bedford), E. R. Hodges (Guildford), F. A. Homer (Taunton), A. Hood (Parkstone), J. Howard (Tamworth) L. P. Jacks (Oxford), E. O. Jenkins (Llandyssul), E. Ceredig Jones (Bradford), F. H. Jones (London), L. Jenkins Jones (London), T. Lloyd Jones (Liverpool), W. J. Jupp (Croydon), H. M. Livens, W. Lloyd (Gloucester), E. W. Lummis (Leicester), J. McDowell (Bath), J. E. Manning (Manchester), A. J. Marchant (London), J. J. Marten (Horsham), H. V. Mills (Kendal), R. C. Moore (Bolton), F. B. Mott (Southport), R. Newell (Bedfield), A. E. O'Connor (Torquay), J. Edwin Odgers (Oxford), J. Collins Odgers (Liverpool), A. E. Parry (Liscard), C. Peach (Manchester), T. Paxton (Birmingham), J. A. Pearson (Oldham), H. S. Perris (London), H. Woods Perris (London), W. J. Phillips (Nottage), C. E. Pike (Newport), W. W. C. Pope (London), W. G. Price (Hinckley), C. Read (London), F. T. Reed (Sevenoaks), H. D. Roberts (Liverpool), T. Robinson (Manchester), C. Roper (Manchester), W. H. Rose (Walthamstow), H. Rylett (Tenterden), G. St. Clair (London), W. R Shanks (Leeds), A. H. Shelley (Cradley Heath), J. Kertain Smith (Belper), T. P. Spedding (Rochdale), F. W. Stanley (London), J. C. Street (Shrewsbury), C. J. Street (Sheffield), S. H. Street (London), J. E. Stronge (London), F. Summers (London), A. Sutcliffe (Crewkerne), W. G. Tarrant (London), L. Tavener (Ipswich), F. Taylor (Bridport), A. H. Thomas (Stourbridge), E. L. H. Thomas (Dean Row), J. M. Lloyd Thomas (Nottingham), A. Thompson (Dudley), E. Thompson (London), J. Toye (London), W. J. B. Tranter (Birmingham), C. Travers (Carlisle), E. Turland (Newbury), W. F. Turland (Walsall), G. Hamilton Vance (Dublin), F. Walters (Newcastle), J. Warschauer (Clifton), A. Webster (Aberdeen), J. H. Wicksteed (London), J. Wood (Birmingham), W. Wooding (London).

No jesting is allowable which is not thoroughly innocent; it is an unworthy perverting of wit to employ it in biting and scratching; in working prejudice to any man's reputation, or interest; in needlessly incensing any man's anger or sorrow; in raising animosities, dissensions, and feuds among any.—*Isaac Barrow.*

OBITUARY.

THE LATE J. P. THOMASSON.

THE funeral of Mr. John Pennington Thomasson, of Bolton, took place on Thursday, May 19. The service at the Manchester Crematorium was for private friends only, of whom a large number were present, but to the confines of the borough at Bolton the funeral party was accompanied by a great and representative gathering of the whole community. It was a popular demonstration of honour and affection, which showed how deeply the noble character and the eminent services of Mr. Thomasson's life were appreciated.

The service in the chapel of the Crematorium was conducted by the Rev. C. J. Street, of Sheffield, formerly minister of Bank-street Chapel, Bolton. After the singing of the hymn,

God giveth quietness at last,

Mr. Street delivered an address in which he spoke with deep feeling of Mr. Thomasson's life, and the nobility and beauty of his nature. The essence of such a life, he said, was eternal, for being of the nature of God, it was like Him immortal. The friend whom they knew and loved did not lie there. That was only the frail outworn tenement in which for a time he dwelt. Having spoken of the immortal life, Mr. Street referred to the pathetic silence in which Mr. Thomasson's life was spent. How sweet his nature! Never does bury deprivations under which others would have despaired. He had a rich personality which developed and asserted itself through and in spite of its limitations. If their friend could speak to them that day he would bid them be of good cheer, and not allow their hearts to fail. He was fervent, heroic, good. To know such a man was an inspiration and a blessing.

An address was also given by Mrs. Cliff Scatcherd, and after the coffin had passed out of sight, the organist played "O rest in the Lord," and Chopin's "Funeral March," the service concluding with the Benediction.

On Sunday morning a memorial service was held in Bank-street Chapel. The Rev. J. H. Weatherall, in the course of his sermon, said that their memorial of Mr. Thomasson must be a rejoicing for his life, and an inspiration for their own. Three things in the people's memorial of him might be sources of grace to them. The first was the gentleness and simplicity of the spirit that was in him. One had heard stories that lay close to tears of the modesty and humility of him who was all the while doing things that made us proud for human nature. He must have known that by the standard of the world his services to humanity were princely; but of the simplicity and humility of his life one might say, as Stopford Brooke said of James Martineau, "the grace of the Lord Jesus Christ was in his heart, and it lit up his countenance." The second thing was that in a day of flourishing and flamboyant materialism he lived and died with an unquenchable belief in an ideal life, in which justice should be the foundation of human intercourse; and the third thing was the persistency and strenuousness of the efforts he made

owards the realisation of that faith in the deal life. From one newspaper or another, nd from one or another neglected corner of he vineyard of God, had come the record ow Mr. Thomasson did not neglect; it was lways a story of interest, watchfulness, ncouragement, faith, and generosity untinted. To have known such a man was, s Arnold said of his dead friend, "part f life's unalterable good." Over that leath the powerful had no power. So, n remembrance of him, their faith in the trength and victory of goodness would enew its youth like the eagle's, and day y day brace up their drooping spirits to ove afresh, to plan afresh, to execute fresh the deeds of love and mercy.

In the evening Mr. Weatherall also preached at Halliwell Road, giving a memorial address, as did also the Rev. R. C. Moore, at the Horwich Unitarian Church.

THE chief general interest of the recent meetings of the Congregational Union is o be found in the resolutions passed n the great political issues of the day, nd in the ample allowance of time for heir full consideration. The following esolution was moved by Mr. J. H. Whitley, M.P.:—

That this meeting of the Union, while it oes not bind itself to an approval of the onstitution and the powers of the present icensing authorities, believes that the power f the licensing justices to refuse to renew a icence has not hitherto been unjustly or arshly exercised, and should not in any egree be diminished.

The Union, therefore, condemns the Licensng Bill now before Parliament, because—

(*a*) For the first time it bestows upon the wners of annual licences a permanent vested nterest in these licences.

(*b*) While thus enforcing compensation it ixes no time limit; and

(*c*) Because it will prevent any considerble reduction of the number of existing icences. The Union, therefore, believes that he Bill will enormously strengthen the posiion of publicans and brewers, which is lready a menace to the State.

AN equally frank declaration on the uestion of Chinese labour was made on he motion of the Chairman elect of the Union. Dr. Forsyth's speech was a owerful argument for listening to the oice of the Christian teacher on the noral issues involved in commercial undertakings. It was resolved:—

That this Assembly condemns the Ordinance, ecently sanctioned, for the introduction of ndentured Chinese labourers into the Transvaal, because that ordinance imposes conitions of service which a liberty-loving eople should not tolerate within the bounds f the Empire, because it introduces serious noral dangers to our African fellow subjects, nd especially to the ruling race, and because t sanctions means of producing wealth which Christian nation is not morally free to use.

And, generally, the Assembly profoundly eplores the growth of a disposition to allow inancial considerations an excessive place in etermining public policy.

A RESOLUTION expressing high appreciaion of the pacific spirit embodied in the ecent Anglo-French Agreement was also dopted on the motion of Mr. Compton Rickett, M.P. Mr. Rickett handled with lmost unnecessary emphasis the thought hat it is only in a very limited sphere that such agreements are possible. One might have hoped from a religious assembly some more clear expression of such political aims and motives as will deliver us from the barbarous and essentially foolish arbitrament of war.

THE inevitable resolution condemning the Education Acts and sympathising with the Passive Resisters was passed. The Assembly, as appears from the discussion, still hankers after the teaching of "undenominational religion" at the cost of the State, though there were not wanting signs that the "secular" view is gaining ground. Dr. Guinness Rogers, the veteran defender of the principle that religious teaching is the concern not of the civil servant but of the churches, had an enthusiastic reception, but whether this was given to the man or to the principle is hard to say.

TUESDAY week was a day of testing for the University of Oxford. The proposal to open examinerships in the Honour Theology School to laymen was taken forward, as we anticipated, from Congregation (which approved it) to Convocation—that is, the general body of Masters of Arts upon the University books—and the voting was taken on that day. The discussion upon the proposed new statute had recently turned simply upon the real principles at stake. On the one hand it was urged that students in theology, like other students, ought to be examined not in what they believe, but in what they know; that the survival of a denominational school in modern Oxford is an anomaly; that truth has nothing to fear from light. On the other hand, the denominationalists made the retention of their special privileges a matter of "loyalty to the Church." They urged, moreover, that what they understand by truth has everything to fear from the opening of shutters, foreseeing that when the statute is passed Christian origins will be studied scientifically, and in the light of other religions—which would indeed be deplorable. The question is, indeed, as the *Church Times* said in a hostile leader, "the largest question, with the most far-reaching issues, which has come before it for a generation."

ON the vote, Conservative Churchmen won by a large majority, 676 to 278, and there was great excitement in the Sheldonian Theatre, where the meeting was held. In the debate the Regius Professor of Divinity (Dr. Ince) was pitted against the Regius Professor of Ecclesiastical Theology (Dr. Bigg). The former declared that the decision of Congregation, if maintained, would logically exclude, not only clergymen from examining, but even laymen of the Church of England, since they had bound themselves in baptism to believe all the articles of the Christian Faith. Dr. Bigg, on the other hand, said that they wished to strengthen the School by throwing it open to orthodox Dissenters. As examiner he had found that the best candidates were orthodox Dissenters, taught, he supposed, by orthodox Dissenters. And how should those who taught be forbidden to examine? Mr. Allen, of Exeter, said what was asked for was neither denominationalism nor undenominationalism, but the advance of sound learning. To-morrow it would be said throughout England that the Church of England was afraid of learning, and had to protect itself with hedges like the Rabbis of old. Such appeals, however, were of no avail; and Dr. Bigg spoke amid great interruption. The *Guardian* and the *Church Times* may breathe again!

THE question of the use or disuse of the Athanasian Creed, which has been eagerly canvassed for many months in the Anglican papers and at diocesan meetings, came before the Upper House during the recent session of the Convocation of Canterbury. Several different proposals for reform were put forward, and the resolution which was finally carried was compounded of two, moved by the Bishops of Worcester and St. Albans. It affirms faith in the three creeds, and proceeds:—

But, at the same time, believing that the present manner of reciting the *Quicunque Vult* in public worship is open to serious objection, especially on the ground of the phraseology of the minatory clauses, this House respectfully requests his Grace the President to appoint a committee to consider in what way the present use of the *Quicunque Vult* may be modified, the document itself being retained in the formularies of the Church as an authoritative statement of the Church's faith.

THE votes actually cast for the motion were 9 against 8; but the Bishop of of Bristol, who intended to vote for it, had retired through illness, and the Archbishop was also prepared if necessary to support the resolution. There is, therefore, a real majority of the Southern Bishops in favour of reform. But the nature of the opposition offered by the minority is even more significant. Only one voice, that of the Bishop of Norwich, ventured to defend the Creed on its merits. The attitude of the rest is expressed in the first few words of the Bishop of Salisbury's rejected amendment, "That the present is not an opportune time." Alas! the opportune time arrived and departed thirty years ago. We have, however, in the result of this debate a proof that "reform of the Church from within" is not impossible, and therewith an example of the rate of speed at which it may be expected to move.

THIS is the day of popular sixpenny reprints, and while the Rationalist Press is issuing such standard works as Darwin's "Origin of Species," Mill on "Liberty," Spencer on "Education," Arnold's "Literature and Dogma," Renan's "Life of Jesus," essays by Huxley, Tyndall, and Emerson, and other works of more doubtful worth, each for sixpence in thoroughly readable editions, and the great publishers are entering the field, Macmillan with such books as 'Ecce Homo" and Illingworth's "Personality, Human and Divine," Longmans with Newman's "Apologia," we are glad that the British and Foreign Unitarian Association is not content to stand aside.

As the first of a series a popular edition of Mr. Armstrong's "God and the Soul" is just issued for 6d., that is 4½d., and we trust that those who have the opportunity

throughout the country will use every effort to make this invaluable "Essay towards Fundamental Religion" more widely known than ever. This edition is a reprint of the seven chapters of the book, complete, with a new preface, which tells of its original publication in 1896, and then adds:—

The standpoint is that of one who heartily and without after-thought rejoices in every advance of knowledge in every field, and desires to retain in his thought no opinions whatever that clash with or are contradicted by the newer knowledge; one who, nevertheless, believes that the religious element in man is primary and permanent, and that God has direct messages for the human soul, and that the human soul has direct access to the living God.

IN one section of his book, Mr. Armstrong says in the new preface, the argument might have been made much stronger had it been written a few years later. The section referred to is that which deals with the question of animal suffering in the chapter on "The Problem of Evil." "Let that paragraph stand," he says, "for what it is worth."

But a wonderful light has recently been cast on the life of the wood and the plain, the mountain and the stream, by such writers as Prince Krapotkin in his "Mutual Aid" and such close, patient, and loving observers as Mr. W. J. Long in his "School of the Woods" and other delightful and illuminating works. It is not too much to say that these writers, and such as these, have in the last half-dozen years lifted a nightmare from the heart of religious men, revealing the tribes of living things as dwelling in an habitual atmosphere of happiness and innocent joy. The fear of death or ill, the pangs of hunger, the conflict for life have no such part in the daily consciousness of the beasts of the field and the fowls of the air as we had learned to suppose; and the newest natural history endorses the sentiment of the maker of the ancient mythic poem who conceived that after breathing the breath of life into each fresh manner of living thing, "God saw that it was good."

FOR some two years past the Manchester Citizens' Association for Improving the Dwellings and Surroundings of the People has been engaged in a careful examination of the present conditions of Manchester life, and their secretary, Mr. T. S. Marr, has compiled and published the results of the investigation in a shilling volume printed at the Manchester University Press, with the title, "Housing Conditions in Manchester and Salford." It is a valuable report, which should be carefully considered by Manchester people, and is an able contribution to the general subject of the scientific examination of the conditions and causes of poverty and the needful remedies. There is an excellent map, and a large number of illustrations are included. A volume similar in size is published at the same time by Mr. T. C. Horsfall, President of the Citizens' Association, on the example of Germany in Housing Reform. These volumes form the most important literary contribution to the subject since Mr. H. Seebohm Rowntree's book on Poverty (with especial reference to York) and the completion of Mr. Charles Booth's remarkable series of volumes on London. We hope to give them further attention in a future issue of THE INQUIRER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford.—On Sunday evening, May 22, the Rev. E. Ceredig Jones gave a special lecture at Chapel-lane Chapel, in which he replied very forcibly to the incorrigible Dr. Torrey's absurd slanders of Unitarians, and took the opportunity of giving some exposition of the Unitarian faith.

Darlington.—The series of week-night meetings associated with the work at Unity Church were brought to a successful close on Wednesday evening last by a social gathering of a very pleasing character. An excellent musical programme was provided, and during the proceedings Miss Cox Walker was the recipient of a diamond ring and a beautifully bound complete edition of Browning's poems from the members of the church in appreciation of her services as church organist and also superintendent of the Sunday school.

Halifax.—The prizes for early attendance and good conduct at the Northgate End Sunday-school were distributed to 23 scholars on Whit-Sunday by the Rev. P. Richards, B.A. A number of readings and recitations were given. The scholars had the annual treat at Lightcliffe on Whit-Monday. The Ramble society had a day's outing at Ingleton on Whit-Tuesday.

Horsham.—The 131st Whit-Sunday anniversary was celebrated on May 22, when the preacher of the day was the Rev. Henry Gow, of Hampstead. The morning sermon referred to the recent religious census taken in London, emphasising the importance of truth and truthfulness rather than of numerical strength. The evening sermon dealt with the necessity of definite convictions and principles to mould a strong and finished character. The afternoon was occupied with a historical sketch of the story of the old "Meeting House," which dates from 1721, and possesses records of considerable interest. The usual open communion was administered after morning service, and was conducted by Mr. Gow and the Rev. J. J. Marten. The lunch and tea, as usual, were carefully provided. The choir mustered in good force, and the Essex Hall hymnals were used. Considerable regret was felt that no representatives of the Guildford, Brighton, or Ditchling congregations were present, but the Billingshurst friends helped splendidly by coming in full force. The collections amounted to rather over £5, and considerable addition was made to the fund for the repair of the organ.

Leeds: Mill Hill.—On Sunday afternoon, May 22, the Rev. L. P. Jacks, who has been occupying Mr. Hargrove's pulpit for the last few weeks, presented prizes for good conduct and regular attendance in the Sunday-school, and gave an address, setting forth the great good, in the building up of character, done by such schools. Mr. Grosvenor Talbot presided, and Mr. Jacks was thanked for his address. On Monday the teachers and scholars again visited the residence of Mr. and Mrs. Talbot, at Southfield, and had a most enjoyable time, for which host and hostess were heartily thanked.

London Guilds Union.—The quarterly meeting of the London Guilds Union was held at Mansford-street Church, Bethnal-green, on Thursday evening, May 12. There were representatives present from each of the Guilds belonging to the Union. The proceedings opened with refreshments and social intercourse. The members then adjourned to the church, and took part in a short devotional service conducted by the president, the Rev. J. Ellis. After service a conference was held on the Guilds Union motto, "For God and the Good Life." A representative from each Guild read a short paper or gave a brief address on the above subject. The president, in the course of his remarks, said that the idea of the Guild was to help our young people to realise the truth that religion is the basis of all good and noble life. The next meeting of the Union will be held some time in July, and will take the form of a picnic.

Newcastle-on-Tyne.—At the close of morning service last Sunday the Rev. Frank Walters announced the withdrawal of his resignation, in response to the urgent and affectionate requisition which he had received from the congregation. The matter will come up for formal confirmation at a special meeting of the congregation to be held on June 4.

Sheffield: Upperthorpe.—Sunday-school anniversary services were held on Sunday, May 22. The preacher was the Rev. John Ellis, of London (former minister). There were large congregations at the services, which were concluded by an address to parents and teachers by the Rev. A. H. Dolphin.

Whitchurch.—The open-air address given by the Rev. C. D. Badland, reported in this column last week, was not on the subject of Unitarianism. It was a temperance address at the first of a series of meetings arranged by the Whitchurch Temperance League. The Primitive Methodist and Baptist ministers assisted, and will take charge of meetings in their turn.

TO CORRESPONDENTS.—Letters, &c., received from A. L. B., C. D. B., E. B., H. B. B., R. B. B., F. E. C., W. H. D., van L. M., A. N., R. J. O, F. P., H. F. M. R., R. R., C. B. U., W. W.

"HONOUR all men!"—and we cannot then be guilty of the contempt which is the ill-humour of egotism; the ill-manners which spring from selfishness; the offensive patronage which is a mark of vanity; the churlishness which comes of savagery and pride.—*F. W. Farrar.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 29.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. S. TURLAND.

Brixton. Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7; Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. E. CEREDIG JONES, M.A., of Bradford.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Rev. F. H. JONES, B.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15, Prof. W. H. HUDSON, and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Rev. T. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. A. E. O'CONNOR, B.D.

Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

Bath, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.
Blackpool, Dickson-road, North Shore, 10.45 and 6.30, Pulpit Vacant.
Blackpool, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 7,
Bootle, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. Morley Mills.
Bournemouth, Unitarian Church, West-hill-road, 11 and 7, Rev. R. C. Moore.
Brighton, Christ Church, New-road, North-street, 11 and 7, Mr. Herbert Rix, B.A.
Buxton, Hartington-road Church, 11 and 7, Rev. George Street.
Canterbury, Ancient Chapel, Blackfriars, 11, Rev. J. Harwood, B.A.
Dover, Adrian-street, near Market-square, 11 and 6.30, Rev. S. Burrows.
Guildford, Unitarian Christian Church, 11 and 6.30, Rev. E. Rattenbury Hodges.
Hastings, South Terrace, Queen's-road, 11 and 6.30, Rev. Gardner Preston.
Horsham, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. Marten.
Leeds, Mill Hill, 10.45 and 6.30, Rev. Dr. Warschauer.
Liscard, Memorial Church, Manor-road, 11 and 6.30, Rev. H. E. Haycock.
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Charles Craddock.
Liverpool, Hope-street Church, 11, Rev. R. A. Armstrong, B.A., and 6.30, Rev. H. D. Roberts.
Liverpool, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. Crossley; Evening subject, "The Origin of the Doctrine of the Dual Nature of Christ."
Maidstone, Earl-street Chapel, 11 and 6.30, Rev. S. Sidaway Brettell, M.A.
Manchester, Platt Chapel, 11 and 6.30, Rev. C. T. Poynting.
Newport, Isle of Wight, 11 and 6.30, Rev. C. E. Pike.
Oxford, Manchester College, 11.30, Rev. J. E. Carpenter, M.A.
Portsmouth, High-street Chapel, 11 and 6.45.
Portsmouth, St. Thomas-street, 6.45, Mr. Thomas Bond.
Scarborough, Westborough, 10.45 and 7, Rev. Ottwell Binns.
Sevenoaks, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. Teasdale Reed.
Sheffield, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. Street, M.A., LL.B.
Sidmouth, Old Meeting, High-street, 11 and 6.30, Rev. W. Agar.
Southport, Portland-street Church, 11 and 6.30, Rev. Frederick B. Mott.
Torquay, Unity Hall, Lower Union-street, 11 and 6.30.
Trowbridge, Conigre Church, 11 and 6, Rev. J. Wain.
Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 and 6.30,

IRELAND.

Dublin, Stephen's Green West, 7, Rev. G. H. Vance, D.D.

WALES.

Aberystwith, New Market Hall, 11, Rev. Enoch E. Jenkins.

Cape Town, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. Balmforth.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—May 29, at 11.15, AYLMER MAUDE, "Tolstoy as Dramatist."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—May 29, at 11.15, DR. WASHINGTON SULLIVAN, "The Ethical Religion of Japan."

RIVINGTON CHAPEL.—The ANNIVERSARY SERMONS will be preached on SUNDAY, June 5th, 1904, at 3 o'clock and 6.30 P.M. by the Rev. E. Savell Hicks, M.A., of London. Tea between the Services, 6d. each.

WELSH UNITARIAN SERVICES.

A Special WELSH SERVICE, conducted by the Rev. Ceredig Jones, will be held at Essex Hall, Essex-street, Strand, Sunday afternoon, May 29th, at 3 o'clock, with appropriate Welsh Hymns and Music.

Schools, etc.

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UNDERBANK UNITARIAN CHAPEL, STANNINGTON.

Minister, Rev. IDEN PAYNE.

This old cause at a village on the hills near Sheffield, which has existed for 250 years, is almost entirely dependent for its support on the income derived from farms in the locality constituting the endowment. Latterly two good-sized Cowhouses have had to be rebuilt, at a total cost of £450, and the Trustees find themselves nearly £300 in debt.

The Salary which they are able to pay to the Minister is a very low one, and even a slight augmentation would be a very material aid.

Subscriptions to the extent of £129 19s. have been already received (mainly from Sheffield), as per list at foot.

The members of the Congregation are not in a position to do much. Unitarian friends at a distance are now appealed to.

Donations should be by Cheque or Postal Order, made payable to Mr. Edward Bramley, and sent to him at 6, Paradise-square, Sheffield

John Stevenson,
Chairman of Trustees.
Michael J. Hunter,
Vice-Chairman of Trustees.
Edward Bramley,
Hon. Treasurer.

LIST OF DONATIONS RECEIVED.

	£	s.	d.
Mrs. S. M. Aspland	1	1	0
Miss Atkinson	0	5	0
Mr. F. H. Atkin	2	2	0
Mr. E. T. Atkin	25	0	0
Rev. Wm. Blazeby	3	3	0
Mr. J. S. Beckett	3	3	0
Mr. J. S. Beckett	10	0	0
Mrs. Bramley	0	10	6
Mr. H. R. Bramley	0	10	6
Miss A. F. Bramley	0	10	6
Mary Crooke	1	0	0
Mr. A. H. Dalton	2	2	0
J. Figorski	0	5	0
Mary Fisher	1	1	0
Mrs. Greaves	2	2	0
Mr. J. J. Gratton	0	10	6
Mr. H. W. Gair	1	1	0
Mr. A. J. Hobson	5	0	0
Mr. M. J. Hunter	25	0	0
Mr. P. H. Holt	5	0	0
Mr. J. Harrison	1	1	0
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M. Kitson	2	2	0
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MARRIAGE.

Green—Pennack.—On May 21st, at Upper Brook-street Free Church, Manchester, by the Rev. Charles Peach, Walter Battye, third son of Walter Norman Green, of Longsight, to Ethel Mary, youngest daughter of the late William Pennack, of Longsight. No cards.

DEATHS.

Buckton.—On 20th May, at 27, Ladbroke-square, London, aged 77, Catherine Mary, widow of Joseph Buckton.

Curling.—On May 18th, at Richmond-road, Horsham, Caroline Susannah Curling, aged 87.

Notcutt.—On 19th May, Helen Marianne, wife of John Notcutt, of Blakeshall, near Kidderminster., aged 52,

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No. 3232. NEW SERIES, No. 336.] LONDON, SATURDAY, JUNE 4, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

A FURTHER instalment of Whit-week matter fills nearly the whole of our present number, and there are still reports of the rest of the Conference, the Postal Mission and the Temperance meetings to come. A report of Dr. Hunter's lecture last Sunday evening on "James Martineau" we regret to have to hold over. We must ask forgiveness of the children also that their column is again crowded out.

LONDON friends, we trust, will not forget the Bazaar of the Lewisham Congregation, to be held at Essex Hall on Wednesday and Thursday next. The congregation, which, under the devoted leadership of the Rev. W. W. Chynoweth Pope, has made steady progress, at present meets in an old chapel quite inadequate to its needs; but now, through the generosity of Sir Edwin Durning-Lawrence, one of the most desirable sites for a church building in Lewisham has been secured, and an appeal is made to the loyal support of all Londoners to help in the building of this church.

THE Bazaar is to be opened at 2.30 each afternoon: on Wednesday by Lady Durning-Lawrence, when Mr. W. Blake Odgers, K.C., ex-President of the London District Unitarian Society, will take the chair; on Thursday by Mrs. Blake Odgers, Mr. Howard Chatfeild Clarke, President of the London District Society, in the chair. Sir Edwin was President in 1902-3, and these gentlemen are all keenly interested in the success of this effort, of so much moment for the future prosperity of the church.

ON Wednesday week, June 15, as will be seen from an advertisement in another column, the Laymen's Club is giving a concert at Essex Hall, in aid of the Southend Home and the Children's Country Holiday Fund. The object must appeal to the sympathies of all. A glance at the names on the programme will show that the audience may be sure of a delightful evening. Essex Hall ought to be crowded.

THE House of Commons re-assembled on Tuesday after the Whitsuntide recess, and on Monday the Licensing Bill goes into committee. It is said that whatever else goes by the board this will be pressed to the end. That is as it may be. We doubt whether it can be done without at least some radical modifications in its provisions. The remarkable demonstration at the Albert Hall last Saturday, representative of every shade of progressive thought in the community, and which has its counterpart all over the country, must inevitably have its effect upon members of the House of Commons. Even in the House of Lords the Bench of Bishops has unanimously declared that a time limit is essential to the compensation scheme. Altogether the omens for the conflict which opens on Monday are far from inauspicious. Victory for the temperance cause, if it is secured, however, will only be secured by the untiring energy and pertinacity of its friends, both inside and outside Parliament.

THE Archbishop of Canterbury received at Lambeth on Tuesday a deputation of clergy, headed by Bishop Welldon, praying for release from the obligatory use of the Athanasian Creed in public worship. While affirming their unshaken faith in the *doctrines* of the Creed, they felt that, especially by reason of the damnatory clauses, it was a stumbling-block to thoughtful people, and quite unsuited for use in public worship. The Archbishop expressed his own sympathy with the views of the deputation, but impressed upon them the difficulty of making any alteration in the rubric.

A WONDERFUL meeting of welcome to Dr. C. F. Aked, on his return to duty, was held in the Philharmonic Hall, Liverpool, on Monday evening. The vast building was filled in every part by an audience full of gladness and enthusiasm. Dr. Aked has fought a brave fight with death among the snows of Davos. He returns, after fifteen months' absence, apparently full of life, health, and vigour. The chair was occupied by Dr. Clifford. The Rev. R. A. Armstrong opened the meeting with prayer. Among the speakers were Dr. Watson (Ian Maclaren) and Sir Edward Russell. Dr. Watson pointed out that the meeting was a striking testimony to the power of preaching. The true prophet was always the mightiest power in the world. The people of "Pembroke" have built their pastor a charming cottage at New Brighton, with a sunny balcony where, on summer days, he may recall the radiant sunshine of his late retreat.

THE first service of the first Unitarian Church of Winnipeg was held on May 8, in the city, in the Sons of England Hall. The church is organised under the auspices of the American Unitarian Association, the Rev. H. F. M. Ross being the minister in charge. Mr. Ross was for thirteen years a minister of the Presbyterian Church in Canada, having been ordained in Winnipeg thirteen years ago. We understand that there are a considerable number of English Unitarians in the city, and wish every success to the new church.

A CONFERENCE on the Congo Question, in which several Members of Parliament, representatives of missionary and philanthropic organisations, and others interested in the subject will take part, has been arranged by the Aborigines' Protection Society, to be held at Westminster Palace Hotel on Tuesday, June 7, at 3 P.M. The Bishop of Hereford has consented to preside, and among those who have promised to speak are Sir Charles W. Dilke, M.P., Sir Brampton Gurdon, M.P., Mr. Alfred Emmott, M.P., Dr. Harry Guinness, and the Rev. Silas K. Hocking. General discussion will be invited, and the presence of all anxious for the prompt removal of abuses further disclosed by Consul Casement's report will be welcome.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House-chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mrs. Frank Jolly, 10s.; Mrs. Holt, £1 1s.; Mrs. Haynes, 10s.; Miss Short, £1 1s.; Mr. Quintell, 10s.; Mr. Taylor Heape, £1 1s.; Miss M. C. Martineau, £1 1s.; Mr. Warren, £1 1s.; Miss Warren, £1 1s.; Mr. P. M. Martineau, £1 1s.; Mrs. Wade, 10s. 6d.; Mr. Chitty, £1; A. B. C., £1 1s.; Miss Swaine, £5.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE MEMORIAL TO THE COMMITTEES OF THE COLLEGES.

SIR,—As one of those who signed the recent Memorial I feel it my duty to say that the explanations given at the recent Ministers' Conference have greatly modified my judgment, so much so that, if the occasion were repeated, I certainly should not repeat my signature. It is a pleasure and relief to say this publicly, inasmuch as I felt deeply the apparent ungraciousness of opposing a movement in which so many honoured friends and brothers were earnestly engaged. Nothing but a sense of incumbent duty would have made me sign the Memorial, and I rejoice to be convinced that that sense of duty was mistaken.

I say this without expressing any personal opinion either in favour of or against the particular scheme in contemplation, and it will, of course, be understood that I speak for myself and myself alone.

The one thing which I do heartily hope is that a conference between the committees of the two Colleges—a conference which both committees shall enter entirely unpledged—may promptly be arranged.

RICHARD A. ARMSTRONG.

Liverpool, May 31, 1904.

UNITARIANS IN CANADA.

SIR,—We are soon to set a Unitarian home missionary at work in Western Ontario, Canada, and would be greatly obliged if any ministers or other readers of the INQUIRER knowing of English Unitarians who have settled in that section would send the names and addresses of the same to Rev. W. Copeland Bowie, Essex Hall, London, to be forwarded by him to us here. We would like particularly to learn of English Unitarians living in any of the following named cities and towns:—Brentford, Stratford, St. Thomas, London, Woodstock, Galt, Guelf, Berlin, Chatham, Sarnia, Windsor, all in the Province of Ontario.

J. T. SUNDERLAND.

Toronto, Canada.

THE TIME LIMIT.

SIR,—This has nothing to do with the Licensing Bill, but with our inveterate Unitarian, Liberal Christian, &c., &c., habit of trying to cram too much into a given time, as illustrated by the recent Anniversary Meetings at Essex Hall. There ought to have been one speech less at the Public Meeting, and each of the other speakers ought to have had five minutes more. What but the time limit could have prevented the Rev. Joseph Wood from telling us that the American Unitarian Conference undertakes no executive functions, but leaves all that to the Unitarian Association, and confines itself strictly to deliberation?

Then, on Thursday, either of the subjects announced required an entire morning for its adequate discussion.

A long paper, "discussion" opened by the reading of another paper, composed and conscientiously rendered without the slightest apparent reference to the paper it purported to discuss, one genuine contribution to real discussion, and then the other subject started. The second subject, touched on only by the last speaker, who necessarily had totally to ignore what had gone before, which had no bearing on the supply of ministers for our churches. Most interesting and important, however, the discussion was in itself, but here again the time limit prevented any reply to Mr. Dowson and Mr. Gow on the question as to the rightful disposal of Manchester College funds. Had time permitted, it would have been pointed out that no one proposes to ask questions of students who desire to enter Manchester College; that, if the English Presbyterians be a denomination, then the college *is* denominational; that Mr. Dowson's interesting and touching bit of autobiography has no bearing on the present crisis, for Mr. Dowson never was on the foundation of the College, and the only question in dispute is whether it is right to employ the funds of the College to educate the clergy of the Church of England. No one seeks to prevent any mortal from entering the College, and studying there at his own expense; but when a young man announces his deliberate intention of taking "holy orders," and renounces his foundation scholarship on that ground, it seems to most people a superfluity of naughtiness for the committee to urge him to retain it, and to tell him it makes no difference whether he has made up his mind to enter the Church of England or not. The funds were never contributed for that purpose.

J. COGAN CONWAY.

THE MINISTERIAL FELLOWSHIP.

THE fifth annual meeting was held in the Memorial Hall, Manchester, on Monday, May 30, the Rev. C. C. Coe, president, in the chair. There was a good attendance of members. Sixteen new members were elected, bringing the total membership up to 120.

Resolutions of sympathy with the Rev. Principal Gordon on the death of his daughter, with the Rev. T. R. Elliott in his serious illness, and with the Rev. Thos. Leyland in his prolonged enforced retirement from active service were passed.

The annual report recorded a continuation of the steady progress of the Society in membership, financial strength, and practical usefulness. An actuarial examination of the finances had been made at the end of the first quinquennial period, with most satisfactory result. The Committee, in consequence, recommended changes in the rules which would entitle members either to increased benefit under the present subscription or to a lower rate of subscription for proportional benefit. They also presented a special report on ministerial settlements, submitting a detailed scheme for the purpose of bringing together congregations needing ministers and members desiring a settlement. The balance-sheet showed that the amount standing to the credit of the Society was £366 0s. 2d., representing a gain on the year of £79 14s. 3d.

The PRESIDENT, in moving the adoption of the report and balance-sheet, expressed hearty sympathy with the objects of the Society. He congratulated the members on its flourishing condition, and hoped that its membership would continue to grow. He dwelt upon the brotherly spirit and desire for mutual service which such a fellowship evinced. He was a little doubtful as to whether some of the congregations would avail themselves of the Settlements Scheme, but he felt sure that, if adopted, it would prove beneficial.

The Rev. William Harrison was elected President for the ensuing year. The treasurer (Rev. Dendy Agate), and secretary (Rev. C. J. Street) were re-elected. Vacancies on the committee were filled by the appointment of Revs. Charles Peach, A. Cunliffe Fox, and N. Anderton, and Mr. A. E. Piggott, F.S.A.A., and Rev. W. R. Shanks were re-elected as auditors.

The necessary alterations were made in the rules to carry out the suggestions of the committee as based on the actuary's report.

The following resolution was moved by Rev. C. J. STREET, seconded by Rev. ARTHUR W. FOX, supported by Rev. S. A. STEINTHAL, and carried unanimously:—

That in the opinion of this meeting, competitive candidature in the ministry of religion is to be discouraged altogether as detrimental to the unity and peace of a congregation, and humiliating to the ministers concerned. This meeting, therefore, urges upon ministers the propriety of judging each opportunity of ministerial service as speedily as possible on its own merits; and suggests to congregations that, whatever be the method adopted by way of preliminary selection, one name only should be submitted to a congregational meeting for a formal vote.

The Special Report on Ministerial Settlements was then considered, and unanimously adopted, on the motion of the President, seconded by the Rev. S. A. STEINTHAL. At the last annual meeting the Committee were instructed to bring up a scheme for this purpose if they thought it practicable. The Special Report presented such a scheme in detail, which will now be put into operation. The problem, said the Report, was

to devise a method of bringing together with greater facility and more regard for self-respect congregations needing ministers, and ministers who are without charge or may desire a change. This subject has been under careful consideration by the Ministerial Fellowship for a good while past. It was also a subject of reference to its committee from the last National Conference; and the Ministerial Fellowship offered to cooperate in any practicable and suitable way with the Conference Committee in bringing about a better state of things. The Conference Committee, however, has decided against taking any action in this direction at present. But the Ministerial Fellowship is unwilling to let matters rest in their present unsatisfactory state, and desires to make a beginning at once in the direction of a reform which, it is generally admitted, is needful.

The Secretary is, therefore, instructed to prepare a list of congregations requiring ministers, and another of members of the Fellowship who are desirous of a fresh appointment, with a view to bringing both into communication with each other. More than this is not contemplated, and counsel would only be given if specially asked for. The result of this experiment will be watched with interest.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

PUBLIC MEETING.

FOLLOWING the Annual Business Meeting of the Association in the afternoon, a public meeting was held on Wednesday evening, May 25, in Essex Hall, which was well filled, the President, Mr. W. ARTHUR SHARPE, being in the chair.

The PRESIDENT, in the course of his opening address, said that he wished to offer a few words of criticism, which he trusted his colleagues on the Committee would pardon, from the point of view of one who was new to the work of the Association when he first came to it, and was not much wiser after the experience of a year. The work of the Association was done by its Executive Committee, but he was at first perfectly appalled by the agenda paper of sometimes as many as 100 items which confronted that Committee at its monthly meetings. The work could not be done without the assistance of the sub-committees, and their reports, prepared by our very able secretary, were presented to and acted on by the Executive. He doubted whether the Executive Committee could really properly consider them. The work of the Association during the last ten years must have certainly nearly doubled, and the time was rapidly coming, if it had not already come, when some form of delegation of the work of the Executive Committee would be necessary. Whether this could be done by sending it to the district associations, allotting them funds, for instance, which they might deal with, he was not prepared to say, but as regards home missionary work this appeared to him to be a feasible plan, and one well worthy of consideration. It might be that more work could be got out of the Council, a body of 200 persons, which met in small numbers twice a year to hear a report from the Executive and pass abstract resolutions. It was, perhaps, because of its not having more to do that the Council had taken upon itself on occasions to pass resolutions on political subjects, and had in that way brought into the Association subjects of difference which some wished to avoid. Their Association contained persons of all political parties, and they gloried in the fact. What was wanted, in his opinion, was not to bring politics into religion, but to bring religion into politics. That was a very nice distinction, of course, and there had been, in the past, attempts made to draw lines to avoid discussion of questions of practical politics of the day which had from time to time been brought before the Council. He hoped, personally, that those lines would never be drawn. Primarily they were a religious body, and they had to think what was the meaning of their religion before they could draw lines of that character. The best definition of religion that he had ever found was that which Thomas Carlyle had given when he said: "The thing a man does practically believe, does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there; that is in all cases the primary thing for him, and creatively determines all the rest. That is his religion." That was a religion which must necessarily embrace the whole of things, and anybody who would attempt to exclude possible resolutions in the future would, in his opinion, be damaging the Association, and the cause which they all had at heart.

There was no doubt a power in the office of President, and that could be relied upon in the future, when such questions were raised, to exclude them, if he thought well, by ruling them outside the objects of the Society. That power had been exercised on many occasions, and he trusted that no President would hesitate when he thought proper to use it. He thought that the rules of the Association, which were silent on the subject, should remain silent. They were served, and he hoped they would continue to be served, by presidents and officers of all political parties, and in the exercise of his veto, any president could exclude what he honestly believed to be outside the objects for which the Association existed. He could hardly conceive that such an exercise of discretion would be questioned, and he believed that while the members of the Association loyally respected that discretion, their strength as an Association for the diffusion of Unitarian Christianity was never likely to suffer. He had made the foregoing remarks because political questions had recently been brought up. No doubt it might have been thought that he, as President, could have exercised his veto and excluded from the discussions some of these questions which were not approved by all. He had not done so because he felt strongly that questions which divided them should not necessarily be excluded, and he pleaded earnestly that no attempt should be made to draw lines of exclusion. He again thanked the meeting for the pleasant year of office they had given him as President.

The Outlook for Liberal Religion.

The Rev. J. ESTLIN CARPENTER gave the first address, on "The Outlook for Liberal Religion." Eight days ago, he said, he was present at a very remarkable meeting in the Sheldonian Theatre at Oxford. There was an assembly of nearly a thousand graduates from all parts of the country. There were present besides a considerable concourse of residents of Oxford, and there was a due share of undergraduates in the gallery. That assembly was called to discuss the question whether in the theological school for the Arts degree, which was taken by students of all denominations, the examinerships should be confined to clergy of the Church of England. One bold member of the Examining Board had persuaded his colleagues that it was a desirable thing that members of other religious communions should be included in the examining body; they, in turn, persuaded the Hebdomadal Council, the first legislative body of the University, who, in turn, brought the question before what was known as Congregation—the body of resident Masters of Arts engaged in the work of teaching in the University. That body by a large majority also passed the proposition, and it then remained for Convocation to declare its vote. That vote had become a matter of history, and it was likely that that decision would form a landmark in the religious history of the University. He had noticed the incident because it was a specimen of the temper of one section of the opponents of what was called "Liberal Religion," and if he were to judge by that scene alone, when the word "traitor" was freely bandied about by those black-coated gentry against such loyal sons of the Church as Canon Sanday and Canon Bigg, his hope for the outlook of Liberal Religion in England would be very small indeed.

But a few days later he had been also present at another meeting held in a small upper room, when a distinguished graduate and clergyman had read a paper to a mixed assemblage of Anglicans and Nonconformists upon the Fourth Gospel. That paper, so far as its reverent freedom was concerned, might have proceeded from their illustrious friend, Professor Wendt, of Jena. Nothing more subtle, more discriminating, and more delicate in its criticism could have been imagined than the paper, which was received with a universal chorus of approval (though not necessarily of agreement) by all who were present. The victory of the historical method of the treatment of the Scriptures was, in England at least, practically complete. It had begun ten or twelve years ago, when Professor Driver had issued his famous introduction to the Literature of the Old Testament. Only a few days ago he had read in the *Quarterly Review* for the month of January a very remarkable article on the Abbé Loisy. The writer of that article reminded them, as their own preacher had done that morning, that in the Bull "Providentissimus Deus" "the traditional view of the inerrancy of the sacred books was propounded in its most extreme form. But the clergy were urged to the study of the Scripture in the original tongues, availing themselves of all the assistance that modern research and its methods afford. This was an effectual though an indirect and unintentional antidote to what had gone before. Thought had a natural logic; such studies once entered upon take their own course, and carry men with them whether they will or no." The writer further denounced "the system which introduced an alien factor into the things of the mind. The two are contrary one to the other. In the external sphere authority has its place and its necessity. In the internal it is, in the literal sense of the word, impertinent. The one answer which thought can make to it is to deny at once its competency and its jurisdiction. 'Woman, what have I to do with thee?'"

He hardly knew whether to wonder most at the audacity of the quotation, or the courage of the editor of the *Quarterly Review*—the most conservative bulwark of Church and State—in admitting such and other words, or, lastly, at the fact that the author of the article was an English Roman Catholic priest. The victory then was practically assured. But it must be remembered that liberal religion was not confined to any one group of churches; it

was a spirit that constantly appeared in all. It might take years, generations even, to gather in the results, for there was always a vast difference between literary theories and the actual working of institutions. They must consider how subtle were the ties that bound men to the ecclesiastical organisations in which they had been trained, and in which they found, as they believed, their noblest opportunities of usefulness. There always would be gigantic obstacles to the progress of liberal religion in the great organised churches as they knew them to-day. Mighty were the forces that were girding themselves on each side for the great conflict. The cleavage was going wide and deep, but before it could produce its full effect it would have to go far wider and deeper than they at present dared dream.

The representatives of the older churches, when they looked out on their own struggling efforts for the organisation of liberal religion, did not feel attracted by them. They saw their churches very often enfeebled; they saw the ministry destitute of some at least of the gifts and graces they themselves possessed, and, alas! too often too impoverished to enable them to take their rightful place among the teachers of the day. They said that the Unitarian worship was cold, poor, lacking enthusiasm, wanting in quickening sympathy which came from the glow of multitudes bent upon a common idea and working towards a common end. They saw among the Unitarians types of character often heroic, noble, devoted and self-sacrificing, but they found them sometimes at least lacking in the spiritual graces of humility and personal devotion in which they had learned to find the very essence of their religious life. And they shivered. They thought that to join with Unitarians would mean loss of strength, loss of opportunity, and they therefore felt that they could not cast in their lot with them.

And yet they knew that there was one thing that they would find among them in which they were lacking—one thing which was the very essence of their life, and without which they must perish—"Veracity." To quote once more his Roman Catholic author: "The one grace, said Martineau, the Roman Catholic Church never seems to reach is veracity. But for a teacher veracity is the essential grace. The Church must reach it, or she must die." Those were grave words. They were applicable no less to the Unitarians in their outlook than they were to Rome. There were many forces among the Unitarian body which were destined, he thought, to help on the cause of liberal religion. But they needed that baptism of the Holy Spirit without which they would only languish and droop. Through what channels would the new quickening come? He would venture to name two, at least, among the powers by which they must invigorate their life. Two of the great forces which had manifested themselves in the last century were Science and Democracy, and these were destined, he believed, to exercise more and more influence on the religion of the future. Already much had been experienced of the quickening power of the great truths of science. They knew that all the churches were engaged in assimilating its methods and in adopting its results, and they saw that it was destined to have a far-reaching effect upon the traditional faiths. Already, indeed, science had again and again declared that it was not hostile to religion, as it was deemed to be a generation ago, when the first revolt took place in this country under the leadership, for example, of such men as Huxley and Clifford, against the traditional barriers placed by a stupid orthodoxy in its way. As that was generally admitted he need hardly dwell upon the point.

But there was the influence of Democracy, which had already produced such powerful modifications of some forms of traditional belief, for it had had a great deal to do with the repudiation of the ancient Calvinistic doctrine of arbitrary decrees, its selection of some to privileges, and its absolute condemnation of others to eternal woe. And just as it repudiated the idea of privilege in salvation, so it rejected the conception of privilege as embodied in a hierarchy, and undermined the whole basis of a priesthood. Just as science made away with the magic of a sacrament and rendered impossible the doctrine that by a mere word the feeling of Almighty God could be altered towards the infant child, so did democracy demand that for every soul in the family of God there should be equal opportunity to fulfil its powers, and equal chance to reach the mighty destiny of eternal life. That principle of democracy had brought with it again the idea which Professor Wendt alluded to the previous evening—the universality of revelation. Some of his hearers might remember how, a generation ago, the brilliant Disraeli in one of his novels had described the two powers that were preparing themselves for the attack that would be brought into inevitable conflict — the Church and the Revolution. What were the watchwords of the Revolution? Liberty, Fraternity, and Equality. The late Bishop of Durham, Dr. Westcott, had said that those watchwords were only a translation into political form of the essential principles of Christianity. So the opposition was done away with. They had learned that the real foundation of religion lay in the conscience, and the reason, and the heart of man. But these were not mere individual properties. The present age was discovering that they were essentially social, wrought into form within us through innumerable ties of family, occupation, government, and race. It was through the communication of man with man that those powers had reached the fulness of the scope that they possessed at the present time, so that the very assurance that they had of the ultimate basis of religion lay deep in that mighty order by which they were encompassed, and of which the full and ultimate expression was to be found in the organisation of our democracy.

The work was hard and long, and there were all kinds of difficulties in the way. They had, however, no right to speak upon those things until they had striven to make themselves masters of the facts that were all around them. But here were new sources for faith, and new powers with which they might go forward. Let them remember the pregnant maxim of Goethe, "Thought widens, but lames; action narrows, but quickens." There was danger lest they should rely too much on what was known as the spirit of the age, and expect time to do the work that they should do. There was a danger lest liberal religion should occupy itself with its criticism, its philosophy, its social difficulties, its political exclusions, and a thousand and one other petty problems which did not affect its real being and its duty to the great masses. What share were they going to take in the great warfare with ignorance and suffering and sin? What crusade were they going to organise; to what would they call their young people; against what specific evil would they try to lead them forth? for he was deeply persuaded that until they understood the spirit of rescue and deliverance, and could use the great words of the old theology, salvation and redemption, they would have no chance of making liberal religion the power that it ought to be among the masses. It was a wise saying of Jeremy Taylor, that "we should trust as if God did all; but labour as if we did all." Time was on their side, but only on condition that they were on the side of Time. If they did not take advantage of the opportunities it brought, if they sat slumbering on the bank while the tide swept by, they would be left stranded without power and without love, and they would deserve it. But he did not think so ill of their Churches. He had not so little faith in their great ideals, and he asked his hearers to take up their share in this high task, so that whatever might be their destiny, whether outward failure or outward success came to them, they would be assured in their hearts they had done what they could. Let them realise the mighty paradox of Paul, and work out their salvation with fear and trembling, for it was God "that worketh in you to will and to work for His good pleasure."

Unitarian Work in America.

The Rev. JOSEPH WOOD was the next speaker, his subject being "What I saw of the Unitarian Churches in America." He received so much kindness, he said, not to say inspiration, in America, that he was moved to say nothing but good of her people and her churches. He went to America expecting to find people of kindly hearts and gracious hospitality, and he was not disappointed. He found the brethren in America confident of their churches, and with good reason. No one could fail to be struck by the fact that everything was growing, changing, perplexing, and bewildering. There was ceaseless activity of action and ideas. Again he was struck—and this was true of the churches especially—by the optimistic tone which characterised everybody. The Americans as a nation were absolutely confident of their own future. There might be things to grieve over, wrong things and mistaken things here and there, but they were so confident of their own strength that they were quite sure things would come out right in the end. There was something in the atmosphere which was electrical. Everybody was alive and alert, everybody was hopeful, and especi-

ally were people hopeful in the churches. He asked one young minister, "What of the good cause?" and received the reply, "The ball is at our feet." Fancy an English Unitarian saying that! He asked the grand old veteran of New York, Robert Collyer, "How goes the good cause?" The reply was, "God's in His Heaven; all's right with the world."

That tone of confidence, of hopefulness, of optimism, was very refreshing to an Englishman coming from an atmosphere which was often too pessimistic. The optimism was all the more remarkable, for relatively with the population the Unitarians of America were not so numerous as in England. In England, with a population of forty millions, there were three hundred and seventy Unitarian churches; in America, with a population of eighty millions, there were four hundred and seventy Unitarian churches. To be on an equality there ought to be seven hundred and forty. This was largely to be accounted for by the vast emigration to the West, where there was a splendid mission field open to Unitarians, and of which they were taking rapid advantage. In New England it was different. There Unitarianism occupied much the same place as the Episcopalian Church in this country. There were twenty-seven Unitarian churches in Boston, and in most places the little parish church of the village had become the Unitarian church by process of natural development. The American churches possessed some advantages which were absent in England. For instance, they had no Established Church. It was equality they worked for in England; that was their birthright in America. Denominational bitterness was not so bitter, narrowness of sect and party was not so narrow as with us. That was due partly to the character and splendid work of some of their own men, Dr. Hale, Robert Collyer, and many others; partly to the influence of outsiders like Phillips Brooks; and more to the frank recognition of the principle of religious equality. There was a more thorough-going democracy in America than here. Not indeed more individual liberty, but there was a clear pathway in America for merit of whatever kind. Everywhere doors stood open to intelligence, character, and energy, and this condition of things was eminently favourable to progressive movements of life and thought. Another advantage arose from the fact that there was a better educated community in America, and the churches had better material to work upon. He did not say that the professional classes—lawyers, ministers, medical men, teachers in the university—were better educated, but the great multitudes of the common people stood on a higher educational level than here. Many of the problems which had to be faced in America were the same as here. In New England they suffered as in Old England from the movement of the country people to the towns, which was depleting many of the country churches of their congregations. Then they suffered from that deficiency of students for the ministry which they regretted so deeply over here, and they were dealing with the problem of allowances for old ministers.

They complained also of decay, in certain quarters, of public worship, and he also heard the cry of apathy and indifference. Unhappily, apathy and indifference in religious matters prevailed in nearly all countries. Although some of the problems were much the same, he was bound to say he thought they were faced in America with greater courage and determination. In America they were less afraid of co-operation than people were here, and they were less afraid of that dreadful word organisation. They felt the need for coming closer together for common service and common objects. For instance, the National Alliance of Unitarian Women had gathered in a few years the sympathies and support of masses of the people. To-day the Alliance had 370 branches, and those branches between them raised £20,000 a year for the work of their churches. That was an astounding fact. The Young People's Religious Union, with 140 branches, raised an income of £400 a year. Another most important thing was that Americans had revived the feeling about church membership—the revival of the old Puritan habit and feeling with regard to the church. Ninety of the churches used the covenant or statement of faith adopted by the National Conference, and in 117 other churches there were covenants of membership. He was more struck with this feature than with any other, and it seemed to him to be a solution of the problem which was troubling them here. He must mention, too, the remarkable generosity of American Unitarians. It might be said that they were wealthier, but he doubted if that was so man for man. Two of the churches each contributed £1,600 a year towards the funds of the Association, and other churches contributed on the same scale. One of the pleasing features was that an Englishman felt at home in America. The forms of worship were largely different, but there was the same love of truth, the same passion for freedom, the same veracity, the same large outlook on the world.

Liberated Priests in France.

M. ANDRÉ BOURRIER, of Sèvres, editor of the *Chrétien Français*, then read a paper in French, on "The Emancipation of Religious Thought amongst the French Clergy," an English translation of which was distributed among the audience.

The history of my work, he said, is really my own history. The work I wish to see realised in the conscience of the French clergy is what has been accomplished in my own conscience. The crisis, through which those priests who are emancipating themselves from dogma are passing, is one that I have experienced before them; their aspirations, their hopes, and also their sorrows have been mine. I have found peace of mind and the solution of my doubts in the Gospel. They are still seeking. And I am not content only to sympathise with them; I wish to help them to find the same peace, the same light. I admit that there are different ways of attaining this end. I know that the method that has been good for individuals, will, perhaps, not be successful for the society to which they belong. It is for this reason that our work is broad and varied; and that it finds friends and helpers in opposing camps. Against the vast unity of Catholicism, it places the Protestant unity, the Protestant "Bloc." And it does not even present the Protestant solution as the necessary one. We say: "Be Christians!" or, again: "The Gospel before everything." We have a shining beacon towards which we are marching: it is the Kingdom of God. We have only one way—Liberty.

M. Bourrier then told how he entered the great Seminary at Marseilles in 1871, and four years later, at the age of twenty, was ordained priest, and at once was thrown into the most active ministerial work. He was closely associated with the work of Catholic Working Men's Clubs; but as time went on he met doubts which he could not overcome, and in facing social problems, also, he lost faith in the Church, for he saw that the Catholic clergy did not really wish to serve, but to reign. So after twenty years' experience as a priest, and a long inward struggle, he left the Church, and came to Paris to be trained as a Protestant pastor under Auguste Sabatier, as was told in an article published in THE INQUIRER of April 30. Of his position when he began to edit the *Chrétien Français*, M. Bourrier said:—"The day is past when one could surrender one orthodoxy to embrace another, yet if I have purified my faith I may still say that I have kept it. I am a Christian, as I was on my mother's knees. I have retained the same beliefs, the same hopes; I recite the same prayer. I have renounced superstition and falsehood, but I have not apostatised. I am in communion with all who proclaim the faith of the Apostles, I pray with all who pray to one God, Father, and Friend. I excommunicate none, and I disown none but those who anathematise others." His aim was to organise the emancipation of religious thought among the priests; and much has been accomplished. Many have come out from the Church. Of these he told as follows:—

Our organisation has helped a certain number of these fugitives to settle down in civil life. Some are now in most honourable positions. Among them are physicians, lawyers, notaries. A greater number have turned to journalism, trade, industry, the civil service, or to teaching. There are some, too, who have cast all prejudices aside, and are now working men, happy and proud no longer to eat the bread of hypocrisy and falsehood. Some twelve of our *protégés* are pastors in Protestant churches. That number was already too great for our few French churches, and this career is now closed to ex-priests. It is certain that, in spite of our efforts, we have been unable to respond to every application. One must have the courage to admit that there are still many priests who wander about the streets of Paris and our great towns seeking work, that they may live as free and sincere men. They see doors closed against them, they wait for long months, their savings are exhausted, and they are reduced to want. There is nothing for them but to return to the fold, or to die of starvation. I have known some who were reduced to this extremity. They went back, and I would say to those who are scandalised: Let him who has known what hunger is cast

the first stone. If I venture to relate these things, it is because I still cherish the hope that one day my voice will reach some Christian souls, rich in pity and in this world's goods, who will enable us to provide employment for the fugitives. We are convinced that, when that day comes, those who escape will be counted by hundreds.

After these revelations it is not surprising that a strong and numerous party has been formed among the clergy, who say: Let us not go out; let us reform our Church. Among these the most illustrious is the Abbé Loisy. He and his school have aroused considerable movement in France. By drawing the attention of the younger clergy to the results of criticism, and introducing the historical method of study, they have let a ray of light penetrate into the Church, and have produced a ferment of independence which will, sooner or later, cause a revolution in its dogma and its hierarchy. No orthodoxy can resist work like this, guided by sincerity, sustained with courage. Those who are not acquainted with the Catholic attitude of mind will perhaps not understand M. Loisy, and will blame him for his apparent subtlety and submission. For my part, I do not judge him. I only affirm that the fact that it is possible to write "L'Evangile et l'Eglise," and to remain in the Catholic Church is the most striking proof of the work that has already been accomplished in Catholicism.

In a recent number of the *Chrétien Français* a priest wrote the following lines, which might be signed by an archbishop and by more than one bishop:—"It is not all over with the Church, as some seem to believe. It is one of the transitory forms of the Church that is passing away. The century that is now beginning will see hitherto unheard of transformations, which are already foreshadowed by certain signs. We have learned from history that the heretic of to-day is the orthodox of to-morrow. Galileo needed more than 200 years to force the Roman congregation to admit the diurnal movement of the earth; in our time ideas move quickly: in twenty years M. Loisy will have no more contradictors. Gradually a church is arising, broad, tolerant, human, full of respect for science, a friend of liberty, full of care for justice, a Church to which one will be able to belong without repudiating reason or honour. To that church my friends and I belong, although we are priests; we are preparing the way for it with all our energy, and it is in its name, in the name of the universal and pacific religion of the future, that I heartily join hands with you."

For Abbé Loisy's teachings to become orthodox would be the end of orthodoxy, though the hierarchy might still remain standing, and the liturgies still be solemnly chanted beneath the cathedral arches, and skilfully interpreted by the consciences of the worshippers. Would this still be Catholicism? Not that Catholism, at any rate, against which we have always fought, which has shed streams of blood and striven to dominate society in order to hinder its forward march.

The *Chrétien Français* has favoured critical study among the clergy, because it sees in it a means of emancipation for religious thought. At the same time it has supported the anti-Concordat movement which has made itself felt in certain dioceses, and notably at Belmontet. There we have seen a curé, unanimously supported by his parishioners, remaining in his church in spite of his bishop, continuing to officiate and to preach, and this for nearly fifteen months. This situation had a considerable importance in our view, and for the following reason. The relation between the Church and the State in France is governed by a Concordat. According to this Concordat it is the State that pays the clergy, but through the medium of the Bishop, so that the latter gives the curé his share of the *budget des cultes*, but at the same time shows him the end of his crosier. You will understand the meaning of this. The Belmontet case showed that a change in the mode of distributing the *budget des cultes* would be enough to give the signal for a great schism in the Church of France. To make the priests independent as regards their material existence would be to emancipate their conscience and their faith.

Such is the ecclesiastical situation in France. We believe that there is a Catholicism which is advancing towards the emancipation of religious thought, and it is to the clergy that we look for a reform. It is for this object that we are working, and by means of our journal we have brought these ideas into the homes of thousands of priests. You will help us to carry on this work. Yes, help us to break the bonds that bind the French clergy to the yoke of the Roman Curia. Let us break the first link of the chain, the others will follow of themselves, Liberty will do the rest.

At Paris, on the heights of Montmartre, over the door of the edifice erected by the clergy to the glory of the same clergy, France is depicted, kneeling before the Sacred Heart, with this inscription:—*Gallia pœnitens et devota.* Too long France was indeed on her knees at the feet of the idol of the Vatican. She is to-day rising up, and she has only to turn her eyes in the direction of the Bastille to see the statue of Liberty. To Liberty France will go, without forsaking the Christ of the Gospel. That, in conclusion, is the wish I desire to express.

Unitarianism in America.

The Rev. W. H. LYON, D.D., of Bookline, Mass., gave an account of the American Unitarian Association and its work. He said they did not trouble themselves in the churches much about the Association. They supplied it with funds, not so generously as Mr. Wood thought, but still with tolerable generosity, and seeing they had as President a young man of marvellous executive ability, and as secretary a man of equally marvellous enthusiasm, and behind them a body of men and women full of wisdom, they went about their parish work and let the Association attend to their own work. Now and then they were reminded of the fact that they ought not to submit so tamely, and they got up a ferocious criticism, but the Association did not mind, and it was soon forgotten. They had an enormous country to cover. Although £10,000 or £12,000 a year might seem a large sum, it was small to cover the territory of the United States and Canada. All over America people were imbibing liberal views, and some professors—"orthodox" episcopal professors—were saying things about the New Testament which he would hardly dare to say for fear of his conservative people. He was not sure that it would not be the mission of the Unitarian churches to hold back the Evangelical churches from the extremes to which they were rushing. Their liberal views were penetrating silently, and some day people would find that all unconsciously they had slipped away from the old basis, and that their faces were towards the future. In conclusion, he expressed the very great sympathy they had in America with what was being done in England, and their admiration for the courage and manliness with which difficulties were faced. The daughter stretched her hands across the sea, and whenever the need arose for one or other, they knew that from either side towards the other it would be "Hands across the Sea."

The Home Churches.

The Rev. JAMES HARWOOD spoke on "Thoughts Gleaned from a Visitation of Our Churches." The churches, he said, were getting away from the isolated position in which they had stood to each other, and welcomed the signs of increasing fellowship. That was something to congratulate themselves upon. The congregations which he visited were mostly those called grant-aid congregations, but they must not draw too great a distinction between those and other congregations. As a matter of fact many congregations which were called self-supporting owed their resources largely to the benefactions of earlier generations, and did less for themselves than those which were called grant-aided. It was the endowed churches above all which had to guard against the dangers of inactivity and decay. No one had insisted more than Unitarian ministers that religion did not consist merely of going to church; still less did it consist in merely providing places of worship. Nothing was more hopeless than providing buildings with the idea of attracting congregations. Not buildings but live men must be looked to to do the work. He suggested that if a congregation was unable to make the modest provision necessary for a minister fully alive to its work, it might join with a neighbouring church, and between them engage a really capable and live man. If that policy were persisted in they would be able to achieve far greater results than by the method now adopted, which led sometimes, he was afraid, to the choosing of ministers whose only recommendation was that they could be got on the cheap. If they were sometimes discouraged by the apparent want of success they must go on in the spirit of hope. It might be that out of some of their smallest country churches, as from some Nazareth, men would come forth who would be leaders among them and carry them on to greater things.

Popular Irreligion and Liberal Christianity.

The Rev. Dr. WARSCHAUER was the last speaker, and gave an eloquent address on "Popular Irreligion and Liberal Christianity." Referring to the extraordinary anti-religious revival they had lately witnessed, associated with the personality of Mr. Robert Blatchford and his writings in the *Clarion*, the keynote of which was sounded in the one word "Nunquam," he said that this Gospel of Irreligion owed a great deal to the influence this vigorous and popular journalist had gained by his brilliant advocacy of Socialism. He did not doubt that if Mr. Blatchford had lent the support of his pen to Buddhism, for instance, Buddhism would now be enjoying a considerable vogue among the readers of the *Clarion*, and tens of thousands who now swear by—but generally do not read—the "Riddle of the Universe," would be purchasing copies of the Bhagavadghita, to be similarly taken as read—and there would be sixpenny editions of the Sacred Books of the East. The present popularity of "Nunquam's" agnosticism he did not regard as a sign of decay of the religious sense. The *Clarion* propaganda, and the immense interest aroused by it proved one thing, and one thing only, with startling clearness, that the thinking section of the working classes were tired of, and ready to revolt against, what is known as orthodoxy, and are prepared in large numbers to seek a resting-place even on the hard and sterile soil of negation, rather than sojourn longer on the insecure and swampy ground of an exploded theology. Orthodoxy was powerless against "Nunquam's" attack; the only effectual reply could be made by Liberal Christianity, which found its most unfettered expression in their own circle of churches. Thus was presented to them an unprecedented opportunity, and, he would add, a great and solemn duty. It was for them to proclaim, with all their energy and by every means they possessed, that the choice lay not simply between an impossible creed and agnosticism, but that when men had given up all that a better knowledge rendered untenable, when all had been sifted and winnowed, there yet remained unassailable those fundamental beliefs which consitute the essence of the Christian faith. People did not really want to give up religion or Christianity, they wanted a religion in accord with reason and conscience. This was for them a great opportunity. If they failed to make use of it, they would deserve their unsuccess.

To meet the present crisis, they must strike the positive, confident note of conviction, assured as they were that *Christianity is true.* The doctrine of a personal God, a Father in heaven, who loved and heard and answered prayer, was the message the people were unconsciously listening for; a doctrine not of higher Pantheism or highest Agnosticism, but definitely theistic and Christian, was what they would receive; and as to methods of propagandist work, he would only ask for more of what they already had, more literature, more lectures, more people's services—and he strongly urged, after lectures, even at the ordinary evening services, giving an opportunity for questions. As to literature, he asked for a penny pamphlet giving the results of the criticism of the Bible, and a sixpenny edition of "Positive Aspects of Unitarianism," and, if possible, of Harnack's "What is Christianity?" But more vital than any matter of detail was the question, "Have we received the Holy Spirit?" Multitudes were perishing for lack of the message they had to give, tossing on the sea of doubt, or clinging in despair to old worn-out beliefs. Their duty, who stood on the safe shore, surely was to *send out the lifeboats!*

OBITUARY.

CATHERINE MARY BUCKTON.

OUR obituary last week recorded the death on May 20, at 27, Ladbroke-square, of Catherine Mary, widow of the late Joseph Buckton, at the age of 77. Mrs. Buckton came from a family well known in South Wales, where her eldest brother, Mr. Morgan Williams, is still active and honoured at Swansea.

The first home of her married life was in Leeds, where she belonged to the family group so intimately associated with Mill Hill Chapel. There she won the distinction, says the *Yorkshire Post*, of being the first lady member of the Leeds School Board, and a pioneer of much that is now esteemed as most useful and practical in the education of girls. A Unitarian and a Liberal, she was a candidate for a seat on the first Board in 1870 as an undenominationalist, but was defeated. Three years later she was second on the list, and in 1876 she was returned at the head of the poll with a majority over the next candidate of more than 3,000. This popularity was due to the energy with which she threw herself into the work of the Board. She was the only lady member, and felt specially charged with the interests of the girls. In the modern methods of domestic and hygienic training she showed herself at once a pioneer.

Her experience on the Board Committees, where she was frequently brought into close intercourse with the parents, and especially the mothers, led her to undertake courses of simple lectures on physiology and the laws of health. Some of these were repeated at Saltaire to audiences which numbered five hundred persons, and they were ultimately published in an admirable volume under the title of "Health in the House" 1875). This work led to the introduction of lessons on cookery into the Board-schools. The methods of instruction, with the necessary apparatus, were all worked out by Mrs. Buckton, and she presided over the actual teaching. In her little book on "Food and Home Cookery" (1879) she expounded her results; and in the same year she also issued another record of experience in "Town and Window Gardening." Another of her books was on "Our Dwellings, Healthy and Unhealthy." These books brought her into relation with many workers in different parts of the country, and her advice and help were eagerly sought by correspondents far and near. Her example, moreover, stimulated similar efforts in many other localities; but her removal to London in 1882 left the Leeds undertaking to be developed by her successors. Experience in a London house produced another little book, "Comfort and Cleanliness: The Servant and Mistress Question," in 1898.

In the course of a short address at the funeral service, held at her house, before cremation, the Rev. J. E. Carpenter spoke as follows:—"What gifts of happiness and help do we not associate with her, who was for so many years her husband's pride, and for still more years her sister's and her children's joy. It is difficult to speak of one or other element of character without doing some injustice to the whole: but first and most prominent it cannot be wrong to note the brightness and gaiety of her spirit. All who knew her will remember how her wit played around human affairs, always with kindliness, sometimes with a deep insight as she flashed a new light on difficult places. It was never bitter, never suspicious, never ungenerous. She was full of trust in the efforts and endeavours of others; and she conciliated opposition because her transparent singleness of purpose begot an answering trust on the part of others in her; while her sense of humour often carried her through difficulties such as beset all champions of unfamiliar ideas. To this gift of humour was added a sympathy that never failed to the last hour of life. It was so gentle, so penetrating, so quietly effective, that it quickly won its way even among the careless and indifferent. It fell upon tired women with an inexpressible charm, on weary and hard-worked parents, or hardly less weary and hard-worked teachers, and, above all, on the little children. It was so spontaneous, so free from pretentiousness, so pure, without demand for personal response. Her heart went out to those who were in need; she lamented their ignorance; she asked herself what she could do to help. The strength of this sympathy gave her courage to attempt difficult things. It might be a sudden journey to Russia in the midst of family sorrow; it might be lectures on the conditions of health to women who needed the utmost simplicity and clearness of teaching. She had a way of seizing on the essential elements by a kind of intuition, and isolating them in her thought, while her imagination suggested various modes of impressing them upon her hearers. This often required technical knowledge which she did not at first possess; but she was never afraid of the efforts needful to acquire it. She went at her problems with a blythe fearlessness of attack; and by persistent toil and serious steadfast labour she gave her best to the mothers and children whom she sought to help. She passes, and we see her no more. She enters the land which to us is silent, but (in my faith at least) is for those who go thither vocal with innumerable harmonies of prayer and praise. Is it not said of her there, "She hath done what she could"?

TO CORRESPONDENTS.—Letters, &c., received from T. B., J. H., W. R. M., H. R., W. R., A. W. W., J. W., W. W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JUNE 4, 1904.

COBDEN AND TO-DAY.

IT is a sound instinct which is leading men to make much of yesterday's centenary of the birth of RICHARD COBDEN. His life and teaching have many useful lessons for us to-day. How many and how much needed it would have sadly grieved him to know, had a prophet foretold it him in the plenitude of his success when the Corn Laws were repealed. It is a common and cheap mistake to assume that COBDEN was concerned merely to bring about material prosperity for his class, and cared nothing for the wider problems associated with the phrase "social reform" so glibly used by all political parties to-day. But COBDEN's advocacy of Free Trade was only part of a large political philosophy which, though it had its errors and its narrownesses, is far indeed from being exhausted or fulfilled by the removal of Protective tariffs. Even on Free Trade it has become necessary to re-state his arguments and fight again the battle one had supposed he had won for us for ever. But assuredly also his speeches and writings have something to tell us of use in solving other present-day problems in his hatred of an aggressive foreign policy, of tyranny over inferior races, of excessive expenditure on armaments, and in his conviction of the necessity of land, education, and electoral reform.

It has been well said of him that he was no system monger. He saw the necessity of delivering the mass of his fellow countrymen from the tyranny of class privilege, and he knew how wide the ramifications of that tyranny were. But he had the wisdom to realise the importance of concentrating upon one thing at a time, and it was his political genius which perceived that in the Corn Laws, rather than in any of the other abuses against which others were protesting, lay the citadel of the evil to be attacked. To a clergyman who asked him in 1841 to subscribe to a fund for building ten new churches in Manchester, he said :—

> The first and most pressing claim of the poor is for food ; all other wants are secondary to this. It is in vain to try and elevate the religious and moral character of a people whose physical condition is degraded by the privation of the first necessaries of life ; and hence we are taught to pray for "our daily bread" before spiritual graces. . . . So convinced am I that there is no other mode of raising the condition of the working classes in the scale of morality or religion while they are denied by Act of Parliament a sufficiency of food, that I have set apart as much of my income as I can spare from other claims for the purpose of effecting the abolition of the Corn Law and Provision Law.

Because the Millennium did not come forthwith on the repeal of the Corn Laws foolish people have called COBDEN a vain prophet. COBDEN never believed that it would. He knew, for instance, how essential it was, not only that food, but that land, should be freed for the common use, and he knew that he who freed the land would do as great a work as that with which he himself was primarily associated. He strongly condemned the virtual exemption of land from taxation, which still continues to the encouragement of the disastrous dog-in-the-manger policy of the speculator, and he told the landlords that they would never get their land properly cultivated till they gave such security of tenure as would encourage men of enterprise and capital to take it up. He was, too, a strong educationist. "I hope," he wrote to TAIT, the Edinburgh bookseller, "you will join us in a cry for schoolmasters as a first step to radicalism."

> I have unbounded faith in the people, and would risk universal suffrage to-morrow in preference to the present franchise. But we shall never obtain even an approach towards such a change except by one of two paths—Revolution or the School-house. By the latter means we shall make permanent reform ; by the former we shall only effect convulsive and transient changes, to fall back again, like Italy or Spain, into despotism or anarchy.

To the education of his own work-people he devoted much thought and money, but he was supremely impatient of the efforts of the sects to impose their several systems in the schools. The following extract from a letter to Mr. EDMUND POTTER, immediately before the repeal of the Corn Laws, illustrates both this and the unbounded faith of his friends in his ability to work political miracle :—

> That zealous and excellent educationalist, STONE, of Glasgow, seized upon me yesterday. "I have often thought," said he, "that Lord ASHLEIGH or Mr. COLQUHOUN was the man to carry a system of national education through Parliament. But they have not moral courage. If you will take it in hand, in less than four years you will get a vote of twenty millions, and reconcile all the religious parties to one uniform system of religious education." I replied that I had tried my hand on a small scale in the attempt to unite the sects in Lancashire in 1836, but that I took to the repeal of the Corn Laws as light amusement compared with the difficult task of inducing the priests of all denominations to agree to suffer the people to be educated.

Next to the charge that he regarded Free Trade as the be-all and end-all of social reform, perhaps the favourite misrepresentation of COBDEN's views is the charge that he stood for "peace at any price." He vigorously opposed PALMERSTON's reckless policy of intervention anywhere and everywhere in the internal affairs of foreign states, and he denounced the war against Russia for the maintenance of the "balance of power" and the defence of that "progressive Liberalism" of the Porte which he knew from personal experience to be non-existent. "He was," says Mr. MORLEY, in his Life of COBDEN, "too practical to dream that regard for purely moral opinion could be trusted to check the overbearing impulse of powerful selfish interests."

Wars, however, constantly arise not from the irreconcilable clashing of great interests of this kind, but from mismanaged trifles. This was what he had maintained in his argument for arbitration. The grave and unavoidable occasions for war, he said, are few. In the ordinary dealings of nations with one another, where a difference arises, it is about something where external opinion might easily be made to carry decisive weight. In the undecided state of the CZAR'S mind as to the invasion of Hungary a vigorous expression of English opinion might, and probably would, have made all the difference. However that might be, it is the duty of the more highly civilised Powers to lose no opportunity of shaping and strengthening the common opinion of Europe against both intervention of nations in one another's affairs and against war for the first resort, instead of the very last, as the means of settling international differences.

It was not solely—perhaps not chiefly—on moral grounds that COBDEN based his peace principles. "He opposed war because war and the preparation for it consumed the resources which were required for the improvement of the temporal condition of the population," and it was on this ground that he made his remarkable onslaught on the Englishmen who made loans to Austria and Russia to cover the cost of the war against the liberties of Hungary, as well as on the ground of the complicity in that outrage it involved.

In the early days of the struggle for Free Trade he told Mr. ASHWORTH that—

> Free Trade, by perfecting the intercourse and securing the dependence of countries one upon another, must inevitably snatch the power from the Governments to plunge their people into wars. What do you think of changing your plan of a prize essay from the Corn Law to "Free Trade as the best human means for securing universal and permanent peace"?

General Free Trade has not come yet, though its principles are making more progress abroad than some people suppose. But it is beyond dispute that the influence of legitimate British trade has been on the side of peace at least in international

affairs, though that cannot be said with the same confidence with regard to our Colonial wars. But of this we may be certain, that COBDEN would see nothing in our present position, either at home or abroad, to warrant departure from the great principles which he lived to impress upon his countrymen. Here are two extracts from his letters with which we will close:—

I have faith in nothing but slow and heavy toil, and I shall lose all hope if we cannot see with toleration, and a desire to encourage, every effort that aims at curtailing the power and privileges of the common enemy.

We must choose between the Party which governs upon an exclusive or monopoly principle, and the people who seek, though blindly perhaps, the good of the vast majority. If they be in error we must try to put them right, if rash, to moderate; but *never, never* talk of giving up the ship.

MANCHESTER COLLEGE, OXFORD.

THE following is the reply of the Committee of Manchester College to the Memorial published in our issue of May 14:—

DEAR MR. JONES,—The Committee desire to acknowledge the receipt of the Memorial forwarded to them by yourself on the 9th inst. It was considered by them at a meeting held on the 20th inst., at which they passed the following resolution *nem. con.*:—"That the Committee will be glad to consider suggestions for co-operation or arrangement between the two colleges, and that the chairman and secretaries be requested to write to the memorialists and the secretaries of the Unitarian Home Missionary College expressing this." We are, yours faithfully,

H. ENFIELD DOWSON, Chairman.
A. H. WORTHINGTON, HENRY GOW } Hon. Secs.

CHARLES W. JONES, ESQ.

IT is not the truths that are known, but the truths that are loved, that make men better.—*J. H. Thom.*

THE first British National Peace Congress is to be held in Manchester on June 22 and 23. For some years past an International Congress has been held. At the twelfth Universal Peace Congress held at Rouen last autumm the hope was expressed that while international congresses should still be held annually, national congresses should also be held at an earlier date each year. A conference of representatives of British peace societies last February decided to carry out the idea of a national congress for Great Britain and Ireland; and Manchester has been chosen as the first place of meeting. Mr. Leonard Courtney has promised to take the chair, and among the speakers the following are expected:—Lord Monkswell, the Bishop of Hereford, Mr. J. E. Ellis, M.P., Mr. C. P. Scott, M.P., Sir Edward Fry, the Dean of Durham, and Dr. Spence Watson. The Rev. Priestley Prince is chairman of the local committee

PROFESSOR WENDT AT OXFORD.

LECTURE ON TYPICAL FORMS OF CHRISTIANITY.

PROFESSOR H. H. WENDT, of Jena, whose Essex Hall lecture on the "Idea and Reality of Revelation" we reported last week, paid a visit also to Oxford, and on Friday afternoon, May 27, on the invitation of the Hibbert Trust, delivered a lecture at Manchester College on "Typical Forms of Christianity." There was a large audience, which, in addition to the Principal and Professors of Manchester College, included Professor Cheyne, Dr. Rashdall, Dr. Fairbairn, the Rev. W. R. Inge, Mr. Gwenogfryn Evans, Mr. G. A. Simcox, Professors Vernon Bartlett, Buchanan Gray, and G. W. Thatcher.

Dr. DRUMMOND, in introducing Professor Wendt to the audience, said that it was hardly necessary to do so, since he was already so well known to them all as a distinguished scholar and author of *Die Lehre Jesu*, and a more recent work on the Fourth Gospel. It was a great pleasure to welcome him to Oxford.

The lecture, which was delivered in English, was very warmly received, and at the close Dr. EDWIN ODGERS, on behalf of the Hibbert Trust, expressed their great indebtedness to Professor Wendt. It had been their privilege to hear other eminent Continental scholars lecture in that place, but they had spoken in their own languages. It was a matter of no small daring for Dr. Wendt to undertake to address them in English, and they must congratulate him on his success. Yet he was sure they would be of opinion that the "gift of tongues" was as nothing compared with certain other spiritual gifts which he possessed. The spiritual insight with which he had penetrated to the essence of different forms of Christianity, and grasped the spiritual unity amid diversities of operations, was a thing they would not easily forget. He offered to Professor Wendt their most cordial thanks.

THE LECTURE.

Having the honour as a German Theologian of lecturing in that ancient and renowned English University, he proposed, Dr. Wendt said, to speak of "Typical Forms of Christianity." Thus he would have the opportunity of showing how modern Protestant theologians in Germany, especially those who had learnt of Albrecht Ritschl and Adolf Harnack, conceived the historical development of Christianity, and in what direction they tried to influence its further development.

Church history showed them many different forms of Christianity; he proposed to treat the several types, not in any chronological order, but according to their inner relationships. They were often found in the same church, either successively or simultaneously, and analogies to most of them were to be found in other religions also. Yet rarely was one type found without admixture of other elements. As essential to every form of Christianity he noted (1) the Monotheistic idea of God, (2) the hope of a future salvation, (3) the assurance of a certain present salvation, (4) the duty of the penitent to turn from sin to holiness, (5) the valuation of Jesus Christ as Saviour and Mediator. It was in the varying emphasis on these common points, and particularly on the last point, especially distinctive of Christianity, that the different types arose.

He mentioned first the *Superstitious* type and the *Dualistic* type. The former was much occupied in its practical piety with a multitude of superior beings and miraculous things—angels, saints, statues, pictures, and relics. It did not take from Jesus Christ his rank as highest mediator, but added many other mediators — a mother full of grace, apostles, martyrs, saints, and a multitude of relics. While Monotheism remained theoretically valid, this type of Christianity renewed the forms of polytheistic religion. Since the fourth century, especially in Catholicism, both East and West, it had been the form of Christianity prevalent among the common people. The *Dualistic* type, on the other hand, was governed by the conviction of a difference in principle between the heavenly world of God and the material world of the earth. Christianity first grew up in a dualistic atmosphere, for the ancient Babylonian and Persian religions had greatly influenced Jewish thought, and the same influence had made itself felt in the Helleno-Roman world. Hence arose the gnosticism of the second century, and the asceticism which was so prevalent in the Catholic Church. By the side of the Dualistic type, from the earliest times of Christianity, was found the *Enthusiastic* type, represented in the "Apocalypse of John" and the "Shepherd of Hermas," and in successive ages by the Montanists, the Anabaptists, the Quakers, and Swedenborgians, down to the Russian Doukhobors.

Two other types were the *Mystic* and the *Orthodox Forensic*, which were found within the organised church.

Mysticism, though very prevalent in Christianity, was also strongly developed in Oriental religions, and was specially cherished by the later Hellenism and Neoplatonism. Its essence was a longing for immediate communion with God, as an end in itself. Within the church it found the means for divine contemplation, not only in individual effort, but through religious rites, and especially the holy sacraments. It became the higher form of Catholic piety, side by side with the superstitious, and, uniting easily with ascetic views of life, had its home chiefly in the cloister. The German mystics, such as Eckhart, Tauler, Suso, had been wrongly described as essentially Evangelical precursors of the Reformation. Except those of exaggerated pantheistic tendency, they were in harmony with the church dogmas, and the authoritative leaders of the Catholic Church, also, such men as Bernard, Aquinas, and Bonaventura, in their personal piety did homage to mysticism. It was found also in Luther, who edited the mystical little book of "German Theology," and in the later Pietism, and the Moravians.

Beside the *Mystic* type within the church was found the *Orthodox Forensic* type, which was the enemy of enthusiasm. In this type God was represented as highest Lawgiver and Judge, Christianity was regarded as a new law, of which the church was the guardian; the individual Christian must show his piety by unquestioning obedience, while

with the sin-forgiving grace of God was linked the condition of a vicarious satisfaction to the justice and lawful claims of God.

The *Mystical* and *Orthodox* types were often united in the church, even as alternate frames of mind in the same person, but they were essentially distinct, and the mystics were often unorthodox. Mystics of all schools were drawn to one another, Catholic and Protestant alike using and loving the same books and hymns, but the orthodox of various denominations called each other heretics, for orthodoxy in its essence is intolerant.

The *Mystical* and *Orthodox* were at one with the *Enthusiastic* type, as rejoicing in the miraculous, the supernatural, and ultrarational; but there was another type of Christianity, to which miracle was a rock of offence—the *Rationalistic-Moralistic* type. This type found revelation in the natural order of the world and in the spiritual life of man. The highest appeal was to reason, and Christianity was regarded as in harmony with philosophy. Reason and conscience were opposed to church authority, and the essence of religion was found in trust in Divine Providence, faith in the immortal life, and in an ethical service of humanity. Christ was regarded as the teacher of reasonable religious thought and the highest pattern of virtue. Essential features of this type were found in the second century apologists and in Clement and Origen, but for the type fully developed there was no room in the Catholic Church. In later times, when it grew to maturity, it opposed a rational scepticism to the supernatural authority of the Church. It found scope in the Humanism of the Reformation, and its chief representative in Erasmus of Rotterdam. Out of the same Humanism came Socinianism, and, later, English Deism, and the Rationalism of the German *Aufklärung*. In rationalism the rejection of this craving for miracle, the renouncing of mysterious dogmas, and the strong emphasis on morality, meant an advance and an approach to the original Gospel of Jesus; but this tendency to reduce religious knowledge to reasonable truth and religious life to moral action might be exaggerated in such a way as to lose the reality of religion. Of the essence of genuine religion was the conviction of the immediateness of communion with the supermundane, and the longing of man for that immediate communion. Belief in the unmerited grace of the heavenly Father, and the deeply felt happiness in that salvation by grace belonged to the essence of Christianity—a rationalism and a moralism which had no understanding for that immediateness of merciful communion with the heavenly Father degraded Christianity.

On the other hand there was another special type, that of *the vivid consciousness of guilt and grace*, of which Augustine, following out certain Pauline thoughts, had been the great representative, and which in Western Christianity found varying expression in Calvinism, Methodism, and the German Pietism of Spener and Francke. Notwithstanding its vehement condemnation of sin, the danger it had to guard against was of a paralysis of moral energy.

One other type of Christianity remained to be noted, and, indeed, the most important and genuine of all. Reading the Gospels without prejudice, they could not fail to see that the piety of Jesus did not resemble any of those types previously mentioned. His religious conceptions and teaching were entirely governed by the idea that God is the Father, filled with fatherly love, acting entirely according to the ethical manner of a true Father. That idea in its characteristic simplicity and sublimity was the reason that in the teaching of Jesus the greatest certainty of salvation was joined to the highest moral earnestness. The views of Jesus were strongly eschatological, yet He had not the excited and world-forsaking manner of the Enthusiasts, for he lived in the calm assurance of constant communion with the heavenly Father. What he himself possessed, and what he demanded from his disciples and promised them, was the refreshing rest, the inward peace, the perfect joyfulness which spring from a childlike confidence in the heavenly Father, which would endure even amid persecution and the torments of death, and was ever active in the service of brotherly love. Such, in his view, was the chief type of Christian piety, what he would call the *Gospel* type, in which Jesus as Saviour and Mediator opened the way to a true childlike faith in the fatherly love of God. That Gospel type found expression in apostolic times in many grand passages of the Pauline epistles, and chiefly in the First Epistle of John, which, in his view, was a genuine work of the disciple who stood nearest to Jesus, the most beautiful document of a mind directly inspired by the words and life of Jesus. In the middle ages he would name Francis of Assisi as the representative of that type, with his joyful trust in God, at the same time conscious of the *duties* of love. Luther also was a hero of that Gospel type, though in him there was admixture of other types, and the subsequent development of Protestantism had been by no means consistently true to that great ideal.

Since Schleiermacher's time Protestant theology in Germany had become more and more conscious of its task to complete the work of the Reformers and bring Christianity into harmony with the Gospel type. That was the goal for which, at the present time, a great part at least of the German theologians were striving—to lead Christianity back to its original form, to the simplicity and sublimity of the original Gospel of Jesus. They knew full well that times and circumstances had changed, that it was impossible to accept and to follow mechanically the words of Jesus, as they were conditioned by the views and circumstances of his age. They must distinguish the essential from the unessential, and so grasp the spirit and what was permanent in the fundamental religious view of Jesus. And, further, that fundamental view must be explained in the light of present-day ideas, the problems of their present knowledge of the universe, and the practical circumstances and requirements of the present. It was a difficult task, to be executed only with tenderness and tact, but it was the greatest and most beautiful task of theology.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE CONFERENCE.

THE Conference on Thursday morning, May 26, at Essex Hall, was occupied with two papers. After a brief devotional service, conducted by the Rev. J. Worsley Austin, the chair was taken by the President, Mr. W. ARTHUR SHARPE, and the first paper, here printed in full, was read by the Rev. L. P. Jacks, on "The Drift of Present Day Religious Thought." The second paper, by the Rev. C. J. Street, on "The Supply of Ministers for our Churches," we hope to publish next week.

The discussion on Mr. Jacks' paper was to be opened by the Hon. Rollo Russell, but what he actually did was to read a second paper, compact of thought and vigorous of utterance, which we must reserve for publication in full. After this there was time only for one speech towards a discussion, by the Rev. E. W. Lummis, and as he noted the chief points of Mr. Jacks's paper, it may serve here by way of introduction.

The Rev. E. W. LUMMIS said the paper was marked by that genial gravity, that force and amenity of phrase which they associated with Mr. Jacks, and that gentle irony for which also he was famed. He affected to regard his subject as one to be met with a blank face, and answered parodoxically by a query. He gave them certain reasons for that hopeless attitude, and from those reasons they were left to gather for themselves his opinion on the drift of present day religious thought. Yet they were rejoiced to find that, on the whole, it was a very hopeful view he took. Three reasons Mr. Jacks gave for refusing to answer his que tion: (1) The unexpected prominence recently attained by psychical research as an element in religious thought. (2) That physical science had learnt afresh to wonder at this goodly universe, instead of dogmatising about it, recognising that the world is not the world, with the Soul of the world left out. (3) That religion remained a dominant interest of the human mind. Thus Mr. Jacks found something in the life of the people, though still inarticulate, which he would not yet define, something to be taken up by the master prophetic teacher of the future, to be expressed and made the banner for the federation of free minds.

That federation was indeed coming about, the Liberal movement was wonderful; and, for his own part, he thought the scruple of liberal thinkers in other churches, both in Scotland and England, to commit themselves in word to what in their heart they did not believe, was becoming more prevalent. There was a growing uneasiness of the clerical conscience under the weight of subscription. The conclusion he took to be that they were moving, all of them, in the philalethian direction. There would be a greater readiness to receive fresh truth. Both they who were called "professional religious people" and the others were abandoning their cut and dried formulæ and dogmas; and this made it clear that the religion of the future would not be dogmatic. The central drift was away from dogma to the philalethian position.

THE TENDENCIES OF MODERN RELIGIOUS THOUGHT.*

BY THE REV. L. P. JACKS, M.A.

THE subject on which I am announced to speak is scarcely one of my own choosing. It originated in the fertile and ever-active brain of the Secretary of this Association. It was only one more instance of the tyranny of which Essex Hall is the centre, that on opening my letters one morning I found myself set down to give a paper on "The Tendencies of Modern Religious Thought." Of course, I obey, but I assure the Secretary that he could not have chosen a subject giving me a larger opportunity to display my ignorance. One gleam of benevolence, however, shed its softening ray upon this stern official act. The Secretary had described me in the announcement as Editor of the *Hibbert Journal*, thereby indicating a wish that I should speak, not as a student of philosophy, but as one who had lately enjoyed exceptional advantages to observe what was going on. That simplifies the problem. It was a merciful thought, and I intend to avail myself of it to the full. But even so, I can give no satisfactory answer to the question, and should despair of saying anything to the purpose, were it not that the reasons why the question *cannot* be answered are important and well worth the attention of an audience like this.

The Unexpected Happens.

In the first place, the data are too numerous to lie within the compass of any single mind and too complex to yield an off-hand reading of their outcome. A syndicate of observers would be necessary, and miraculous interference would have to be invoked to bring their conclusions into harmony. And even if we could estimate the tendencies which exist to-day, no man could tell what new tendencies will declare themselves to-morrow. In the development of religious thought, as in every other department of history, you must always reckon upon the sudden appearance of the unexpected. In no sphere of our activity has the human mind much control over the course of events, but in this region, where it seems to have more, it has probably less than anywhere else. "The things that are not hath God ordained to bring to nought the things that are" is the one principle most clearly attested by the history of religious speculation. Looking back twenty years, when psychical research was a much more discredited employment than it is to-day; who would have had the hardihood to predict that its results would ever become a respectable factor in theology? Some may doubt it still; I do not; and the difference of opinion thus indicated may serve to illustrate the uncertainty of the whole subject. Unless I am mistaken, psychical research is now reaching out by a new path towards that conception of the unity of all consciousness which, if once it be finally established, will give us a key to some of the deepest problems of life. All the ways of thought converge upon the Eternal Mind, and though thought may linger for a century upon any one of them without seeming to come nearer the goal, we may take it as certain that no other termination is possible. But none can foresee the moment of the great surprise. As Saul setting out to find his father's asses found a kingdom, so it happens that many an investigator of things mundane, or even trivial, who to-day has no object in his inquiries but to solve some practical need, or to gratify some foolish curiosity, may pass at a single step into the presence of that which is the End of all curiosity and the satisfaction of every need.

Science Grown Reverent.

Again, there was a time, within the memory of most of us, when the tendency of natural science seemed rigidly hostile to a spiritual interpretation of life. Who could then have foreseen the surprising change of attitude which is now taking place? Not in vain indeed did the great man whom we all honour devote his incomparable genius to the overthrow of the materialism and agnosticism with which natural science flooded the world of thought in the middle of the last century. But the physicist of to-day is a very different person from the physicist of fifty years ago. In the kindred department of biology no great change is so far apparent; here science betrays the old unwillingness to ask the meaning of her own assumptions; but in physics, which are perhaps a stage nearer to the unseen universe, the eyes of man are recovering the look of wonder which they had lost for a time, and a finger of science, hesitating at first but rapidly growing bolder, is laying its touch on the spiritual basis of the world. It would, however, be a grave error to assume that science in thus modifying her attitude towards religion has been influenced by the criticisms which theologians have directed against her proceedings. We who belong to the class which Sir Oliver Lodge somewhat scornfully describes as "professional religious people" should take little credit to ourselves for what has happened. If our arguments, or the arguments of those we follow, have helped to save the cause of religious truth among laymen at large, I fear it must be confessed they have exercised singularly little influence on the course of scientific speculation. It is not from us that the scientific men have learnt either how to think, or what to think. They have gone about their own business in their own way. We have often taunted them with their want of metaphysics; But they have paid no heed to our taunts. And now it is all turning out for the best. They are learning for themselves what we could never have taught them, and when they have learnt it a little more fully, they will teach it to a vast multitude of persons who would never have listened to our appeal. Science, I make bold to say is now finding in the universe something it never expected to find, nay—if charity will allow me to say so—something it never wanted to find.

A Great Discovery.

What she expected to find was—how the world works; what she did not expect to find is that the world isn't the world when the soul of the world is left out. Because it was unsought the discovery is all the more impressive. Not without reason is the taunt sometimes levelled against us, that we find only what we want to find; that we defend only what it were the end of our vocation of lose. Our vested interests in theology are so vast as to make it difficult for us to play the role of impartial thinkers. It is one of the misfortunes incident to the position of "professional religious people" that their honesty is seldom exempt from suspicion. But I venture to say that no one can read such utterances of religious thought as those of Sir Oliver Lodge in the *Hibbert Journal* without perceiving that, *obiter dicta* as those utterances are, the conclusion contained in them has been literally forced upon the writer by the facts of the case. Every man has his bias, no doubt; but the fact of bias, which is often at its maximum among us, is obviously at its minimum here. Vast is the significance therefore which attaches to such words.

Well, then, I beg to submit that in the world of religious thought a wholly unexpected situation is even now developing. If there be any man who knows whither it will lead us next, I certainly am not that man. My subject being the drift of Religious Thought, I verily believe that the most honest method of treating the question would be to exhibit before the audience a large note of interrogation, and then make room for the next speaker. The uncertainty of the situation is sufficiently indicated by what I have already said; but perhaps I may add one other reason why the course of religious thought in the near future is utterly beyond the range of human prediction.

The Common Thought of Men.

We have been accustomed to regard the course of religious thought as under the control of professional thinkers. Would we ascertain which way the wind of philosophy is blowing? We resort to the universities and inquire what is Professor So-and-so saying; or we consult the books, and the reviews, ascertain from them what the writers of deep counsel are doing, and, having acquainted ourselves with the newest speculations of the learned, and the latest systems of metaphysics, we flatter ourselves that we have a clue to the problem before us. Now, surely, we know the drift of thought. But for my own part I am bound to say that I would not base the least of my hopes or fears for religion on a conclusion so formed. It would ill become me to disparage the services which professional thinkers render to the religious life of humanity, for I owe to them all that I have the highest reason to value, but I must express the conviction that if we would learn what intellectual truths are maturing in the womb of time, we must extend our inquiries far beyond the region of professional thought, we must descend into the subliminal conciousness of human society; we must close our books and mingle with the great currents of life; we must learn, not so much what the professors are thinking and saying in the university, but what men and women are feeling and hoping for and striving after in the great centres of population, where action is most strenuous, suffering most terrible, joy most fierce, and life most tragic. Whether the master minds of the age be rather the causes or the effects of their environment is a question beyond my present scope; but I cannot doubt that there is reciprocal inter-dependence between the thoughts which the wise are shaping and the lives which the multi-

* A paper read at Essex Hall on Thursday morning, May 26, at the Conference of the British and Foreign Unitarian Association.

tudes are living. The elemental passions which move in the under-world of common life are the ultimate source of all systems of philosophy, of all changes of the form and temper of religious thought. Plato and Augustine, Spinoza and Kant, Martineau and Herbert Spencer are not the dictators of what poor men must think; they are the articulate voices of spiritual forces which show their beginning in poor men's lives. The doubt whether any good thing can come out of Nazareth is to be found in all ages haunting the seats of the learned and often blinding the eyes of the wisest; but, whether in the twentieth century or the first, some Nazareth is ever the birthplace of the saving powers. True it is that the emotions, the passions, the yearnings of the human heart must pass through many forms of expression before their final offspring arises in a new form of religious thought. Long before the philosopher has discerned what is going forward, art and literature have received the influence, politics and social reform have yielded to the impulse, popular theology has been swept into the stream. A wide troubled ocean of human life intervenes between the thinking of the sage and the origin of that which he shapes into thought. The wave which is breaking to-day on the shores of moral philosophy and whispering the secrets of conscience to Martineau or Upton, is the same wave which flung the shock of its waterfloods on the soul of John Bunyan. How different are the forms of its expression then and now! But how plain is the inward identity to the seeing eye!

Philosopher v. Common Man.

Often the philosopher misses the meaning of these things, and his message, divorced from its roots in human life, consequently fails. He overlooks the springs of his own activity, and well he may, so deep hidden are they in the vast under-world of the spirit. The waves of the soul's passion have almost spent their force before they reach the distant promontory where the philosopher keeps his watch. But one day he closes his Kant and his Hegel and opens the humbler page of the Bedford Tinker. And as he reads a new light dawns upon the nature of his own business. Here before him are the almost naked passions of man's immortal soul. Here is the elemental conflict between the flesh and the spirit waged, not as we wage it in the schools with the long-range artillery of our rival systems, but as it was, is, and always must be, in real life—a combat at close quarters, nay, a locked wrestle of life and death. In the hot breath of that conflict our moral philosophy had its beginnings, and the impulse which sustains our highest speculations on duty is the energy which was first liberated there. Whence do these elemental forces have their rise? Let us be content to say "in the deeps of God." Where is their dwelling-place now? They dwell in the common heart of man. Now as ever beneath the surface of common lives, which have no beauty that the eye of culture should desire them; in the souls of men and women who seem to have no aim beyond the satisfaction of their daily or animal wants; in the midst of communities given over to trade and to pleasure, the elemental conflicts still go on, evolving the results which make the spiritual history of man. Who can tell what revolutions of thought they are competent to bring about? When I consider my subject to-day in the light of these things; when I attempt to estimate the drift of religious thought, my ignorance overpowers me, and I can only answer "I do not know." But though to me this question is unanswerable, there are matters associated with it on which I believe I have learnt something since the *Hibbert Journal* was started, and these lessons are not without significance for an audience of Unitarians. Unitarians are, I believe, an eminently cheerful generation, yet they are not exempt from the mood of depression; and, again, though their standards of toleration are the widest, yet they do not always quite live up to their own ideal. In both connections I think the editors of the *Hibbert Journal* have been learning a useful lesson.

What the Editor has Learnt.

Speaking for myself I am very sure that the doing of this work has cheered my outlook and, I trust, extended my sympathies. No one who has had the experience we have had during the last three years would be inclined to doubt that religion is now, as it always has been, the dominant interest of the human mind. Whosoever has a word of true religion to speak to this age and generation may confidently expect that a swift and eager response will follow his appeal. If the word that we are speaking fails to evoke a response, we may be very sure that in the deepest and truest sense it is not a religious word. Religious words, as far as my experience goes, are comparatively rare. Words about religion, which are a very different kind of thing, are as the sand on the sea-shore for multitude. If you want a religion weighed, estimated, criticised, compared with other religions, and assigned its own place and order in the evolution of religion, you have only to give the sign, and a hundred eager minds will be ready to do the business. But when you want a religious idea expounded by one who can speak at first hand of its inner meaning, not merely repeating catchwords of his environment, but giving you the living outcome of his own thought and experience, you will have to search long, and meet many disappointments before you encounter the object of your quest; and, when at last you find it, the probability is that the author will be no Doctor of Divinity in a high place, but a dweller in one of the many Nazareths of our modern world. Prophetic utterance of that kind is extremely rare. Another sort of prophet is less uncommon; I mean the denouncer of abuses, the hunter of iniquities, the stern rebuker of the world's sins. He, too, is a needed personage, though perhaps he is sometimes too much in evidence; but the man *most* wanted is one mightier than he. That he is wanted, I am very sure; and I imagine that every reader of the *Hibbert Journal*, often, I fear, in vain, is on the lookout for his coming. I suppose there never was a time when so much was spoken and written about religion as there is now. It is a genuine source of wonder to me that religion has not been talked out of existence ere now. If any other concern of man had been subject to such incessant analysis and discussion it would by this have lost all vital interest for the human mind. That religion has suffered from this cause I do not doubt; she has been cheapened by it in the eyes of many; that she still survives is the proof of her eternal vitality. She lives, and never was more alive. But her life is inarticulate and formless. There is a religion not found in the lives of the churches; not expressed in the books of the theologians—a vast amorphous energy blindly struggling in the million hearts of the people, waiting for an interpreter who has long delayed his coming, but who may come, or should I say may "return," at any hour. This is the conclusion to which I have been brought anew in recent years. To trace the steps by which I reach it would not interest you. But my growing belief that these things are so, fills me with hope and good cheer for the future.

Far-reaching Liberal Movement.

More valuable perhaps than the cheering of the outlook, of which I am sure, is the broadening of sympathy for which I hope. When you have lived and worked for years under the belief that you were a liberal, it is something to come in contact with men of differing faiths who are about twice as liberal as yourself. The liberal movement in religion is a larger and deeper thing than many of us suspect. You may find it running in a broad and full channel in quarters where you believed it non-existent. If there ever was a time when I thought that the spirit of intellectual freedom had its sole manifestation in my own church, I can only say that I think so no longer. That spirit, which we have sometimes treated as our own peculiar possession, is, thank God, the common property of a vast and ever growing body of men and women in all the Churches of Christendom. If ever we are tempted to speak or act as though this were not so, we shall only make ourselves ridiculous. I am not going to underrate the contribution which Unitarians have made and are still making to the growth of that spirit, but he who can see nothing but the Unitarian contribution is, I should say, one of the blindest of men. It is very right that we should set up our own standard and gather round it for the battle of religious freedom; but when we give out that this is the only standard under which progressive Christianity can march, and declare that all who would be truly liberal must adopt our colours, it seems to me that we are making a claim to which no attention whatever is likely to be paid. Nay, we ourselves shall suffer if we make it, for the arrogance of the claim invalidates our own title to the liberal name. Our punishment will be that we shall be left out when the various currents of the liberal movement unite, as one day they will. It requires very little acumen to see that the different elements concerned in this movement are beginning to discover their affinity for one another, are feeling out towards higher points of unity, are converging towards common grounds of thought and action, which common grounds are not in any one of them at the present time, but above and beyond them all. I have little doubt that the outcome of all this will be such a federation of free spirits as the world has never seen. The best that we can hope for is that we shall be included in it when the time comes. No existing

form of liberalism can hope for more. If there is any denomination which thinks it can exploit the liberal movement for its own ends, I pray God that we at all events be guilty of no such intention. When great forces are rising and great movements beginning in the religious world, there are always men whose first thought is to take advantage of these things for their own ends, and the question is sure to be asked, "Shall we not capture those forces, and divert them, and cause them to turn the wheels of our denominational machine?" But not thus does prosperity come to any church. You may harness Niagara, but you cannot harness the winds and the currents of the Holy Spirit. These will not lend themselves to such low ambitions. You may serve them; but they will never consent to serve you.

Need of Clear and Stronger Thought

I have only to add that day by day I am more and more impressed with the need of clear and accurate thinking in matters of religion. The theological brain of Christendom is getting into a sad state of confusion. We are not the thinkers that our fathers were. We dabble in this problem and in that, but there is as yet no serious attempt to grapple with the enormous range of new knowledge and combine it into the much needed new synthesis. We criticise the work of the great thinkers who have gone before, but produce little new thought of our own. The fountains of thought seem to be running very low. Christendom is being invaded by a pestilent host of amateur theologies, the children of a feeble will and a muddled conscience, with hardly enough vigour in them to dig their own graves. The skeleton framework of religious thought needs bracing up. The cry of "dry bones" has been somewhat overdone. For if dry bones are bad, soft bones are worse, and this is the age of soft bones in theology. What can be feebler than the current treatment of the Problem of Evil? Who among us has shown himself bold enough to face all the implications of the doctrine of an Immanent God? Immanent, truly, says the feeble theology of the day, but immanent only in the things we like, not in those which terrify and appal us. There is one great truth which the fathers of Puritan theology never shrank from admitting, but which we are for ever seeking to evade and to gloss over, and this is, that human life, by its very nature, is tragic through and through. In old days this truth yielded the fear of hell; but it also yielded the hope of heaven. We, for want of it, have neither hell nor heaven that are worth the name. But hell and heaven are facts in all men's lives. And thus for the moment there is no point of meeting between the hearts of the multitude and the brains of the thinkers. That which we are thinking and saying does not express what they are feeling. But they will get it expressed. The religion of the future will come from the same source as the religion of the past, the source from whence new art, new literature, new politics arise. It will come from the lives of the people.

A MAN should be sparing of superfluities to himself, that he may supply necessaries to others.—*Fontenelle.*

MORE than once in these columns a word of cordial recognition has been gladly given to the service rendered to the general Christian public, and, if they will receive it, to the general sceptical public, by the series of addresses delivered in the Central Hall, Manchester, and afterwards published in cheap form under the general heading, "Is Christianity True?" The most curious, but surely not the most convincing or the most helpful, of these essays was delivered the other day by Dr. Arthur T. Wilkinson on "The Witness of Physical Science to the Triune God." It is an almost incredible statement, but perfectly correct, to say that in this lecture an attempt is made to illustrate the doctrine of Father, Son, and Holy Ghost as one God by attributing a similar relationship to ether, matter, and energy.

The physical trinity of ether, matter, and energy is revealed as a universe of matter; it shows itself in its second person just as the triune God manifests Himself in the Son, the second person. So striking is the manifestation in each case that the believer in the triune God is called, after the second person of this Trinity, a Christian, whilst the man who makes the triune physical universe his god, is also called after its second person, a materialist.

Further on: "Curiously I cannot find any word which more exactly expresses the relation of energy to ether and matter than the one used in the Bible to express the relation of the Holy Spirit to the Father and the Son." The arrogance of Haeckel's monistic philosophy has now received its appropriate answer. Those who were bewitched with the confident dogmatism of Haeckel's "Riddle" may now study Dr. Wilkinson's lecture, and learn—what Matthew Arnold reminded us a long time ago—"Words will tell this way or that way."

MANY of our readers who are admirers of the late Miss Beatrice Barmby's varied genius will be interested in the following extract from a notice of the late York Powell in the *Manchester Guardian* of Tuesday, May 10:—

He was a fertilising and often secret spring of guidance or encouragement to a great number of persons. Sometimes he wrote prefaces ushering forth good work which otherwise might have escaped notice. One of the books to which he did this service, which justified it most fully, was the "Gisli Surssen" of the late Miss Beatrice Barmby, founded on the Saga of Gisli, and greeted by him as one of the most genuine and living dramatic poems printed during recent years. His few pages of introduction are an instance of his sane discrimination and his quickly generous perception of excellence, and show how the heroic strain of the best Saga writing was shared by him, and was hailed by him in the writer of the play, to whom he was a stranger.

THE Countess of Warwick was the chief guest of the Lord Mayor of Manchester the other day at a brilliant reception at the Town Hall and in a short lecture explained the work she has inaugurated at Studley Castle for the training of women "to take places successfully and efficiently in the horticultural and agricultural world." She said that the college had attained decided success, that "women taking up the lighter branches of agriculture will not only find a healthier life than in the crowded cities, but also an opening, if not to riches, at least to a competence. But it must be understood that there is in the work no chance of success for the amateur. The women who take it up must go in for sound training and be prepared to become workers, dropping all class prejudices and proving to the farmer and the gardener that being educated women does not make them any less fitted for a trade." The cost of a two-years training is about £160. The Countess hoped that the centres of population might provide scholarships for the college.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Halifax.—At the Northgate End Sunday-school, on Sunday afternoon, the teachers made a presentation to two of their number who are going out to New Zealand. To Miss Clara Drake they gave a silver-plated sugar basin and cream jug; to Mr. Harry Parkin a travelling bag. The superintendents and the Rev. P. Richards joined in expressions of appreciation and good wishes. Mr. A. K. Wrigley, a former teacher, who is going out to New Zealand at the same time, also received from the superintendent the farewell gift of a book.

London: Kentish Town.—On Sunday evening last the monthly musical service was held at the Free Christian Church. The first part of the fifth service of "Common Prayer for Christian Worship" was used, after which a number of selections from the "Elijah," "St. Paul," Gounod's "Redemption," and other sacred music were rendered by soloists and the choir. The service was brought to a close by the singing of a hymn and the Benediction, pronounced by the Rev. George Critchley. These services, which are given on the last Sunday of each month, promise to be a success.

London: Little Portland-street (Resignation.)—The Rev. H. S. Perris, M.A., has conveyed his intention of terminating his ministry at the chapel at the close of the present year. At a meeting of the congregation on Sunday last, at which the resignation was accepted with regret, it was unanimously resolved "that the congregation wish to express to Mr. Perris their sense of gratitude for his services throughout his ministry at Little Portland-street, and for the energy and confidence with which he has encountered the many difficulties that are almost inseparable from the pastorate of a church in Central London"; and expression was given to the congregation's best wishes for Mr. Perris's future ministerial work.

Manchester Domestic Mission. — At Willert-street on Sunday evening the service was conducted by Mr. R. D. Darbishire, with a special selection of hymns and lessons, and a discourse recounting the history and activity of Jesus as a means of continuous personal communion with him in life and spirit, a preaching of Christ and him crucified from heart to heart.

Manchester. — The usual Whit-Sunday Scholars' Festival was held in the Free Trade Hall on May 22, the preacher being the Rev. Thomas P. Spedding, of Rochdale. There was an extremely good attendance. The body of the large hall was filled with scholars of all ages from our various Manchester Unitarian Sunday-schools, while the galleries were also well-filled with parents and friends. A number of elder scholars formed a choir, and not only led the singing of the hymns, but also contributed two anthems. The special hymns were selected from the Hymns and Choral Songs published by the Manchester District Sunday School Association. Mr. Baker presided at the organ, and Mr. Whittaker was conductor.

Whitchurch.—Sunday-school Anniversary services were conducted by the Rev. C. D. Badland at the Church of the Saviour, on May 29. Fair congregations assembled, and the collections were satisfactory.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 5.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. TYSSUL DAVIS, B.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. P. H. WICKSTEED, M.A. (Evening only), "Francis of Assisi."

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, 11, "Debtors to the Greek"; 12, Communion; 7, Vesper Service.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Mr. EDWARD CAPLETON.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15, Rev. H. S. PERRIS, M.A., and 7, Rev. C. A. GENEVER, B.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 and 6.30, Rev. J. H. WICKSTEED, M.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11, Mr. C. A. GINEVER, and 7.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. G. SKELT, and 6.30, Mr. DELTA EVANS.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. J. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 7,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. A. FARQUHARSON.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

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LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. WARSCHAUER.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

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ABERYSTWITH, New Market Hall, 11, Rev. JOHN DAVIES. Third Annual Meeting.

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BIRTH.

THOMAS.—On May 25th, at Granta, South-street, Stourbridge, the wife of Rev. A. Hermann Thomas, of a son.

MARRIAGE.

SWANWICK—NORTON.—On the 27th May, at St. Mark's, North Audley-street, by the Vicar, the Rev. R. H. Hadden, assisted by the Rev. A. W. S. Young, Vicar and Rural Dean of Kingston-on-Thames, Eric Drayton Swanwick, of Hasland House, Chesterfield, second son of Russell Swanwick, Esq., of the Royal Agl. College Farm, Cirencester, and Whittington House, Chesterfield, to Margery Eleanor, daughter of Mr. and Mrs. Robert Norton, of 31, Green-street, Park-lane.

DEATHS.

COLE.—On the 27th May, 1904, at West Dene, Streatham, S.W., Agnes, the beloved wife of Arthur Cole.

SAYER.—On 21st May, at 19, Burghley-road, N.W., Ann Price Sayer, daughter of the late William Backshell, of Southsea, aged 79.

WEIR.—At St. Mungho's, Malvern, on May 22nd, Anna Maria, widow of Archibald Weir, M.D., aged 63.

WILSON.—At Montreux, on the 28th of May, John Remington Wilson, M.A., of 70, London-road, Canterbury, aged 56.

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At 3.30 there will be Service in UPPER CHAPEL, with a Sermon by the Rev. E. L. H. THOMAS, B.A., and a Collection in aid of the Funds of the Union.

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No. 3233. NEW SERIES, No. 337.] LONDON, SATURDAY, JUNE 11, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

TO-MORROW is Hospital Sunday in London, and an appeal is made not only to those who will be present at services in church and chapel, but to those also who will be absent, from whatever cause, to send their gifts unstintingly for the furtherance of the beneficent work of the hospitals.

THE Cobden Centenary was marked last Saturday by a great demonstration at the Alexandra Palace, at which Sir H. Campbell-Bannerman was the chief speaker, and other meetings throughout the country, of which the most notable was that in the Birmingham Town Hall, addressed by Mr. John Morley, the biographer both of Cobden and of Gladstone. They honoured Cobden, Sir Henry Campbell-Bannerman declared, not, indeed, as an inspired prophet, but as a great citizen, a great statesman, a great patriot, and a great political leader.

Cobden's dream was no illusion, and the strength of our country depends not upon our fleets and armies, but upon our peace equipment, upon the development of our country's arts and industries, upon the education and character of the people, upon the success of our common struggle against preventable poverty, upon our freedom under better land laws to develop the resources of our country, and upon the friendly spirit animating our relations with other countries and the different parts of the Empire.

Mr. Morley, at the conclusion of an eloquent address, looking forward to the next stage in the government of this country, said that our rulers, whoever they might be, if they aimed at the strength of the realm, of the community of the Empire, at the peace and advancement and prosperity of the people, would have to imitate the spirit, the political temper, the sagacity, the brave and unselfish heart of the man, the great citizen and lover of his country, whom they were met that night to commemorate.

AMONG the Centenary literature we are very glad to see that the Cobden Club has issued as a penny pamphlet "A Short Life of Richard Cobden," by Frances E. Cooke. It is an abridgment of Miss Cooke's well-known story of Richard Cobden, written for young people, published by Sonnenschein under the title "An English Hero." Mr. Fisher Unwin has also issued as a threepenny pamphlet essays by Lord Welby and Sir Louis Mallet on "Cobden's Work and Opinions," reprinted from the recent edition of Cobden's Political Writings.

SUCCESSFUL meetings have been held in London this week by the British Women's Temperance Association. Mrs. Hugh Price Hughes presided at the Queen's Hall on Tuesday evening over the twenty-eighth annual meeting. They were appalled, she said, at the crisis brought about by the iniquitous Licensing Bill. They were face to face with a measure which, if carried, would put back temperance reform for years. Broadly speaking, it was a threefold danger, a danger to religion, to temperance, and to freedom. It was a terrible warning, and an illustration of the way in which the love of money was eating out the heart of the people. Presiding at the Friends' Meeting House, Bishopsgate-street, on Wednesday, the Countess of Carlisle also spoke in severe condemnation of the Bill. She feared the year would be one of shame and reverse. The influence of property was altogether too great in the councils of the nation. Still there were rays of light, as in the L.C.C. temperance work and in the memorial which 15,000 medical men had signed for temperance teaching in the education of children.

THE slaughter in Thibet continues unchecked, and preparations are being pushed forward for the despatch of further troops and guns to extend the work. The "peaceful mission" is now admittedly a "military expedition," though its actual composition—and methods—are the same as before. Since the Thibetans insisted on resisting it as an armed invasion, while yet we were proclaiming its peaceful character, it is not surprising that their resistance should continue and increase now that it has changed its name. Their native mountains afford them powerful help in the work of resistance, their numbers are increasing daily, and they are gradually acquiring better weapons. But their military knowledge remains so elementary that their effectiveness in the struggle is ridiculously small. Occasionally a few of our men are hit, but at every encounter wholesale slaughter is the punishment meted out to them, not only during the attack, but for hours afterwards during their helpless retreat. We are heartily sorry for the soldiers, Indian and European, whose orders compel them to engage in this ignoble butchery, and we cannot think that they relish the praise of the "conspicuous gallantry" of their exploits bestowed upon them by the correspondents.

THE very fact that this expedition was at first spoken of as a peaceful mission is a proof that our rulers did not at the outset consider that we had a *casus belli* against Thibet. Can it possibly be contended that the necessary justification is afforded after the event by the perfectly legitimate resistance offered to our armed invasion? It is said that the resistance makes it absolutely necessary for the maintenance of our prestige for us to go on to Lhassa, and that it would be cowardly to turn back. It is our own opinion, and the opinion of very many other Englishmen besides, that persistence in our piracy is far more damaging to our prestige than its abandonment would be, and that it is infinitely more cowardly to say that we cannot withdraw from a false position than to admit our error.

To those who still hesitate to commit themselves to an opinion on the Chinese Labour Ordinance we gladly commend the perusal of a pamphlet by Mrs. H. B. Bonner, recently placed in our hands. In substance it is a reprint from *The Reformer* of a survey of the "Labour System of Assam," by which it is thought, *mutatis mutandis*, to throw light upon the probabilities of the parallel South African problem. The excellence of paper regulations is no sort of guarantee of administrative probity. In the long run it is the character of petty local officials not the intentions of a legislative assembly which must determine the difference between "indenture" and "slavery." To define the law in letters, with no assurance that the letter will not shortly become "dead," is to hoodwink the national conscience where there is not the hardihood to defy it.

SPEAKING of the standardisation of wages on behalf of the Assam tea coolies by the Act enabling their indentures (together with illustrations of its wretched inadequacy at best) Mrs. Bonner says:—"This rate was, however, systematically ignored, and very few coolies indeed reached the minimum statutory wage." And in the section upon Recruiting we read:—

I observe, by the way, in the Indian papers that in June last the Bengal Government had before it reports on the evasion of the new provisions as to recruiting, showing how impossible it is to countenance any system of slavery, under any cloak or disguise, and yet safeguard the slaves from fraud or abuse.

The faults of the system are the faults of human nature, neither due to nor removable by the ascendency of this or that political party, this or that social influence. The dark places of the earth are always full of the habitations of cruelty. The remedy is *more light upon them;* and by those who are ready to assist in this diffusion such clear, temperate, well-ordered statements as Mrs. Bonner's will be welcomed. It may be had, price 3d., from the office of *The Reformer*, Took's-court, E.C.

THE Scottish General Assemblies had a quiet time this year. But in the Assembly of the Established Church there was a significant discussion on the last day of meeting. An overture was taken up which called for a special committee

To consider how, in accordance with statute law, and the constitutional usage of the Church, there may be secured to persons subscribing the formula of 1693 relief from unnecessary burdens as to forms of expression and matters which do not enter into the substance of the faith, &c.

The introducer of the movement declared that, as things were, it was absolutely uncertain what a man who signed the formula really believed. The standard of the Church was in a fluctuating condition. He asked the very pertinent question, "Did the General Assembly mean to give freedom of opinion to all its ministers and office-bearers to think as they pleased while subscribing to the Confession?" In criticising the speech of the mover an objecting Doctor of Divinity said:—

The individual conscience might say he was guided by the Holy Spirit. He might say what he pleased, but he signed the formula binding him to the Confession, and must not be allowed to transgress and contradict the faith of the Church.

Another divine pled for relief of conscience, and asked:—

Why, at the solemn moment of licence or ordination, did they read that which was a farce, and give the signatories the idea that they were getting some relief when they found out afterwards that it was a farce.

The overture was dismissed, and the matter was left as the deliverance of the Assembly of 1903 decided. The restlessness under the Confession is bound to rise, and, as one of the speakers during the discussion said, Parliament may soon have to be approached to have the dilemma of the Church dissolved?

THE recent Assembly of the Congregational Union afforded opportunity for a symposium which possesses features of more than merely denominational significance. The discussion ranged round the nearly related topics of the nature and authority of a Church, and the responsibility of this esoteric society to the larger body of non-churchgoers; and the interest of the debate was heightened by the widely divergent opinions expressed by the speakers. The Rev. J. D. Jones, of Bournemouth, appeared as champion of the High Church view. The view, admittedly a prevalent one, that the Congregational Church is a democracy was boldly challenged. The Church, it was urged, is a theocracy, an instrument of the supreme God, vehicle of the mind and will of Christ. This view is not unattractive to many minds, and especially so when it is not subjected to criticism. The visible constituents of any actual Church are the little groups of people banded for a common end by some similarity of faith, and as such subject to the imperfections of human organisations. What may be the precise relation of these to the mystic body of the theocracy is not made quite clear.

AN entirely different doctrine of the Church is that expounded by the Rev. Bernard Snell, according to whose exposition the idea to be emphasised is that of the prerogative of the people. His is a Church into which any godly, steadfast, zealous man with the enthusiasm of humanity in him should be heartily welcomed. Independency is a synonym for Progressivism. Still more strikingly divergent from High Church doctrine was the reference of another speaker to the L.C.C. The Church and the Council differ in function, but that is all. The one, equally with the other, may be the instrument of divine vocation.

THE larger question raised by this discussion may be put thus:—Has the Church, or any other particular social aggregate, any authority except what it derives from the larger body of humanity of which it is a partial expression? This will apply not alone to co-opted societies, such as a church, but to those far more inherent powers, the family and the nation. All these forms of union are partial, narrow, incomplete. In all lurks the peril that they may be regarded as ultimate. But they possess no virtue in themselves, save as they look to and subserve the full-orbed human idea. They require to be constantly freshened by the consciousness of the indivisible whole.

THE Church of the Congregationalists occupies a curious position. It is part only of any given congregation, sometimes not the larger, sometimes, as was pointed out, the less efficient part. Members of the congregation who are not members of the Church bear also the burden of finance, and of Christian work, in the Sunday School, or in any other branch. There is little to distinguish them, except that they have not thought fit to join the Church. This, it seemed to be agreed, they ought to do.

IT hardly becomes an outsider to enter on such a question. But there is one consideration to which we are prompted. Why do they not? It is a little strange. Their faith, their morals, their work, is not different from that of the avowed members of the theocracy, only they do not take the pledge or make the claim. There seems to be no reason, except simply their disinclination to do so. To other memberships they are probably as prone as the rest of us. The instinct of association is strong. Yet here are people acting in every other respect just as do members of the Church, but themselves holding aloof. There must be something, then, in this particular form that is not congenial, It may be, as was suggested, that they are not staunch Congregationalists. Or there may be a lurking subconscious suspicion that the local visible Church does by its essential claim obscure rather than illustrate the one adequate Catholic idea of human solidarity. If this be so the reluctance would be justified so long as a church arrogates a special order of virtue. Other societies exist for the achievement of an end. So long as the society is partial the end is outside itself. To this rule even a church must conform. It does not exist in the enjoyment of a special divine dignity. The final aim should be to become merged in a more universal fellowship.

A LETTER from the Rev. Charles Hargrove, dated April 17, from the Red Sea, near Aden, is printed in the June *Mill Hill Chapel Record*. On April 24 Mr. and Mrs. Hargrove touched at Colombo, and on May 4 reached Fremantle, Western Australia. The voyage appears to have been pleasant all the way. In the letter of April 17 Mr. Hargrove says:—

I referred to Jonah in my note from Port Said, and the story has been much on my mind since. We are apt to think of it in connection with the whale, and marvel how rational and thoughtful men could ever have brought themselves to believe in the tale. But this may be omitted, and the book will be left a quite credible story to believers in God. Jonah has a call to preach to the Ninevites, and seeks to evade it. A storm drives him back and he is forced to go on his unwelcome errand, and the result of which proves the Almighty infinitely more pitiful than his poor prophet. I too have had my call, though of a very different kind. I have a message to a few in Australia, or I am wasting time and money. I am glad that my growing reluctance to undertake the work has not had effect in my refusing to do it. I gave a copy of my Australian letter, which was printed in THE INQUIRER and *Christian Life*, to our Bishop, and he distinctly approved it, and in fact gave me every encouragement. I am not going to preach against anyone, but to declare that religion is reasonable, and that its offers and claims are such as demand the grave attention of all men; that I too hold a form of religion which can justify itself against all objectors.

This month's *Mill Hill Pulpit* contains a sermon for Trinity Sunday with the title, "God not such as we."

MISS WINIFRED ROBINSON'S Chamber Concert at the Bechstein Hall, on June 3rd, was of great interest, and was well attended. Both in her violin solos, and as leader of her ladies' string quartet, Miss Robinson showed her well-known executive skill; and the songs contributed by Miss Beatrice Spencer added greatly to the pleasure of the afternoon. The last item on the programme was a "Quartet in A," by Borodin, given for the first time in London.

MANCHESTER UNIVERSITY. AND DEGREES IN DIVINITY.

ALL those who are interested in the promotion of the study of theology without insistence upon the adoption of particular theological doctrines will be glad to learn of the progress made in this direction by the Victoria University of Manchester.

For some time an Advisory Committee, consisting of members of the Senate of the University and others, together with Dr. Sanday, representing the Anglican Church, and Dr. Fairbairn the Free Churches, has been busy devising a scheme for working a Faculty of Theology in this University. It must be remembered that one of the fundamental provisions of the will of John Owens was that no tests of a religious character should ever be required from any professor, student, or member of the college. This provision will be loyally observed in the arrangements for the course of studies in Divinity. The idea is to take a number of subjects which are generally recognised in a Divinity course conjointly at Owens College, and to recognise the class attendances in other subjects at the various theological colleges in Manchester. The Advisory Committee prepared a carefully thought out scheme, and presented it with a draft list of ordinances to the Senate, which in turn recommended its adoption to the Court of the University, and the Court, at a very influential meeting held on May 5th, adopted the ordinances almost unanimously on the motion of Professor Tout, seconded by Mr. J. W. Graham, of Dalton Hall. The step is so important that it is worth while giving the ordinances in full:—

The degrees in the faculty shall be Bachelor of Divinity (B.D.) and Doctor of Divinity (D.D.). All candidates for the degree of B.D. must have passed the intermediate examination in arts of the University (including classical Greek) or have passed the final examination for a degree in any faculty in this or some other University of the United Kingdom. The courses of study required shall extend over at least three years after the intermediate in arts has been passed. The examination shall be divided into two parts. The subjects of the first examination shall be:—

(1) A general knowledge of the contents of the Bible in English.
(2) Hellenistic Greek.
(3) Elementary Hebrew.
(4) A philosophical subject or a science.
(5) One of the following: (*a*) More advanced Hebrew, (*b*) classical Greek, (*c*) Latin, (*d*) German, (*e*) history, (*f*) a science.

The subjects for the second examination shall be:—

(1) Comparative religion.
(2) Biblical criticism and exegesis.
(3) History of doctrine.
(4) Ecclesiastical history.
(5) One of the following, to be approved by the faculty:—(*a*) Fundamental ideas of religion, (*b*) a special period of ecclesiastical history, (*c*) a branch of apologetics, (*d*) epigraphy, (*e*) patristic literature, (*f*) Biblical or ecclesiastical archæology, (*g*) liturgiology, (*h*) a Semitic language other than Hebrew, (*i*) the Old Testament in Hebrew specially studied, (*j*) the New Testament in Greek specially studied.

Those who have passed the final degree examination in any other faculty, or have graduated in any other university, shall be excused the subjects of the first part of the examination except (1) and shall be allowed to proceed to a degree after two years of study. A substantial portion of the courses of instruction required shall be taken in the University under the professors or lecturers of the University.

Such, then, are the ordinances and in a communication from the Registrar of the University I learn that the regulations for carrying them into effect are now in hand. How they will work remains to be seen. Already the University has made some appointments in the Faculty of Theology. Readers of the *Hibbert Journal* will have noticed that Mr. A. S. Peake, of the Primitive Methodist College, is now Professor of Biblical Criticism and Exegesis in the Manchester University, an honour which he well deserves. The Advisory Committee of the Faculty of Theology is to continue in being, and, on the motion of Dr. McLaren, seconded by Dr. Caleb Scott, is to be strengthened by the addition of the following members:—The Rev. Dr. W. F. Adeney, President of the Lancashire Independent College; the Rev. Alexander Gordon, Principal of the Unitarian Home Missionary College; the Rev. Leonard Hassé, Principal of the Fairfield Moravian College; Canon E. L. Hicks; the Rev. Dr. J. T. Marshall, President of the Baptist College, Rusholme; the Rev. J. Hope Moulton, tutor in the Wesleyan College, Didsbury; and Professor Peake.

Here, at last, then, we have an English university opening the way to degrees in divinity without any doctrinal tests, and appointing lecturers and professors in theological subjects without any demand for subscription to articles or a confession of faith. Truly the world moves. Until the older universities follow suit we may find graduates of Oxford and Cambridge coming up to Manchester to take the divinity course—some such may even find accommodation in the new Hall of Residence for lay and divinity students in Victoria Park, in which the Unitarian Home Missionary College is shortly to be housed. Mr. J. W. Graham went so far as to suggest that some students might even be found to take the divinity course from love of it, men who were not intending to enter the ministry. Oxford and Cambridge have a life and a tone and special features which no other university can pretend to; but Manchester has supplementary features, and is leading the way in a free and unfettered study of theology. There will doubtless continue to be in the future, as in the past, an interchange between the new and the old, some students passing on from one to the other, which is all to the good. It is a happy and significant coincidence that this onward step of the Manchester University should fall in the jubilee year of the Unitarian Home Missionary College, for the principle now recognised by the University has long been advocated and acted upon by that college. Being progressives, we rejoice in these signs of progress, and we feel bound to do our best to so equip the Unitarian Home Missionary College that she may play her part worthily in conjunction with the other theological colleges of the district and the University in the great work of instruction in the high themes of religion and theology. WALTER H. BURGESS.

UNITARIAN HOME MISSIONARY COLLEGE.

MEMORIAL OF THE PAST AND PRESENT STUDENTS TO THE JUBILEE MEMORIAL COMMITTEE.*

GENTLEMEN,—We observe that in the Circular which you have issued to Old Students, inviting suggestions for the celebration of the forthcoming Jubilee of the College, it is stated that the form and scope of the Jubilee Memorial have not yet been determined. We beg, therefore, most respectfully to submit to you certain considerations on this point, to which our position as Students of the College will, we believe, be allowed to lend special weight.

With the increasing concern for the intellectual equipment of the Students of the College we have the warmest possible sympathy, but we beg to suggest that the fullest advantage cannot be taken of the better opportunities now provided, unless at least equal care is taken for the physical and domestic comfort of the Students. The present system of leaving Students exposed to all the dangers of cheap lodgings, totally unprovided with any guidance or oversight in matters of health and comfort, involves a risk of frustrating all the good work of the College by physical collapse on the part of the men. You are not unaware of the frequent cases of failure of health which have occurred, and we recall with gratitude the efforts you made in past years to arrange at least one common meal for the Students each day. Life in lodgings is, for young men fresh from home, dreary in the extreme, and, limited as most of them are in pecuniary matters, and much absorbed in their work, they are constantly apt to neglect proper rules of diet and exercise. Further, the men lose the great delight and real help of intimate daily association with one another. A common life, under the wise care of a Tutor, would, we believe, do much to raise the standard of work of the men, while it would add immeasurably to the delight of their collegiate days.

We also beg to suggest that the rooms available in the Memorial Hall are becoming increasingly inadequate for collegiate purposes. Our growing denominational activities, and the tendency to concentrate all meetings in the Memorial Hall, added to the great frequency with which those premises are let for other purposes, render them increasingly unsuitable for the quiet pursuit of intellectual avocations. We are sensible of our deep indebtedness to the Memorial Hall Trustees for their long and generous hospitality extended freely to the College; they will not, however, we believe, misconceive our motive if we suggest that an honourable and useful function is open to the Memorial Hall as the centre of all local denominational activities, but that the College should now seek a home of its own. The inadequacy of the present rooms hardly needs stating. The College has absolutely no single room of its own. There are times even when its own Library is inaccessible, while the attention of the Students during class-work is frequently disturbed by band rehearsals and public

* This is the Memorial referred to by the officers of the College in their reply to another Memorial, published in THE INQUIRER of May 21.

meetings, proceeding in other parts of the Hall.

These considerations point, in our minds, to the desirability of making an earnest effort to secure Collegiate and Residential Buildings as a fitting and worthy Memorial of the fifty years of the College. The Memorial of the past would thus ensure the efficiency of the College and the welfare of the Students in the future. The Home Missionary College is at present alone in not having proper Collegiate and Residential Premises of its own. All the other Theological Institutes in Manchester—Independent, Baptist, Wesleyan, Free Methodist and Primitive Methodist—have homes of their own, as has also Manchester College, Oxford.

The granting of a University Charter to Manchester, and the establishment of a Theological Faculty at Owens College, complete on the intellectual side those practical considerations which make Manchester, as a chief centre of Unitarian life, a peculiarly suitable home for a Unitarian College. Nothing, we believe, will make for the permanence of the College so much as its establishment in premises of its own.

Loyal and devoted sons of our *alma mater*, we beg to submit these proposals as, in our minds, best calculated to make for her dignity, efficiency, and welfare.

W. W. Robinson.	J. H. Bibby.
Henry McKean.	Charles Roper, B.A.
Adam Rushton.	John Ellis.
Henry Eachus.	Owen J. Jones.
William S. Smith.	Alfred Turner.
George Fox.	Charles Peach.
J. Joseph George.	Thomas P. Spedding.
James C. Street.	W. E. Atack.
William Robinson.	G. Lansdown.
Noah Green.	Richard Lyttle.
John Birks.	R. M. King.
Henry Austin.	W. Holmshaw.
Joseph Pollard.	R. C. Moore.
David Matts.	G. A. Payne.
W. G. Cadman.	Joseph Geary.
William Birks.	H. E. Haycock.
Thomas Leyland.	W. H. Burgess, B.A.
J. Miskimmin.	A. Ernest Parry.
Ephraim Turland.	C. Travers.
Halliwell Thomas.	W. G. Price.
A. O. Ashworth.	William C. Hall, M.A.
J. Crowther Hirst.	J. A. Pearson.
John McDowell.	D. J. Williams.
John Dale.	J. A. Miskimmin, B.A.
W. Rodger Smyth.	J. Joseph Magill, B.A.
William Agar.	J. Mason Bass, M.A.
Edwin H. Bollard.	Alfred Hall, M.A.
David Davis.	W. H. Rose.
J. J. Wright.	H. J. Rossington, M.A.
John Moore.	H. D. Roberts.
Philemon Moore, B.A.	W. G. Marsden.
William Mason.	A. Cobden Smith.
J. E. Stead.	Alfred Davidson.
W. Copeland Bowie.	F. H. Vaughan, B.A.
Herbert V. Mills.	Joseph Worthington.
S. Thompson.	H. Kelsey White.
Frederic Thomas.	W. L. Schroeder, M.A.
Alex. Farquharson.	John Evans, B.A.
W. R. Shanks.	Henry Dawtrey, B.A.
J. A. Kelly.	G. L. Phelps.
James Ruddle.	E. O. Jenkins.
William Fielding.	Eustace Thompson.
Peter Holt.	Simon Jones, B.A.
Alfred Lancaster.	H. McLachlan, B.A.
H. Bodell Smith.	D. R. Davies.
W. G. Tarrant, B.A.	E. Thackray, B.A.
Felix Taylor, B.A.	H. F. Short.
J. E. Stronge.	Felix Holt.
E. L. H. Thomas, B.A.	Edward Morgan.
J. Channing Pollard.	Walter Short.
S. S. Bretell, M.A.	William McMullan.

February 18th, 1904.

A Memorandum of Fraternal Sympathy from Alumni of Manchester College, Oxford.

The Unitarian Home Missionary College is about to celebrate its Jubilee. During fifty years of steady work, the Institution has fully justified its existence. The men trained at Manchester labour by our side, and, in devotion and ability, prove themselves our loyal and worthy comrades. The *alumni* of the Unitarian Home Missionary College have proposed that the Jubilee of their *Alma Mater* should be celebrated by the provision of Collegiate and Residential premises. A memorial to that effect has been signed by over one hundred of the Unitarian Home Missionary College men, and the Jubilee Committee has heartily approved the proposal. We, the undersigned, *alumni* of the Older Sister College at Oxford, desire to express our warm fraternal sympathy with the aims and desires of our Manchester brethren. The Unitarian Home Missionary College, in the words of its Constitution, "adheres to the principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines." The curriculum of the Institution has been steadily advanced, and the desire now expressed for adequate equipment for its work is a quite natural one. Rejoicing in the splendid equipment of our own *Alma Mater*, desiring closer co-operation between our two principal Educational Institutions, and believing that this can best be secured by increased efficiency, we append our names to this expression of fraternal goodwill, and cordially commend the Unitarian Home Missionary College Jubilee Memorial Scheme to our public.

C. B. Upton, B.A., B.Sc.	T. Lloyd Jones.
	Edgar Lockett.
Dendy Agate, B.A.	E. A. Maley.
J. W. Austin, M.A.	John S. Mathers, M.A.
William Blazeby, B.A.	S. H. Mellone, M.A., D.Sc.
C. C. Coe, F.R.G.S.	
H. M. Dare.	Edward Parry, B.A.
John Davies, M.A.	W. W. Chynoweth Pope.
J. Tyssul Davis, B.A.	
R. B. Drummond, B.A.	Priestley Prime.
T. Dunkerley, B.A.	Thomas Robinson.
E. D. Priestley Evans.	Lawrence Scott.
George Evans, M.A.	Christopher J. Street, M.A., LL.B.
T. Bowen Evans, M.A.	
Arthur W. Fox, M.A.	A. Leslie Smith, B.A.
W. Ed. George, M.A.	J. Kertain Smith.
George Heaviside, B.A., F.R.Hist.S.	F. W. Stanley.
	Arthur W. Timmis.
Vernon Herford, B.A.	W. L. Tucker, M.A.
E. Savell Hicks, M.A.	D. Walmsley, B.A.

J. H. Woods, M.A.

Addendum.

We, the undersigned, having enjoyed the privilege of studying at both the Institutions referred to in this Memorandum, cordially appreciative of the good in both, desiring their closer co-operation, and believing that this can best be ultimately achieved by their equal equipment and efficiency, subscribe our names to this Addendum to the Memorandum of *alumni* of Manchester College, Oxford.

Philemon Moore, B.A.	S. S. Bretell, M.A.
W. Copeland Bowie.	William C. Hall, M.A.
Alex. Farquarson.	Alfred Hall, M.A.
W. G. Tarrant, B.A.	F. Heming Vaughan, B.A.
Felix Taylor, B.A.	
E. L. H. Thomas, B.A.	Henry Dawtrey, B.A.

R. C. Moore.

CENTRAL POSTAL MISSION.

The Annual Meeting of the Central Postal Mission and Unitarian Workers Union was held at Essex Hall as usual on Thursday afternoon in Whit-week, the President, Miss Tagart, in the chair.

The President, in opening the proceedings, said that there was inevitably a certain amount of sameness in their report, and yet there was constant inspiration in the work. Evidence came to them repeatedly that it was a ministry of real helpfulness in which they were engaged. She felt that Unitarians needed more zeal in exposing error and making known their own convictions of truth.

Miss Florence Hill, hon. sec., presented the annual report, which gave full particulars of the work and recorded a year of increased activity and success. Their literature found its way to all parts of the world, and they needed more helpers to cope with the growing work of their committee. There had been 2,151 new applications for literature, and there were 1,661 old correspondents on the books; 34 correspondents they knew had joined Unitarian congregations. The work of the Suffolk Mission at Bedfield and Framlingham had been vigorously carried on by Mr. R. Newell. The annual sermons were preached by the Rev. F. Summers, who also conducted a successful mission at Bedfield and the neighbouring villages.

Miss Ethel C. Lake, as treasurer, presented the accounts, which showed a total income of £117 10s. 1d. for the general fund, leaving a balance of £7 10s. 4d. in hand; but the whole of the income for Bedfield and Framlingham (including £24 18s. 3d. from the general fund), £187 16s. 7d. in all, had been expended, and although the general subscription list was increased by £21 14s. 8d., with fifty-four new subscribers, they still wanted more to meet the demands of the work, and she appealed especially for a large number of small subscriptions to extend interest in their work. For the legacy of £50 from the late Mrs. Yelland they would find abundant uses. She appealed especially to the young people to subscribe to the Mission.

The Rev. F. Summers, in moving the adoption of the report and accounts, enforced the Treasurer's appeal, and gave interesting particulars from his experience of the work at Bedfield, referring especially to what Miss Tagart had done for the improvement of cottage property in that district.

The Rev. L. Tavener seconded, and the motion was adopted.

The Rev. A. Webster then bore witness to the value of Postal Mission Work in Scotland, in which he had long been engaged, and recounted some of his recent experiences in connection with the Free Public Library incident.

Mrs. Tudor Jones told of the work of their Mission in Wales, as a liberating influence, helping towards better life.

Mr. R. Newell spoke of his work as missionary at Bedfield. As an ex-Methodist, he said, he still believed in method. Social work among the village people was often depressing, but he found the Unitarian gospel effective to uplift and

brighten the lives of the people, who responded to the religion of the Lord's Prayer and the parable of the Prodigal Son.

On the motion of Mrs. H. RUTT, the Committee was then appointed, and the PRESIDENT offered a cordial welcome to the foreign delegates present.

Miss T. A. VAN ECK, who, with Miss A. Snellen, represented the Dutch Postal Mission, was the first to respond. She conveyed the cordial greetings of her Committee, and recalled the inspiration she had derived from a former visit, at the International Council meeting in 1901. Not long after that meeting they suffered a grievous loss in the death of the Rev. J. H. de Ridder, Remonstrant minister at Rotterdam, who had been chairman of their committee and an eager supporter and encourager of the work. She need not repeat what she had said three years ago as to their Dutch Postal Mission, which worked as a committee of the Protestantenbond. Continued experience only impressed them the more with the value of the work. In the course of eight years their six members, working separately, each with a share of the stock of books, both critical and religious, had sent out over 25,000 books and pamphlets in 7,534 parcels. It was impossible to overestimate the value of such literature, and the correspondence which went with the distribution of the books was an added opportunity of the highest worth. They in Holland were very reserved in the expression of their best feelings, but it was easier in writing, and they became very intimate with old correspondents, though they never met face to face. "How is it that I can tell you what no one else knows?" was often said by correspondents, who gave to them glimpses of their inner life. It was the work of sympathy. They knew that there were many lonely ones in their country asking a word of consolation, which they had sought in vain in their immediate surroundings, seeking help amid all the burning social and religious questions of human life. And they who were engaged in that work were thankful to the Mission, from which they received immeasurably more than they gave. It was a glad discovery to them, for therein they had found their work, and a new faith in liberal principles, a joyful confidence and an entirely different view of life. When they had gone to their rest the Mission would still remain, and continue to give light to others, the light of liberty and religion.

Mr. THEO BERG, of Copenhagen, also responded, and gave an interesting address on Religious Development in Denmark. In 1536, he said, the Lutheran faith was accepted in Denmark by delegates from all parts of the country, met in Copenhagen, and in 1849 the King granted a free Constitution, including religious liberty for all citizens. Those were the two chief events in their religious development during the last four centuries. Recently a liberal Ministry had undertaken to legislate for the church, so as to put its government really in the hands of the people rather than the bishops and clergy. It was proposed to establish congregational councils in every parish, comprised of the parson and not less than four members of the church: Both men and women of the age of twenty-five, who have lived for a year in the parish, have votes, and the law as now passed is to come up for revision in six years. In connection with this new law the question had arisen whether Unitarians might vote. In some places their votes had been allowed, in others not, and the Primate, the Bishop of Copenhagen, had declared that as they denied some articles of the Creed they were outside the Church. So a further question arose as to what really constituted membership in the Church, and this had been widely discussed throughout the country. It had been recognised what great variety of belief there was within the Church, and Unitarianism had been the subject of much controversy in the public Press. Thus they had found a great opportunity for Postal Mission work, and with the help of the British and Foreign Unitarian Association a vigorous effort had been made. In six months they had over 800 correspondents, of whom about 20 per cent. wrote a second time, and he had been sending copies of his little paper, *Light Over the Land*, quarterly to 200 school teachers, so that already 2,000 schoolmasters in Denmark knew of them and their aims. What they aimed at was to make the Church *free*. Only four or five years ago a young minister, Mr. Jensen, was deprived of his living for preaching against everlasting hell and refusing the public apology and the pledges demanded by his bishop. Now there were more heretics than ever in the Church, and more emphasis was being laid on the Christian life than the creed. But while there were in fact many Unitarians in the Church, both among clergy and people, and the authorities did not dare to interfere with them, the position was inconsistent; and what they now had to do was to work for an honest Church. They must have a new vow for the clergy, which would not pledge them to any creed, but simply to the preaching of Christianity according to their own conviction, and to the living of a Christian life. They as Unitarians were working not for toleration but for their rights within the Church and for the liberation of the Church from the creeds; and they were glad to know that many of the clergy as well as the laity were with them. It was a great task, but they refused to be discouraged, and they were receiving much sympathy from the Press in all parts of the country. Though themselves a small body, for only a few of their people were willing to be labelled as Unitarians, they felt themselves a link in the strong chain of Unitarians embracing the world; and they felt they had a stronger, elder brother by their side to take them by the hand and lead them on. And while God was in heaven they trusted that all would be right with the world.

Mr. V. A. SUKHTANKAR gratefully acknowledged the help they had received in India, and told of the gratifying response to his efforts at Postal Mission work in Bombay. Their special need was of literature in their own tongue.

A vote of thanks to the President, moved by the Rev. J. B. HIGHAM, brought the meeting to a close.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE eleventh annual meeting of the Temperance Association was held on Friday, May 27, at Essex Hall, and opened with a Conference at 4.30 p.m. Mr. T. Pallister Young presided, and there was a fairly large gathering of representative temperance workers. Mr. Judson Bonner, of the United Kingdom Band of Hope Union, gave an address on "The Use of Literature and Illustrative Appliances in Band of Hope Work," replete with the results of wide experience and practical skill, and showing what stores of illustration the Union is able to provide in the way of chemical apparatus, books, diagrams, models and pictures. The model addresses and other instructive matter in the *Band of Hope Chronicle*, he said, provided subjects for speakers in a liberal measure, and, to judge by the specimen numbers distributed, is unsurpassed as a journal of its kind. Every desire of temperance workers has evidently been met by the Union, for teaching aids of every kind were shown and explained. The hall presented the appearance of a picture gallery, and a "book-room" on a large scale.

A discussion followed, in which Miss Sale (of Northampton), the Revs. W. G. Tarrant, Frederic Allen, Alex. Webster, A. Amey, and Messrs. Fred Maddison and F. A. Edwards took part.

At the evening meeting the Chair was taken by the Earl of Carlisle, the President of the Association. After an opening hymn and prayer by the Rev. J. B. Higham, Mr. J. Bredall presented the report, which showed steady progress in the work, and Mr. F. A. Edwards presented the balance-sheet.

The PRESIDENT, in moving the adoption of the report and accounts, congratulated the Association on its increase, and proceeded to deal with the Government Licensing Bill. It was, he said, a complicated measure, and he had only a few remarks to make. Undoubtedly its greatest evil was its proposal to abolish the discretionary power of the local licensing magistrates. It was difficult enough at present to prove offences against licensees, but the Bill made it more so. He knew that Mr. Arthur Chamberlain had said the Bill could not be mended, but he could not agree to that. He recommended a concentrated effort to procure a time limit. The Bill was the outcome of the action of certain licensing benches whose unanimous desire was probably only to keep law and order. If the passing of that Bill produced numerous cases against law and order, and reaction was caused on behalf of temperance, good would ensue. The object of that Society was to work for moral suasion and education on lines of temperance, and perhaps in their enthusiasm about legislation temperance workers were apt to forget what made the temperance movement. Sweet reasonableness and persuasiveness were sometimes more powerful than the more obtrusive, militant quality shown by the law reformer. He trusted the Association would "go," and moved the adoption of the report.

The Rev. J. H. WICKSTEED seconded, and declared that the drink traffic, which

the Government proposed to further entrench, destroyed as many people annually as any great war. He contrasted the awful drain on national resources of both evils, and said that the moment was one of great crisis demanding strong united action.

The motion having been adopted, a collection was then taken amounting to £3 14s.

The Rev. R. A. ARMSTRONG then moved:—

That this meeting pledges itself to use every endeavour to bring about the defeat of the Government Licensing Bill seeing that:—

(*a*) It creates a vested interest in licences by its compensation scheme, and largely increases the capitalised value of all licences.

(*b*) The compensation levy, though professedly provided by the trade, is in reality public money, which the State could claim for purposes of national revenue.

(*c*) The Bill destroys the discretion of the local licensing magistrates.

(*d*) It prevents any appreciable reduction of licences. And this meeting believes that if the Bill became law a deadly blow would be struck against the welfare of the nation.

That copies of this resolution be forwarded to the Prime Minister, the Home Secretary, and the Leader of the Opposition.

For 400 years, he said, the publicans had held licences under a yearly system under the control of licensing magistrates, yet all this was to be swept away. A speaker at one of the meetings had asked for a cause in which young people might work. "I say, take the Temperance cause, give it your full devotion, and you will reap ample reward."

The Bill was not only unjust and wrong in itself, but equally so to the publican and the lower orders in the trade. It would swell the dividend of the great capitalists, but could not benefit any other. Mr. Arthur Chamberlain had estimated that it gave 300 millions to the richest people in England. There was no precedent in history to equal it—it was a proposal to endow a vast and iniquitous monopoly. He half wished temperance reformers could make an appeal to the lower members of that vast trade to join hands in thwarting the passage of this measure. He reviewed the action of the Liverpool magistrates and showed how foolish was the cry about confiscation of licensed property, as only one licence out of 381 had been taken away in the whole country. In Liverpool, alone, £10,000 a day was spent in strong drink. They had a right, so some say, in the management of that sale. They thought that the local magistracy which knows local conditions should not be interfered with. It was hard to believe that there was a respectable motive behind this Bill, as its introducer had stated, for it destroyed every power for good, and was much more likely to effect a contrary purpose—it would produce an absolutely enormous amount of evil, it would place a load upon posterity almost too heavy to bear. It was a revolutionary and unconstitutional measure, and they ought to protest against it by every possible means.

The Rev. L. JENKINS JONES, Mayor of Woolwich, seconded the resolution. They stood, he said, on a platform broader than that of politics. They stood for social and moral or religious improvement, and because of the evil existing through the sale of intoxicants, and because of the evil that Bill would create if passed, they emphatically protested against it. Some sort of reform measure was necessary, as, for instance, one to regulate the rapidity with which licences are granted. He told how at one session of licensing magistrates 800 licenses were granted between the hours of 9 and 2.30, with an hour's interval. The Bill prevented reduction of licences, and the public were to be gagged. It would be an eternal shame to every Englishman if the Bill became law.

The Rev. C. J. STREET warmly supported the resolution, and only regretted that the British and Foreign Unitarian Association had not thought fit to have such a resolution in its annual proceedings. He read a petition against the Bill, which the President subsequently signed, and which was forwarded to the House of Commons.

Dr. READ, of Rhyl-street, then read a powerful indictment against the drink trade, a paper which will be published shortly.

The election of officers and votes of thanks completed the business of the meeting.

WHOEVER wishes to see a thorough exposure of the qualities and methods of the American Revivalist Dr. Torrey, by a number of liberal Congregational ministers and others, should procure the shilling booklet, "The True Revival *versus* Torreyism," edited by the Rev. J. Rhondda Williams, of Bradford, and published by Messrs. Percy Lund, Humphries & Co., London. We must be content here with three brief citations to show the character of these criticisms. Thus the Rev. James Bell says:—

The evangelistic mission of Messrs. Torrey and Alexander in Glasgow seems to have had no effect whatever. . . . The atmosphere they create is neither religiously helpful nor healthful.

The opinion of the Rev. David Dickie of the same city is:—

I have long regarded the *modus operandi* of these preachers as mischievous in the extreme. From first to last their methods are cleverly contrived to take the soul at a disadvantage. Throwing it off its balance, they keep it on the run, driving it from pillar to post, never suffering it to steady and settle itself, until through sheer exhaustion it holds out the white flag—surrender too often to them and their tactics, and not to a better life.

And Mr. Rhondda Williams observes in his preface:—

A Bradford minister received the names of four persons who were converted in the Simultaneous Mission; the same four were converted by Gypsy Smith; and there is little doubt that they will be converted a third time by Dr. Torrey. . . . Missions get their testimonials much in the same way that patent medicines do—excited patients in moments of temporary exhilaration write them, and, though the patients afterwards fall back, the testimonials continue in circulation.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Miss Cooper, 10s.; Miss E. Taylor, £1; X.Y.Z., £1 1s.; Miss M. E. Swaine, £5; Mrs. Samuel Hollins, £1 1s.; Mrs. Buckton, £1; Mrs. F. Nettlefold, £1 1s.

OBITUARY.

THE REV. J. R. WILSON, M.A.

IT is with great regret that we have to announce the death of the Rev. John Remington Wilson, of Canterbury. For many years past he has been obliged to spend the winter months abroad. With Mrs. Wilson he left England earlier than usual last October, and since then his condition more than once caused alarm. A month ago they moved from Vévey to Montreux, previous to returning home. There he had a relapse, and died somewhat suddenly at last, on May 28, at the age of 56.

Mr. Wilson was the son of a prominent Congregationalist, and was born October 15, 1847, at 35, Highbury-place, Islington. He matriculated at London University in 1865, but two years later entered Trinity College Cambridge, and in 1870 graduated with classical honours. Having taken the theological course at Cheshunt he entered the Congregationalist ministry. For a short time he ministered at Petworth, but in consequence of throat trouble had to retire. Then he resided in London and was an attached member of the Rev. Stopford Brooke's congregation. He became a Unitarian, and he and Mrs. Wilson, on removing to Canterbury, joined the congregation at Blackfriars in that city. In 1891, when there was a danger that the chapel might have to be closed, Mr. Wilson most generously undertook the honorary pastorate. He even provided the expenses of the supplies during his absence, and his house was hospitably thrown open to receive them. A shy and retiring nature, coupled with broken health, prevented Mr. Wilson from being widely known; but by his congregation and those who had the privilege of his friendship, he was greatly esteemed. His generosity was large, though unobtrusive, and he was specially interested in helping young people bent on self-culture. Being an accomplished linguist he would hold gratuitously in his own house classes for French, German, and Greek. His large library was made freely available to friends and neighbours, who now mourn his loss.

A meeting of the congregation was held on June 4, after a service appropriate to the occasion, conducted by the Rev. James Harwood, B.A., when the following resolution, supported by Mr. Brothers, Mr. Alderman Cross, and the Rev. Dr. Greaves was carried in reverent silence:—

That the congregation of Blackfriars, meeting for the first time after hearing of the death of its beloved minister, desires to place on record its deep sense of gratitude for his services, of loving regard for his character, and its grief at his death. It also desires to assure Mrs. Wilson of its sincere and affectionate sympathy with her in her bereavement, and earnestly trusts that strength may be granted to her in this season of heavy trial.

We have lost in Mr. Wilson a true and most considerate friend, a man of fine culture and of beautiful spirit. His contributions to THE INQUIRER were not so many as we desired, but three articles of his on Arthur Hugh Clough appeared in April, 1899, and a sermon in September, 1897, and again in September, 1898, the latter on "Spiritual Independence," while in other thoughtful ways we received his constant sympathy and encouragement.

REV. T. R. ELLIOTT.

WE regret to announce the death of the Rev. Thomas Reid Elliott, of Mossley, which took place at his residence on Friday morning, June 3rd, after a lingering illness, in his seventy-first year. Mr. Elliott had been laid aside from pulpit work since March, his last sermon being preached on March 14. He entered upon the Mossley pastorate in 1883, and had, therefore, served for twenty-one years. During that time he had completely won the hearts of his congregation, and, indeed, of people in the town of all sects and creeds. He was beloved by all, doing his work in a quiet, unostentatious way. Any good cause had his help and sympathy. He was not only known to every scholar in the school, but almost every little boy or girl in the street to whatever school or church they belonged, by whom his kindly smile and sympathetic word will be missed. Mr. Elliott, who was a Leicestershire man, was apprenticed in his youth to a church builder. During his apprenticeship he became a strong Band of Hope worker, and often addressed his fellow workmen on the principles of Temperance. An earnest Band of Hope worker persuaded him to begin preaching. This he did, and eventually laid aside the mallet and was admitted a student in the Baptist College, Leicester. Amongst his fellow students was the present Dr. Clifford. Mr. Elliott began to read Channing's works, and of the change thereby wrought in his religious convictions he told in his sermon last year before the Provincial Assembly at Chowbent. His first settlement as a Unitarian minister was at Ilkeston, in 1859, whence he removed to Flowery Field, Hyde, and afterwards to Hunslet, Rochdale and Mossley. The funeral took place at the Mossley Cemetery on Tuesday, and was attended by several hundred people, amongst them the Mayor and Mayoress, the vicars of Mossley Parish Church and of St. John's Church, Revs. Geo. Parker, New Connexion; R. N. Barritt, Wesleyan, Jas. Campbell, Congregational. Of our own ministers the Revs. P. M. Higginson, J. A. Pearson, Geo. Knight, W. L. Tucker, W. G. Cadman, and T. P. Spedding were present. The service was conducted by the Revs. W. Harrison and W. C. Hall.

ON Tuesday, May 31, the annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday School Union House, 56, Old Bailey, E.C., Mr. W. Lepard Smith presiding. The report showed that during the year seventy-two grants were made to aged and infirm ministers, the total amount thus voted being £831. Subscriptions or donations in aid of the fund will be thankfully received by the treasurer, Philip Cadby, Esq., 24, St. Peter's-square, Hammersmith, W., or by the Rev. P. G. Scorey, 10, Hartington villas, Hove, Brighton, the secretary.

I KNOW no surer refutation of atheism, no surer proof that God is good, than the fact that He has created in us an instinct for and a love of beauty, and has also abundantly gratified that instinct in every common sight and sound.

F. W. Farrar.

THE CHILDREN'S COLUMN.

ANIMALS lost one of their greatest friends a few weeks ago, when Miss Cobbe died. For a great part of her life she did everything she possibly could to defend animals from ill-usage or cruelty, and to get laws made that should punish people who ill-used them; and it was just like her that one of the latest things she ever had printed was a letter sent to THE INQUIRER and other papers, urging that children should be taught more about kindness to animals, and taught to understand that, as the animals are just as much God's creatures as we are, we are just as much bound to be kind and good to them as to our human friends and relations. Out of love to the animals' dear kind friend I should like to have a little chat with you children about them.

If we learn to know animals really well, we cannot help loving them, and reverencing the beautiful characters and instincts which God has given them. I hope all of you children have some pet or other to be your playfellow and delightful companion. You will know then what different characters they have, and how clever they are, and how they make their wants known though they cannot speak; and you will know their beautiful and faithful love. Look at their lovely gentle eyes that look so trustfully at you. It is terrible to think of people being unkind or cruel to them. Sometimes people are so only from thoughtlessness, and from not entering enough into the minds and ways and needs of these our "little brothers."

A boy I knew—a nice, kind, good boy, too—used to like, when he saw cats running along inside the railings above the street areas, to push them down into the area with his stick. Poor pussy! though cats do fall on their feet, think what a "turn" it must have given her, and how those hard flags must have stung those poor little toes.

Some boys say "Cats!" to their dogs, and teach them to chase them, instead of teaching the dogs that they must not do it. Think what terror and rage it sends into the poor little creature's heart.

Some people go away from home and leave their cats behind in an empty house or outside. That is terribly cruel, for cats love their homes and their comforts, and their masters and mistresses. When we go away, though we leave our cat safe and comfortable in the house with a kind woman to care for her, the servant says that all through the long summer, whenever the door bell rings, poor pussy flies upstairs to see if it is her mistresses come home, and is sadly crestfallen and sorrowful every time that she is disappointed. Dear faithful little grey cat, with round golden eyes and a serious face like an owl! But think what she would feel if we went away and left her with no one to take care of her, no nice milk and food, obliged to try and pick up a living for herself, and drink puddles, and get dirty and miserable—wet, too, which she hates—or find some poor shelter on someone's doorstep from which she will be driven away. Far better send her to the Cats' Home, and let her be put out of the way of such misery without pain, than leave her to such suffering as some people do.

I think people are usually kinder to dogs than to cats: but they are often very thoughtless even to dogs. I read just now a little poem about some young men who went out in a boat, taking two dogs with them, a little one and a big one; and when they were a long way from the shore, they threw both the dogs out, to make them swim to shore. It was a very long swim, but the big dog managed it, and was just landing safely when he heard the little one, far behind, yelping sadly for help, being quite exhausted and almost sinking. The big dog was tired too. He looked at the shore, and looked back at his little companion, and then turned and swam back to where he was struggling to keep afloat, let the little dog clamber up on to his back, and brought him back to shore. That dog was far kinder than his masters. It was a cruel, thoughtless thing to do to the poor dogs.

But how loving and faithful they are, even to cruel masters. I have seen a dog crouch and look up with such beseeching eyes at a cruel master who kicked him, without a shade of anger, and with a sort of humble look of "*Please*, dear master!" How can he resist it?

Now about birds. Boys, if you collect birds' eggs, mind you never take more than *one* egg out of a nest where there are several, and be careful not to frighten the mother, but wait till she is off the nest, and then take only one, and as quickly and quietly as you can. She will then be still happy with the remaining ones.

If you have canaries or any birds in cages, you must always remember how helpless they are except for your care, and be sure never to neglect them.

When we were children we had some little birds—a pair of canaries, called Dickie and Mimi, and a sweet little couple they were. We were so fond of them and of looking after them that we almost quarrelled as to who was to feed them, and at last we arranged that we should undertake it in turns, each for a week at a time. One day we were going out for a day's holiday, and when we came home, happy and boisterous, there was an awful silence in the nursery. Dickie and Mimi were dead. The child whose turn it was had forgotten to feed them in the hurry of going off. How we cried. It is between fifty and sixty years ago, but I have still a vivid memory of the misery of it, and of the helpless feeling that *nothing* could undo it. I am glad to say I do not remember which of us it was that forgot, and we were all grieved alike. There *was* food and water in the boxes, but it was too low down, and they could not get it. If there is a heaven where their merry little spirits went I know they forgave us, but we never forgave ourselves.

I am afraid this sad story must end our talk to-day; but perhaps we may have one next week also.

If you can get them, I advise you to read two books by Mrs. Ewing. One is a story called "Benjy in Beastland," which, when I knew it, was one of a set of stories in a book called "Timothy's Shoes." The other book is called "Brothers of Pity."

GERTRUDE MARTINEAU.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JUNE 11, 1904.

MEN FOR THE MINISTRY.

THE paper on "The Supply of Ministers for our Churches," read by the Rev. C. J. STREET at the Whitsuntide Conference of the British and Foreign Unitarian Association, and printed complete in our present issue, with a report of the subsequent discussion, ranged over a great variety of subjects. Under the circumstances it was perhaps too much to expect that Mr. STREET should refrain from allusions to matters of current controversy with regard to our colleges, and a forcible expression of his own opinion, to which of course he is perfectly entitled; and the paper being what it was, it was also natural that the discussion should be "switched off" on to that special topic, so that only in the last five minutes Mr. CARPENTER went to the very heart of the matter.

Mr. JOHN HARRISON'S generous plea for a more ample support of the ministry is just and always welcome, but at the same time we feel, with Mr. CARPENTER, that there is a deeper question still. Men kindled with the fire of true devotion will not shrink even from the sacrifices of a wearying poverty, if that should prove to be an unavoidable condition of their service, if only they are convinced that the work is a great and holy one, and under a divine compulsion hear the call and see the way open to a really effective ministry.

It is not, in the first instance, a question of what training our colleges can give, but far more of the responsibility laid upon the churches, to show, when they ask for ministers, that there is a true and worthy field for ministry; that the men devoted to their service will be honoured for the work's sake, lifted out of any littleness of their own, and not merely maintained in the bare necessities of life, but sustained in their ministry by the helpful spirit of a united people, by the sense of a supreme duty and a great undertaking for the kingdom of GOD among men, in which all together have their part.

The churches may criticise the colleges, and it may be salutary enough; but at their own door lies the responsibility to furnish the men, and to continue also to help in the making of the ministers. Out of the religious life of home and church must spring the impulse which cannot be denied, to consecrate the young life to that highest service, and to devote the matured powers of the man to that great work of inspiration. Then when the student is at college with that sacred purpose in his heart, there is still much for the churches to do, to keep the fires burning and the ideal of service vividly present throughout the years of preparation.

Mr. STREET refers in his paper to the dangers of a "chilling collegiate atmosphere," but where there are true teachers, the atmosphere is not chilling; and in determining the best methods of collegiate activity for the training of ministers it must not be forgotten that there is a ministry of truth as well as of moral regeneration. We want for our men the best and most quickening influences for the development of every gift and grace to be looked for in a minister of religion.

Thus we hold that the quiet and seclusion of the University, where the best teaching can be concentrated, and contact with the problems and the strenuous life of a great city, are both required to perfect the education of a minister. And in the case of our own men and the community of our Free Churches these conditions are most completely met when the student of theology finds at Oxford and in Manchester College the inspiration and the teaching of our best men (that is the ideal which the college is set to maintain), and at the same time during long vacations, and to some extent through Sunday work, is brought into close touch with the churches in great cities and social work such as centres in our domestic missions. He may have graduated in London, Manchester, Liverpool, or Birmingham, or some other University, if not at Oxford itself, and through those years the churches may have kept a vital hold upon their young men—that, indeed, is a duty they ought not to neglect; and it should be their care to offer always the warmest welcome and ample opportunities for service to the student of theology in the times left free from special studies. Then on the completion of the special theological course there is the further opportunity, which the churches ought to offer and the colleges encourage to the utmost, of a year or two of training in practical work and in preaching under the most efficient guidance.

In working for this ideal of the completest training for our men, the Unitarian Home Missionary College in Manchester might play a great part, if the new hall of residence became a centre of eager religious life, in close touch with the churches of the district. In spite of what is now said as to the Free Faculty of Theology in Manchester University, and the added inducement of a degree in theology, we still hold that our best teaching power in theology ought to be concentrated in Manchester College, Oxford, the more so because in that University freedom for theology has not yet been won; but, at the same time, we need the school and the home for practical ministerial training, which the great city, be it Manchester, Liverpool, Birmingham, or London, can best afford; and if the Home Missionary College still wished to keep its own students entirely in Manchester, that need not necessarily interfere with the working out of what appears to us a better scheme.

Now that these questions have been so prominently brought before the attention of our people, it seems desirable for every reason, that the authorities of the two colleges should meet together as soon as possible for frank and full discussion of the whole situation, and if "amalgamation" is still impossible or undesirable, yet the way may open for a more effective co-ordination of our forces for the better training of our men and the welfare of the churches.

IN COMMITTEE.

THE Licensing Bill went into Committee on Monday, and the crucial stage of the struggle has begun. No amount of special pleading avails to mask the absolute simplicity of the issue. On the one side is a trade with tremendous financial interests seeking to convert an annually granted monopoly into a monopoly for ever—a trade so dangerous that its adequate control and restraint is admitted on all sides to be essential to the well-being of the State. On the other side is a body of disinterested workers, with no financial interest to serve, who are fighting desperately to retain for the State, and in the interest of the community, the reality instead of the pretence of control. And at the direct invitation of the trade itself—an invitation backed by the most insulting threats of hostility at the hustings—the Government of the day has brought in a Bill conceding the whole of its demands, and approved in its entirety by no section of public opinion which has given any attention to the matter outside the ranks of the trade and its dependents.

The more closely the details of the Bill are considered the clearer it becomes that it is not, as its authors pretend, a Bill

for buying out licence-holders, but a Bill for entrenching them beyond attack in the possession of their licences. It is useless to enact that licences may be determined on payment of compensation if you enact at the same time (*a*) that the compensation paid shall be so large, and the fund from which it is paid so limited, as to make the transaction the rarest possible event; and (*b*) that the duty of licence reduction shall be transferred to a tribunal which has throughout licensing history shown itself the steadfast foe of the attempts of the Licensing Justices to restrain the trade within the limits which public policy demands.

At the very outset of the debates in committee, the Government was given a chance of showing its solicitude for the real interests of temperance and its independence of the trade by accepting a time limit to the bestowal of compensation. Not even the trade—much less the PRIME MINISTER—has the boldness openly to assert that the holder of an annual licence has an absolute right to compensation for non-renewal on the same scale as though a licence granted for ever had been suddenly revoked. The plea is that compensation on any other basis involves inherent injustices of its own. One cannot suppose that the PRIME MINISTER himself seriously expects his speech on Monday to be regarded as finally demonstrating the impracticability of the time limit from this point of view. What Lord PEEL and his supporters propose is not the mere announcement that after a period of years the right to compensation should disappear. Such an announcement would not by itself destroy at the end of that period such shadowy equity claim to compensation as the licensee may now be said to possess. What is proposed is that at any time, on the initiative either of the licensing authority or of the licence holder, licences may be determined on payment of compensation based on the value of the holding during the unexpired portion of the time notice. This would place the man dispossessed in the first year of the transition period on exactly the same footing as the man dispossessed at any subsequent period, either before or after the time limit had expired. For whatever diminution there was in the compensation given—even to the vanishing point—would be balanced by the longer period of enjoyment of profits. The levy on surviving holders would not of course cease with the expiration of the time limit. It is a levy which the State is thoroughly entitled to make, irrespective of the purposes to which it is devoted, in return for the monopoly rights conceded, and it is not to be admitted for a moment that there would be any injustice in exacting the levy from the holder of a licence throughout the transition period, and then extinguishing the licence without compensation any time after the period had expired, so long as the licensee continued in enjoyment of his monopoly profits during the whole term the levy was imposed.

We are justified in concluding that those who see in this arrangement injustice to the brewer, however long the transition period is extended, are actuated by the belief that the extremist plea of the monopolist—of the possessor of "property" conferred upon him solely by the benevolence of the State and for the supposed convenience of the community—should be conceded without regard to any considerations arising from the question of the welfare of the community as a whole. The permanent establishment of the right to compensation on a scale assuming a freehold in the licence imposes a fatal handicap—as the Bill stands an absolute veto — on all those experiments in temperance reform, as to the expediency and necessity of which all students of the social problem are agreed. Those who persist in supporting the Bill in its present form will brand themselves irrevocably as indifferent to the regeneration of their kind.

THE Bishop of Hereford presided on Tuesday afternoon over a conference at the Westminster Palace Hotel on the subject of the maladministration of the Congo Free State. The object of the Conference, which was held under the auspices of the Aborigines Protection Society, was strongly supported by Sir Harry Johnston. The first resolution, which was moved by Sir Charles Dilke and seconded by Mr. Herbert Samuel, M.P., declared:—

That in the opinion of this meeting the recent report of Consul Casement upon the condition of affairs in the Congo State, supplementing and confirming allegations which have already and frequently been made as to monstrous injuries inflicted upon the native population, calls for continued and zealous action on the part of His Majesty's Government with a view to procuring observance of the humane provisions of the Berlin General Act of 1885.

Further resolutions urged a reference to the Hague Tribunal of the question of the assumed rights of the concessionaire companies and the state appropriation of lands previously at the disposal of the natives, and the establishment of a British Consular Court at Boma. The Rev. P. H. Wicksteed, in seconding the latter resolution, said that he had often been obliged to protest against the wrongs of British Colonial administration, but nothing in the whole record in the least approached the horrors of barbarism permitted under the Congo administration. On Wednesday evening in St. James's Hall, Mr. G. H. Head, as advocate of the Congo Free State Government, met Dr. H. Grattan Guinness in public debate, but had a hopeless case in view of the overwhelming evidence of the atrocities perpetrated in the extortion of rubber from the miserable natives.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MARTINEAU MEMORIAL HALL AND SUNDAY SCHOOLS, NORWICH.

SIR,—In our anxiety not to encroach unduly upon your hospitable columns when making our recent appeal we omitted to mention one item which we shall be extremely grateful if you will permit us to state briefly now. Some time since Mr. F. M. Lupton very kindly offered to be one of fifty subscribers of £20 each to the site of our much-needed Sunday-school buildings. Thirty-five such subscribers would now enable us to claim Mr. Lupton's promise, and even twenty such would practically enable us to purchase the site. This is a matter, as was said before, of immediate and pressing urgency, and we venture to think, considering the place which the Octagon confessedly holds in the regard of our body and the nature of the memorial, this urgency only needs to be actually realised in order to bring forth the response required. May we take this opportunity of acknowledging an anonymous subscription of "A Widow's Mite" from "one whose mother and grandmother worshipped in the Octagon," which carries a London postmark?

(Mrs.) F. A. MOTTRAM, The Birches, Bracondale, Norwich,
W. N. LADELL, 69, Grove-road, Lakenham,
} Hon. Secs.

MANCHESTER COLLEGE.

SIR,—I ask your kind permission to correct Mr. Conway's statement in his letter contained in your last issue, that I was never on the foundation of Manchester College. I was in receipt of its exhibition, as a student for the ministry, during my entire undergraduate and theological courses.

H. ENFIELD DOWSON.

Gee Cross, Hyde, June 4, 1904.

BLACKFRIARS MISSION.

COUNTRY HOME.

SIR,—May I ask for space for a few lines to remind those who are interested in the Blackfriars Mission that subscriptions or donations will be thankfully received for the country home on Mitcham Common? This was opened at Whitsuntide, and already several families have enjoyed the pure air and country walks. The house has been nicely done up, and the matron who has managed so well for two summers is again in charge, so there is every prospect of a successful season.

SARAH E. MARTINEAU, Hon. Treasurer.

4, *South-road, Clapham Park, S.W.*
June 7, 1904.

To CORRESPONDENTS.—Letters, &c., received from A. E. C., H. W. H., J. H., W. C. H., H. M. J., F. L., F. B. M., R. N., H. R., P. E. R., W. W. R., E. T., R. H. T.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE SUPPLY OF MINISTERS FOR OUR CHURCHES.*

BY THE REV. C. J. STREET, M.A., LL.B.

THERE is not the same ground for complaint with us as there is with most denominations at the present time with regard to this question; for there is no numerical deficiency of ministers. The last Year Book shows that we have 373 congregations and, curiously enough, exactly the same number of ministers. Among the ministers who are recorded as being without a settlement I reckon that there were 20 who wanted one, and among the congregations 17 vacant pulpits for whom ministers would be sought. So that our problem is not that of an inadequate supply of ministers, at any rate as regards *quantity*.

And yet we cannot profess to be satisfied. The very fact that this subject has been chosen by the Committee for our consideration this morning is one indication of many that there is something to consider. If it is not a question of quantity, it must be one of *quality*. Are we satisfied or not with the standard of our ministry at the present time? and if not, what can we suggest for its improvement?

I frankly confess, at the outset, that I am one who is not satisfied. The Unitarian ministry is not what it might be, and ought to be. But the reasons for this are many, and the remedies are not so easy to find as the faults are evident, nor is the process of amendment so acceptable as could be desired. It is best that we should be quite frank with one another on a subject of such serious moment to the welfare of our churches, the great principles for which they stand, and the wholesome truths to which they testify. I shall therefore express some of my own conclusions very plainly, and invite the fullest and freest expression of the views of the laity as well as of the ministers.

Changed Conditions of Service.

On more than one occasion I have publicly said, as I say now, that too much is sometimes expected from our ministers in the present day, and they are unfairly compared with their predecessors. It is forgotten that the scope of their work is very much wider and its nature much more complex than if they were living under the conditions of half a century ago. The days for a leisurely ministry with time to keep a school or to specialise study outside the region of ministerial work are, and ought to be, gone. It is not enough now for a minister to prepare one or two thoughtful essays a week and visit his flock. There are a hundred calls upon his time and energies such as our forefathers would have trembled at. The placid, dignified, scholarly Presbyterian minister is an anachronism, lovable and venerable as he was The tide of human life would rush past him now, and leave him and his church high and dry. Indeed, as it was, many of the churches were so left, and if it church had not been for the new enthusiasms of the last century on the part of men of Unitarian missionary ardour and deep conviction, we should have been to-day a decaying denomination—which we are not, even though our rate of growth is very slow.

Higher Standard of Excellence.

Bring back the ministry of half a century ago, place it under modern conditions, and I believe there would be greater grounds for dissatisfaction than there are to-day. The average standard of scholarship and mental ability in our ministers is probably greater than ever it was. But so is it, and in much higher proportion as compared with the past, in the other denominations. Our standard has always been high, and we have never had reason to be ashamed of our ministers as a whole; but the standard of other denominations has been rapidly and considerably raised within the last two generations, so that the Unitarian minister is not to-day so noticeably different from the rest of the Nonconformists. This is a matter for rejoicing, but it is also one of the reasons why our congregations are not so conspicuously "cultured" as they were. Educated people can go with as much comfort and mental satisfaction to a Congregationalist church as to a Unitarian chapel, which they could not do fifty years ago. And, what is more, when they do go there, they often hear truth as freely and beautifully presented as they would among us—sometimes more eloquently too—without the disadvantage of being classed among those obnoxious Unitarians! I do not enter now into the question of whether this ought to be so; but it *is* so, and the fact is an important element in the judgment of the success or failure of our ministry.

Manifold Culture.

The greater demands on the modern ministry bring with them a very evident danger. The minister is tempted to diffuse his energies too widely, to attempt too much, and to let the intellectual and spiritual side of his life suffer in consequence. This is the road to disaster, for the man himself and for the congregation to which he ministers. The high standard of a cultured ministry must never be lowered. Our men must be equipped to meet the intellectual demands of the age, so that they shall be at least the equals of any other ministry; and when they enter into the busy work of their life they must have self-discipline enough to decline to be drawn into every possible kind of philanthropic work, remembering that one man is only responsible for one man's share, and the whole tone of his ministry will be lowered unless he keeps his mental standard high. And if the devotional spirit fails, the very reason for the ministry disappears; the influence of the teacher ceases to be religious, and is therefore harmful.

But if there is a real danger in a too busy life, I fear there is a greater danger in a chilling collegiate atmosphere. A *love of souls* is the first essential for a faithful ministry. When the young man goes to college he ought to be possessed by the enthusiasm of humanity, or he has no rightful place there. But if he goes with this beautiful spirit upon him, consecrating his youthful powers, and giving promise of blessing to others, woe is unto us if the college quenches his enthusiasms and chills his sympathies, driving him in upon himself again, and making him into a selfish acquirer of knowledge for its own sake, a mere dilettanté observer of the human struggle, a mechanical retailer of other men's thoughts, or a perfunctory member of a profession as a means of livelihood.

When men become students for the ministry, it should be—not for the sake of gratifying a private thirst for knowledge, or for any selfish reason, but to make learning into a means for a great end—*the salvation of souls*.

College Training:

The first purpose of our colleges is *to train ministers* and *for our own ministry*. It is not their province to evangelise the world—to wave the banner of "Unitarianism" on the one hand or of "Liberty at large" on the other. Let those who like to fly flags do so; let them buy them for themselves for that purpose, and choose the fitting place and opportunity for waving. The business of our colleges is to teach our students how to become efficient ministers in our free congregations. The creed-bound churches have not commissioned our colleges to supply their pulpits (they have colleges of their own for this purpose); and the funds supplied by Unitarian and Non-subscribing supporters were intended to be applied to one specific end. The colleges exist for the sake of our churches. They were created in order that they might produce a qualified ministry to serve the congregations that nourished them. Our colleges and our churches are (or were meant to be) of the same spirit. Their personnel is the same; their tradition is the same; their intent should be the same. It is not for the colleges to carry on a quixotic campain for "liberty" pure and simple, or to spend their funds in giving scholarships or bursaries to men avowedly preparing to enter a creed-bound church. Their business is to educate for the Non-subscribing ministry, which has ever been the glory of English Presbyterianism and of Unitarianism.

And this education must be adequate and appropriate to modern needs. The preparation which is needed can only be satisfactorily given by those who are in living touch with the spirit and work of our churches. The intellectual training among us is not likely to fall below the normal standard. Our defect does not lie that way, as our critics in other churches, friendly and unfriendly, never tire of telling us. Nor will the spiritual side of the work of the ministry be slighted or minimised. Our fault lies not in a lack of devotion or reverence. But in the application of high principles to practical life there is room for improvement. The great social problems of our time need careful study as a religious duty, which should not be postponed till the young minister is plunged into the midst of them to meet these vital issues as he may. The contrast between the quiet lecture-room or the tutorial study and the whirl of the world's life into which the student for the ministry is suddenly cast is apt to be too great, and he is unprepared for the change. In practical training for the ministerial office, too, there is much more to be done, as the churches can testify. At present,

* A paper read at Essex Hall on Thursday morning, May 26, at the Conference of the British and Foreign Unitarian Association.

a great part of this is being done in the churches and at their expense after the student leaves college. This ought not to be. When a young man enters the ministry, he ought to have some sensible idea of the kind of work that will lie before him, day after day, and year after year, and of the way in which it should be done. Pastoral theology is a most important department of ministerial training. A little legal and medical knowledge could well be imparted with advantage to the student, in preparation for the vicissitudes of his future career. And what are we to say of the minister who cannot preach? Whose fault is it? If he is incapable, why was he allowed to finish his course? And if he is not, why were his powers not developed? Good preaching is an essential element in the equipment of any minister, and if he is turned out of college "a stick," there is something radically wrong.

That it is not *our* colleges alone which need bringing up to date is evident from the correspondence upon this subject which has appeared of late in the *Christian World*, and from many other indications. Just as old machinery has to be replaced by new in the factories and workshops, new methods of teaching and new subjects also are required in the colleges to bring them abreast of the times. Tutorial oversight of studies is more important than lecturing, and lecturing itself should be comprehensive in its scope and not pedantic or pedagogic. The main object of lecturing at college should be to set the men thinking and working on independent lines—not to take dreary facts or arguments which can be read in books; and the work of the tutor is to guide, strengthen, and correct the development of the student's own reading and thought. In their theological years the students are not boys, but men, and should be dealt with as such. A larger view is needed both of the men who are to be our future ministers and of the scope and purpose of the ministry into which they are to be drafted. As an admirable leader in the *Christian World* said: "Properly conceived, the training of the theological colleges is a training in the application of the highest known force to the whole life of society and of the individual. The efficiency of the theological colleges is an affair not of this or that detail, but of the extent to which they are in actual touch with the life of the community, and are an organised expression of its best mind." I am afraid, judged by this standard, our own colleges are not all they might and ought to be.

H. M. C. and M. C. O.

I have not the slightest sympathy with the proposal which has just been made by a number of distinguished members of our churches to amalgamate the two colleges; still less, with the lamentable untimeliness of their intervention, which has naturally led to friction and hampered the success of a great scheme for celebrating the jubilee of an institution that has done much to quicken and strengthen our religious life. I wish "God speed" to the Unitarian Home Missionary College in its good work of training our ministry, and in its immediate purpose of providing suitable buildings and equipments and endowment. I speak as an alumnus of the sister college when I say that there is room—nay, that there is necessity—for both. It would, in my opinion, be a fatal policy to attempt to run the minds of all our students into one mould; to perpetuate the mistakes of either institution, as would probably happen if one were merged into the other. A healthy emulation is good for both. The variety of type in the products of the two institutions is good for our churches. I do not regard it as a waste to keep two such academies going. But, at the same time, I believe there might and should be co-ordination and co-operation between them. There may be waste in the way in which they are managed. An interchange of students for a year would be a good experience for all concerned. Let the Oxford men go for a year to Manchester, and the Manchester men for a year to Oxford, and let a special course be arranged for this purpose. It would be good for the men, for their teachers, and for our congregations alike. The deficiency of each institution would perhaps be better met in that way than in any other.

Further Training.

Then, when the students have finished their training at the colleges, they should, with some few exceptions, go for at least a year—better still, for two—for a practical course of instruction as curates under an experienced minister in one of the larger churches. Ask the men who have served the congregations in this capacity whether they would like to have been without the experience. Ask the churches to which they minister now whether they are glad or sorry that their preacher and pastor has had practical guidance in his preaching and pastoral work. I know what the answer will be. And many a young minister, who has had a few years' experience of solitary work, will tell you that he wishes he had served a year or two as an assistant before he entered upon the responsible charge of a pastorate. It would have enabled him to avoid some regrettable mistakes.

Men from other Churches.

Here let me say a word or two about the men who come into our ministry from that of other denominations. What we should do without them I do not know, for our colleges alone do not provide us with the number we require. Of the 13 new names on our list of ministers this year, 6 were trained at our own colleges, 3 came from the colleges or the ministry of other denominations, and 4 were without college training. A very serious question is raised here. The certificate of our colleges may be taken as a guarantee that a man is in good standing, but what guarantee have we as to those who come to us otherwise? I am speaking in general terms, and without reference to particular persons or to special periods; but I believe that it is most desirable that there should be some recognised method of putting a sort of hall-mark—certainly not as to doctrine, but undoubtedly as to character and general fitness—upon the men whom we are asked to receive into our ministry. It is done by our brethren in the United States, and it might, and I think, should, be done here. The fellowshipping of ministers is there regarded, and I think rightly, as above all a ministers' question. Who so likely to guard the gates of the ministry as the ministers themselves? If by the general body of accredited ministers a newcomer be received into ministerial fellowship, the congregations would have some security in choosing such a man as their leader.

Ministerial Fellowship.

A beginning in this direction has been made by the formation of the Ministerial Fellowship, although it was not primarily established for this purpose. The fellowship is an elective society, already numbering 120 of our ministers, and is steadily increasing in membership every year, as its scope and application are enlarged. The fact of membership may be taken as an indication of good and regular standing in our ministry. The Ministerial Fellowship is also taking a much-needed step in attempting to provide machinery by which congregations in search of ministers and ministers who desire a change of sphere may be brought into touch with each other. The present slip-shod happy-go-lucky method, or rather want of method, by which ministerial settlements are usually brought about, conduces neither to the self-respect of the minister nor to the harmony of the congregation; and even an elementary attempt to improve the present state of things is to be welcomed.

In most cases it would be desirable for the man who comes to us from another denomination to spend a year at one of our colleges or serve a year as an assistant in one of our larger churches before undertaking a sole charge. This Association might do worse than spend some of its increased resources in making this possible.

I would not have it thought that I am unappreciative of the indebtedness of our people to many of the ministers who come to us from other religious connections. Some of our best men have come over to us after finding their ministry mentally and spiritually impossible elsewhere. And some of them have brought a breezy atmosphere with them which has freshened us up and made us realise our own defects. But there are others, of whom the less said the better, and it is only common sense to take reasonable precautions. No man with an honourable record would have cause to object to a care judiciously and charitably exercised for this purpose.

Shut the Back Doors.

And then, cannot some of the back doors into our ministry be closed? I grant that here and there one may find a man with special aptitude for the ministry, to the manner born, who seems able to dispense with the ordinary training school. But a Robert Collyer is not to be picked up every day, and I feel sure he would be the first to say how much he missed for want of a good educational start. No hard-and-fast rule can be made to apply to every instance, but at least a strong case should be made out before any untrained man is received and acknowledged as a regular minister. Here, too, the value of a system of fellowshipping is very evident. And where a man has not established his strong case for being received without training, this Association would be well advised to refuse any support towards the maintenance of his ministry. Special

aptitude courses in our colleges could easily be devised for men who desire to rise from the ranks of lay-preacher into the accredited ministry, and, indeed, in the Unitarian Home Missionary College a two years' course of this kind is already provided.

Why not more Men?

Our colleges, under such a wider scheme, would have a better chance of developing their higher possibilities. We are not satisfied with them as they are—that seems to represent a pretty general feeling—but we have hopes that they will adapt themselves more completely to the needs of the age. But not all the criticism must be showered upon them. In reference to the questions often asked, why there is such a slack supply of home-grown students, why so few from the old Unitarian families, why so few of social standing, it would be well for the congregations to put these questions to themselves. They might, if they would, make the position of the ministry more attractive—more tolerable even. One does not expect luxury. The prizes, so-called, are few and far between, denied altogether to most, and not always so sweet as they are imagined. But a better living wage might be given all round. There might be less carping criticism directed at the preacher and pastor, fewer attempts at dictation from the big man, less desire to suppress open speech on the questions that go down to the roots of the moral life. Why do ministers' wives so seldom want their boys to be ministers? It is because they know the hardships and bitterness of the struggle which so many are called upon to face. Certainly the ministry of religion is not for those who desire an easy life, but it might be made a little less hard. It is bad enough to face the lowered national ideals of the present day, which are partly responsible for the shortage of the ministerial supply, hard enough to grapple with the materialism and selfishness of a grasping age; disheartening enough to preach to small congregations; trying enough to make ends meet on the miserable pittance upon which so many ministers are expected to house, feed, clothe and educate their families; but if, added to these difficulties, there is a poor response given by the congregations to personal sacrifice and to the efforts, often heroic, of ardent enthusiasm, it takes the heart out of a man altogether; and the younger generation, looking on and comprehending to some extent, is not inspired to take up a more or less thankless task.

All the more call for the prophet, you may say; and I agree that men who feel no prophetic call, no stirring of the soul to strive for human welfare, are better out of the ministry altogether; but even the prophetic fires may be put out if cold water enough is poured upon them, and when once they are quenched it is doubly hard work to kindle them again. Cheer the hearts of your ministers, then, with readiness of personal service; give yourselves to the cause, as far as possible, in the same spirit that you expect to find in your religious leader; help to make your own church live and work, and the ministers you have already will render better service than is possible now, and the half-empty benches of the reformed colleges will stand a better chance of being adequately filled by men who yearn to take a part in the quickened life of our people.

THE DISCUSSION.

Mr. Street's paper, read at the Conference at Essex Hall on Thursday morning, May 26, was followed by discussion, the President, Mr. W. Arthur Sharpe, being in the chair.

Mr. F. MONKS opened the discussion, and expressed himself as in hearty sympathy with the paper, the more so from their experience at Warrington of recent years in pretty frequent changes of ministers. They had been obliged to look outside their own ministerial training ground, and there was undoubtedly a great difficulty in the supply of men of the right quality. They looked to their own Colleges for a supply of efficient, well-trained ministers. He commended the idea thrown out by Mr. Street of offering bursaries to men who came over from other churches, and he did not see any reason why women should not enter the ministry. To many congregations their services would be acceptable. There was difficulty in finding students for the ministry, and recent correspondence in THE INQUIRER had indicated some of the reasons. The Home Missionary College was avowedly denominational, but both in its teaching and learning it was as free as Manchester College, Oxford. Manchester College prided itself on belonging to no denomination, and its claim was to train men for a church far wider than any single community. He did not see how amalgamation of the two colleges under one management was possible, but a scheme for co-operation might be devised. But the best scheme would be useless without an adequate supply of students.

The Rev. H. ENFIELD DOWSON agreed with Mr. Street that Manchester College, Oxford, had a great charge placed in its hands by the churches, from which it derived its support, and it had always done its best to train men for their ministry. He had looked through the list of alumni of the College, and the exceptions of those who had not entered the ministry of their churches was insignificant. Its work had been to train students for the ministry of their churches, and they had thought that the best way of training them was by the free unfettered search for the truth of God, in accordance with the inscription over their doors of "Truth, Liberty, and Religion." The churches themselves were born of the same spirit, and if they had not asked from their students any pledge as to the ministry they would enter, they trusted that spirit to lead them into their noble religious faith, and the trust had been justified by results. He recalled his own experience at college, when, under the influence of Maurice, he had been doubtful as to what ministry he should enter, being strongly drawn towards the Church of England, but had been bidden by the Committee simply to prosecute his studies and trust in God for the right guidance. In all the years he had known Manchester College they had endeavoured with the utmost devotion to serve those who worshipped in Free Churches. The men who came out from the doors of Manchester College had been doing the main work of Unitarianism, side by side with their brethren of the Home Missionary College. He had long wished to see an amalgamation of the two colleges, a union of co-operation between the two. He had the utmost sympathy with his brethren of the Home Missionary College, and what he had recently done he did in the interest of both colleges and their students, and in the interest of their churches. He felt that a crisis had arrived in their history, and what he asked was that there might be a conference to see whether they could not work together. He pleaded that there should be no heat or division, but union among them. The two colleges were working in the same spirit. The men of both were serving the same churches, inspired by the same spirit. They could not be brought too close together in the love and service of their churches.

Mr. JOHN HARRISON said that as laymen they must ask themselves what inducement they offered to young men who thought of entering the ministry of their churches. Were they considerate and generous enough? He was afraid not. He asked them to consider many of the stipends offered. It was an oft-told tale, but he should not cease to insist upon it until a remedy was found. After undergoing a lengthy and expensive education a man had often to accept a stipend that would be scorned by an ordinary ledger-clerk. It was said that those who preached the Gospel should live by the Gospel. He was afraid some of them were not ashamed to leave their ministers to starve on the Gospel. Could they expect a proper supply of ministers when only a starvation wage was offered? It was quite true that many congregations gave all they could afford, but that did not settle the question. A minister, whether preaching in a prosperous London church or to a small country congregation, was doing the work of the whole body. Their duty was to the churches as a whole.

The Rev. CHARLES PEACH said that the question was really one of the atmosphere of the churches themselves. Unless the atmosphere and life of the churches was high, no supply of men would be found for their ministry. That was the real question, but the discussion had been switched off on to another line, and he must follow it. They all reverenced Mr. Dowson in the Manchester district, as their esteemed and generous counsellor; but they certainly were amazed when a recent memorial was published, seeing that practically the whole of the alumni of their Manchester college said that, having served the churches for fifty years, and produced as many men as the Oxford college, it had demonstrated its right to exist and to have fitting buildings of its own, that it might do as good or better work in the future. When they analysed the memorial they found it was not a memorial, but a manifesto of another institution. What they felt in Manchester was that there was room for the two institutions and need for both, and he thought they could not have had a more eloquent plea on behalf of the Manchester institution than that offered by Mr. Jacks in his paper that morning. In the strifes and passions of great cities thoughts were formed, and to men in the cities their

ministers were to speak. It was well that they should be in touch with them. On the intellectual side also they said that Manchester was as suitable a centre as any for a Unitarian academy. They had there a Free Faculty of Theology, and their own Principal was a member of its advisory committee. Under such circumstances they felt it would be a matter of treason to remove their students. Then they were in the midst of the churches, and the College came into being because it was necessary. If there was any question of waste, either of material or men, at any rate it was not in Manchester. He hoped the discussion would not be embittered. There was not the least feeling on their side, for they were not going to be extinguished, but to live on as good friends and brothers of the other institution. If on a full consideration of all the issues they saw that there might be co-operation, but that absorption was impossible, let them not waste energy in making more feeble a movement that would in any case go on in Manchester. Let them recognise diversity of operations, but one spirit. If the Home Missionary College were amalgamated with Manchester College, Oxford, next week, another college would immediately be started, only it would be a feebler one. Let them co-operate rather than hinder its development, and perhaps lead to failure and a feebler life in the future.

The Rev. HENRY GOW said that the question of the supply of men for their ministry was a most important one, but that, unfortunately, Mr. Street had not dealt with it. His paper was concerned chiefly with highly controversial matters. It was outspoken and strong, but it made the divisions amongst them appear much greater than they really were. They were certainly not entirely at one, but there was a great danger of exaggerating differences of opinion into enmities and absolute opposition. There was not so great a distinction between the two Colleges as was sometimes supposed. On the one hand, he understood that the Home Missionary College had a Trust Deed as open as that of Manchester College itself. On the other, Manchester College did not, as had been asserted, ignore the needs of their Free Churches. The two Colleges stood side by side on the foundation of freedom, and could be equally supported by free liberal thinkers. Manchester College had refused in the past, and still refused, to ask pledges of those who received its bursaries as to the ministry they would enter. There was nothing new in their action. If, as he understood Mr. Street to wish, the College took steps to confine its grants to men who would promise to enter their churches, that would be a new policy; it would be a subversion of the principles they had received. Many of their best students would, he was sure, refuse to enter the College on such terms; they would not bind themselves at the beginning of their theological course to enter a particular ministry at its close. The principle that they had no right to ask their students to bind themselves was clear, but as a fact it resulted in training ministers for their Free Churches. Mr. Monks had made the astonishing statement that two-thirds of the men trained at Manchester College did not enter their ministry. That statement was not in the least borne out by evidence. As a matter of fact their free college did serve the free churches, and those churches were not more denominational than the College. Both were unbound, and so College and churches worked hand in hand together. As to the Memorial, the word used was not extinction or absorption, the word was amalgamation; not the absorption of the weak by the strong, but the amalgamation of two strong colleges. Neither was it true to speak of the Memorial as a manifesto of one institution against another. It was a memorial of a large number of representative and practical people to both Colleges, asking them to consider whether some form of amalgamation could not be devised, a union of the two, to work together. What they said was, let the two committees meet and discuss the matter before the Home Missionary College settled in that large new way as an absolutely separate institution; let them see whether they could not co-operate, and each do part of the common work. They of Manchester College did not want the extinction of the other College, and he deeply regretted the misunderstanding which had arisen. He hoped that the two committees, without pledging themselves in any way, would find it possible to meet in friendly conference.

The Rev. J. ESTLIN CARPENTER said that the question of the supply of their ministers was wholly independent of the question of the management of the colleges. Nor did he think the question of future maintenance of the ministry really decisive. It might indeed operate here and there, but what a young man chiefly desired was the assurance that he would have an adequate field of service. The suggestion he would make was so elementary that he must ask pardon for it. It was that the quickening of the desire, which was the ultimate source of the supply of their ministers, lay in the church and in the home. He could not disguise from himself the fact that for a long time circumstances in the education of their homes were not so favourable as could be desired for making in that direction. They saw parents declining the religious education of their children, habits of daily prayer, and especially of family prayer, dying out, regular attendance at worship discouraged. He recalled his own experience, in which the impulses which led him into the ministry were quickened by the Sunday teaching at home. His father was one of the busiest of professional men, but on Sundays he devoted himself to the religious education of his children. Before morning service there was religious preparation of hymns and catechism to be learnt. From University Hall they regularly walked out to Rosslyn Hill Chapel at Hampstead, and his father was the leader of the party. In the afternoon and evening again they had religious reading with him. He read the scriptures with them, discussed books, and made them feel that he and they had common interests, and that he cared that they should grow up God-fearing, man-loving boys. In the present day the dominant influence of athletics in their homes was apt to crowd religion out. Parents and ministers ought to concern themselves with that matter. They knew how, again and again, ministers devoted themselves to preparation classes and dedication services. There was great hope in that movement. Let it go wide and deep, and quicken the prayerful spirit in their homes, quicken the springs of love to God and man. Then there would be no lack of supply of men for the ministry, and the colleges would go forward to a success they had never yet attained.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Appeal.

London: Stratford.—The summer excursion of the West Ham-lane Sunday-school is to take place on Saturday, July 9, to Epping Forest. The managers make their usual appeal for contributions towards the expense, which may be sent to Mr. W. J. Noel, Grove Hill, South Woodford, the treasurer, or to the secretary, Mr. George Shute, 53A, Romford-road, Stratford.

Aberdeen.—The first of the open-air addresses was given by the Rev. A. Webster, on the Broad Hill, on Sunday last. The afternoon was sunny but a chill sea-fog made itself felt. There was no special advertisement of the address, but an audience of about 500 assembled, and listened closely to the declaration of what Unitarianism stands for. In the forenoon, in the church, the annual Summer Flower Service was held, when there was a large gathering of scholars and adults. The children's choir, conducted by Miss Jane Davidson, rendered the musical part of the service very creditably. In the evening Mrs. Webster conducted a musical service. The decoration of the church was much admired.

Ciliau = Aeron. — The Sunday-schools of Cwmsychbant, Capelybryn, Cribyn, Ciliau-Aeron, and Rhydygwin held their annual Gymanfa here on May 27. All the schools recited portions of the Scriptures, and were catechised by the ministers of the churches to which the schools belonged. A great deal of faithfulness was shown by the great numbers that attended.

Hatstead.—The annual flower service was held at the Free Christian Church on Sunday last, when Mr. E. Howard, of London, gave a suitable address from the words "Consider the lilies of the field." The band played appropriate selections during the service, and the church was decorated with flowers. The attendance was very good, between 50 and 60.

Kidderminster (Resignation).—The Rev. E. D. Priestley Evans has resigned the pulpit of the New Meeting, after a ministry of fourteen years, having accepted a call to Bank-street Chapel, Bury. The congregation has accepted the resignation with great regret, and last Sunday passed a resolution to that effect, at the same time thanking Mr. Evans for his faithful services, offering to him and Mrs. Evans the heartiest good wishes, and congratulating the Bury congregation on their acquisition. Mr. Evans's ministry at Kidderminster is to terminate at the end of September.

Leeds: Holbeck.—At the close of the service on Sunday evening the congregation passed a resolution of deep sympathy and condolence with the Rev. J. McDowell in his sudden bereavement through the death of his wife, who was a daughter of the late J. S. Mathers, of Leeds.

London: Bermondsey. — The Sunday-school anniversary and flower service was held last Sunday, when there was an abundance of flowers, partly contributed by a few faithful friends from afar, but principally as free-wil offerings from numerous members of the church and school. The behaviour of the scholars in the afternoon was almost exemplary. The congregation in the evening was united in worship in spirit and in truth.

London: Lewisham.—A bazaar for which the members of the Unitarian Christian Church have been strenuously working was held at

Essex Hall on Wednesday and Thursday, with the object of raising funds towards a new church building, to be erected on the splendid site which has been secured in the High-street, and to liquidate the debt of £1,300 on the site. The hall looked very bright with the well-laden stalls on every side but the platform, and a fish-pond in the centre, and plenty of willing helpers in attendance, a number of entertainments and competitions each evening adding both to the pleasure and profit of the occasion. The bazaar was opened on Wednesday afternoon by Lady Durning-Lawrence. The chair was to have been taken by Mr. W. Blake Odgers, K.C., but to his great regret he was detained in Court, and Mr. John Harrison, who on both days presided at the organ, took the chair. The opening verse of the hymn, "Now thank we all our God," having been sung, the chairman congratulated the Lewisham friends on their splendid bazaar and on the progress their church had made. Lady Durning-Lawrence, in declaring the bazaar open, said that it was a great cause in which they were engaged. Though they were few in numbers, wherever she went she found that Unitarian opinions were spreading and churches were growing more liberal, she wished them every success in their efforts. The Rev. W. Chynoweth Pope proposed a vote of thanks to Lady Durning-Lawrence, and spoke of the great indebtedness of their London churches to the Lawrence family and to Miss Durning-Smith. They owed it to Sir Edwin that they had secured the site for their new church, and they were more grateful than they could express. Miss Marjorie Pope then presented a bouquet to Lady Durning Lawrence, and the bazaar opened. On Thursday Mrs. Blake Odgers was the opener, the chair being taken by Mr. Howard Chatfeild Clarke. The opening hymn was "Our fathers faith, we'll sing of thee," after which the Chairman said that it was a great pleasure to him as President of the London District Unitarian Society to be there, he was deeply interested in the progress of their church, and when they had their new building he was confident that they would increase in numbers and in good works. Of Mrs. Odgers he spoke in grateful terms, as having long been with her husband the helper of all good work in connection with their churches. To her, more than to anyone else, they owed the success of their Church Building Fund, from which they hoped now to make a substantial grant towards the building of the Lewisham church. Mrs. Odgers, in declaring the bazaar open, said it represented a large amount of persistent patient effort in which all had taken part together for the common end. That was good not only for individuals but for congregations, and the more fully they realised it, the better it would be for them all. Those congregations were strongest in the best sense who recognised the claims of others on their help and sympathy. It gave her great pleasure to declare the bazaar open. Mr. A. G. Warren conveyed the thanks of the congregation to Mrs. Odgers, and Miss Ruby Francke presented a bouquet, after which business began. The takings on Wednesday amounted to over £100. The complete result we shall not be able to report until next week.

Northumberland and Durham Missionary Association.—At the monthly committee meeting, held on Monday, June 6, after the usual business, Mr. Edward H. Coysh, who has held the office of secretary for upwards of twelve years, stated that, having severed his connection with the Church of the Divine Unity, he felt he could no longer continue to act as secretary of the Northumberland and Durham Association. It would, under the circumstances, be difficult for him personally, and what had greater weight with him, it would be inimical to the interests and welfare of the society. Mr. J. Duncan Donald, who has acted as financial secretary in friendly co-operation with Mr. Coysh, also resigned. It being realised that the resignations were irrevocable, and indeed inevitable, they were formally accepted. Mrs. John Tweedy, who occupied the chair, and who, as a former president of the association, could speak with some knowledge, expressed in very feeling terms the committee's appreciation of the services so faithfully rendered by Messrs. Coysh and Donald, and moved a very hearty vote of thanks to each. This was cordially seconded and supported, and carried with unanimous applause. Mr. Coysh and Mr. Donald, in acknowledging the vote, expressed their gratitude at the kindness of the committee. The Rev. George A. Ferguson, of Gateshead, has consented to act as secretary *pro tem.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 12.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. H. S. PERRIS, M.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7.

Brixton. Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7. Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON. Collections for Hospital Sunday Fund.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. J. HARWOOD, B.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15, Rev. H. S. PERRIS, M.A., and 7, Rev. V. D. DAVIS, B.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 and 6.30, Rev. T. E. M. EDWARDS.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. G. SKELT, and 6.30, Mr T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Mr. DELTA EVANS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 7,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. A. FARQUHARSON.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. W. H. SHRUBSOLE, F.G.S.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. WARSCHAUER.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. P. FARLEY.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.; Evening subject, "The Doctrine of the Divine Trinity not the Direct Teaching of Holy Scriptures."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45 Rev. W. BIRKS.

PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. T. B. EVANS, M.A.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30,

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. G H. VANCE, D.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. E. O. JENKINS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 12, at 11.15, JOHN A. HOBSON, M.A., "New Aspects of the Population Question."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 12, at 11.15, DR. WASHINGTON SULLIVAN, "'Nathan the Wise'—An Ethical Document."

BANK STREET CHAPEL, BOLTON.

THE ANNIVERSARY SERVICES in connection with the Sunday School will be held on SUNDAY, JUNE 19th, 1904. Morning, 10 30; Evening, 6.30. Preacher: Rev. J. H. WEATHERALL, M.A. Afternoon at 2.30, a Special Service, conducted by Rev. JOHN EVANS, B.A. Collections at each Service.

MINISTERS and SECRETARIES of UNITARIAN CHURCHES are desired to send the names and addresses of Unitarians who may have removed to Nelson, to Mr. J. S. MACKIE, 33, St. Matthew-street, Burnley.

LONDON UNITARIAN CHORAL SOCIETY.

There will be a Practice at Essex Hall, on Monday, 13th inst., at 8 o'clock.

Further Practices will be held on Mondays, October 10th, 31st, November 21st, December 12th, unless otherwise specified. Members and intending members please note.

MARRIAGE.

JONES—SEDGFIELD.—On 4th June, at the Unitarian Church, Highgate Hill, by the Rev. R. H. Greaves, Edward Furnival, second son of the late Edward Jones, formerly of Llanfyllin and Ballarat, Australia, to Kathleen, youngest daughter of the late Henry Brougham Sedgfield, sometime of Poole, Dorset, and of Mrs. Sedgfield, 50, Whitehall Park, London, N.

DEATHS.

McDOWELL.—On June 2nd, at Oriel Villa, Prior Park-road, Bath, Annie, wife of John McDowell, Minister of Trim-street, Chapel, and eldest daughter of the late John Shackleton Mathers, of Leeds.

WARWICK.—On the 6th inst., at 119, Kedleston-road, Derby, aged 72, Elizabeth Hole, widow of the late John Alfred Warwick, of Ockbrook.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."

The Annual Proceedings in connection with the closing of the Session will take place at the College on Thursday, June 23rd.

The Rev. R. A. Armstrong, B.A., will deliver the address to the students at 11.30 a.m.

The Annual Meeting of Trustees will be held at 3.30 p.m.

A Valedictory Religious Service will be held in the College Chapel at 8 o'clock p.m. The Farewell on behalf of the College will be given by the Principal, and the welcome into the ministry by the Rev. R. A. Armstrong B.A.

A. H. WORTHINGTON, B.A., 1, St. James'-square, Manchester.
Rev. HENRY GOW, B.A., 3, John-street, Hampstead, London, N.W. } *Secs.*

UNDERBANK UNITARIAN CHAPEL, STANNINGTON.

MINISTER, REV. IDEN PAYNE.

This old cause at a village on the hills near Sheffield, which has existed for 250 years, is almost entirely dependent for its support on the income derived from farms in the locality constituting the endowment. Latterly two good-sized Cowhouses have had to be rebuilt, at a total cost of £450, and the Trustees find themselves nearly £300 in debt.

The salary which they are able to pay to the Minister is a very low one, and even a slight augmentation would be a very material aid.

Subscriptions to the extent of £152 1s. have been already received (mainly from Sheffield), as per list at foot.

The members of the Congregation are not in a position to do much. Unitarian friends at a distance are now appealed to.

Donations should be by Cheque or Postal Order, made payable to Mr. EDWARD BRAMLEY, and sent to him at 6, Paradise-square, Sheffield.

JOHN STEVENSON, *Chairman of Trustees.*
MICHAEL J. HUNTER, *Vice-Chairman of Trustees.*
EDWARD BRAMLEY, *Hon. Treasurer.*

LIST OF DONATIONS RECEVED.

	£	s.	d
Amount previously advertised ...	129	19	0
Friend of the Rev. Iden Payne ...	10	0	0
G. H. Hunt	2	2	0
J. B. Wostenholme	10	0	0
	£152	1	0

PROVINCIAL ASSEMBLY

OF

Presbyterian and Unitarian Ministers and Congregations of Lancashire & Cheshire.

MEETING FOR 1904.

The Assembly will meet at Manchester (Moss Side) on Thursday, June 16th.

The Religious Service will be held in the Chapel at 11 a.m.; the Devotional part being conducted by the Rev. C. T. Poynting, B.A.; and the Sermon being preached by the Rev. J. C. Hirst, of Gateacre.

Lunch will be provided at the School, at 12.30 p.m., at a charge of One Shilling.

The Meeting for Business will be held in the Chapel, at 2 p.m., at which the President, Rev. D. Agate, B.A., will take the chair.

A Substantial Tea will be provided at the School, at 5 p.m. at a charge of One Shilling; after which a Meeting will be held in the Chapel, at 6.30 p.m.—J. H. Pimley, Esq., in the Chair—when Addresses will be delivered by Rev. E. L. H. Thomas, of Styal, on "Old Insight and New Outlook"; C. B. Byles, Esq., of Sale, on "The Need of a Message"; and Rev. M. R. Scott, of Ainsworth, on "Unitarianism and the Devotional Spirit."

Electric Cars to Brooks's Bar run from Exchange, Cross-street, and Albert-square.

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Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

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This School is splendidly situated in one of the healthiest parts of Wales, overlooking Cardigan Bay, and close to excellent golf links. Pupils have passed the London and Welsh Matriculation; Cambridge Higher Local; Senior and Junior Cambridge Locals, besides the usual Theoretical and Practical Music Examinations. Scholarships have also been obtained at the Welsh University Colleges.

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FRUIT and NUTS	6d.	" "
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Situations, VACANT AND WANTED.

GENTLEMAN (Young) seeks position as Companion, Secretary, or similar work. Salary secondary consideration.—ROWE, 26, Sneinton Hollows, Sneinton, Nottingham.

AS HOUSEMAID, where Manservant or Parlourmaid is kept; good references in Hampstead, or temporary; aged 39.—C., 3, Oak Hill-park, Hampstead, N.W.

A YOUNG GERMAN LADY would like to spend a few months in an English family, on mutual terms.—Apply, G. SCHARTIGER, Brightside, London-road, Leicester.

WANTED.—MOTHER'S HELP or LADY NURSE, domesticated, good needlewoman; one boy, 3 years; two servants.—Mrs. SWIRE, Sutton-in-Ashfield, Notts.

LADY (29), well educated, desires engagement as COMPANION to a lady who travels.—Address, A., INQUIRER Office 3, Essex-street, Strand.

WANTED, YOUNG LADY as NURSE.—Two girls, aged six and two, eldest at morning school. Two maids kept.—B. P. BURROUGHS, 12, Parkfield-road, Liverpool.

WORKING or COOK-HOUSEKEEPER WANTED for family of four. Three maids. State age, experience, and salary.—Mrs. F. W. MONKS, Warrington.

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Assets, £158,000.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3234. NEW SERIES, No. 338.] LONDON, SATURDAY, JUNE 18, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

WE publish this week a first letter from the Rev. Charles Hargrove, telling of the beginning of his mission in Australia. Others are to follow, recording his experiences throughout the tour, until his return by way of America in the autumn.

WE congratulate Mr. F. J. M. Stratton, of Caius College, Cambridge, on his position as Third Wrangler in the Honours List in the Mathematical Tripos. Mr. Stratton belongs to Birmingham, and he has taken great interest in the religious services recently conducted by Unitarian ministers at Cambridge. He will act as local hon. sec. of the services next term, in succession to Mr. Claude H. B. Epps, who has completed a distinguished career at the University.

DR. JOHN HUNTER has resigned the pulpit of the King's Weigh House Church, Grosvenor-square, having accepted the urgent invitation of his old friends at Trinity Church, Glasgow, to return to that city. The reasons which have led to this decision are complicated, with bearings on various aspects of the work in London; a statement will be found in this week's *Christian World*. For ourselves, we regret very sincerely the loss of Dr. Hunter's eloquent voice from among the preachers of the metropolis.

THE *Christian Register* of May 26 brings us a first instalment of the reports of the anniversary meetings of the American Unitarian Association in Boston. The President in his annual address gave a survey of the great field of work, and among new departures recorded the generous gift by Mr. and Mrs. Francis Cutting and Mr. and Mrs. Horace Davis, of San Francisco, of funds for the establishment of a training school for ministers in California for an experimental five years. The Rev. Earl M. Wilbur, of Meadville, has been appointed dean of the school, and it remains to be seen what response there will be to this fresh opportunity on the Pacific Coast. Referring to finance, Dr. Eliot stated that the total receipts of the Association for the past year, exclusive of gifts of church properties, amounted to over £35,000 (we translate dollars into pounds), of which about £5,000 was derived from endowments, £12,000 from subscriptions and donations for immediate use, and £2,000 from sale of publications. Nearly £12,000 was given for increase of endowment, nearly £4,000 in repayments to the Church Building Loan Fund. On the executive work of the Association Dr. Eliot said:—

> Your Association has now a membership so large, so varied in character, so many-sided in interest and influence, that it is beyond the dominion of any section of the country or any one set of men. Its policy cannot be dictated by one mind or by a small group of leaders. Its administration is entrusted to a body of twenty-eight representative men and women, of whom more than half are annually elected in open meeting. Each department is under the management of a committee of the board of directors specially familiar with the work of that department. The members of the Association have not sufficiently appreciated the importance of these committees. A number of our constituents appear to believe that the Association is governed chiefly by its executive officers. The fact is that the general officers serve as agents of unification and co-operation in the department work, but they have no votes in the committees which possess entire freedom of action and carry the responsibility.

The annual sermon was preached by the Rev. J. W. Chadwick, whose subject was "Our Religious Obligations."

THE long-announced new hymn-book for the use of the Wesleyans has appeared under the somewhat ambiguous title of "The Methodist Hymn-Book." It hardly satisfies the highest hopes one had formed of it. That it is a good everyday book for the usual services in Wesleyan chapels and churches is matter of course. But it was hoped by friendly outsiders that it might be more, that it might be a book which Christians generally might delight to possess, full at once of the best spirit of Methodism, and of what is truest and best in the spirit of the age. Unless our judgment is utterly at fault the book lacks inspiration. Excellent hymns are there, many of them. But hymns beautiful in themselves, and till now unappropriated by Methodist compilers, are rare. Some which appear for the first time are unworthy of their new surroundings, and the really excellent hymns which a Wesleyan minister will find at his command for the first time are not numerous enough to give character to the book. If more hymns of a thoroughly modern and, at the same time, thoroughly Christian type had been given—like the two from a poem of Whittier—and if Sankey's "Ninety-and-Nine" and somebody else's verses on the Harvest Home and other poor things had given way for them, it would have been a better book.

OPPOSITION to the Transvaal Labour Ordinance has been based in this country primarily on the conviction that the conditions of labour imposed constitute an unwarrantable curtailment of human liberty, and, secondarily, on the constitutional ground that the importation of Chinamen which has been found so detrimental to white communities elsewhere should not be undertaken except on the deliberately expressed demand and sole responsibility of the community concerned. There has been no serious attempt to meet the former objection, but some effort has been made (1) to disarm white opposition to the Ordinance on the spot, and (2) to make it appear that that attempt has been successful. Recent sworn depositions have shown, however, that organised labour on the Rand, to say nothing of the Boer agricultural population, is still determinedly hostile, and recent information as to the progress of the importation scheme makes it clear that, even on purely utilitarian grounds, that hostility is abundantly justified.

AN inevitable result of the introduction of a class of serfs into a community of free labourers is the "depression of the labour market" for the free element, and the Government were naturally compelled, at the time of the passing of the Ordinance, to devote much attention to the task of showing that its passage would not lead (*a*) to the lowering of Kaffir wages, and (*b*) to the displacement of white labour. Yet it is becoming clearer every day that, in spite of the best efforts of the Government at home, both these evil results will follow.

ON the question of the depression of native wages, Mr. Lyttelton assured the House of Commons on March 21 that the Chinaman "would receive in the Transvaal at least 2s. a day," and in April he declared to Lord Milner that he "really could not defend an arrangement by which Chinese would be used to lower Kaffir wages current now and before the war." Circumstances, however, have been too strong for the Colonial Secretary. Under pressure of the mineowners, with Lord Milner's assistance, he has been compelled to acquiesce in the establishment of 1s. a day as the minimum, instead of 2s., though with the promise that, if the average wage does not amount to 50s. a month—still below the promised minimum of 2s.—the minimum shall be raised to 1s. 6d. six months hence. Mr. Lyttelton, however, declares that he has secured a promise that the Chinaman shall be paid at the same rate as the Kaffir, and he lamely explains that when he said "2s." it was in the erroneous belief that the Chinaman could not be got to come for less.

WHAT has to be borne in mind, however, is that after the war the mineowners set themselves determinedly to reduce the Kaffir rate of wages, and that the only reason why the low rate they established could not be maintained was because the Kaffirs refused to come in adequate numbers till the rates were raised again. Since then wages have been steadily rising, and the supply of Kaffirs with them, and it is to this fact of the rise in the price of labour that the demand for importation of Chinese coolies is mainly due. What will be the result of that importation? Clearly that wages will again begin to fall. The 2s. guaranteed minimum for Chinamen might have counteracted this tendency. Without the guarantee the promise of equal wages with the Kaffir is a mockery, to both the yellow man and the black man. The Chinese will, in fact, and of necessity, "be used to lower Kaffir wages," the very arrangement which Mr. Lyttelton said, in April, he "could not defend."

AND what of the displacement of white labour? In February Mr. Lyttelton said that

> The Government only approved of the principle of this measure with the distinct conviction and belief that the labour which would be introduced would not be a substitute for, but would be supplementary to, the labour now employed. They acted with the conviction that this step would increase and not diminish white employment.

The theory was that each gang of imported Chinamen would need a white overseer while doing work which white men themselves could never be got to do with their own hands. It has been shown by experiment that white men can and will do profitably much of the work which the mineowners declare can only be done by black men or yellow men, but that is by the way. Will white men be employed as overseers to the Chinese gangs?

LAST week Mr. Lyttelton's attention was called to the curiously qualified provision under the Ordinance in its final form by which a Chinaman is forbidden to act as an overseer "in any capacity other than the management and control of labourers" in the mines, and the admission was extracted from him that "Asiatics were not excluded from acting as overseers," and that probably a portion of the labour of Chinese coolies would be supervised by Chinese overseers." This admission he has since tried, in many ways, to qualify and counteract, but the plain wording of the Ordinance remains, and it is absolutely certain that, that being so, the mineowners will give preference to cheap Chinese overseers understanding the language and methods of their men, rather than to white overseers who are neither cheap nor experts in Chinese. Over and over again the Government were warned that Chinamen would only work under overseers of their own race, and the framers of the Ordinance, at least, appear to have been well aware of the fact. The lesson of the whole business is plain, and it is a lesson of which we shall hear a great deal more before we are at the end of the experiment. Moral wrong cannot be done without not only moral but material injury.

COMMITTEE on the Licensing Bill has been postponed till the week after next—perhaps for longer. This is an almost unprecedented course. When once a first-class measure has got into Committee—and we had two days of the Licensing Bill at the beginning of last week—it is customary to continue it on every available day till the stage is completed. One result of the postponement is to make it increasingly doubtful whether the measure can be got through without an Autumn Session. Another is to give opponents of the measure an opportunity to make good the handicap imposed by their failure to anticipate the rather curious ruling of the Chairman of Committees with regard to amendments imposing a time limit to compensation.

IT will be remembered that Mr. Ellis Griffith last week moved an amendment limiting the operation of practically the whole of the Bill to a period of seven years, and that Mr. Lowther thereupon decided that discussion of this amendment precluded a subsequent amendment limiting the duration of the compensation scheme alone, which is the point that all Temperance reformers most desire to press. However, Mr. Henry Hobhouse has given notice of an amendment to Clause 2 which it is believed Mr. Lowther will admit, and which is in many respects a distinct improvement upon those ruled out.

CLAUSE 2 of the Bill provides that—

> When Quarter Sessions refuse the renewal of a licence under this Act, a sum equal to the difference between the value of the licensed premises, calculated as if this Act had not passed, and the value which those premises would bear if they were not licensed premises shall be paid as compensation to the persons interested in the licensed premises.

Mr. Henry Hobhouse's amendment substitutes for the words "calculated as if this Act had not passed" the words—

> Calculated on the assumption that the licence will expire on the last day of March, 1918—

that is, on a time limit of thirteen years. It will be seen that the clause so amended would virtually embody the whole of the scheme of limited compansation described in our leading article last week, and it is earnestly to be hoped that every possible effort will be made to secure its adoption.

THE yearly meeting of the Society of Friends was held on May 19-25, with a large attendance, in which the proportion of young people was considerable. The annual business was transacted under new regulations which discourage needless discussion; and a more earnest and business-like tone prevailed than on some previous occasions. The feeling of large-hearted fellowship and of inclusive unity underlying the expression of many different attitudes of mind characterised the sittings. In the increase of this spirit is the best guarantee of real liberty of thought, and of the vitality of the Society. As the stress comes to be laid more and more upon unity of spirit, diversity of opinion and of expression will be less and less a source of misunderstanding.

THIS was probably the central thought in the discussion on the state of the Society, though it wandered over many subjects. The quickening of the sense of fellowship, both by the deepening of inward experience, and the purifying and enlarging of outward spiritual relations, was dwelt upon by many speakers. The remark quoted in an earlier sitting, "What thee is speaks so loud, I cannot hear what thee says" illustrated the need for fuller consecration of the daily life if the ministry was to be effective. Houses, dress, and all the methods of business must witness to the control of the spirit.

"SILENCE is invaluable," writes one who has intimate knowledge of the religious life of the Society, "as the basis for the lives and meetings of Friends; but it must be a dynamic and social silence, and not a merely meditative and personal one. The atmosphere of a Friends' meeting should be warm and welcoming, and charged with faith. As faith increases, some of the larger congregations will doubtless undergo a process of 'cell division,' and small meetings will be planted wherever Friends are to be found, and these will be linked together by continual intervisitation. Altogether the spirit of the meetings was full of the faith, hope, and charity which are essential to religious life."

THE Congregationalists face the future with an easy confidence. They are sure of themselves and their mission. We hear no question raised whether, perhaps, their message has been already delivered, so that they may rest from their labours on the comfortable if antique couch of their fathers' achievements. The task is in front of them. What precisely the task is they are no more able than the rest of us to define in detail. Still, there is the task ahead of them, and the method of *solvitur ambulando* is a good one. Statistics may suggest meagre church attendance in some places; but that hardly reckons with people who have been unduly compressed in an overcrowded village chapel. So they pull down their churches and build new

ones in the neo-Gothic or some other architectural style. We read in a number of the *Examiner* of the opening ceremony of the new church at the little town of Wendover, in the beautiful country of the Chiltern Hills, and of a church at Herne Hill. In the same paper it is recorded how the extension of hothouses has suggested the need for new church buildings at Shoreham, and how classrooms and lecture-hall are already erected. So in many directions they reach out in town or country. For the growing of tomatoes cannot be without the corresponding culture of men.

WE turn from the matter of buildings: The Church finds its opportunity in the holiday camp for schoolboys—games, song, brief exhortation, morning and evening prayer. Thus by living a happy life together, the ideal of such a life is suggested, and the memory lingers as a quiet influence in later manhood. In yet another direction the virile energy of these churches shows itself. Some time since the Congregationalists and the Baptists, acting jointly, approached the War Office with a request to be allowed to appoint chaplains for soldiers and sailors. This privilege, hitherto confined to Roman Catholics, Anglicans, Presbyterians, and Wesleyans, has been conceded, and no less than thirty-five such chaplains have been appointed. In this way it is hoped to retain for Nonconformity men who have been attending church because the band went there. The fact that young men go from the village church to the army and navy, and back again to the village life, to be wholly absorbed or to re-enter partially as coast-guardsmen or in some other capacity, demands a care for them to whom the church owes no little. There is a little chapel in a quiet far off fishing village where the music, heart-stirring music, is made by members of the coastguard force with their fiddles. And this is significant of much in the way of sturdy support for village Nonconformity.

STILL another item from this same *Examiner*, this time of one of those derelicts of progress, a central City church. How well we know it, its empty spaces, and grim memorial tablets. Life has flowed other ways. The old building may drag out a dreary period of uselessness, or may be converted to other uses. Such is often the origin of the mission, the church settlement, or the institutional church. Another is apparently to be added to the number. Now this same institutional church raises a curious problem, how is it to be worked or supported without some political bias? It seems to be a commonplace at the present time that religion ought not to be political, although in periods when men generally had a strong faith in religion or politics this has not been so. The institutional church is likely to drive men into the political arena against their will, and perhaps before they know where they are going. It is so harmless a thing to set up a chapel billiard table to keep men out of the public-house. But the action includes what is the germ of all vital present-day politics. It is an attempt to effect the industrial environment. It is a curious thing that men who are foremost in promoting these modern institutions are found also denouncing the fusion of church and politics. The ideal of the institution is to provide a home for people who are deprived of a healthy home of their own, and is thus brought plumb against housing laws, slum landlords, and whatever there is in the political world that cannot be disentangled from these. It is in its essence political action. It might be well to work out the theory of politics that underlies such efforts. Is it perhaps in this way, that the political aim is again to become a serious and honourable element in national life?

THE new Wesleyan Chapel at Darley Dale was opened on Thursday, June 2, by Mr. R. D. Darbishire, who had previously laid the foundation stone, and had contributed generally to its erection, as well as giving the land. Before opening the doors Mr. Darbishire gave an earnest and affectionate address. At the service which followed, a sermon was preached by the Rev. Thomas Cook, Principal of Cliff College.

MANCHESTER DISTRICT ASSOCIATION AND THE UNITARIAN HOME MISSIONARY COLLEGE.—At the meeting of the governing body of the Association, held Tuesday, June 7, the following resolution was passed:—

That the governing body of the Manchester District Association of Presbyterian and Unitarian churches heartily congratulate the committee and tutors of the Unitarian Home Missionary College on the approaching jubilee of that institution; deeply conscious of the great services rendered to the churches of the district by the students, and of the strengthening of the churches by the presence of the college in their midst, they desire for it a long continuance of increasing usefulness and efficiency, and earnestly commend its jubilee memorial fund to the support of the public.

THERE is time enough to read all the books worth reading, if you can only get the *mind* for it.—*Jowett.*

IT would seem as if God intended to disarm the most terrible events of their power to disturb our faith, by making them the occasions of the sublimest virtues. In shipwrecks we are furnished with some of the most remarkable examples that history affords of trust in God, of unconquerable energy, and of tender, self-sacrificing love, making the devouring ocean the most glorious spot on earth. A friend rescued from a wreck told me that a company of pious Christians, who had been left in the sinking ship, were heard from the boat in which he had found safety, lifting up their voices, not in shrieks or moans, but in a joint hymn to God, thus awaiting, in a serene act of piety, the last, swift-approaching hour. How much grander was that hymn than the ocean's roar! And what becomes of suffering when thus awakening into an energy, otherwise unknown, the highest sentiments of the soul? I can shed tears over human griefs; but thus viewed they do not discourage me; they strengthen my faith in God. *Channing.*

DR. HUNTER'S LECTURE ON "JAMES MARTINEAU."

ON Trinity Sunday, at evening service at the King's Weigh House Church, Dr. John Hunter gave his lecture on "James Martineau," in the series on "Religious Leaders of the Nineteenth Century," which he had been obliged to postpone from the previous Thursday evening.

The anthem was Spohr's "Come up hither, and I will show you what shall be hereafter. . . . Holy, holy, holy, Lord God of Hosts, God Almighty, who wast, and who art, and art to come." The lessons were Ecclesiasticus xliv., 1-15: "Let us now praise famous men," and 1 Cor. xiii. The hymns, Thomas Hincks's "Hark, the evening call to prayer," Martineau's "Where is your God, they say," and Bishop Mant's "For all thy saints, O Lord."

The roll of the seers and prophets is not closed, and never will be closed, said Dr. Hunter, at the beginning of his lecture. No study makes a man less sectarian and more catholic than that of biography. So, although it was Trinity Sunday, he felt it appropriate to speak of a great religious leader, who was shut out from all the orthodox churches, because he could not accept the doctrine of the Trinity. A previous lecture in that course had been on Frederick Denison Maurice, whose experience in outward respects had been very different from that of James Martineau. The Unitarianism which he inherited left Maurice with only a distant heavenly Father, but in the doctrine of the Trinity he found the motive of a singularly practical Christianity, the divineness of man and the humanness of God, and the intimate association of divine love with humanity. Yet in Martineau's mysterious and adorable God they would find all, or nearly all, that Maurice found in God the Father, God the Son, and God the Spirit. To Martineau's philosophical and religious genius that generation owed more than was yet realised of solid assurance in matters of religion. Multitudes looked up to him with reverence, who did not share his theological views. His influence was large and would grow larger. He repeated what he said three years ago, after Martineau's death, that the hour would come when, with John Henry Newman and Frederick Denison Maurice, he would be regarded as one of the three greatest religious teachers of the nineteenth century.

Dr. Hunter then quoted Gladstone's testimony to Martineau's greatness as a religious thinker, and that noble tribute of the address on his eighty-third birthday, signed by Tennyson, Browning, Jowett, Wendell Holmes, and many others:—

You have taught your generation that, both in politics and religion, there are truths above party, independent of contemporary opinion, and which cannot be overthrown, for their foundations are in the heart of man; you have shown that there may be an inward unity transcending the divisions of the Christian world, and that the charity and sympathy of Christians are not to be limited to those who bear the name of Christ; you have sought to harmonise the laws of the spiritual with those of the natural world, and to give to each their due place in human life; you have preached a Christianity of the spirit, and not of the letter, which is inseparable from morality; you have spoken to

us of a hope beyond this world; you have given rest to the minds of many.

We admire the simple record of a long life passed in the strenuous fulfilment of duty, in preaching, in teaching the young of both sexes, in writing books of permanent value, a life which has never been distracted by controversy, and in which personal interest and ambitions have never been allowed to have a place.

When Martineau's "Endeavours after the Christian Life" were published, the volumes soon took their place on library shelves with the classic literature of the Church. Men felt that there was a new teacher in the land. Then, after his great year in Germany, in 1848, he began to exercise still wider power as a spiritual philosopher, a great idealist, a great Theist, a champion not of one form of religion against other forms, but of religion itself as the true interpretation of the universe. "It would seem," wrote a High Church clergyman, "as if this man were endowed so as to be a witness to those who could accept no other witness to the reality of the divine in life." No one did more to stem the tide that was running forty years ago towards materialism. When physical science was absorbing the highest intellects, he carried his power and genius into the science of the soul, and by teaching and inspiring the teachers of the age, helped more than any other to carry forward that psychic progress, to place Christian Theism on the stable basis of philosophy. Not by flouting science or depreciating her great achievements, but by a deeper and larger reading of her reports, he dissipated the shadows of materialistic science, and made the universe a translucent window through which streamed the light of God.

Dr. Hunter then dwelt on the work Martineau did as interpreter of the inward life of the soul and the Divine significance of conscience, laying stress on his teaching as to the true seat of authority in religion, and the reality of communion between the human soul and God, and noted how this affected his appreciation of the Scriptures, as a great whispering gallery of the Spirit, in which he caught the same heavenly voices, coming down through the ages, which he heard in his own soul. Though separated technically by his theology from the larger body of Christians, he had long been recognised by the best spirits of all the churches as a helpful and inspiring teacher in what concerned the whole development of man's religious life. Thus Dr. Hunter told how some years ago he met one Sunday morning high up on the Italian side of the Alps a devout Quaker from York, who was reading to a little company of fellow-travellers from the "Hours of Thought on Sacred Things." "I always carry a volume of Martineau with me on my travels," he said; "there are no sermons anywhere like his. He divines my own heart for me."

The lecture then dwelt on Martineau's devout Christian discipleship, and what he had done to find a deeper spiritual unity beneath the differences of Trinitarian and Unitarian. It spoke also of his intense repugnance to all Sectarianism, and his ideal of a truly Catholic and comprehensive church: In all this, Dr. Hunter said, the man was greater than his words and works: No one could be in his presence without feeling uplifted. His personality was that of a pure philosopher and prophet, but also of a Christian saint. Reverence was his natural attitude. Spirituality shone through his simplest words and deeds. While of the world, he was above it, in the loftiness and grace of his character, and in his independence of the judgments of men. His religion was that of a little child, and when world-wide recognition came to him, fame did not spoil him, but made the simplicity of his character appear the more sublime. At the end of his long life he did not see death, but passed away quietly in sleep, to join the greater company of his friends within the veil, where "beyond these voices there is peace."

As a fitting conclusion to his lecture, Dr. Hunter quoted from Martineau the following passage, as profoundly true in its application to himself: "Among the societies of men it is ever the greater spirits that morally sustain the less; and as the scale of realised excellence ascends, the conscience of us all is ashamed to linger, and eventually rises too. We are lifted by the souls of mightier wing, and are set where otherwise our feet would not have climbed."

A SUNDAY AFTERNOON EXPERIMENT.

DEAR MR. EDITOR,—You ask me to send you some word of the success or otherwise of an experiment upon which I have been engaged of late. A new form of Sunday afternoon entertainment, a witty old Irishman of my acquaintance called it; and perhaps he was right if we use "entertain" in the full sense of the word. For must not all good and beautiful things have an air of gladness and pleasure about them? If any one has found my experiment entertaining in that way I will not quarrel with the term, though it did take place in a Gothic church and was associated with worship. All men who preach at the present time, and are not content with the ruts, must feel painfully the difficulty of getting into touch with the serious life of the world outside the church. There are hundreds of men in every large town who feel that the official services of religion do not help them, and yet they have the root of the matter in them—seriousness, reverence, and a desire to penetrate the secrets of the mystery by which life is surrounded. It is said sometimes that there is a growing feeling of dislike of being merely talked to in the fashion of the pulpit. I confess that I find listening very delightful, but that may be because this exercise of the spirit comes to me only seldom; and I have a feeling for the man whose mind is full of the other point of view and of the difficulties which have not been dealt with fairly. So I decided to try the simple experiment of inviting people to come both to listen and to ask questions. The five Sunday afternoons in May were set aside for this purpose, and handbills were issued announcing a series of addresses on Present Day Subjects for Men and Women, with an opportunity for questions at the close. The subjects chosen were as follows: "A word about Nunquam's God and my Neighbour"; "The Bible and Modern Thought"; "How the New Testament grew"; "Christianity and Agnosticism"; and "Do we need Religion?" Perhaps I cannot do better than describe the procedure in some detail. From 3.45 to 4 there was an organ recital. At 4 I went into the pulpit, gave out a hymn, and, after a short prayer, spoke upon the subject for the afternoon for half-an-hour to forty minutes. I then left the pulpit and sat on a chair at the top of the chancel steps, and allowed myself to be cross-examined for half-an-hour, when the meeting was brought to a close with another hymn and the benediction. From the first the success, so far as attendance was concerned, was assured. The numbers grew till, on the fourth Sunday, the congregation nearly filled the church, more than three-fourths of it being men. They were of various social grades, and all most eager listeners. For myself the questions were full of interest. Sometimes they were put quite shortly, sometimes with more elaboration, and as each speaker sat down I gave the best answer I could. In this way we were saved from anything like a general debate, which would not have been helpful. The questions themselves were from different points of view, ranging from mild orthodoxy to complete agnosticism, but they were serious. Almost without exception they showed intelligence and a real desire to know, and from beginning to end there was not a single touch of irreverence. Probably some people will think that it would be better to hold such meetings in a school or lecture-hall, but for myself I was glad to welcome all these people into our beautiful church. I believe that its atmosphere helped us to keep a worshipful tone. It was using it for the helping of human lives, and that is divine service.

I have an impression, it would be premature to say more than this at present, that along lines similar to those I have sketched there is an opening for work of far greater value than theological propaganda, or theatre services, or other agencies of that kind. But it is work which must be done with a single eye, if it is under taken at all, with no idea of numerical gain to a church or denomination. It is one of the finest forms of teaching, in religion as in everything else, to be a learner with those who are eager to learn; and I believe that men will listen, if we can persuade them that we are ready to teach in that fashion, not as clergy with a professional point of view or as the representatives of a denominational position, but simply as fellow-learners with them in the school of life, who are anxious to give in "fair and square human language" a reason for the faith that is in them. Pardon, Mr. Editor, the length of this communication, and, still more, its personal note. I have no wish to magnify our humble experiment, but it did not seem fraternal to withhold all word of it, if there is any possible help in it for others.

W. H. DRUMMOND.

All Souls' Church, Belfast.

MAETERLINCK'S OLIVE LEAF.

"WE are living in expectation, and perhaps in the last moments of expectation": so concludes the latest translated utterance of Maeterlinck.* Amid the devastations of a deluge "wide weltering" indeed, to use Carlyle's phrase, this is the olive leaf which Maeterlinck's genius brings to give assurance and hope. We are to *expect*, and to lift up our hearts in expectation. The devout "looking for and hastening unto" which so powerfully exercised the first Nazarenes; the thrilling sense of a new order at hand of which Wordsworth wrote: "Bliss was it in that hour to be alive"; the largeness and freedom, if also the perplexity, that have ever heralded the dawn of a new spiritual day—these are to be our portion also. And in the largeness and freedom we must learn to abide the bewilderment. In all this the seer is appealing to the poetic consciousness, to our sense of the poetry and mystery of life, which, while "knowledge grows from more to more," is the great thing for us, the stimulating, energising thing which bids us hold by "God's sun-skirts" "through the conventional gray glooms" alike of doubt and reason, of time's sad winter and perplexing spring. It is more than all certitude, more than all demonstration, because the infinite soul is saved, not by facts, but by Hope, ever reaching forward past the fact, to lay hold on the unseen. And he who stimulates this upward endeavour, ministers to the highest interests of man as the mere dealer in evidences, apologetics, demonstrations scientific or theological cannot do.

Maeterlinck is a poet, so that his own vehicle alone adequately presents his thought. Nevertheless. some brief indication of it may be suggested. He begins by asserting that "our happiness depends on our conception of the universe," a great and ennobling assertion, and one far too much neglected to-day. One conception—that of the last three or four centuries—is crumbling about as rapidly as it can, and Maeterlinck freely admits how disconcerting is this shaking not of earth only, but also heaven, to the faith of many. The seer, however, feels that we are moving in a wondrous dawn, ourselves hardly aware of the magic of the hour. Its genius is expectation. The new conception is at hand. "Mind" and "matter" "are no more than interchangeable attributes of the same "unknown," not "unknowable." This "abode of our ignorance" appearing "frightfully empty" in consequence of the passing of familiar conceptions is "gradually becoming peopled with vague but enormous figures." The whole of the features of the yet unknown conception are not connectedly present, only here a something and there a something.

Until now we had been prosing, with the aid of our infirm logic or idle imagination, on the subject of the riddle; to-day, issuing from our too inward abode, we are trying to enter into relations with the riddle itself. . . . We put questions to it, and in reply it unmasks at moments a luminous and boundless perspective in the immense circle of darkness in which we move. We were, it might be said, like blind men who should imagine the outer world from inside a shut room. Now, we are those same blind men whom an ever-silent guide leads by turns into the forest, across the plain, on the mountain, and beside the sea. Their eyes have not yet opened, but their shaking and eager hands are able to feel the trees, to rumple the spikes of corn, to gather a flower or a fruit, to marvel at the ridge of a rock, or to mingle with the cool waves, while their ears learn to distinguish, without needing to understand, the thousand real songs of the sun and the shade, the wind and the rain, the leaves and the waters.

The seer further anticipates the passing of the blindness itself. The power of seeing is at least within us. "There is nothing mad in supposing that the secret of this sovereign force—the force that gives unity to all that is—"lies hidden within us, or around us, within reach of our hand. : . : It is, perhaps, wholly spiritual, and depends upon a very simple cause which the displacing of an object may reveal to us." The discovery of an unexpected property of matter—analogous to radium—"may lead us straight to the very sources of the energy and life of the stars."

Meanwhile it is the duty of all to entertain large views and exercise a large trust. And while there is some tendency in the essay to speculation, it is in this suggested duty that the pith of the message lies: "*Our happiness depends on our conception of the universe*"—not on our conceiving it as mind, or matter, or *x*, but on our lifting up heart and soul to the vast possibilities of it, on our refusing every kind of limitation or suggested finality whether of exact thought or creed. "Our morality," says Maeterlinck, "depends much less on the nature than on size of our own conception," and he proceeds in the bold hyperbole of a prophet: "We should be better, nobler, more moral in the midst of a universe proved to be without morality, but conceived on an infinite scale, than in a universe that attained the perfection of the human ideal, but which appeared to us circumscribed and devoid of mystery." Of course it may be replied that the former alternative implies a contradiction in terms. It does, and therein lies the moral claim that Maeterlinck makes for it: no "universe conceived on an infinite scale" could be "proved to be without morality." It is in the refusal to limit our conceptions that our strength lies. We must make the abode of our thought and feeling as vast as possible.

No one who has read both can fail to connect this essay of Maeterlinck's with that of Professor Jethro Brown in the current *Hibbert* on "The Passing of Conviction." Both deal—though very differently—with the same subject. Each is the sincere utterance of the writer's conviction; the one sincere despondency, the other sincere hope. No doubt Professor Brown's despondency will be more intelligible to many than Maeterlinck's hope, for the simple reason that the former is pointing to certain clearly defined changes, while the latter has nothing clearly defined to point to, nothing but the substance of things hoped for, the evidence of things not seen. Like every seer, he is in the confidence of Nature, and out of the plenitude of his assurance speaks as Emerson said the poet should—"as blows the breeze, free, peremptory, clear." In estimating the two views we must allow for this. But without unduly contrasting them, the point I wish to emphasise is that their root difference is one of conception. The one is limited — and how limited!—the other spacious and serene. "Is it not surprising," says Maeterlinck, arriving at a conclusion diametrically opposite to that of Professor Brown, "that, in spite of the decrease of religious feeling and the influence which this decrease must needs have on human reason, : : : the sum of justice and goodness and the quality of the general conscience, far from diminishing, have incontestably increased ? : : : Doubtless the fact will be contested, and to establish it : : . would demand a detailed and very long study. But I think that any fair mind will without difficulty allow that there is, notwithstanding the existence of much real and widespread wretchedness, a little more justice, solidarity, sympathy, and hope, not only in the wishes of men---for thus much seems certain—but in very deed."

If Professor Brown's survey of the times is less happy it is because his conception is less universal, his standpoint more sectarian. I have nothing to urge against his survey because of its unhappiness. The question is: Is it true? Is it just? Can the change through which we are passing be properly estimated from the standpoint of certain convictions, however potent they may have been in their time? That there is much evil attendant on the change no one can deny, but that the evil is final, that the order is relapsing into chaos, and not developing through much seethe and unrest into a larger and nobler order, will, I imagine, be denied in proportion as our conceptions are large and vigorous and our standpoint is that of Man and not that of a system. The narrower our creed the greater must be the number of dissentients from it, therefore the keener will be our distress on surveying a world so alien. On the other hand, the larger and more liberal our conceptions the more robust will our hope be. The more freely our poetry circulates, the less we attempt to reduce it to formulæ, the less shall we experience the corrosive tendencies of despondency. It is significant that Jesus, whom we can never imagine despairing of a single individual or, finally, of any tendency, and from whose lips the name of Father was rarely absent, never attempted to define his convictions or press them in definite form on the minds of his hearers or disciples. He who believed all things and hoped all things, who exhibited the most loving tolerance, and held the most unbounded faith in mankind, never descended to formulæ, and therefore never confused change with loss. The broad and relative ethic he enunciated, the conceptions indicated by the "many mansions" and the "other sheep," and, indeed, his whole intercourse with men and women, are significant of a largeness of view "as broad as the blue sky above." Could Calvary have been endured with any conception less vast, less inspiring?

THOMAS J. HARDY.

* "The Leaf of Olive." By Maurice Maeterlinck. *Fortnightly Review*, May, 1904.

HOLMAN HUNT'S "THE LIGHT OF THE WORLD."

THE OLD AND THE NEW.

AFTER a lapse of fifty years Holman Hunt has turned back to the love of his youth, and made a revised replica of his masterpiece. "The Light of the World" thereby changes rank as the once-born, and falls into the category of the twice-born.

Just as it has been said of John Wesley that what he was at thirty he was essentially at eighty, so it may be alleged of Hunt; the change from the youth of twenty-five to the old veteran of seventy-seven, has involved no other transformation than that of growth and expansion. This is a characteristic of the truly religious character.

Of all tests the most exacting is the test of time. To find an old man placing the seal of his approval on a work that engrossed the ardour and enthusiasm of his youth would seem to indicate no mean achievement in the conception or treatment of that work. In fact, Hunt set before himself, early, his life's ideal. A wonderful unity stamps his whole life-work.

In after days it will surely be told as a marvel that three young men, whose ages were respectively nineteen and twenty and twenty-one, ventured to challenge the artistic standard of their day, and though men of peace, were found willing to bear the shame and opprobrium that attach to rebels until their revolt was vindicated by the dying down of antagonism, and the gradual leavening of English art through the new spirit they introduced. Of these three Holman Hunt has remained ever true to the vision of his youth. He has demonstrated that he knew a great deal better than his critics what he was about.

So far as criticism, applied to the aim and methods of the Pre-Raphaelite Brotherhood, had any validity, it was based upon a want of harmony to which insistence upon careful attention to minor detail equally with the major, exposed their work. Consider what harmony in such a picture as is under review actually involved. Here is a representation of a moonlit scene, which for the sake of fidelity to nature, has been painted by moonlight. The moon is hidden from view, but the landscape is bathed in her soft radiance, and her gleam is on the distant stream which runs beyond the orchard, whose blue shadows give depth to the picture. From a green-blue sky, a few stars twinkle through the foliage of the orchard trees. The foreground is, however, lit up by shafts of light from a lamp which the Christ carries suspended from his left wrist. This light is reflected from the white surface of the woollen seamless robe, from the rich embroidered cloak worn over it, and the clasp in rubies and emeralds, consisting of a cross that unites circular and square emblems of Urim and Thummim. The beautiful hand raised to knock at the door shines with this light; also the prominent parts of the face, leaving the rest in sombre shadow, and so heightening the mystery of its compassion and yearning. Overhanging ivy-leaves, the seeded hog-weed and bramble and wild grass outside the door, a flying bat looking rusty red, pink-cheeked apples on the sward, all these in different ways reflect the light cast by the fretted lanthorn.

Then there is another light, not of the moonlight, not of the starlight, which forms an aureole around the head of the divine messenger. Consider the difficulties of the task of harmonising so large a variety of rays, of showing their unity in that "light whose smile kindles the universe," that light which lightens every man that cometh into the world, yet also is the light of setting suns, and the round ocean as well as in the mind of man. The success of attaining this harmony, of subduing all diversities, from the splendour of the astral nimbus, symbol of the divine influence, to the sparkle of the frost gems at the sandalled feet, symbol of the earthly reflection of heavenly radiance in the lowliest pathways of life, this success constitutes one of the wonders of the picture. A greater success in this direction makes one of the distinctions of the new canvas over the old. The halo especially seems less aggressive, and most of the frost-sparkles have been removed, having been so often mistaken for flowers. To suggest the removal of the halo as an unnatural concession to mediæval superstition, is to misunderstand the lesson of the allegory. For the picture is intended as a lesson, is in fact a sermon on a specified text. The absence of this emblem of heavenly glory would weaken the intention, which is to represent the indissoluble union of the divine with the human, and the divine purpose of speaking the word to men in a way men can understand. The wearer of the heavenly halo carries a lanthorn. Or as Browning puts it:—

> Thro' such souls alone
> God, stooping, shows sufficient of His light
> For us i' the dark to rise by.

In revising his picture the artist not only wished to supply defects in technique, but to strengthen the force of his message. There are no errors to avow, no youthful ungraciousness to repent of, as in "Locksley Hall, or Sixty Years After," compared with Tennyson's "Locksley Hall." Here the message of the old man is the message of the youth, and the aim is the same, to drive home the spirit of Christ into the hearts of men. It is not the historic Christ, nor the theologic Christ, who is portrayed, but the eternal Christ, the mystic Christ. We must come to this picture, not as lovers of the beautiful, but as sincere hearers of the word. It is said of an Italian painter that he wrought his work kneeling, as an act of devotion: such is the spirit of "The Light of the World." We can therefore only interpret it correctly as we approach it reverently. The work carries with it the atmosphere of a shrine. As you approach it the same spell falls upon you as on entering a sanctuary where the flame of devotion has been burning for ages. I felt the gabble of the fashionable sightseers at the Bond-street Gallery to be a desecration like brawling in a church. With mute appeal from the wistful eyes and the upraised hand, the Christ seems to speak personally to each one who gazes towards him: "This door at which I knock has long been closed to divine influences, he who is within has been weighted with other cares, engrossed in other pursuits—wilt thou open unto me?" If we do not catch from the artist's sermon an awe-full summons to ourselves, if we do not gain experience of a direct appeal being made to ourselves, the painter has laboured in vain. Surely, the soul-yearning of a devout Christian streams from it. Like Olive Schreiner's artist, this man has dyed his pigments in his heart's blood. For fifty years, in many forms, this living word has gone forth from him. And now in the waning days, once more he takes up his brush; in his hand the thing becomes a trumpet, whence to blow soul-animating strains.

He has strengthened the force of his message by strengthening the character that looks through the Christ-visitant. With the larger canvas there goes also a larger presence. A larger compassion sits upon the more erect and broader figure. A look of deeper yearning, a gaze of an Infinite Patience, broods beneath the brows crowned with the double crowns of thorns and gold, suggesting the transmutation of suffering into secure and victorious peace.

The alteration suggests to me something as follows. Whereas, in the earlier work, the figure gives the impression of having just arrived and of being disappointed, with a profound sorrow at being rejected, in the new the figure conveys the impression of having been there a long time, of having waited patiently, but with a resolve to wait and abide waiting, until the door shall open. Hopelessness is stamped upon the rusty-hinged door, over which the ivy has crept, clasping it with many tendril hands; upon the threshold choked with weeds and brambles. "The harvest is past, the summer is ended, and we are not saved." But the Christ is clothed with the radiance of Hope. There is no haste or impatience in the waiting figure. Long-suffering is the Lord of Love. If there is sorrow it is that "strength of sorrow" by which is proved "the unconquerable strength of Love." "Love shall conquer at the last." It is the final word of another teacher, and it is the final word of Holman Hunt.

He comes by night. At noonday, in the bustle of outward activity, the voice of gentle stillness is not heard. "I loved the garish day—pride ruled my will," is the language of heedless heyday. But in the home of calm, when the din and noise of forgetful motion have ceased, then the voice that pulsates through the silence may haply be heard, and the divine pleading of the spirit at length be attended to.

> They haunt the silence of the breast,
> Imaginations calm and fair,
> The memory like a cloudless air,
> The conscience as a sea at rest.
>
> But when the heart is full of din,
> And doubt beside the portal waits,
> They can but listen at the gates,
> And hear the household jar within.

He who stands at the closed door of the symbolised soul in the picture, seems to hear the voice of earthly care, but the eyes are set with a far-off gaze, and seem to catch glimpses of a place where beyond these voices there is peace.

AZIL BRETT.

OBITUARY.

MRS. WEIR.

THE brief announcement in THE INQUIRER of June 4, of the death of Mrs. Weir, which occurred at her residence at Malvern, on May 22, must have called up regretful memories in the hearts of many who knew her as Miss Annie Bright, the youngest of four sisters who, connected from their youth with Renshaw Street Chapel, Liverpool, and the ministry of the Rev. J. H. Thom, have carried the influence of that connection into wide regions of sympathy and usefulness. Some readers of THE INQUIRER may learn now for the first time, that she was the author of "Echoes of Holy Thoughts: arranged as Private Meditations before a First Communion"—one of the most beautiful of our "books of piety." Such books are few and far between. The "Echoes" give back the tones of that great teacher whose communion-addresses revealed the very heart of his faith and devotion. But the book is no mere gathering of notes and recollections. Everything is transmuted into the life of a disciple-soul, alive with pure and unselfish purpose; destined to be developed and fulfilled in years of patient and watchful helpfulness. Miss Bright removed from Liverpool on her marriage with Dr. Weir, in 1874, to Malvern, where she rapidly won the respect and affection of all who recognised in her "a faith that worketh by love." In her years of widowhood she was full of kindly offices and ready aid to the younger generation of her own kindred. In nursing a young relative during a fatal illness, she contracted the disease from which she sank, a few days after returning to her own home. Mrs. Weir leaves, we believe, three sons, one of whom left England just before the outbreak of the war in the Far East, to serve as a medical missionary in Korea.

MRS. MABYN READ.

IN our columns, Feb. 20, there appeared some verses of singular beauty and tenderness with the title, "In Hospital"—eloquent of much to those who knew. The signature "I. M. R." was recognised by many as that of a lady who, coming of honourable descent, had herself early given proof of a fruitful intelligence and constant piety. As Isabel Lawford, third daughter of the late Mr. George Lawford, of London, she compiled a little book of Biblical stories for the Sunday School Association, and after her marriage to Dr. Mabyn Read, she found time in a busy life for contributions to the *Helper*, and for occasional verse now treasured by her friends. A Christmas hymn of hers is in the Essex Hall Hymnal. Born in 1863, she died at Worcester on Saturday last, leaving to her husband a son and daughter. Her own words are fittest here:—

Could we live but in His Presence,
We should understand
That to face our sorrows bravely
Is to take His Hand;
And to feel Him close beside us,
Not in realms unknown,
With our wayward hearts at rest, dear,
In our Father's Own.

THE CHILDREN'S COLUMN.

HAVE you ever known a jackdaw intimately? If you have, you will agree with me that he is a most delightful pet. We picked up our little Jackanapes on a Scotch hillside, where he was lying all alone and nearly naked, on the ground, deserted—the ugliest little thing you ever saw. We took him home and put him in a basket with cotton wool for his bed, and fed him on bread and milk. Several times in the night he arose and uttered loud squawks, and must be fed instantly! He throve splendidly, and got his feathers, and was most clever and amusing. We gave him every chance to go wild and join the families of jackdaws near, but he only looked at them, with his head on one side, as they flew past, and never would leave us. He followed us about in the garden, and pounced upon us with a friendly cry of "Jiarck!" at all sorts of unexpected places. At last, when we had to leave Scotland, we gave Jackie to a young friend who stayed with us, and she took him home. He was very happy, and seemed quite at home; but suddenly he vanished; and after a sad search he was found drowned in a cistern where he must have been trying to bathe, for jackdaws dearly love water. There was great sorrow over the early death of the dear, merry little friend.

Then horses; it is terrible that people can be found who are cruel to them; they are so patient, so good and obedient, so cheerful and glad to work for us, when they are well kept and kindly treated. Did you ever see the cart-horse parade in the Regent's Park on May day? It is a beautiful sight; the noble horses in splendid condition, decked out with coloured ribbons; and the coal waggons and other carts all freshly cleaned and shining—with the carters' wives and children sitting inside, dressed in their best. This show is a great encouragement to carters to treat their horses well. Some people put on to horses what are called "bearing reins," which are straps from the bit to the collar or saddle, which prevents the horse putting his head down. It is supposed to make him look more proud and handsome; but it should never be used; for a horse *pulls* by means of his shoulders, and to do this with ease and comfort he naturally stretches his neck out forwards; and the bearing rein prevents his having free use of his neck, and makes the pulling terribly hard to him. So if you have anything to do with horses never allow bearing reins.

There is a story which I was always very fond of when I was a child, called "Peter and his Pony." Peter's father gave him a dear little rough pony named Shag when he was a little boy, but only on condition that he managed it entirely himself. Peter was enchanted, and looked well after Shag, keeping his stable clean, feeding him regularly, giving him water, combing and brushing him, washing his feet, and looking that his shoes were all right. But one day, when he rode out on a visit to a friend, he and Shag both stayed the night there, and Peter was so excited and happy that he forgot to look to his pony's shoes. As he rode home the next morning through a lonely lane where there were rough stones Shag went slower and slower, and stumbled, and at last would not go on at all. Peter couldn't think what was the matter, and whipped Shag, which he had never done before; but he would not go on, even when Peter got off and tried to lead him. He did not know what to do, but at last a farmer came down the lane, and Peter asked him to help him. The farmer examined Shag's feet, and then found that he had lost a shoe, and that his foot was badly cut. He blamed Peter very much for his carelessness and cruelty, and Peter was dreadfully sorry and unhappy; but the farmer was very kind, and let Peter put Shag in his stable, and sent him on to fetch the farrier to come and doctor the poor pony's feet. Peter had to walk home and tell his father and mother and sister how careless he had been. He could not ride Shag again for a month, but after that time the little fellow was well again.

You see, Peter was cruel through thoughtlessness. These pet animals are entrusted to us; they depend on our care for their happiness and their lives; and if we do not look well after them we give them great suffering.

What heroes animals can be, and what beautiful brave natures they have. There was a great fire once at a theatre; and some of the people watching it saw a cat run back into the burning building and out of sight, and then rush out again carrying one of her little kittens in her mouth, then rush back again and fetch another, and then again plunge into the burning place to fetch a third; but this time she did not come back. She gave up her noble little life with that third little child of hers. I hope some of the people who saw what she did took the two little orphans home.

Is it not beautiful to see how each animal has its own character and its own mind, and its own love for its children and friends, and for its master? What a happy world it should be if the people who keep tame animals always took pains to understand them and enter into their thoughts and feelings, and treat them lovingly and justly. And they are so clever; all are clever in their own ways; and some can be taught to do wonderful things.

I read once of some elephants in India, who had to carry a great quantity of goods across a large river; they were loaded on the bank of the river, and told to cross, and they carried the goods safely over, wading through the rushing water, and when they reached the further bank they unloaded themselves and came back again through the river to fetch another load, and so on till all the goods were taken, and then last of all they came back and fetched their masters.

And now I am afraid we must not ask for any more space for our animals here. But here is a little verse to remember:—

He prayeth best who loveth best
All creatures great and small;
For the dear God who loveth us
He made and loveth all.

GERTRUDE MARTINEAU.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street Strand, London, W.C.*

LONDON, JUNE 18, 1904.

A LIFE'S TESTIMONY.

IN this month's *Contemporary Review* there is an article on "FRANCES POWER COBBE" by the Rev. JOHN VERSCHOYLE, the broad-minded clergyman who has been editor, since its establishment in April, 1899, of the *Abolitionist*, the organ of the British Union for the Abolition of Vivisection. Mr. VERSCHOYLE first made Miss COBBE's acquaintance in 1878, while still an undergraduate at Cambridge, when he helped her in a successful effort to obtain the remission of the death sentence on a poor woman unjustly convicted of the murder of her husband. Subsequently in London he worked with her in various efforts for the advancement of women, and in her great crusade against Vivisection, and of recent years, as editor of the *Abolitionist*, had been in constant, intimate association with her, as fellow-worker and friend. It is, therefore, with full knowledge and complete sympathy that Mr. VERSCHOYLE writes this warm tribute. Our purpose here is simply to call attention to his article, and to reproduce some passages of exceptional interest, which he quotes from recent letters received from Miss COBBE.

We are thankful to have Mr. VERSCHOYLE's tribute, to place side by side with Mr. CARPENTER'S, published in THE INQUIRER of April 16, and also separately issued in pamphlet form; and we are glad to hear that there is to be a new edition of Miss COBBE'S autobiography, edited by Miss BLANCHE ATKINSON, and completed by a record of the last period of her life by her own hand.

It was a life overshadowed at the end by the weariness and grievous disappointment of hope deferred, if not of failure, in the great effort to which she had devoted her whole strength. "I have sacrificed everything to it and it is a failure," Mr. VERSCHOYLE says, was often her sad admission. But she was undaunted to the end, and would not neglect a single claim of her painful task. At the same time Mr. VERSCHOYLE notes her happy power of detachment, her unfailing delight in social intercourse, her unflagging interest in the movement of the world; and looking back upon the whole course of her years, so full of varied interest and strenuous activity, one sees that it was altogether a very happy life—as indeed she herself always insisted that it was—a life rich in lessons of wholesome wisdom and sunny faith.

Mr. VERSCHOYLE records his impression of "a frank, straight gaze of penetrating eyes that seemed to read one's unspoken thoughts," which "carried the impression of intellectual power and absolute truthfulness; and then in another moment her face beamed with humour and wit, or shone with the radiance of a great goodwill and kindliness, the natural language of a big human heart."

She was, in fact, a great natural fountain of human sympathy, with joy as well as with suffering, which bubbled up according to the need of her companions. An atmosphere of happiness, a breath of the joy and the goodness of life, radiated from her like sunshine. She was, on the whole, the happiest-hearted person I have ever known. She combined in a rare way the frankness and large geniality and generosity of a man with the tenderness, the delicate thoughtfulness, the quick perceptions of a woman. A delightful companion, even to mere surface acquaintances, naturally fitted to be all things to all sorts of people, her deeper self was reserved for the inner circle of friends who had some spiritual affinity with her.

Miss COBBE'S whole nature was made for happiness, and every other endowment was crowned by her sunny faith. "She enjoyed life not only without any hesitation as to the rightfulness of such enjoyment, but with the feeling that the thankful acceptance of natural joy was a part of religious duty, and so joy was a duty to her, and duty a joy, in a way very rare and very beautiful." Mr. VERSCHOYLE lays stress on her keen delight in natural beauty, and the devoutness which found in the quiet garden or amid the trees of the forest the most fitting place of prayer. All that he says of her faith in the abundant happiness of animal life upon the earth, of her delight in gardening and in the music of nature, is very pleasant reading. "The carol of a bird or the singing of the little river in the woods of Hengwrt was dearer to her than the best that human skill could produce from the most perfect instrument." But if she had not much ear for instrumental music her pleasure in the music of verse was the more keen, and SHELLEY was her favourite poet to the end.

The progress of religion, Mr. VERSCHOYLE says, was always Miss COBBE'S chief interest, and in that direction he agreed with her in feeling that her best work had been done. We know what her friendship for Dr. MARTINEAU was, and how eager was her appreciation of every effort that made for the clearing of religious faith from superstitions, and its establishment on the basis which she had found for her own ardent Theism. The passages from recent letters, which Mr. VERSCHOYLE quotes, are a welcome addition to our knowledge of Miss COBBE'S inmost mind.

Thus, referring to the liberal movement within the Church of England, she wrote:—

"To try to liberalise the great Old Church from within is a noble endeavour. The religion that must arise out of the ashes of this controversy by and by must be very different from what either the Ritualists or the Evangelicals hold—one in which you and I will not be very far apart. I cannot live to see it, but I should prophesy that after great and painful disturbance of minds and vehement controversies there will arise a noble new Church which may be called one of Christian Theism, in which the Church of England, the Dissenting Churches, the enlightened Jews, and many now numbered as Agnostics will join in essential if not in formal unity. I suppose you know that we (Theists) have pretty nearly all come to the belief in what we may call the *normality* of inspiration. We think that the wonder is how our poor puny spirits, which live and move in the ocean of the Divine Spirit, are so far and so often separated from Him. And we conceive that the action of GOD on the intellect is altogether parallel with His action on our moral natures. We call the latter influence "grace," and every religious man believes in it, but does not believe it makes the recipient *impeccable*; and just in the same way, we believe the divine influence on the intellect to be "inspiration," but it does not render the most inspired of men *infallible*. I have written all this because I should like you to see the point of view from which I look at the Bible. I see here and there through it what appears to me to be undoubtedly divine inspiration. Many of the utterances of the Prophets and Psalmists were most justly heralded by the preface, 'Thus saith the LORD,' and that the main current of CHRIST'S doctrine is truly and in the highest sense inspired I also believe. But it does not in the least interfere with my profound reverence for such utterances to find them in a book full of every imaginable historical and even *moral* error."

Again:—

"It is astonishing how much real scepticism underlies the boasted faith of orthodox people. They believe implicitly that GOD spoke *long ago* to ABRAHAM and a great many other men, and that they know exactly what He said, and where, and how, and have it all infallibly written down word for word in a book. But what GOD says *now*—the revelation of His love and holiness, which He 'in whom we live and move and have our being' makes *naturally* and by no miracle in the hearts of His creatures; this they treat as of no account at all, not to be thought of as a safe and sufficient reason for faith and love.

"There is a great religious change

obviously hanging over the world, and blessed be those who help it to pass safely, and teach men *not to lose hold on* GOD because they are forced to lose hold on rotten cords which, they imagined, bound them to Him."

Through her long experience in unselfish labours, which brought her into contact with a great variety of fellow-workers, Miss COBBE became more and more impressed with the effective power of a truly Christian spirit. Beneath the received doctrines, which she saw to be untenable, she recognised the reality of a pure spiritual life, which was the hope of the world. And that life, it was the clear testimony of history, had first come to men through CHRIST. There was nothing inconsistent with the teaching of her own Theism in acknowledging that his life was in the highest sense inspired.

Thus she wrote to Mr. VERSCHOYLE concerning CHRIST :—

"His coming was to the life of humanity what Regeneration is to the life of the individual. This is not a conclusion doubtfully deduced from questionable biographies, but a broad, plain inference from the universal history of our race. We may dispute all details, but the grand result is beyond criticism. The world has changed, and that change is historically traceable to CHRIST. He was not merely a moral Reformer, . . : nor merely a religious Reformer. He might have taught the world better ethics and better theology, and yet have failed to infuse into it that New Life which has ever since coursed through its arteries, and penetrated its minutest veins."

What we feel in this supreme instance is true, we are convinced, of every other noble life; the words of the teaching remain, beautiful, searching, quickening; but greater still is the teacher's personality, enriching our common life, and confirming faith in the reality of the unseen things of the spirit. Therefore it is that we are grateful for every personal record, such as this, which brings us nearer to one whom we are the better for having known.

THE "ANGELUS."

TOIL, trouble, and care,
All to spend and nothing to spare
From the dawn of day to the evening grey,
Telle est la vie!

Weary of heart and brain,
With back that aches under grinding strain,
Youth's first hopes crossed, faith almost lost—
Triste maladie!

Hark! 'tis the distant bell—
An angel's message it seems to tell,
Faith, hope restores as the heart adores:
Ave Maria!

Peace, and a moment's rest—
Love revisits the soul opprest;
God's breath may now refresh thy brow,
Anima pia:

R. BRUCE BOSWELL.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

I.

Perth, Western Australia,
May 15, 1904.

WE arrived here four weeks to a day after leaving Leeds, and we might have left three days later, had we been pressed for time, and come by way of Brindisi in twenty-five days. Indeed, it would scarcely have been possible to have had a quicker, smoother, or more comfortable voyage. Our only misadventure was a delay of some eight or nine hours in the Suez Canal, due to the foundering of a cargo steamer at the southern entrance. So we had to "tie up," as they say, sailors landing in the boat and tying the ship fast to the shore, to let ships bound northward go by. In this way we had to watch one after another pass us, their claim over us consisting in the yellow quarantine flag which floated at their prow. They could not tie up, as none of their crew would have been permitted to land, so we had to bear the penalty of health, and give them way. They mostly came from Jeddah, the port of Mecca, and were conveying pilgrims home to Turkey and the East. It was curious to watch the pilgrims at their prayers, as indifferent to the eyes of a hundred European infidels gazing at them through glasses, and discussing their devotions, as if we had been so many birds perched in the rigging. Not hypocrites, certainly, for what could it advantage them to be seen of us as we passed and were gone for ever. Men rather to whom prayer was one of the ordinary practices of decent life, and who were no more ashamed to be seen praying than we are to say grace at table.

On the whole, I was glad of the little delay, for it helped to fix on my mind the impression of the eternal desert, just the same now as it was in the days of Moses, and long before his time. To our right was a narrow plantation of tamarisk and reeds, and the railway running from Port Said to Cairo; beyond, sand and the gleam of distant waters blending with the sky. On the left nought but a desert of sand and clay, here and there rising into mounds, here and there glistening with the white salt left where some sea pool had long ago dried up. On the horizon broken hills, their bases hidden in the mist. A Bedawin family had made their camp for the night beside some dry bushes, as the same people—almost, one would think, the same individuals did a thousand years ago. And through it all, the timeless, unchanging wilderness, we men of these last days have stretched the line and cut a path for our mighty steamships, and laid iron rails for our engines. A little while more, measuring time by the desert standard, will it all have passed away, the canal be filled with the sand which it is so difficult now to keep it clear of, and the rails be covered up, and no traces be visible of our all-conquering might, but the waste stretch far and wide as from of old? We are fond in this day of progress of speculating more or less seriously of the state of mankind in a hundred or two hundred years hence. I do not know that anyone has dared to face the problem of what will be in ten thousand years, but however it fare with man this we may safely assert, that the scene will be unchanged here save for perhaps another broader waterway or more railroads. The waste of sands will stretch then as now to the barren hills, and the desert watch unmoved the clever little animals who score its surface with their lines of travel, as do the ants who make their little paths in the great forest.

We arrived at Aden on April 18, and left in a few hours. There was no temptation to risk a landing, for of all places I have ever seen, from the Shetland Islands to the West Indies, it seemed the least eligible for human habitation. Naked and desolate as it is, a chaos of bare burnt rock, here have 30,000 human beings made themselves a home and hewed out fortifications to protect it against any attempt to wrest it from the possession of the Mistress of the Seas.

Across the Indian Ocean the heat was certainly oppressive, but very tolerable, I was assured, compared with what it would be either later or earlier in the year. The crew had to do their customary work just as if the weather was cool and bracing. We, the idle passengers, because we had nothing to do, found ourselves reduced to a state of utter incapacity, unless exception should be made for bridge-players, who pursued their calling with apparently undiminished ardour.

At Colombo we were greeted just as on the Sunday morning we were stepping into the boat to go ashore by a friendly inquiry as to our identity. It was Mr. Creach, who will, I hope, by this time have made the acquaintance of many English Unitarians. He had come from Melbourne the day before by the German packet, and was on the look-out for us here when our boats happily met. He very kindly took us under his care, having the advantage over us of having made acquaintance with the place the previous day.

Of what we saw there I will mention only a Buddhist temple, a poor little place, for we had no time to go up to Kandy where is the world-famous temple of the Golden Tooth. But in a way it was the more interesting, just the home of worship, the Bethesda, of the natives. At the entry was the altar table on which lay the offerings of simple flowers, gathered in the woods and brought there to spend their fragrance and die in sacrifice. So much better, it seemed to me, sweeter and cleaner, than the crowded candles which I had seen flaring before the image of Our Lady of the Watch at Marseilles. Further in on a screen were painted the sins men do in this life and the torments which they earn for themselves hereafter—"not everlasting" the priest who showed us round was careful to explain, as if he knew how abhorrent the doctrine of hell was to us, or else would correct our erring Christianity by his own more charitable faith. In the inner shrine was the statue of the Lord Buddha, and the contemplation of the huge figure, lying at rest with head supported on the elbow, gave me to understand, as I never had before, the secret of Buddhist influence in the East and its impotence in the Western world. The expression—if indeed it may be

called expression at all—of feature and posture was not of rest as one who had passed through sore trial, nor was it of victory, nor exultation, nor joy, nor even love. It was not life, nor yet was it as of one dead. Fear, hope, desire, passion, even the bliss of attainment, were surpassed. He seemed to *be* rather than to live, but to be with a fulness of being which included and was more than living. It was an ideal, as far as possible, from that of the Vision of God which enthralled the devout Christian poet of the Middle Ages—the ecstasy of perfect knowledge, of perfect love, of oneness with the Infinite and Eternal Energy which is the Fount of All Being and All Bliss, which Dante learnt of from the great theologians of his age and made popular in his verse. And I could understand how to the teeming millions of the East, who seemed to spring as grasshoppers under our feet, who were doomed from birth to lives of extremest penury and to early death, this ideal of the perfect life as one of absolute impassivity, of being which was almost the same as not to be, would commend itself as the most satisfying to the craving of their souls for rest.

It was in rain and darkness that we came alongside the wharf at Freemantle, the port for Perth. There was no one to meet us, and I knew not what to think or where to go, or whether it were better to leave Perth, where there was no Unitarian congregation, and go on with the boat to Adelaide. But the next morning, before we were yet dressed, arrived Mr. W. D. Campbell in all haste from Perth. The boat had got in before it was expected, or he would have been there to meet us. He conducted us on to the city some twelve miles distant by rail, and found us a comfortable boarding-house. The same evening we met a number of persons friendly to the movement at the café of Mrs. Macdonald, herself one of the warmest supporters it had. The next day I gave a lecture on "The Religion of the New Testament." It had not been advertised, and the attendance was very small. I was doubtful whether it would be worth while to spend a fortnight here, as was first intended, and only delayed a decision for the Sunday. I expected little, but was agreeably disappointed. The service was held in the evening, in the Town Hall, and I think there would have been nearly 250 present—enthusiastic supporters said 400. But for a first Unitarian service, and in a city in which I was a complete stranger, even 200 was an excellent beginning. The service of the following Sunday, *i.e.*, of to-day, has not been so well attended. The novelty had worn off, and the newspapers had ceased to write of me. But there were a hundred earnest listeners, and I had good reason to be content. I invited those who were interested to meet me on Thursday evening for the purpose of forming a church committee, and if I can get this done I shall depart for Adelaide the next day, not, indeed, elated, but satisfied to have done all that could be done under the circumstances.

This is a charming place to be idle in, at least in this season of the year, which answers to our English November. They call it winter, and tell me how beautiful it is in spring; but were I dropped down here, ignorant of all the differences between the Northern and Southern hemispheres, and of the peculiarities of Australian vegetation, I should guess it to be midsummer. The trees are all green, flowers are abundant, there is plenty of sunshine, and though it is sometimes a little chilly at morning and evening it is rather too hot in the daytime. But it is decidedly relaxing, and I should not like to have to do as much work as I get through at home. The people are very friendly, and the two morning papers have given me kindly notices.

I earnestly hope I may succeed in persuading our friends here not to wait for a minister, but to begin at once regular Sunday services among themselves, however few they may be. If they will do this I have no doubt but that in time they may have a fair congregation, which will increase with the rapid growth of the city. But for an unknown man to come here at once would be a doubtful experiment, and the failure of it would be disastrous to our cause. Unitarian literature there is none. If some friend who can spare his or her INQUIRER or *Christian Life* would send it to Mr. Macdonald, City Café, Perth, W.A., it would be appreciated, and lead, perhaps, to others being ordered.

CHAS. HARGROVE.

MATERIALISM, the philosophy of all expiring epochs and peoples in decay, is, historically speaking, an old phenomenon, inseparable from the death of a religious dogma. It is the reaction of those superficial intellects, which, incapable of taking a comprehensive view of the life of humanity, and tracing and deducing its essential characteristics from tradition, deny the religious ideal itself, instead of simply affirming the death of one of its incarnations. *Mazzini.*

THE Rev. R. A. Armstrong publishes in this month's *Sermons for the Day* his two addresses at Christiania, of which he told in these columns on May 21, the Sunday morning sermon, which was delivered in English, and a translation of his speech at the conversazione on the following evening, given in Norwegian. The sermon on "The Religious Situation" contrasted the positions of the Orthodox and the Sceptics, and then showed how there was a better middle way of faith in accordance with reason and conscience. The significance of this middle party he emphasised also in his speech, by a reference to the experience of the two meetings of the International Council in London and Amsterdam. In the sermon, having recalled some of the great names of American and English Unitarians, he added.—

> You here, with us, select the name "Unitarian" to express the genius of your movement. Your brothers south of the Kattegat, in Denmark, call themselves the "Frikirke Samfund." In Holland those of our faith call themselves "Moderns." But, under whatever name, there is everywhere arising a party of the Middle—friends alike of Free Thought and Pure Religion, the religion set forth of old by the lips and life of Jesus of Nazareth, the religion of love to God and to our Neighbour, the religion which seeks to worship God in spirit and in truth,

ROME.

A LETTER from Rome, Mr. Editor, it is all very well to suggest, but how is it to be managed, when every minute of one's time is absorbed either in sight-seeing or, when one is tired out, in recruiting one's energy preparatory to seeing more sights? But now that I am sitting under the thick foliage of chestnut trees, which exclude the blazing sunshine, revelling in a delicious breeze on a hilltop near Siena, more than 1,000 ft. above sea level, and waiting till it is cool enough to walk back to our pension in that famous old town, I will try to put together a few impressions of a fortnight's stay in the Eternal City. They certainly differ from those of the American visitor, who came for six days but departed after three, giving as his reason, "Well, I calculate that I've seen every house in Rome with a roof on, and as for the rest, I've concluded it is best to let bygones be bygones." The actual sight of the ruins of ancient Rome, the Forum, with all the interest of recent excavations, the Pantheon, the Mamertine dungeon where St. Paul was not confined, but where many of Rome's captives undoubtedly perished, when the only opening into a horrible cellar was a hole in the roof, such as we use for shooting coals, the mouth of the Cloaca Maxima at its entrance to the Tiber, the Colosseum, with all its grim memories, the Arch of Titus, the remains of baths and palaces, convey an impression incomparably stronger than can be derived from books and pictures. The Catacombs furnish the link, otherwise missing, between ancient and mediæval Rome, and possess a special interest in representing a fact from a period when so much in legendary and uncertain mediæval Rome, "the ghost of the dead Roman Empire sitting around on the grave thereof," still meets one at every turn; while the real modern Rome, with the future in its grasp, is represented by the changes made since 1871, when the city once more became the Capital of a united Italy—changes often unpicturesque, hated by the artist (and modern Rome is not beautiful) but meaning the strong growth and determined progress of a young, new nation. How devotedly new Italy cherishes the memory of its founders is shown in the fine monuments to Garibaldi and Victor Emanuel, to Mazzini, and Cavour, which adorn every town, and in the still more numerous streets and public places which have had to give up old names in order to commemorate the new heroes of the last century; and how bitterly ecclesiastical Rome still laments the loss of the temporal power is shown in a story told in connection with the election of the present Pope. As soon as he was elected he wished to come forth and give his blessing to the people assembled in a vast crowd in the Piazza in front of St. Peter's. But this Piazza also contained a large number of soldiers sent there by the Government, and ordered to present arms if the Pope appeared. Learning of this order, it is said that the Cardinals, who really control the Papacy, prevented the Pope by actual force from making a public appearance, which would have thus received a Government civility.

The exterior view of St. Peter's is most disappointing until one can get half a

mile away from it. The original noble design of Bramante and Michael Angelo was spoiled by the ignorant interference of a later Pope, and while St. Peter's is the largest church in the world it is also the one which does most to throw away the grandeur which size rightly used may contribute to a building. The interior suffers in the same way. Everything there is colossal, and hugely colossal, so that nothing conspicuous gives the eye the unit which is multiplied time after time to produce the actual length and breadth and height. St. Paul's, London, suffers from the same defect, though, perhaps, not to the same extent, and in both cases we lose the sublimity which characterises Westminster Abbey and the noble Gothic cathedrals of which our own land as well as other countries have received so rich an inheritance. The interior of St. Peter's is disappointing in another way. The high altar is sunk beneath the floor (as in several other churches at Rome), covered with a fine canopy, indeed, and right under the great dome, but utterly incompetent to give a central unity to the gigantic church: Moreover, only the Pope, or a Cardinal specially and rarely authorised, ever says Mass at this high altar; so that the saying is, St. Peter's is never its real self except on those rare occasions when the Pope himself says Mass there.

I went there in good time one Sunday morning, but found no service, only a crowd wandering about looking at monuments and kissing the toe of a statue of St. Peter—a well-dressed, apparently well-educated, man was among the number doing this—while another man, I fear English, exultingly seized an opportunity to scribble his name on the pedestal. Again, on Ascension Day, which was kept as an important festival, High Mass was celebrated by Cardinal Rampolla with much beautiful music, but this all took place in a side chapel where only a small congregation could find accommodation. The whole building is certainly made as magnificent as marble and other fine stone can make it, but scarcely one single stone used was brought straight from the quarry; they were all obtained by the destruction of the Baths and Palaces of ancient Rome. Truly Imperial Rome deserved its fate, but the fact does not make one think any the more highly of its successor, and the result of our contemplation of St. Peter's may amount to a recognition of its value in provoking the Reformation.

Passing from things external to the far more difficult estimate of things spiritual, I should like to say how my visit to Italy confirms my previous conviction that there is now no danger of our high Anglican clergy going over to Rome. They are not so ignorant or so foolish. They already possess a religion incomparably truer, finer, deeper, higher, than Rome could give them; and they know it. They wish to revive elements in the common Catholic tradition which increase their hold over the people, but they will not ask Italy to teach them how to do this. The only popular service I chanced to see, where women and a crowd of children were really taking part in congregational worship was at the famous old church of San Clemente, and this church has long been exclusively managed by Irishmen. In short, the cure for Romanism is Rome; and if any father has a sensible son inclined to the "ism," he cannot do better than send the lad to study it at headquarters. One sight which we saw was as instructive as it was ridiculous. Rome is not only full of priests, mostly with gross, sensual faces, it is also full of Seminarists, young fellows training for the priesthood; and on the fine May evenings these young men crowded out into the public gardens to get some healthy recreation. Imagine some thirty or forty of them playing a running game something like prisoners' base, and racing across the ground in their absurd dressing-gowns, petticoats, and great round hats. Even when the outermost garments were stripped off the same incongruity attached to all they wore below. A little distance off were six lads, presumably English, playing cricket, and managing to bat and bowl somehow in spite of their heavy skirts and flopping hats. But what can be the efficient force of a system which compels resort to such absurdities! Inability to meet the situation, refusal to face the facts, trust in something that was once good a long while ago under quite different circumstances; that is the main characteristic of the mediæval Rome which survives in Vaticanism, and which the present Pope will hardly be strong enough to modify.

I wish I could find out how the average educated Italian laymen regard these things. Apparently they don't believe themselves, but think it good for the lower classes, or, perhaps, for women and children generally, to believe what they know is not true. At any rate, they hold their tongues. An English lady who has been staying many months with Italian friends at their country place, told me that she had once asked her hosts what they thought of some superstitious practices, and they frankly said, in reply, that they would rather not talk about the question, so no discussion could take place.

One final criticism of Rome I give for what it is worth. I was told that for 1,800 years Rome itself has hardly produced a single great man. Certainly an enormous proportion of the great men who have lived there have been born elsewhere. Siena, for instance, has produced eight Popes and 38 cardinals. And if we take the real men of genius who have made their country famous, the contrast is said to be most marked. I have no means of checking the statement, and will gladly hand on to someone else the trouble of doing this. But I believe it contains much truth.

H. SHAEN SOLLY.

"HONOUR all men!"—their inherent dignity, the infinite possibilities of their nature, their freedom of conscience, the awful price of their redemption, their immediate accountability to God. While this honour leads us to deep reverence for all human goodness, let it inspire us also with such hope and compassion as shall feel none to be too low, too fallen for our pity or our help.—*F. W. Farrar.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANCHESTER COLLEGE, OXFORD.

SIR,—Mr. Dowson is, in your last issue, reported as using these words in his speech at the B. and F.U.A. meeting on Mr. Street's paper. He "had looked through the list of *alumni* of the College, and the exceptions of those who had not entered the ministry of their churches was insignificant." Presumably by "their churches" is meant "our churches." I, too, have examined the list of the *alumni* of Manchester College, and I find that, including all who have received bursaries or exhibitions, M.C.O. has turned out or passed through her doors seventy-two students in the fourteen years since she went to Oxford. Of these ten are Hungarian, Indian, or Japanese, whose maintenance is defrayed by special funds not included in M.C.O. accounts, two are dead, two are in the colonies in pulpits of free churches, forty-two are on the Essex Hall list of ministers, and sixteen apparently "have not entered the ministry of our churches." Sixteen does not appear to me an insignificant number out of seventy-two, but it may be that some explanation is available. To make it easier I append the names of the sixteen:—T. Eads How, W. A. Weatheral, T. J. Stewart, E. A. Hillier, J. B. M. Barnes, Cuthbert Holden, Frank Parker, Thomas Paxton, C. E. Popplestone, H. H. Johnson, J. A. Fallows, J. C. Duncan, C. L. Briggs, Daniel Rees, Herbert Pole, J. B. Brinkworth. If Mr. Dowson informs us that taking the period before Manchester College went to Oxford the number of its *alumni* "who did not enter our ministry" was much smaller, I fear we can only conclude that during the last fourteen years M.C.O. has become less useful to our churches. JAMES R. BEARD.

[Of Mr. Beard's sixteen we find on reference to the College Reports that two were Americans, who were special students and received no bursary from the College. Mr. Paxton's connection with the College was of the slightest, but he is, as a matter of fact, now minister of Newhall Hill Church, Birmingham. Of the remaining thirteen not more than seven were theological students of the College (unless Stewart was an eighth), the others held external exhibitions for longer or shorter periods, or had a Daniel Jones grant for preliminary studies and never came up to the College. Of the seven who were theological students at Manchester College five only took the complete three years' course (and one of them had most of his time in London, not at Oxford. Two are now clergymen of the Church of England; the others are not engaged in ministerial work.—ED. INQ.]

SIR,—I greatly regret that I should have been led into error with respect to Mr. Dowson, through trusting to information on which I thought I could rely. I apologise to Mr. Dowson and to your readers. J. COGAN CONWAY.

June 13th, 1904.

ANIMAL SUFFERING.

SIR,—May I be permitted to make a few comments on the extract from the preface of the new edition of Mr. Armstrong's "God and the Soul," which you gave in your issue of the 28th ult.

Mr. Armstrong contends that recent writers on animal life have "lifted a nightmare from the heart of religious men" by revealing the fact that "tribes of living things dwell in an habitual atmosphere of happiness."

But is not the consolation derived from such reflections sentimental rather than ethical? The justice or injustice of animal suffering cannot be determined by the degree of its prevalence. Were there only one living thing enduring an agony of pain, the problem of animal suffering would still press as urgently for solution.

For my part I cannot see that the happiness of the great majority of living things is any compensation for the sufferings of the few. From the standpoint of the suffering creature it is of little moment that millions of its fellows live in an habitual atmosphere of enjoyment. We must find some solution of the problem that will include *all* animal life—not only a part, even though it be the greater part—or the nightmare for many of us will remain unlifted.

To my mind the only way of solving the mystery is by doing away with the dividing line between animal life and human. Why should we look upon human suffering as easier of explanation than animal suffering? Why should not the theory that consoles us in the one case hold good in the other? Our consolation in contemplating human suffering springs from a faith in its profitableness. Suffering calls into play such qualities as fortitude, sympathy, endurance, courage—and thus it would appear impossible for anyone to suffer without being, in however small a degree, the better for it. And why should we limit the action of this beneficent law? Is not each living thing a separate consciousness slowly but steadily gravitating towards the life we call *human*? Hunger and fear and pain are its educators, working, not wantonly, but along the lines of development ordained by the Divine mind. To believe anything else is to impugn the righteousness of our Creator. To believe that any animal can suffer without reaping some equivalent gain is to charge God, or Nature, or whatever we choose to call the eternal consciousness, with that most repellant of all vices—cruelty.

Torquay, June 7. FRANCES LEE.

THE TENDENCIES OF MODERN RELIGIOUS THOUGHT.

SIR,—I have prayed to be delivered from the enervating spirit of dissent, I have foresworn the phrase, "I beg to protest, &c."; but, after reading Mr. Jacks' essay as printed in THE INQUIRER, June 4, under the above heading, my soul is "disquieted within me." How can Mr. Jacks stop where he does? It is true that Saul was out looking for his father's asses when he found a kingdom, but—he found a kingdom! Who remembers the asses?

Have we no recently discovered kingdom? If not, we may justifiably return perhaps to the useful though uninspiring toil of searching still further for the asses. But have we no kingdom? Mr. Jacks does not deny the "fact" of religion, "she lives" are his words, "but her life is inarticulate and formless."

I dare Mr. Jacks to go on. He must not leave us there. The ringing trumpet tones of our greatest and best are still in our ears, "All souls are one—one in the great family of God." "We are sons and daughters of the living God." What an inheritance! Out of the profound deep of unformed being the Eternal God, brooding, did impart the divine mystery of life. He quickened within us that ascending impulse which can only fulfil itself by ceaseless, unwavering ascent, upward flight, until it rides

> Triumphant through mid-heaven, into the courts
> And temple of the mighty Father, throned on high!

All haunting theological perplexities drop off like dead scales. Life itself is the kingdom. We *cannot* be uncertain in this our glorious privilege of Unitarian Christian faith. Mr. Jacks says that today "we have neither hell nor heaven that are worthy of the name," because we have outleaped the Puritan conception, to which we are told we must return, that life is gloom stricken, an awful tragedy. God bless the hour when it was first conceived that life was much better than a tragedy, a divine triumph. It is the uncertain, disorganised, mournful, waiting life that is degenerate. Joy, vision, light, inspiration are the natural divine qualities of life itself, and constitute a perpetual triumph.

We cannot have read our New Testaments in the new way, heart to heart with the Master, eye to eye, both as at one with God, if we do not perceive that we have our kingdom, that to live is a joy and a triumph! I urge Mr. Jacks to go on and say this in words of power and spiritual eloquence such as are easily given to him and will mean so much to us; we do not want to believe that he is holding aloof from this great joyousness and definiteness of modern religious thought.

FREDERICK BLOUNT MOTT.

OXFORD SUMMER SESSION FOR SUNDAY SCHOOL TEACHERS.

SIR,—Will you kindly enable me to call the attention of superintendents and teachers to our Summer School opening on July 1, and to remind them that the names of intending students should be at once sent in to me.

The committee are anxious that, as the opportunity offered only occurs once in two years, all who can should be enabled to take advantage of it.

A copy of the programme and time table has been sent this week to all the Correspondents.

ION PRITCHARD, Hon. Sec.
Sunday School Association,
Essex Hall, London.

To CORRESPONDENTS.—Letters, &c., received from W. H. B., E. H. C., J. T. D., H. A. R. J., M. L., W. M., A. E. O'C., A. W., J. H. W.

YORKSHIRE UNITARIAN UNION.

ANNUAL MEETINGS IN SHEFFIELD.

THE twenty-first annual meetings of the Yorkshire Unitarian Union (the eighty-eighth of the West Riding Mission Association) were held at the Upper Chapel, Sheffield, on Wednesday, June 8. At the business meeting in the afternoon, the Rev. C. J. STREET took the chair, in the absence of the President, Mr. Grosvenor Talbot.

Mr. E. BASIL LUPTON, hon. secretary, read the committee's report, in which special mention was made of the unqualified success of the bazaar held at Leeds in November, producing £4,100, which had enabled them to appoint the Rev. John Ellis, formerly of Upperthorpe, Sheffield, District Minister to the Union. In connection with this appointment, the British and Foreign Unitarian Association had promised a grant of £100 towards the new work. The opening of a new chapel at Selby in September was also recorded.

The balance-sheet, presented by the Treasurer (Mr. GEORGE WEBSTER) showed an income from subscriptions and collections, and invested funds, of about £278. The Union had received grants of £65 from the British and Foreign Unitarian Association, and £655 from the bazaar fund. There was a balance in hand of £39.

The CHAIRMAN moved the adoption of the report and balance-sheet, and the appointment of officers (Mr. Grosvenor Talbot being reappointed President). In commenting on the report, he said the smaller churches in the county had a hard struggle, and their deep sympathy went out to those who were doing their very best to keep the flag flying, and the cause alive. The reports gave a very small idea of the work that was being done in some of those little outposts. He also referred with gratification to the successful result of the bazaar, which had removed the accumulating debt on the Union.

Mr. A. J. HOBSON seconded, and the motion was carried.

A vote of thanks to the lay-preachers of the Union was moved by the Rev. J. MORGAN WHITEMAN, seconded by the Rev. A. H. DOLPHIN, and acknowledged by Mr. T. MANNING, of York, and Mr. T. G. TURTON (secretary of the Sheffield district branch of the Lay Preachers' Union), who said lay workers in large towns required the same encouragement and warm sympathy that they obtained in the villages. The Sheffield branch, he said, was doing an excellent work.

A service was subsequently conducted in the chapel by the Rev. C. J. STREET, the sermon being preached by the Rev. E. L. H. THOMAS, of Styal and Dean-row, who took for his text Revelation iii. 2, "Be thou watchful and stablish the things that remain."

After tea a largely attended public meeting was held in the Channing Hall.

Mr. GROSVENOR TALBOT, the President, was in the chair, and remarked that Sheffield was celebrated for having sent out into the West Riding many ministers whose fame and name were household words in the Unitarian body. After alluding to the usefulness of the Union, he said Unitarians believed in a pure and simple faith—a faith that went back to

the early times of Christianity, and to its founder. Many people said they did not require religion; they only required morality. But whatever they might say, it was impossible to have a morality which was higher than that of the religion which that country professed. Therefore, they were determined that the religion which formed the morality of our country should be kept at the highest possible level. The real reason, he thought, why Christianity had not thriven as it ought to have thriven, and, among the working people especially, had not taken hold, was that so many who professed it did not act up to that profession. It was by living up to their faith that they would bring people into the fold and into the chapels. The Unitarian faith was no easy-going one. They who professed it were not allowed to escape their responsibilities because some one else had suffered. They had to live up to what it gave them to do, and what they believed their Father in heaven would desire them to do.

Mr. A. J. HOBSON (ex Master Cutler, Sheffield), in proposing a vote of thanks to the preacher at the afternoon service, said they must see that the wide spirit of toleration that made Unitarians see good in all religions, and to ask more of a man's character than of his belief, did not drift into indifference in pushing the religion that they knew would make those happy who believed in it. If they could only crystallise round them the support that really belonged to them, there would be no doubt as to the size and weight in the community of the Unitarians as a body.

The Rev. W. STEPHENS seconded, and the motion was carried.

The Rev. E. L. H. THOMAS, in reply, insisted on the necessity of giving the name "Unitarian" a distinct connotation. They must not be told at a critical time that they were agreed upon only one thing—opposition to the Trinity. Let them take the word, and give it the broadest designation they could, and then fight under it boldly.

The Rev. A. H. DOLPHIN moved a resolution congratulating the Unitarian Home Missionary College, Manchester, on attaining its Jubilee, expressing recognition of the admirable work which had been done by this institution in preparing students for the ministry, rejoicing to hear of the purchase of commodious premises to serve as collegiate and residential buildings, and appealing for generous financial support towards the £20,000 it was proposed to raise.

Mr. H. J. MORTON, who seconded, deprecated any display of hostility between the Manchester College and the Oxford College. The men educated in both were wanted by the churches.

A protest against the resolution was entered by the Rev. W. MELLOR, because no proper notice of it had been given, and because he held that the scheme, in support of which the resolution had been moved, was an impossible one. They were too small a body properly to support two colleges. He hoped that before another step was taken the colleges would enter into friendly conference, and he appealed to the denomination not to throw away its money.

The resolution was then put, and carried with about half a dozen dissentients.

On the motion of Mr. ARNOLD LUPTON, seconded by Mr. CHARLES STAINER, a cordial welcome was formally extended to the ministers who had settled in the district during the year, viz., Revs. C. J. Street (Sheffield), Edgar Lockett (Pudsey), and W. R. Shanks (Holbeck).

The Rev. Dr. Warschauer, who spoke in support, dwelt on certain main difficulties with which Unitarian ministers had to contend. On the one hand they had to contend against an ossified and petrified orthodoxy, and on the other against a gross, shallow, flippant irreligiosity. Another difficulty was the possibility of misplacing the emphasis of their work; there was a chance of their dwelling too much on negations or of sliding into a spurious liberalism which was only a little removed from indifferentism. A third difficulty was the growing liberalism in the churches round them. Thirty years ago, when a man left the orthodox even a little way behind him, it was almost necessary for him to join the Unitarian body. As they all knew, that necessity no longer existed. More than ever during the next thirty years would they have to draw upon their own resources.

The Rev. C. J. STREET, who replied on behalf of the newly settled ministers, moved:—

That this meeting expresses its pleasure at the financial result of the recent bazaar at Leeds, and thanks the congregations and all other friends who contributed to its success; and that, in the appointment of the Rev. John Ellis as superintendent missionary, this meeting sees a happy augury for increased interest in the work of the Union, and for the development of the Unitarian cause in Yorkshire.

Mr. WILLIAM LAYCOCK seconded the resolution, which was carried unanimously.

Thanks were voted to Upper Chapel for its hospitality on the motion of Rev. WILLIAM STEPHENS, seconded by Mr. THOMAS KETTLE (Scarborough), and to the PRESIDENT, on the motion of Mr. J. B. WOSTINHOLM, seconded by Mr. RICHARD FISHER. A successful series of meetings was closed by the Benediction.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Appeal.

London: Mansford-street.—The Rev. John Ellis writes: "At a time when many of our good friends are planning or starting for their summer holidays, among the mountains or by the sea, will you kindly allow me to ask them to remember their poorer brothers and sisters in this crowded part of London, to whom a week, or even a day, from their monotonous toil and the noisy streets, spent in the country, is such a boon? My Convalescent and Country Holiday Fund is almost exhausted, and there are special cases needing change during these hard times. I should like to ask also for a few small donations to the funds of the Window Gardening Society. We like to encourage our friends to take an interest in the culture of plants. This can be done at a very small cost, but every few years this fund needs replenishing." Donations to either of these objects will be gratefully received by Mr. Ellis, at the Parsonage, Mansford-street, Bethnal-green, E.

Bolton District Sunday-school Union.—The annual United Scholars' Services were held on Whit-Sunday at Bank-street, Bolton, and Chowbent Chapels. At Bank-street the service was conducted by Rev. R. S. Redfern, of Leigh, and an address was delivered by Mr. Peter Gorton, of Park-lane. At Chowbent the service was conducted by Rev. John Moore, of Hindley, and an address was delivered by Mr. C. E. Reed, of Horwich. The scholars, teachers, and friends from the various schools in the Union attended in large numbers. Special hymns were sung, and collections amounting in all to £12 14s. 4d., taken on behalf of the funds of the Union.

Chichester.—On Sunday last anniversary services were held in connection with the Sunday School. The Rev. C. A. Hoddinott was the preacher. The attendances were very good, and the collections for the Sunday-school Treat were the highest in amount for a number of years.

Crediton (Re-opening Services).—The Bowden Hill Chapel was reopened with special services on Wednesday, June 8, after having been renovated by the removal of the old high-backed pews, and the introduction of new and comfortable seats, in which some of the old oak has been introduced with good effect. There is a new flooring of wooden blocks and tesselated pavement in the porch. Mellow tints have been introduced into the windows, and ventilation and lighting have both been reformed. A panelled draught-screen has been placed between the porch and the body of the chapel, while the doors are covered with baize. The old chapel thus renovated is said to have been built in 1729. The Rev. Micaiah Towgood was minister from 1737 to 1749, and the Rev. John Johns, author of the well-known hymn, "Come, Kingdom of our God," and afterwards first minister of the Liverpool Domestic Mission, from 1820 to 1836. The opening service on the afternoon of June 8 was conducted by the Rev. J. Edwin Odgers, of Manchester College, Oxford, who congratulated the congregation on the restoration of their old chapel, and recalled the fact that he had once before preached there, thirty years ago. His sermon was from Acts vii. 47, 48, "But Solomon built him an house, howbeit the Most High dwelleth not in temples made with hands." After service there was tea in the lecture hall, of which from 100 to 150 partook, including friends from Exeter, Plymouth, Cullampton, Tavistock, &c.; and in the evening a further service was held, conducted by the Rev. L. Phelps, of Devonport, when the Rev. J. Worthington was the preacher. Among others who were present were the Revs. J. M. Connell, A. Amey, J. Barron, A. E. O'Connor, and A. Lancaster, and Mr. Philip Worsley, of Clifton.

Evesham.—The Sunday-school anniversary services were conducted last Sunday by the Rev. J. B. Higham, of Wolverhampton, the children attending both services. Special hymns were sung, and the collections amounted to £5 13s. The children brought flowers to the evening service, which were afterwards sent to missions in Birmingham and London.

Irish Sunday School Conference.—A very successful conference of teachers and others interested in the work, in connection with the Association of Non-subscribing Presbyterians, was held at Dromore on Saturday, June 11, under the presidency of Mr. John Rogers. Some 600 persons were present. The Rev. A. O. Ashworth was convener. The President, in opening the Conference, spoke of the great importance of their work, and noted with satisfaction an improved attendance in their schools. Miss Eileen L. Andrews, of Comber, read a helpful and suggestive paper on "Our Aim in Sunday-school Teaching," in the course of which she said that their aim was to teach their religion so as to make it a really great and active influence in the lives of their pupils. It had been said of education in general that "the education of the young was the renovation of the world;" and surely that applied in an even greater degree to religious training than to the other branches of education? Unfortunately none of them could doubt that the world needed improving, in many particulars at least. The Sunday-school teachers had undertaken to do what they could to improve the world by the surest means—that of teaching the young people. Every time they met their classes the opportunity was given them of teaching them something which would influence them for good, and through them might touch others, and have far-reaching effects. Personal affection for their pupils, ambition for the members of their churches that they might be true leaders in the progress of

mankind, love for their fellow-men—all called them to do their very best to teach well. The Rev. Richard Lyttle, who opened the discussion, said that there would be a general agreement with the writer of the paper that the aim of Sunday-school teachers was to teach religion. Though they might inculcate certain dogmatic views with great correctness and precision, they would entirely fail in the aim they had in Sunday-school work, unless they stirred up in the minds of their pupils that God-consciousness which would make all untruthfulness and all dishonesty and meanness simply impossible. He agreed with Miss Andrews in the statement that they ought to aim at making the young Unitarians of the future leaders in all true good. The Rev. J. A. Kelly said they should never forget the fact that, after all that might be learned from human models, from the study of bees, from the study of noble biography, their greatest model was Jesus Christ their Lord. He never liked the phrase "Our Gospel," because it gave one the idea that Unitarians were separate from the great bulk of men and women who did not perhaps see eye to eye with them, but many of whom in regard to self-sacrificing efforts and enthusiasm in Church work were putting them to shame. He would like them to feel that they were one with the great body of Christians throughout the world who had set their faces for the extermination of all evil. Miss Malcolm of Holywood, Miss Lindsay of Dromore, the Revs. A. Davison, D. Walmsley, J. M'Cleery, Messrs. J. Smyth, J. Bailie and J. Steel continued the discussion, and on the motion of Dr. S. H. Mellone, seconded by the Rev. J. J. Magill, Miss Andrews was thanked for her paper, and the Dromore congregation for their hospitality. The conference is invited to Holywood for next year. A vote of thanks to the President, moved by the Rev. T. Dunkerley, seconded by the Rev. W. H. Drummond, and the Benediction, brought the meeting to a close, after which tea was served in the school-room.

Knutsford.—A very successful sale of work and garden party was held last Saturday at Heath Grange, the residence of Mr. and Mrs. Stanley Pearson. The weather was delightful, and a large number of friends from neighbouring churches were present, including the Rev. W. C. Hall and party from Ashton-under-Lyne, and the Rev. B. C. Constable and party from Stockport. Dramatic performances were held in the billiard room, concerts on the terrace, games were played on the lawns, and there were other attractions, while teas were provided in the open air. The Ladies' Sewing Society had already £10 in hand, and £34 7s. was taken during the day. After paying all expenses a balance of £40 14s. 2d. has been added to the £52 10s. already in hand towards the £100 promised by the Knutsford congregation towards the East Cheshire Grand Bazaar to be held in the St. James's Hall, Manchester, on Nov. 30, and Dec. 1 and 3.

Leeds: Hunslet.—On Sunday evening, at the close of his sermon, the Rev. J. Fox proposed a vote of condolence with the family of the late Rev. T. R. Elliott, in their sad bereavement. This was seconded by Mr. George Clarke, an old worker with Mr. Elliott in the early days of the Hunslet movement. The vote was passed by the congregation standing. Mr. Elliott was the first Unitarian minister in Hunslet, and laboured acceptably for a period of ten years.

London: Highgate (Resignation).—The Rev. R. H. Greaves having resigned the pulpit of the Unitarian Christian Church, a meeting of church members was held on Sunday morning last, when the following resolution was carried, *nem. con.*:—"That this meeting accepts with regret the resignation of the Rev. R. H. Greaves, thanking him at the same time for the earnestness of purpose and the loftiness of aim which have characterised his ministry, and assuring him of the kindly feeling towards him of the congregation, and their hearty good wishes for the future of himself and Mrs. Greaves. They further express the hope that Mr. Greaves will find it convenient to complete his three years' ministry at Highgate."

London: Laymen's Club Concert.—On Wednesday evening a concert was given in Essex Hall, under the auspices of the Laymen's Club, in aid of the Southend Home and Children's Country Holiday Fund, and, except in the matter of attendance, was a great success. Before the concert began Mr. Fitchett Wurtzburg, hon. sec. of the club, had to announce that owing to a recent bereavement, Mr. Herbert Lawford, who had been a prime mover in the arrangement of the concert, and Miss Helen Lawford, were unable to take their part in the programme, but that Mr. Lawford's place in the dramatic sketch had been kindly taken at very short notice by Mr. Body. The concert opened with a pianoforte solo by Mr. John Harrison, who in the interval, as President of the London Sunday-School Society, in whose interest the concert was given, offered on behalf of the audience cordial thanks to the friends who were helping. Songs were contributed by Mrs. Curtis, Mr. Albert Norcroft, and Mr. W. Savage Cooper; and Mr. Ivor James, A.R.C.M., gave a delightful rendering of two pieces for violoncello, kindly responding also to a warm *encore*. The dramatic sketch, "The First Anniversary," was given with much spirit by Mr. Body and Miss Gwynneth Galton, and the second part of the programme consisted of a selection of choruses, quartette, and solos by the "Pompadeur Pierrots," which was capital fun, and was greatly enjoyed both by the troupe and the audience. In spite of the thin attendance, we understand that a good many tickets were sold, and that about £10 will be secured for the object in view.

London: Stratford.—On Saturday week, the members of the Sunday-school Choir who sang in the recent Essex Hall competition were the guests of the conductor, Mr. Walter D. Welford, and Mrs. Welford, at Warwick Lodge. A very successful group photograph was taken by Mrs. Welford, and tea, games, and singing combined with lovely weather to make the event a complete success.

London Unitarian Choral Society.—The first half-session was concluded on Monday with a very pleasant rehearsal under the conductor, Dr. H. Walmsley Little. Success has so far attended the society; fifty members are enrolled, and there has been an average attendance at the practices of thirty-seven. A further increase of membership is confidently anticipated for the autumn, when it is intended to give a concert.

Newcastle-on-Tyne.—The Rev. Frank Walters having, as already announced, withdrawn his resignation, a well-attended meeting of the members of the congregation of the Church of the Divine Unity, was held on Sunday week, when it was decided to rescind the previous resolution accepting Mr. Walters's resignation, and a general feeling of pleasure was expressed that Mr. Walters had consented to remain as the pastor of the congregation.

Pudsey (Re-opening Services).—The church at Pudsey has been improved and beautified by putting in stained-glass windows and cleaning, and it was re-opened on Sunday last, special services being held morning, afternoon, and evening. There were large congregations, especially in the afternoon and evening. Special music was sung by the choir, who at the musical service in the afternoon were kindly assisted by four members of the Bradford church. The services were conducted by the minister (Rev. Edgar Lockett), and a short address was given in the afternoon by Mr. W. J. Noble. The money for the new windows is being raised by the ladies of the congregation.

Stannington.—On Sunday, June 5, the anniversary sermons were preached by the Rev. C. J. Street, of Sheffield, when there was a large congregation, in the afternoon and in the evening the chapel was so crowded that at least 100 persons had to stand and listen outside the building. Special hymns were sung by the children and choir. Tea was provided for visitors, at which upwards of 180 sat down. The collections were much above the average, and altogether the gathering was the most successful that has taken place for several years.

Sunday-School Conference.—On Saturday week a joint conference of the North-East Lancashire Sunday-school Union and the Yorkshire Unitarian Sunday-school Union took place at Todmorden. The day was an ideal one, and about 200 met together from different parts of the two counties. The afternoon was devoted to a ramble through the grounds of Dobroyd Castle, the beautiful residence of Mrs. John Fielden, who very kindly threw open the gardens and conservatories to the visitors, the party returning by Lover's Walk and Burnley Valley to the school-room for tea. At the subsequent conference, Mr. Samuel Holden, president of the Lancashire Association, was the chairman, and welcomed their Yorkshire visitors. A vote of thanks to Mrs. John Fielden, moved by the Rev. W. R. Shanks, and seconded by Mr. P. Hargreaves, of Burnley, was carried by acclamation. Rev. John Fox gave many interesting reminiscences of his previous visits to Todmorden. Mr. E. O. Dodgeon, of Leeds, spoke of the good to be accomplished by meeting with people with common objects and common interests. The Chairman, in introducing the next speaker, said that, in his opinion, the two best replies to "Nunquam" were those written by the Rev. Rhondda Williams, of Bradford, and Dr. Warschauer, who then gave an address, which was very warmly received, on the great opportunity open to them as preachers of a reasonable religion, opposed both to the orthodoxy, which was being so widely abandoned, and a militant unbelief. Mr. J. S. Mackie (of Burnley) said the main purpose of meeting together was to exchange views, to encourage one another in the work they were engaged in, and to promote the best interest of their common faith. Each church should have its Sunday-school, and not a school for children only. The ideal school was one for all ages, where along with the children, the youths and maidens, and the men and women could meet together. There was plenty of work to be done whilst the gambling, drinking, and other habits were so much in vogue, and whilst the duties of citizenship and religious life were so much neglected. Rev. A. W. Fox added a few words of encouragement to his fellow teachers. He said it was often very hard for those working in the factories to come and teach on Sundays. It meant a good deal of self-denial and patience. But the teacher who was patient and tender with the children would have a great influence over them. The time would come when such teachers would look back and see their scholars grown into manhood, and would feel that many of them had derived inspiration and help from them. A vote of thanks to the Todmorden friends was moved by the Rev. W. H. Burgess, and seconded by Mr. Hill, of Leeds. A very enjoyable evening concluded with the hymn, "Now pray we for our country."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 19.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE LANSDOWN.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15, Mr. GEORGE WARD, and 6.30, Rev. T. E. M. EDWARDS.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. R. H. U. BLOOR, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. B. KIRKMAN GRAY.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Rev. V. D. DAVIS, B.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER,
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. E. WILKES-SMITH.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. J. HARWOOD, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. A. FARQUHARSON.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. H. A. R. JOY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. WARSCHAUER.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. L. H. THOMAS, B.A.; Evening subject, "The Unity of the Godhead the direct Teaching both of the Old Testament and the New."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. W. BIRKS.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. G. ST. CLAIR, F.G.S.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 7, Rev. G. H. VANCE, D.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. LEWIS WILLIAMS, of Ciliau.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 19, at 11.15, HERBERT BURROWS, "Ethical Rocks Ahead."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 19, at 11.15, DR. WASHINGTON SULLIVAN, "Some Books that influenced Christ."

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THE ANNIVERSARY SERVICES in connection with the Sunday School will be held on SUNDAY, JUNE 19th, 1904. Morning, 10.30; Evening, 6.30. Preacher: Rev. J. H. WEATHERALL, M.A. Afternoon at 2.30, a Special Service, conducted by Rev. JOHN EVANS, B.A. Collections at each Service.

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The ANNUAL MEETING will be held at University Hall, Gordon-square. W.C., on Monday afternoon, June 20th, 1904, at 5 o'clock.
Mrs. W. Blake Odgers has kindly consented to preside.
Subscribers and Friends interested in the work are cordially invited to attend.

WILLASTON SCHOOL.—SPEECH DAY, WEDNESDAY, JUNE 29TH.—The Governors will be obliged if anyone who has NOT RECEIVED an INVITATION, and who desires to be present, will send their name and address to the Clerk, 38, Barton Arcade, Manchester.

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BIRTH.

FARLEY.—June 15th, at 54, Ampthill-road, Liverpool, to Mr. and Mrs. R. P. Farley a daughter.

MARRIAGE.

HICKS—ORMROD.—On Tuesday, June 7th, at Bank-street Chapel, Bolton, by the Rev. C. J. Street, M.A., LL.B., of Sheffield, assisted by the Rev. J. H. Weatherall, M.A., Rev. Ernest Savell Hicks, M.A., of Unity Church, Islington, London, to Mabel, youngest daughter of the late Mr. Joseph Ormrod and Mrs. Ormrod, Morelands, Heaton, Bolton.

DEATHS.

SQUIRE.—On the 8th inst., at Nipsells Farm, Mayland, Essex, Frank Squire, second surviving son of the late John William Squire, of Wareham, Dorset, and Elizabeth his wife, in the 60th year of his age.

READ.—On the 11th June, at Worcester, Isabel Margaret, wife of Mabyn Read, M.D., of Worcester, third daughter of the late Mr. and Mrs. George Lawford, of Nightingale-lane, aged 41.

PAGE.—On June 13th, at 53, Court Hill-road, Lewisham, Mary Ann, widow of the late Jabez Page, formerly of Bermondsey-street, aged 76.

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The Rev. R. A. Armstrong, B.A., will deliver the address to the students at 11.30 a.m.

The Annual Meeting of Trustees will be held at 3.30 p.m.

A Valedictory Religious Service will be held in the College Chapel at 8 o'clock p.m. The Farewell on behalf of the College will be given by the Principal, and the welcome into the ministry by the Rev. R. A. Armstrong B.A.

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THE LONDON SUNDAY SCHOOL SOCIETY.

The Aggregate Service for Teachers and Elder Scholars will be held at Essex Hall, on Sunday, 19th June, at 3.15. The Service will be conducted by the Rev. W. WOODING, B.A.

Friends are cordially invited.

A. BARNES, *Hon. Sec.*

Terms for Advertisements.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week. The scale of charges is as follows:—*

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, June 18, 1904

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3235. NEW SERIES, No. 339.] *LONDON, SATURDAY, JUNE* 25, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

IN our present issue will be found a valuable article by Professor Jean Réville, of Paris, on the present position of Liberal Protestantism in France, *à propos* of the Triennial Conference held last week in Paris. Of this the Rev. W. G. Tarrant also tells, who, with Mr. Ion Pritchard, was present, representing the British and Foreign Unitarian Association.

PROFESSOR RÉVILLE'S popular lectures on Liberal Protestantism, given originally at Geneva in November, 1902, and published by Fischbacher, of Paris, under the title, "Le Protestantisme libéral, ses Origines, sa Nature, sa Mission," are now translated into at least three other European languages. We have already welcomed the English translation in Messrs. Williams and Norgate's Crown Library, "Liberal Christianity: Its Origin, Nature, and Mission." There is also a Dutch translation, published by Van Holkema and Warendorf of Amsterdam, "Het Vrijzinnig Protestantisme," and more recently still a German translation, "Modernes Christentum, Ursprung, Wesen und Aufgabe," published by J. C. B. Mohr, of Tübingen and Leipzig.

WE hope to publish next week the first part of Mr. Rollo Russell's paper on the "Tendencies of Modern Religious Thought," read at the Conference of the British and Foreign Unitarian Association, at Essex Hall in Whit-week.

THE Adelaide *Register* of April 25 records the death, on the previous Sunday morning, of Mr. Robert Kay, who had been for forty-five years connected with the public library of that city, first as secretary to the Board of Governors of the South Australian Institute, afterwards as General Director, Secretary, and Treasurer. Mr. Kay, who would have been seventy-nine this month, was a native of Newcastle-on-Tyne, but as a young man, after his father's death, emigrated to Australia, reaching Port Adelaide in January, 1851. He was one of the founders of the Adelaide Unitarian Church, and for over thirty years a member of the choir. He was a great lover of flowers, and of music, and was held in high esteem in the city which he served for so many years.

IN the remarkable series of articles on the Licensing Bill which Messrs. Rowntree and Sherwell have been contributing to the daily press the way is pointed to a department of licensing reform to which too little attention has hitherto been given. The Licensing Bill seeks to assure to the trade large money payments for every licence of which the renewal may be refused on public grounds—an assurance which in itself will double the market value of existing licensed property. Messrs. Rowntree and Sherwell point out that on the financial side of the question the path of licensing reform really lies in an exactly opposite direction. What is needed is not the further endowment of the trade but the exaction of a substantial toll on the enjoyment of the endowment already existing.

THE way has been pointed out in a remarkable manner by the practice in the United States. The population of New York City is only about one-tenth of that of England and Wales. Yet in New York City alone, the revenue from licences is £500,000 greater than that for the whole of our own country, and if the scale of charges prevailing in New York State were applied to England and Wales, the revenue would be £5,500,000, instead of the ridiculous £1,430,000 raised at present. Again, if the Massachusetts law on the subject were applied to our towns, we should multiply our licensing revenue there by thirteen, other things being equal. As a matter of fact, of course, the brewers would close a number of houses under such taxation which they now find it worth while to maintain for the retailing of their wares, but when every allowance is made under that head the monetary gain would still be enormous.

BY giving to the trade a guaranteed monopoly of steadily increasing value whilst maintaining the tribute exacted in return at a preposterous minimum, we have created fabulous riches, enabling the companies to continue to pay high dividends in spite of the over-capitalisation and constant watering of stock. In the past quarter of a century, while public-house values have increased, and the tied-house system has become almost universal, brewing materials have grown cheaper, and those which are taxed have become a smaller portion of the whole. It may be admitted that the brewer financiers have taken care by their operations that the bulk of this wealth shall go into the hands of comparatively few, and that large numbers of shareholders have very little to show in realisable assets for their scrip. But that is due to the gullibility of investors, and is not the fault of the community. The fact remains that enormous profits have been and are being made from a monopoly which is the virtual gift of the community. Equity demands—not that those profits should be made larger yet by granting security in the tenure of this gift—but that a reasonable share in the values created by the Act of the State should henceforth be diverted into the public treasury.

THE figures published by the Board of Trade show an increasing amount of unemployment in the country. These figures are based on returns from about a third of the Trade Unions, and probably indicate pretty closely the condition of things in the organised trades, but do not of course relate in any way to the larger mass of unorganised labour, much of which is always casual. They only show how great movements of the world market deprive skilled workers of the power of earning a livelihood. The percentage of unemployed at the end of May was 6·3 per cent. as compared with 4·0 per cent. last year, and 3·7 per cent., the mean percentage of unemployed for the last ten years. This represents a great deal of hardship and destitution, especially as in some trades the percentage is much higher. Thus, *e.g.*, in shipbuilding one man in every eight is out of work.

SIDE by side with this increasing number of people out of work, we find diminished earnings for those who are employed. Changes in rates of wages took place in May affecting 113,900 persons. Five hundred only gained an increase. Of these 270 are labourers under

the Manchester Corporation, whose pay is advanced from 23s. to 25s. a week. But 13,400 suffered a decrease of £2,846 a week. These figures are serious when we reflect that they mean the going without comforts or necessaries in many homes throughout the land.

THE hardship is suggested in another way. The figures just given refer to the higher grades of labour, to men and families who are normally free from actual physical want of necessary food and clothing. But we read the same story of increased stress when we turn to that more miserable class which is never far removed from poverty. The number of paupers has seriously increased as compared with a year ago—17,000 more persons relieved, which is equal to an increase of 8 per 10,000 in the pauperism rate. There are many habitual paupers. To these we have grown accustomed. We cannot so easily dismiss this surplus 17,000. They have sunk below the threshold of independence because life is growing harder and harsher for the poor this year. But for that they would have escaped the Poor Law as they did a year ago. This depression of life is working all through the world of those who toil, at the top through lessened comfort, at the bottom in pauperism. Everywhere less security, less ease. Such conditions should compel a more strenuous consideration of the great questions which affect our national prosperity, what war means to the people, and, particularly at the present moment, the whole question of the drink traffic.

THE outlook in South Africa over the introduction of Chinese labour grows steadily darker. The first shipload of indentured coolies reached Durban on Saturday, when it transpired that forty cases of beri-beri, with three deaths, had occurred on the voyage. No quarantine was imposed, however, and as the huts for their reception at the port were not completed, they were sent straight into the interior on Tuesday. Beri-beri is already rife on the Rand among the unfortunate blacks imported from Central Africa, which proves the truth of the statement that the high temperature, humidity, and bad ventilation of the mines is fatally favourable to the spread of the disease when once it has been introduced there. The present outbreak among the coolies, added to the existence of plague, both at the Chinese ports and in Johannesburg, makes the folly of persisting in the importation scheme nothing short of criminal.

MEANWHILE the wage question promises serious trouble, not only among the blacks, whose labour market the importation will depreciate, but among the Chinese themselves. Chinese officials are said to have declared that, in spite of the efforts of the Government to spread correct information among them, the coolies do not understand either the nature of the restrictions to be imposed upon them or what a very little way their wages will go.

As to the effect of the importation on Kaffir wages, any doubt which may have remained must surely have been disposed of by Mr. Lyttelton's statement this week that—

> The minimum wage for day work offered to the adult Kaffir labourer in the Transvaal is 45s. per month, and to the adult Chinese labourer, indentured under the Transvaal Labour Ordinance, 30s. a month.

Mr. Lyttelton explains that—

> It is anticipated that a certain percentage of Chinese labourers will be unable, and a certain percentage unwilling, to perform the work done by adult Kaffir labourers, and for these he understands that work such as is done by Kaffir youths and boys, and corresponding wages, will be provided. The arrangement made is such that average Kaffir wages will not be unfairly competed with or undercut.

No "arrangement" which leaves the minimum wage of the interlopers below that hitherto paid to the Kaffirs—whose minimum is merely established by the state of the market, and not by any Government guarantee—can possibly prevent the net result from being reduction of the average market price of the labour of the Kaffir.

IN the June *Independent Review*, Mr. G. Lowes Dickinson completes his study of "Religion and Revelation," the first part of which appeared last month. As in the writer's larger essay on "The Meaning of the Good," while we are left still asking for clearer light, there is much here that is helpful and stimulating to earnest thought. "Religion," Mr. Dickinson says, "is not a creed, it is a growing experience." It is "concerned with the place of our ideals in the structure of the universe."

> Religion, in the view of it which I now wish to develop, is a reaction of the highest inspiration of the best men upon life and the world, as far as we know them by experience and science: a passionate apprehension, from the point of view of ideals, of the general situation in which we find ourselves.

It is idle, he rightly says, to seek in "Revelation" a short cut to a satisfying knowledge of religion. What we would ask of him is a clearer and completer analysis of the "experience" from which religion arises, and a more convincing definition of the relation of science (in the largest sense, and in one sentence enlarged to include philosophy) to that experience.

THE address given by Dr. Read at the recent annual meeting of the National Unitarian Temperance Association is now published by Messrs. Gay & Bird as a penny pamphlet, with the title "A Protest against the Licensing Bill." Dr. Read martials a number of very striking medical and judicial opinions as to the evils wrought by drink, to emphasise his plea that the drink traffic must be controlled in the interest of the people. Thus he quotes the late Sir Andrew Clark, a great medical authority, and physician at the London Hospital, who said, in reference to this subject:—

> I do not wish to make out a strong case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that, going round my hospital wards to-day, seven out of every ten there (*i.e.*, 70 per cent.) owed their ill-health to alcohol. . . . Certainly more than three-quarters of the disorders in what we call "fashionable life" arise from the use of this very drug of which I am now speaking. . . . When I think of the terrible effects of the abuse of alcohol, I am disposed to give up my profession—to give up everything—and to go forth upon a holy crusade preaching to all men: Beware of the enemy of the race.

And no less decided is the testimony of the late Sir Henry Thompson:—

> I have long had the conviction that there is no greater cause of evil *moral* and *physical* in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which, I think, few people are aware of. I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate.

The Judges are no less emphatic than the doctors, and the opinion of the London Coroner is also given. Crime, lunacy, pauperism, general misery and national inefficiency, these are the evils which the drinking habits of our people bring in their train, and in an appalling degree. Dr. Read therefore denounces the Licensing Bill as in the interests of the publican, not of the public, and therefore mischievous and immoral. His pamphlet, widely circulated, should be of great service. Special terms for distribution can be arranged.

WE referred last week to the article in the current *Contemporary* by the Rev. J. Verschoyle on "Frances Power Cobbe." Another very suggestive article in the same number consists of a series of letters by Professor C. Lloyd Morgan on Haeckel's "Riddle of the Universe" and the fundamental questions of religion which it raises. Faith in human freedom and immortality, it is cogently argued, is not to be set aside by the teachings of the agnostic scientist.

THIS month's *Nineteenth Century and After* contains a valuable article by Sir Harry H. Johnston on "The White Man's Place in Africa," suggesting a reasonable partition of the Continent, so that the greater part of it should be reserved for the indigenous black races. Mr. O. Eltzbacher, writing on "The Yellow Peril," argues that it is to be found neither in China nor Japan. Mr. Herbert Samuel, M.P., concludes his article on "The Cobden Centenary and Modern Liberalism" as follows:—

> Liberalism, which is the policy of change, cannot itself be unchanging. But when full allowance has been made for the altered views which a larger experience has brought, and when we have eliminated the subjects of those controversies which time has finally settled, there remains in our contemporary Liberalism a great body of doctrine of which Cobden was the originator or the zealous advocate. And the essence of his creed is still the essence of ours, as it was the essence of the creed of one who was not only the greatest poet, but was also among the greatest of the political philosophers of the Middle Age. "This, therefore," Dante wrote in his "De Monarchia," "is the mark at which he who is to care for the world must most chiefly aim, that in this little plot of earth belonging to mortal man life may pass in freedom and with peace."

THE SITUATION OF LIBERAL PROTESTANTISM IN FRANCE.

THE Triennial Conference of the delegates of Liberal Protestant churches in France assembled last week in Paris during three days. These meetings give me the opportunity to send to our Unitarian friends some information about our religious situation. If there are some amongst the readers of THE INQUIRER who are not acquainted with our denominations, I beg permission to refer them to the report I had the honour to read at the National Conference at Liverpool, and which was printed in THE INQUIRER of April 25, 1903.

The number of consistoires, *i.e.*, of Protestant ecclesiastical subdivisions containing a more or less extensive group of parishes, which sent delegates (one pastor and one layman each) to our Conference, was thirty-four. About 150 congregations were represented. As there are 104 consistoires in France (including Algeria), the Liberal party comprises nearly a third part of the French Reformed Church, but most of its followers are in the mountains of the Cévennes or in the rural parishes of the south of France, where there is more goodwill than abundant means. Rev. E. Bost was in the chair. Pastor Gerold, of Strassburg, brought us the fraternal wishes of the Liberal Protestants of Alsace; Professor Balavoine, of Geneva, represented the "Union Suisse du Christianisme Libéral." And for the first time we had the pleasure to receive two delegates of the British and Foreign Unitarian Association, MM. Pritchard and Tarrant. M. Pritchard delivered his address in French and was warmly cheered when he moved the resolution, already approved by the last Unitarian Conference, that this meeting should congratulate all those who contributed to the realisation of the Anglo-French accord.

The report of the honourable Professor Jalabert, secretary of the Délégation Libérale, gave a review of what has been done in the last three years, at once encouraging and alarming. Encouraging, for amongst Protestant people the liberal cause is in a good way. The Ecole Samuel Vincent at Nimes, the school for training young pupils to prepare them for theological studies and the ministry in our churches, has been prosperous during these last years. Whilst twenty years ago we had a lamentable want of candidates for our liberal parishes, all our churches are now provided, and the spirit of the young pastors is generally very good. The missionary work in the country is successful, especially is the department of the Charente, where Pastor Robert has created Protestant groups in thirty-four villages, and gained more than two thousand members of the church, and in St. Etienne, St. Chamond, and Rive de Gier amongst the miners of that industrious country. The old Mission Intérieure du Gard, which will celebrate in December the fiftieth anniversary of its creation, is also satisfied with the results of its activity.

Encouraging also is the development of a peaceful spirit in an ever increasing part of the orthodox churches. Two years ago, when the churches had to present a candidate for the chair of Reformed Dogmatics in the Theological School in Paris to succeed the late Auguste Sabatier, the moderate orthodox group united with the liberal consistoires in voting for the Rev. Jean Monnier. He obtained sixty-four suffrages. Professor Monnier does not, indeed, belong to the liberal organisation, but he is a broad-minded man. This experience shows that there are now in the orthodox organisation nearly as many consistoires who are inclined to live in fraternal relations with the liberals, as there are properly liberal consistoires in our own organisation. This new group is what we call "le centre droit" (the right centre). Its very active periodical is *La Vie Nouvelle*, whose chief editor is the Pastor Louis Lafon, of Montauban.

The ecclesiastical situation of this third party is curious. Its members belong still to the orthodox organisation which was established after the great scission of 1872. They take part in the synods of this strictly presbyterian organisation, which is not recognised by the Government, and which we call, therefore, "le synodalisme officieux." But they no longer share in the spirit which originally inspired this whole movement. They mean to keep up the presbyterian form of church government because it is the old traditional constitution of the French Reformed Church, but they reject the intolerance of its founders who, in 1872, excluded all the liberals and did not admit any other members than those who consented to subscribe an orthodox confession of faith. They think that all tendencies can live together in the same synods. Although most of them personally adhere still to a conservative theology, they believe that a common Christian faith does not consist in the profession of a uniform theology, but in communion in the same evangelical, religious and moral faith. And they acknowledge that such a faith is prevalent amongst pious liberals as well as amongst pious orthodox people.

The increasing influence of this new group has seriously changed our ecclesiastical situation. The orthodox organisation has still the majority, but the orthodox spirit no longer. Several committees have been founded where members of the different denominations are working together; for instance, the committee for moral and social action, which has undertaken a very active campaign against alcoholism, immorality, atheism, and other plagues of our democracy, as well amongst Catholic as Protestant people. And orthodox as well as liberal apostles find that they can very well fight together against the same enemies.

We Liberals have never thought otherwise. I mean that this new spirit amongst a part of our orthodox co-religionists is really nothing else than a diffusion of the liberal spirit. On our side we have no objection at all against the presbyterian form of church government. We know that this is the proper constitution of our church in the past. We were obliged after 1872 to create a separate organisation, because we were thrown out of the church of our forefathers. But as soon as we can re-enter in the synodal church without disowning our liberal faith, we are ready to do so. And now we are convinced, that if a general synod was called together by the Government, our right would be acknowledged by its majority, notwithstanding the strong opposition of the old orthodox party.

Last autumn an attempt was made to obtain from the Government the convocation of a new general synod, where all the official reformed churches would be represented. There has been nothing of the kind since 1872. But it is clear that the Government does not feel at all inclined to do so. The Minister of Public Worship remembers how much trouble his predecessor had with the several parties of the synod of 1872, and how he could not ratify its decisions. Moreover, in the direction of non-Catholic worship he is now quite sovereign in all ecclesiastical matters; the director prefers to enter into negotiations with unofficial delegates of the orthodox or of the liberal party, who possess no legal authority, rather than with the delegates of an official synod, who would be able to speak in the name of the whole Reformed Church. And, last not least, the Government does not wish to sanction a legal organisation of all the Protestant churches, because it would be very difficult to refuse to the Catholic Church a privilege which would have been conferred on the Protestant churches. Now, the Government is not at all in a mood to give such rights to the Catholics.

In this question as well as in all others, our relation with the State is quite subordinated to the relations of the Government with the Roman Catholic Church. We ought not to forget, that we Protestants are but a very little minority in the country. This same burden lies upon us, in the prospect of the separation of the Church and the State, of which so much is spoken now in France.

We have treated the question in all its aspects at the Conference, but without being able to form any decision, for we do not know if the separation will be effected by this Parliament or not, and still less, what would be the new legal conditions of the churches if the separation is voted. There are many amongst us who are favourable to the principle of separation. But we ask that the churches, when separated from the State, may be free. Now the Bill, which the Committee of Parliament is elaborating, is just the contrary of a law of freedom. It is wholly dominated by the necessity of preventing the constitution of a too powerful Roman Catholic Church under the direction of a foreign Pope, which would be much more dangerous for the Republic than the actual Roman Church, for now she is bound by the Concordat. According to the proposed Bill the churches would be bereft of all their temples; they would not be allowed to have a general or central fund; they would be subjected to all kinds of regulations, so that it would be impossible for them to have a strong organisation.

It does not, indeed, seem likely that the vote for separation will pass in the present Parliament. The Government does not wish it, and we do not think that the majority of the members in the Chamber of Deputies and in the Senate are prepared to hasten such a radical measure. Moreover, it is possible that, even if the Bill comes under discussion, the severe stipula-

tions proposed by the Committee will not be voted without being modified.

Some people are of opinion that the Jesuits and the Ultramontane politicians in Rome desire separation, and that they will act so as to render it necessary, believing that such a radical change of the old order will certainly provoke a reaction. It would not take many mistakes such as the protestation of the Roman Court against the visit of the President Loubet in Rome to provoke in the whole country a movement of hostility against the Roman Church, that would end in separation. But, on the other hand, such a policy would be very dangerous for the Church. During the past thirty years the clerical party has often made a deal with the extreme political parties, hoping that the excess of radicalism would provoke a reaction favourable to itself. But it has always been disappointed. More prudent Catholics think it a great mistake to provoke separation.

For us the suppression of the State subsidies would create a very difficult situation, scanty though they be. In the country a great many of the village churches, perhaps one-third of them, would be unable to provide for their maintenance. In France country people are not accustomed to supply their churches with personal subscriptions, and the cities, at least in the first years, would have enough to do in providing for their own wants. Nevertheless we should accept separation, if we could only obtain sufficient freedom to be able to organise our churches strongly.

In France as perhaps in some other countries, wealth is easily conservative. Many orthodox Protestants are convinced that after separation only the orthodox churches will have sufficient subscriptions. But the general opinion among our Protestant people is that in case of separation the first duty of Protestant churches will be to remain united and not to divide themselves into a number of hostile denominations, so as to weaken still more our already so small minority in the struggle against Catholicism and also against atheism. Our Conference was unanimously of that opinion. We voted a plan for the federation of all Protestant churches, which was elaborated by the last meeting of the Free Churches—*i.e.*, the small churches, which are already without any bond with the State. But the question is: Do the rich subscribers adhere to the same fraternal principles as the great mass of the Protestant people?

The situation, you see, is still very uncertain. JEAN RÉVILLE.

Paris, June 21, 1904.

A FRENCH "TRIENNIAL."

LAST week, from Tuesday to Thursday inclusive, the tenth General Assembly of representatives of Liberal Reformed Churches in France was held at Paris. Little more than a glimpse of its proceedings was possible to the two representatives of the British and Foreign Unitarian Association who attended in response to the cordial invitation of the *Délégation Libérale*, the permanent council of the Assembly. That little, however, was not only interesting in itself, but also opened up a suggestive view into the state of religious life and thought in the sister country. Happily both for the readers of THE INQUIRER and for the present writer, the duty of describing the situation at large is discharged by no less an authority than Professor Jean Réville. All that falls to one of last week's foreigners in Paris is to offer here a few notes in the hope of interesting friends on this side of the Channel.

In the first place, it was noticeable that the French "Triennial" was strictly limited, except for the service held on Tuesday evening at the Oratoire, to delegates, ministerial or lay, chosen by the local consistoires and councils, the twelve members of the *Délégation* itself being added. The meetings were held in a moderately large committee-room or vestry at the Oratoire, and probably eighty gentlemen were present as a rule, though the heat tended at times to lessen the attendance. Had the Assembly been held in Nîmes, where French Protestantism is at its strongest, the meetings would no doubt have been larger; but certainly the English visitor was struck with the absence of the crowd that usually accompanies our own Conference. The opening and closing of each sitting with prayer, the reading and approval of the preceding meeting's minutes with which business in each case began, the presence of men only, the animation that now and then brought up three or four speakers together with hands held up to secure the chairman's attention, and occasionally the ringing of the chairman's bell and his appeal for order, all reminded one that they manage these things otherwise in France.

And what do they talk of? Well, there are the reports of the *Délégation* itself, a very busy body, evidently, combining something of the duties of the executive of the B. and F. U. A. and the Committee of Manchester College with duties of a special nature rendered necessary by the peculiar relationship between Church and and State in France. One matter of prime importance is education, not only of ministers but also of lay students at l'Ecole Samuel Vincent. Another is the protection and extension, where possible, of the Protestant parish system; and it is here that the State's assistance and consequent interference came in. There are reports from committees on various subjects, propagandism, social questions, &c., and each constituent council or church is at liberty to send up for discussion proposals relative to the interests of its members. It was evident that in some cases at least this permission was eagerly seized, and questions more or less burning were thus submitted along with the reports sent in as to the condition of the churches. The subject of finance defies the bounds of nationality; how to raise funds for objects which piteously press appears to be a problem as ubiquitous as religion itself. One point of deepest concern to our French brethren has been, and doubtless long will be, the maintenance of as close a union as possible between the right and left wings of Protestantism. At the Wednesday morning meeting a break was made in the more domestic business in order to receive the foreign visitors. There should have been representatives of four countries, but Holland had to be content with sending a letter of cordial greeting. Then followed an address from a Strasburg minister, in which were blended pathos and courage, the story of struggle not only with the forces of irreligion but also with the adverse conditions imposed by the German Government on its subjects of French origin in Alsace. A lighter note was struck in the conversational remarks of Professor Balavoine, a colleague of Professor Montet, at Geneva, and a gentleman whose charming personality will doubtless become known to many English visitors at the "International" meeting next year, for which event Professor Balavoine is already busily preparing. Then came the address of Mr. Ion Pritchard, whose command of French enabled him easily to sustain the interest and evoke the continuous applause of his audience. He confined himself chiefly to an account of the operations of the B. and F. U. A., with a hint or two as to the latitude of the term "Unitarian." All was heard with ripples of laughter, clapping of hands, or grave attention, as the case might be; but the loudest applause was evoked when Mr. Pritchard, in conclusion, laid on the table a resolution approving the recent agreement between this country and France, which Baron F. de Schickler, President of the Délégation, promptly adopted and read to the meeting. The resolution was in identical terms with that proposed at the recent Whitsun meeting of our Association, and was carried by acclamation. It was a very happy thought of Mr. Pritchard's to suggest it to our French brethren.

In the evening an opportunity was afforded of more intimate fellowship at a dinner given by Baron de Schickler to the foreign representatives, followed by a largely attended soirée at his residence. Several of the more notable Protestant preachers in Paris were present, among them M. Wagner, whose books are widely known in the United States and ought to be so here.* The grace of French hospitality and compliment may be imagined, and need not be enlarged upon, though it will be long remembered. What did strike one as specially suggestive, however. was a feature unknown, I think, in our own meetings: A sonnet of elevated sentiment and felicitous in expression was offered to the President by one gentleman present; and another delegate, wearing a rustic dress with simple dignity, read in a strange dialect a further poetical address, enlarging on the cause of free faith and the rights of conscience and wishing well to its well-wishers. Even the native Parisian was glad to hear a translation of this poem into his proper speech. Thought travelled across the Channel and pictured one of our presidents being thus addressed in his drawing-room by a master of Gaelic or Welsh! But, once again, whatever the language used, the meaning was the same—love of the lovely, fidelity to truth, devotion to the highest. W. G. TARRANT.

* Perhaps the Editor will allow me another opportunity to refer to them.

LITERATURE.

ROMANCE AND PRETENCE.*

To the construction of such a volume as this there needs no more than some superficial study of the Flavian period, some acquaintance with fiction of the *Quo Vadis* type, and those gifts of sympathy and imagination which are an acknowledged part of Mrs. Campbell Praed's literary equipment. Hence the preface claiming the intervention of a spirit from the vasty deep, inspires us with less of pleasure in the suggestion of such a possibility than of renewed disappointment for the inadequacy of the result. Such a preface would be an excellent literary trick, jumping better with the prevalent humour of the circulating library public than the somewhat outworn discoveries of lost documents or clues to a family mystery. But we prefer to conclude that the preface is meant to mean all it seems to say rather than suppose verisimilitude carried to the point of impudent buffoonery; for which phrase there could be no milder substitute, where language is profaned to a juggle with the most potent and sensitive motives of human hope and awe. The author's good faith acknowledged, there remains only the question of her good sense.

The author takes to herself the credit for little more than the transcription of the memories of Nyria, a Roman slave-girl, now re-incarnate as a personal friend of her own. The action of the book is in and about Rome in the latter part of the reign of Domitian; and concerns itself with the fortunes of Nyria and those associated with her, first in the household of the imperial and imperious Julia, and latterly in that of Paulinus.

The narrative itself is commonplace enough, reiterating the wearisomely familiar types of Passion, Grace, Brutality, and that pathetic spectacle of the good reaching out to the sublime and only toppling into the ridiculous, with which we are somewhat over-sated in works of fiction which seek to find food for sensationalism in motives of faith and morals. But in its course the story introduces us to so many matters of detail which, if true, are not less than revolutionary, that we must turn the short space at our disposal to their statement.

Telescopes, we are told, were in use in the reign of Domitian (p. 35). Hitherto we have been living in forced content with the belief that none before Roger Bacon, save amongst certain obscure Arabians, gave hint of even such instruments as might by some stretch of courtesy bear that name.

"*Vocal cords*" (p. 172) is a phrase hitherto supposed due to Ferrein.

Spectacles (p. 92) were, it would seem, in use a thousand years before Alhazen, hitherto reputed the first of extant writers to allude to them.

Sheets (p. 132) were in use for bed-covering, we are told, without explanation whether the word is merely a very free rendering of *peristromata*, *vestes stragulæ*, or other terms familiar to the times.

Registration of doctors (p. 134 and other passages) was practised, which is a distinct gain to our knowledge, hitherto allowing only the existence of an Archiater without authority in respect of the medical fraternity as a whole.

These and other matters we should pass over as amusing anachronisms if they did not come to us in the guise of a historical revelation. We might forgive Nyria that in the course of more than eighteen centuries her memory has become a little hazy in such fine distinctions as those between the monetary value of a *sestertius* and a *sestertium;* but it is a confusion which has disastrous results upon the probabilities of the story; nor is it mended by a belated note from the publisher explaining that here and there, where the distinction has been correctly observed, it was due to a mere misprint! Some egregious mistakes in grammar the printer has unfortunately overlooked, while not sparing of slips of his own.

Of Clement, Bishop of Rome, we have many facts of interest beyond his physical peculiarity of pulsating veins (176). Not least that he was an intimate friend of the Apostle John, held High Church doctrine of baptism, and officiated in a church which becomes the earliest recorded instance of a building so used enclosing a baptistery within its walls. It is disappointing that the sentence of most significance that Nyria could recollect having ever heard fall from his lips was a quotation from his own so-called Second Epistle, which is pseudonymous, and was not written till some years after his death. Professor Harnack will learn with chagrin that his tentative identification of the Bishop with his supposed contemporary, Flavius Clemens, is finally disposed of. But the celebrity which our author claims for the Bishop's abilities as a hymn-writer, and the free use of hymns before the custom had (according to existing sources of knowledge) as yet become liturgical, suggests a gallant attempt on her part to identify the excellent man with another Flavius Clemens, of a later place and century, and usually distinguished by the adjective Alexandrinus.

It is interesting also to find that the aged Apostle John preached at Rome in the year 95, and (as perturbed theologians of the Keswick school will be relieved to read) modestly acknowledged the authorship of the Apocalypse. In fact, merely from gazing, perhaps too rapturously, at the figure of the saint, Nyria had some little apocalypse of her own, in which she "seemed to see him surrounded by a veil of milky fire, full of golden stars which rose around his head,"* and "for one dazzling moment a glimpse of two holy ones with radiant wings and mysterious sunshine on their gleaming brows, whose tender arms upheld him reverently." (P. 363.) Happily for the Apostle, history may yet be able to prove an *alibi*.

We would fain close with some good word for the book, for it is certainly not without evidence of pains and brains, and of its kind so much better than the worst, that we the more regret the use to which such goodly gifts are put. But what does it stand for? If for history or biography it lacks plausibility. If for psychology it fails of coherence. If for an ethical motive, we have failed to find one that will not crumble into laughter on analysis. If for amusement merely, how far can our womanhood be from those worst depravities of Roman taste, if, spared by a milder age the realities of Roman lusts, violence, and bloodshed, they turn for their amusement to their literary representation?

To all who would entertain us in this wise we would say in words which our authoress puts into the mouth of the Most Noble Julia: "Cease such sentimental drivel. Refrain from folly and proceed with thy dinner." H. A. R. J.

* "Nyria." By Mrs. Campbell Praed. (T. Fisher Unwin. 6s.)

* Cf. Asoka's vision of the Buddha "in the full perfection of beauty, surrounded by a halo of glory, and surmounted by the lambent flame of sanctity."

SHORT NOTICES.

From the Old Church to the New: a Personal Retrospect. By William Smith. The atmosphere indicated by this "Retrospect" is peculiarly Scottish, and rather close and dim as such. We move among the "Auld Lichts," and are shown the sort of severe doctrinal instruction to which children were subjected forty or fifty years ago. Evidently the period of Mr. Smith's Retrospect was that before free libraries and sixpenny reprints of theological works. He tells of his spiritual struggles while he was "poor, fatherless, and with few friends" in a "practical work-a-day sphere" over the dogmas presented to him as soul food; how unthinkable he found the doctrine of the Trinity, how crudely legal, commercial, unjust, and immoral. yet withal mysterious, the doctrine of the Atonement, &c. The goal at which he arrived is Swedenborgianism. He speaks of it as "the magnificent doctrinal system of the New Church." It may be fairly questioned whether "the New Church" appearing in the title of this booklet is the proper antithesis of the Old Church. The narrator says "the central idea of the (New) Church is the doctrine of the Divinity of the Lord's Glorified Humanity." It may be reasonably doubted whether a church that holds Jesus to be the only God is in anywise different from a church that regards Jesus as one of three deific Persons. If such be the New Church, a newer might well be suggested wherein is no dogma at all, nor any sort of creedalism. To the writer of this notice, who about the same time tried the clue of the *Arcana Cœlestia* as the narrator of the Retrospect did, the "New Church" seems but a sport of the Old, even more arbitrary and illusionary. But though the critic may stand abashed in humbled inability to understand "the principle of Divine spiritual influx, through discreet descending degrees, according to correspondence," which the narrator calls "one of the most magnificent generalisations now granted to the modern mind," he may all the while sympathise with one whose "quest has ever been for the highest and best," eager to "know the unseen causes and qualities of things, the why and the wherefore of human life, experience, and destiny." The "Retrospect," from a literary point of view, is well done, but while following it we have the feeling that we are in a small compart-

ment with but a scanty inlet of light and air. We cannot help wishing that, in the midway stage of his struggle, the struggler had come upon the highly oxygenised writings of Theodore Parker. They would have shown him, what the Higher Criticism has since confirmed, that the idea of the "deep wisdom of the ages lying within and protected by the legends, forms, and histories" of the Bible is a fallacy. Swedenborg's treatment of Scripture is utterly disallowed by Biblical science. (The Scottish New Church Evidence Society, Paisley.)

Some Popular Philosophy, by George H. Long, is a brightly written little book, in which the author introduces the "man in the street" to some of the problems of metaphysics. He does not attempt any systematic or complete treatment, and skilfully avoids using technical language, but he knows his subject thoroughly, and not only will the "man in the street" find the volume instructive, but also the "man in the study" will like to run through its epigrammatic pages. In the main, it is a cursory exposition and examination of some leading types of philosophical speculation on the nature and destiny of humanity. Christian science is pressed into service as an illustration of a particular system. (Swan Sonnenschein & Co., 2s. 6d.)

The Tree in the Midst: a Contribution to the Study of Freedom, by Greville Macdonald, M.D. There are many good and true things in this book, which attempts to link up ethics with physical evolution. The writer is deeply earnest about his subject, and has a picturesque style to help him with various ingenious interpretations of Genesis, but it may be questioned whether readers who are serious students of these problems would not prefer the more scientific guidance of expressly philosophical works (against which the author protests too much when he rejects "academical" help), while others, who would take his assumptions on trust, would probably decline to wade through four hundred somewhat diffuse pages. The real significance of such books as this is that they show the extent to which contemporary popular thought is imbibing the results of modern philosophy. It is good to read the author's manly protests against the doctrine of original depravity (p. 235). His epigrammatic remarks upon this subject is a fair specimen of his manner: "Our instincts are no less from above, that we must put them below us." (Hodder & Stoughton, 10s. 6d. net.)

Snacks, by Esther Delaforce, is a small volume of short essays treating of subjects so widely different as Coronation tea parties, and the question whether all men, or only some, are possessed of souls. The author seems to claim to belong to Whitman's category of "powerful uneducated persons," for she discusses the soul without reference to psychology, and, indeed, with a playful pretence of doubt if the subject had been considered before. The result cannot be considered entirely satisfactory; but in the main the book is based on the obvious fact that our civilisation is full of anomalies, and some of these are pointed out in a vigorous manner. (Swan Sonnenschein. 1s.)

THE CHURCH OF THE WAYFARERS.

SOME passages in the recently published Letters of Emilia Russell Gurney serve to freshen our reminiscence of the beautiful idea which it was sought to embody in the Chapel of the Ascension, or, if we may choose the more significant earlier title, the Resting Place for Wayfarers, in Bayswater-road. The building is open and we may enter when we will, but the building is at best an imperfect reflection of the founder's mind. The story is not an old one, and has been told by the artist, Mr. Shields. What Mrs. Gurney's letters add to the record is not fresh information, but a winning simplicity of style, through which the fair, bright thought is able to shine more clearly. The record is in itself a familiar one. Many years ago Mrs. Gurney went into a small church in Florence, rarely used for public services but set apart as it were for secret meditation. This impression worked together with other memories of little churches in the Carrara hills into the bold purpose of erecting in London such another building. In the style of its architecture, in the paintings on the walls, in the silence to which it was consecrated, an active silence of breathing men and not of empty space, it was to be suggestive of religious ideas strange, if not alien, to our national character. The growth of this idea, and its carrying out through the difficulties of nearly ten years, are outlined in the letters.

The little church itself is hardly a suffiicient commentary. It interests us, seen from the park, across the turmoil of the Bayswater-road, or from the melancholy quiet of the open, disused burying ground of St. George. When we enter there is much to arrest the attention, to please the eye, and to keep the mill-stones of the mind busy. The Bible history is unfolded before us strikingly, sometimes with the power of beautiful imagination. As one of the minor show-places of London this church ranks high. But it was intended for something more worshipful than that—for rest, silence, prayer. Instead, we hear the sound of art prattle. Perhaps it would be better to take it exactly as it is, and be thankful for it, forgetting the original idea drawn from a foreign land. It is not easy to overthrow the long tradition which has come down from Jewish sources interpreted by Puritan theologians. This tradition supports, and again is strengthened by, the national depreciation of art. It has become difficult to think that God can be where pictures are. Now these pictures were intended both by Mrs. Gurney and Mr. Shields to be for the church, they were to be the handmaidens of the religious idea, a fit accompaniment of the act of devotion. For this they are well suited. Yet, in fact, it is obvious that the church is for the pictures, not they for it. This departure from the original intention is facilitated by the arrangement of the chairs, which are so set as to serve the convenience of visitors who come armed only with catalogue and opera glasses. And the worth of the place is shockingly spoilt by the appearance near the entrance of a tea tray and photographic album. It is a pity, for London has many picture galleries. This church of the wayfarers stands alone.

Mrs. Gurney's wish was to have two little halls. The first, adorned with pictured deeds of brotherly kindness, would be for sitting and resting in; the innermost hall should be a place of prayer, with pictures setting out the Biblical encouragement to prayer. And for this nothing less was needed than to portray the enduring power of the Divine Being in human, natural form. The incentive to prayer depicted in art would be the perception of the individual attachment to the pivot of the wheel of life. There should be no voice heard in this shrine of rest, only a penetrating silence. Again we feel the beauty of the idea, and again the difficulty of its achievement. We go to church, as we go everywhere else, for a practical purpose. But here there are no visible means of doing the external things appropriate to an ecclesiastical service. The idea of Mrs. Gurney's church for wayfarers is harder than that of a Friends' Meeting, and that is too stubborn a task for most of us. How happily suited had this place been for Walt Whitman, largely tolerant, at such times as he loved to loafe and hold his soul at ease; or for Wordsworth, sitting idly on his old grey stone, assured that something of itself would come. It enshrines the reflection of that older mystic, who warned men so busied with outward things as to have no time to recollect themselves that for every six steps they took outward in their daily duty, they should take one step inward, and observe their own hearts.

Silence is eloquent, rest is a eucharist, prayer rises beyond action into being; such is the lovely reminiscence freshened in our hearts when we see the church in the light of its idea. The thought may not be as clearly expressed as in some more usual forms of church buildings in town or country. Yet it is not wholly lost. On the other hand, it is sometimes nobly realised, as when some wayfarer pauses, stands cautiously by the doorway, doubtful of a welcome, then enters, unrebuked, steps timidly across the court, looks, loves, forgets the world in beautiful vision. Thus, and in such like ways, the costly labour of devout enthusiasm finds its justification. B. K. G.

ARE not many lives lost by useless repining after what they never had, or what is now past and gone? Some men seem to live useless lives in the mere murmuring memories of the dead yesterdays. It is folly. It is to seek the spring among the fallen and withered leaves of autumn.—*F. W. Farrar.*

CHRISTIANITY is a pledge of social order which none of us sufficiently prize. Weak as its influence seems to be, there are vast numbers into whom it has infused sentiments of justice, of kindness, of reverence for God, and of deep concern for the peace and order of the state. Rapine and bloodshed would awaken now a horror altogether unknown in ages in which this mild and divine truth had not exerted its power. *Channing.*

OBITUARY.

FRANCIS HENRY ELLINGHAM.

By the death of Francis Henry Ellingham the congregation of the Octagon Chapel at Norwich has lost one who had long served it faithfully and well. In his youth he was one who had the privilege of coming within the sphere of influence of the late John Withers Dowson and Travers Madge, the saintly example of whose lives and practical teaching made many men of mark at the old historic Norwich chapel.

There were few institutions there with which Mr. Ellingham had not been connected officially at some time or other, and for a period of ten years he filled the office of secretary to the chapel and congregation, and this, too, at a period when changes in the ministry and a vacant pulpit for over a year made the work more than usually arduous and exacting. A chat on chapel matters with Mr. Ellingham was always interesting, his reminiscences going back through many ministries to the early fifties, when the Rev. Joseph Crompton seceded from the Octagon pulpit, and took with him a large portion of the congregation.

Outside the sphere of chapel work also, his life was a busy one. For some years he was hon. secretary of that flourishing society, the Norwich Science Gossip Club, which originated with the late Dr. J. E. Taylor, F.G.S., and his appointment of secretary to the large business firm of Fletcher & Son, Ltd., brought him into contact with all sorts and conditions of men, amongst whom he made many friends, but never an enemy. His genial disposition, his cool, calm, and impartial judgment, his kindly manner, made the privilege of his friendship one to be appreciated during life, and his memory cherished as a lovely jewel after his death. His passing "across the bar" has left a gap in the ranks of Norwich workers and worshippers which will not easily be filled.

THERE is no more solemn thought for any man than that there is some one place in the world which is meant for him, which he is capable of filling, and nobody else can fill. And the universe is perpetually judging him by that vacant place, as to whether he is occupying it; and it is condemning or approving him as he does, or leaves undone, the part set for him to do among all the millions of mankind.—*F. W. Farrar.*

THE only God whom our thoughts can rest on, and our hearts can cling to, and our consciences can recognise, is the God whose image dwells in our own souls. The grand ideas of Power, Reason, Wisdom, Love, Rectitude, Holiness, Blessedness, that is, of all God's attributes, come from within, from the action of our own spiritual nature. Many indeed think that they learn God from marks of design and skill in the outward world; but our ideas of design and skill, of a determining cause, of an end or purpose, are derived from consciousness, from our own souls. Thus the soul is the spring of our knowledge of God." *Channing.*

THE CHILDREN'S COLUMN.

HOW THE WORLD WAKES.

"MIRIAM! Miriam!" I whispered, "it's time to wake up."

Two drowsy eyes blinked at the candle I held—blinked and shut again. A head in the midst of a cloud of wavy brown hair rolled over to the wall, and the dumpy nose and chubby cheeks disappeared under the counterpane. Miriam clung to a somewhat startling counterpane—a cotton print with small blue peacocks in the midst of a jungle of yellow moons and red tendrils. I know not where it came from. There is not another like it in the world, to my knowledge. It's only a bed-spread, but Miriam insists on sleeping under it; she says it gives her sweet dreams about white roses and haymaking. I can't see why, but I take her word for it, as there is no getting behind the scenes. Anyhow, I was not prepared for defeat, so I returned to the attack; for I was only carrying out the absolutely solemn pledge that Miriam had exacted from me the day before, and of which her open window and blind reefed to the top to let in the wakening rays served to remind me. This time, then, I folded back an inch or two of bed-clothes, and exposed that ripe pippin of a chin, at the same time laying my hand on her shoulder and rocking it to and fro.

"Wake up, Bunny! we shall be late for the sun." The last word was the magic. Little Miriam sat up in bed as if she had had an electric shock, with her big round eyes wide open. "What's the time?" she asked. "Ten past three; I shall be ready in five minutes."

She was ready as soon as I, and with nothing but sandals on her bare feet, she came patting along the passage to my door. She took my hand and we went out into the cool moist air, leaving the rest of the house asleep. It still wanted half an hour to sunrise, but on the north-eastern horizon lay a rich band of orange and a dreamy shadowless light lay over the earth. The flowers on the ground were closed in sleep—a mere host of nobbly buds. Our way lay by the field path where the long grass drenched our feet, and then beside the wood to Piper's Wait. Who the piper was, whether English or Scotch, or when he lived, I never heard. He is forgotten in name and fame except for the fact that when he came to this spot where the rough sandy road seems to twist itself up with an effort on to the shoulder of the hill, he waited. Miriam and I thought it very likely he did, for finding ourselves both out of breath we too waited a few seconds. Then, "Let's go on again," she said, and on we went until we reached the heathery top.

Far below us on the plain every hollow was a white lake of mist. The orange band in the sky broadened out and softened into pale yellow. The little fleecy clouds high overhead flushed with red and then glittered with gold. Good round sea-clouds travelled steadily up from the west as though they had business on hand, and in this they were not mistaken. The light wind helped the mist to break up. The trees were clear, but cast no shadows yet, and beneath and above and around on every side a ringing chorus of invisible singers.

You cannot tell when the dawn begins, but the birds can. For an hour before sunrise they practise every piece they know, and while the thrushes and blackbirds and larks and other musical folk sing, the people who have no ear for music, such as the starlings and sparrows, talk as loud and as fast as they can, just as ladies and gentlemen do when someone plays the piano. Anyhow, the sun was at the back of it all. He had sent the message on ahead both to sing and to talk, for he was coming.

But presently it seemed as if all the songs had been used up, for no sooner had the sun risen red and splendid over the edge of the world than all the singing ceased. The plain fact is the sun is the signal for breakfast. Down fly the hungry musicians to the ground to discover the early worm. There was not light enough to see him by before, but plenty to praise God and sing the grace by. There is mostly light enough in the world to be glad and thankful. So one by one obeyed—a blackbird one of the last—leaving only a tomtit, who seemed to be too small to remember the rules, trilling out his vigorous ditty to his pigmy wife and his still more pigmy babies.

And now we forgot the concert, as we watched the great sun rise. We fancied him a ship in full sail, a galleon such as Sir Francis Drake used to chase and capture, whose deck was piled with shining ingots of gold, sailing over the calm ocean to the islands with the shining sands. Miriam thought she would like to dig on that sparkling beach, and then, upsetting all our fine fancy, she likened the sun to the balloon at the Crystal Palace as it went up with the light shining on it.

"Is God in the sun?" she asked. "God is in everything beautiful, dear. We sing songs to Him in the sunshine, don't we? Long ago, people used to gather flowers and fruit and lay them before Him, as a present because He brought them the day." "I'll give Him a bunch of buttercups," she said, "and an apple when they 're ripe, but they are very small and green now."

We went home, trotting hand in hand down the hill, and as we came through the meadow a thousand thousand diamonds sparkled on the tips of the grass and the clover and sorrel, and fell as we brushed through. Miriam voted this lovely—"like paddling, but rather cold." She ran into the grassy forest, a very giant there, and laughed and kicked the diamonds off in showers. Before we reached the wicket I stooped down, and taking out my pocket lens bade her look through it at a dewdrop. "Why!" she exclaimed in astonishment, "I see a tiny little house and two trees and the sky, and all upside down, How funny! It's a little fairy looking-glass. All the world in a dew-drop!" "Like your little mind, Miriam, aye? Another crystal globule, with pictures in it of houses and trees, and birds and people, and blue sky; sometimes too, perhaps, rather upside-down."

"Home again!" she chirruped, as we went indoors. In ten minutes she was fast asleep in her cot, with the peacock counterpane over her, dreaming perhaps of how the world wakes.

H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
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PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street Strand, London, W.C.*

LONDON, JUNE 25, 1904.

AMERICAN UNITARIANISM.

THE anniversary meetings of the American Unitarian Association are held in Boston during Whitweek, at the same time as the meetings of our own Association in London, and the last numbers of the *Christian Register* which have reached us here, with the Association sermon and some of the chief addresses printed in full, bring to us, in the close bonds of our fellow-feeling and sympathy in common work, a rich store of interest and most welcome stimulus from our brethren's vigorous life.

We referred briefly last week to the address of the President, the Rev. SAMUEL A. ELIOT, D.D., with its survey over the Association's wide field of work. The concluding note of that address was taken up again and again by other speakers, and thus found manifold and very forcible expression, opening a wide outlook upon life, and laying stress upon the essential things of religious duty. "Has not the time come," asked Dr. ELIOT, "when these free churches of ours, acting through their national Association, may enter more directly and unitedly into tasks of education, of active charity, of social justice? Can we not work together for the coming of the kingdom of God and His righteousness in the so-called secular doings and relations of men? Can we not enter upon lines of co-operative endeavour by which our united churches may strive to diminish ignorance, crime, disease, and corruption, and every other evil that infects our modern life? Shall we not contribute to the upbuilding of social order and to the progress of timely reforms? Why should not this Association have committees or departments devoted to the study of the problems of the civil betterment and to guiding our united activities in practical affairs? Is our purpose to promote the interests of pure Christianity fulfilled when we have printed and distributed literature and planted churches? Unitarians, as individuals, have been the leaders of the American Commonwealth in all progressive reforms. Cannot the Unitarian body as a whole now assume that privilege of leadership which belongs to it by right of the labours and sacrifices of heroic men and women who have been trained in our principles? The fathers, faithful, public-spirited, and strong, who stood on the heights of personal influence and power, have laboured. Shall not we together take up their shields of faith and the swords wherewith they were girded by the spirit, and enter into their labours?"

Whether or no the PRESIDENT succeed in persuading his Association, or the churches it represents, to undertake any common action upon these lines, it is undoubtedly a noble ideal which sets concern for the Kingdom in our midst, the righteousness of social order in daily life, in the very fore-front of religious duty. It may be that the churches best fulfil their part in the great work indirectly, by furnishing the inspiration for faithful citizens, who go out from the fellowship of prayer to do the work and unite with others for the most effective advance against the powers of evil; but in any case no member of a church can be counted faithful to his high calling if he regard the claims on his devotion as confined within his own immediate circle and directed only to "church" purposes. Above all stands the claim of righteousness and the demand for faithful, God-fearing, humane, and brotherly men, amid the affairs of daily life.

So the Rev. J. W. CHADWICK, who preached the annual sermon, in his eloquent exposition of "Our Religious Obligations," amid much else that was admirable, rejoiced in the ever-widening sweep of human thought and feeling toward an ideal not only of intellectual freedom and inclusive fellowship, but of *the supremacy of character* above all the other great realities of life.

> To apprehend it, not merely as our right, but as our duty, to exercise our freest thought upon the highest themes, to recognise a high and kindling fellowship with all, however named, who seek the true and love the beautiful, and try to do the right; to acknowledge the transcendency of character to any doctrine that can be formulated by the human mind—here are privileges and exaltations that we cannot prize too much; here is a place so large that, by whatever way we have come into it, by whatever guides we have been led, we cannot rejoice too gratefully in its plenitude and peace.

And at the public meeting in Tremont Temple, which was devoted to addresses on "The Genius of the Unitarian Movement," more than one speaker took up this earnest plea.

Dr. CHARLES W. ELIOT, the President of Harvard, and father of the Association's President, speaking of what Unitarians teach their children, having referred to toleration and the "temperate-zone gospel—work, industry, and thrift—the very foundation of civilisation," added :—

> Again, they teach their children that the surest happiness is to be found not in the gratifications one seeks for one's self, but in the ameliorations and aids one procures for others. This is the moral source of the Anglo-Saxon virtue of public spirit, a virtue which the Unitarian membership has well illustrated wherever the denomination has taken root. This is a form of collectivisim which Unitarian parents can set before their children and illustrate from history without any fear of impairing their freedom of opinion or their love of liberty, and with full assurance that they are inculcating one of the fundamental doctrines of JESUS.

And Dr. EDWARD EVERETT HALE, in a characteristic address, preached once more a sermon on the one subject which, he said, was the subject of all his sermons—"The present God, the present truth, the real presence of God," "Our Father who art here in heaven." Every true Unitarian, he declared, was proclaiming that Gospel all the time; it was the gospel of life for everybody everywhere, life with God our Father, loving as He loves, working with Him in the world. "Now that is our felicity—that we can go about in that way. We do not have to ask anybody to interpret the past. We can forget the things that are behind; we can reach forward to the things that are before; we can do those things that the MASTER delights to have us do. Live with GOD, and GOD will live with you. This is the real presence of GOD in the nineteenth and twentieth centuries."

At another meeting the Rev. C. E. ST. JOHN, secretary of the Association, gave an address on the general character of their work, from which we must make one final quotation. The ultimate end of all their work, he said, was to deepen in men the sense of their immortal destiny and the consequent serious aspect of life. "The church is the army of the enlisted immortals, in motion and service doing the present work of the world. . . . By virtue of my Unitarianism I want to hold my place in the line, and that is the only aim of my Unitarianism—to make me a part of the army of the immortals."

That means that as Unitarians they work, and the churches work, for the true life now.

> The world needs to have the vision of the life eternal brought to it. So long as there are old men and women coming down to ugly graves, graves made ugly by their lack of conviction and want of righteousness, graves which ought to be brightened up and cleansed by our power to put the vision of the life eternal into those immortal but ignorant souls; so long as the generations of children come forth into our homes, ignorant of life's great things, not knowing what it means to be children of God, and, as we find, not able to avail themselves completely of the experience and knowledge of their fathers and mothers, and therefore obliged to fight their own battles with temptation, win their own victories, and find their own power of the spiritual life; so long as children are thus born into the world, so long will there be need of the marching a my

of the immortals, to rally young and old one after another into a common work, which means everything for the dignity, the beauty, and the advancement of life.

No perfecting of machinery will be sufficient for that great work. It is not fresh organisation that is the supreme need, useful as that may be, but *life*.

We simply want more religion, more religious interest, more power of vision, more passion and earnestness in our speech, more consecration in our personal living; for without the power of the holy life our great vision does but mock humanity, and our words are but lies. We have got to live the things that we proclaim, and we have got to proclaim the vision of the growing consciousness of the immortal life that shall lead to a personal enlistment in the army of God, that on and on and on we may go for ever together.

Those are words which we may also take to heart, in our work and in our churches. It is more religion that we need, religion that is in daily life with clear vision of the things of GOD, and a passion of earnestness and pure unselfish love, to act and speak for the divine truth and righteousness in all the affairs of the world and in the brotherhood of man. To quicken that true spirit of life in us all, in abiding communion with our Father, is what the churches are for.

AMONG its cheap reprints of standard works now in hand, the British and Foreign Unitarian Association includes the late Francis William Newman's "The Soul," a little book that well deserves to be widely distributed in these days of religious unsettlement. The edition which is to be followed is the ninth, which, it is worthy to note, appeared some thirty years ago. The new issue will contain an introduction by the Rev. C. B. Upton, till last year professor of philosophy at Manchester College, Oxford.

PROFESSOR H. H. WENDT'S two lectures recently delivered in this country are to be issued in one book. It will be remembered that the first "Essex Hall Lecture" had for its subject "The Idea and Reality of Revelation"; the second, which was given at Manchester College, Oxford, upon the foundation of the Hibbert Trust, was upon "Typical Forms of Christianity." In Professor Wendt's own view the second lecture was really the completion of the first, and there can be no doubt that the advantages of publishing the two together will be many. The book will be ready in a few weeks.

ALL the truths of religion conspire to one end—spiritual liberty. All the objects which it offers to our thoughts are sublime, kindling, exalting. Its fundamental truth is the existence of one God, one Infinite and Everlasting Father; and it teaches us to look on the universe as pervaded, quickened, and vitally joined into one harmonious and beneficent whole by his ever-present and omnipotent love. By this truth it breaks the power of matter and sense, of present pleasure and pain, of anxiety and fear. It turns the mind from the visible, the outward and perishable, to the Unseen, Spiritual, and Eternal, and, allying it with pure and great objects, makes it free. *Channing.*

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

THE annual meetings of the Assembly were held at the Moss Side Unitarian Free Church, Manchester, on Thursday, June 16. The day was fine, and there was a large attendance of ministers and delegates. At the morning service the sermon was preached by the Rev. J. C. HIRST, and the devotions were conducted by the Rev. C. T. POYNTING, in the absence of the Rev. J. J. Wright through illness.

THE SERMON.

Mr. Hirst took as his text Psalm cxxxvii. 5, "If I forget thee, O Jerusalem, let my right hand forget its cunning." His object was to quicken in the freemen of our Jerusalem a love as ardent, a loyalty as determined, a remembrance as faithful, as the passionate devotion of the exile in Babylon for the centre of his national hopes and spiritual affections. Not that he doubted that love and loyalty at present exist, for their fruits were abundantly evident; but some, at least sometimes, did forget Jerusalem, feeling sometimes did become lukewarm, other interests and influences prevailed. All churches, however, sharply contrasted in other respects, have certain great purposes and aims in common. Each, in intention, is a witness for God in the world. Each is a standing reminder that man is a spiritual being, closely related to the things which are unseen and eternal. And behind all differences of theological belief, and of modes of worship, of ecclesiastical procedure, lies the desire, more or less clearly conceived, to win men to worship, to build them up in righteousness, to make them worthy members of the human brotherhood, to open their eyes to their dignity and privileges as sons of the living God. Why, then, claim that special loyalty should be given to one among the many churches which together constitute the Church Universal? Because in the Church with which we are associated there are present, in a degree we find nowhere else, conditions favourable—essential—to worship in spirit and in truth, to the increase of simple integrity, and of that love of one's neighbour which is the fulfilling of the law. The preacher dwelt upon only two of those conditions, namely, the freedom we enjoy and the largeness of our faith.

Spiritual Freedom.

Our freedom is not the freedom, merely, of Free Church Councils; not merely independence of State regulation and control. Its beginning is in the emancipation of the individual mind. The ministers of our Churches are free to preach the truth as God may manifest it to their hearts and minds; and the people in the pews are free to receive or reject it according to their own reason and conscience. Those who glory in the name of Unitarian insist upon no doctrines as a condition and test of membership. Their community is an Open Brotherhood. As they themselves are free, they will never forge fetters for those who come after them. Hence their open trusts. Dr. Torrey, the Evangelist, says that people become Unitarians because "they love sin," and that they may "lead a more loose life." No Unitarian could ever be tempted to make such an infamous charge against a theological opponent. He who is free learns to respect others' freedom; and he charges no man with sin on the ground of intellectual conclusions he has honestly reached. Furthermore, the acknowledgment of the principle of freedom removes the temptation to hide one's convictions, to juggle with words, to use them with a non-natural meaning, to be unveracious in the worship of God. The strict regulation of belief turns men into dissemblers; the bold, who retain their places, it forces into rebellion. Men in creed-bound Churches who speak out *take* liberties; men in our pulpits *use* their liberties. In the one case they are acting against a principle to which they are pledged; in the other they are exercising a privilege which is their acknowledged right. The Bishops of the Northern Province, in a recent report to Convocation in York, declare that the recitation of the Athanasian Creed in public worship "has long caused pain and distress to many of the faithful, and that this distress is spreading and deepening in our own time." The Bishops further state that the impression conveyed by the minority clauses of the creed "is at variance with our fundamental belief in God as the God of righteousness and love." The preacher asserted that any man who pronounces the clauses in question, or any man who explicitly or implicitly sanctions and endorses them, while he feels that they are at variance with his fundamental belief in God as a God of righteousness and love, is *actually committing* blasphemy. For what is blasphemy if it be not saying to God or about God what one feels and knows to be an insult to His moral perfection? Do we always appreciate our freedom at its true worth? In many ways we are undoubtedly at a disadvantage, socially and otherwise. But this freedom to think and to love, and to be true to the best and highest, is an inestimable privilege which only those who do not realise its priceless worth would barter away for any worldly advantage.

The Largeness of their Faith.

Then, with regard to the largeness o our faith, it is not true, as some suppose that the religion on which our souls subsist, and which we offer for the acceptance of our brethren, is a meagre remainder from fuller and more life-giving creeds. If we deny, it is in order to affirm some wider and deeper thought concerning the divine wisdom and righteousness, and the relationship of human souls to the Eternal Father; if from the windows of the spiritual temple we rub off some pictures traced thereon by speculative system-makers, it is that we may let in the heavenly sunshine and open a prospect of the everlasting hills and the star-lit skies.

Practical Loyalty.

As to the ways in which we may display our loyalty. First of all there was regular attendance at service, for the purpose of giving as well as getting, to strengthen the devotion of our fellows by the power of sympathy, to add our warmth

to the glow of devotion, and to encourage the faithful by our visible interest and allegiance. Let our attendance be not as spectators, but as worshippers. Our Sunday School Associations and District Missionary Societies need to be backed up and strengthened. Their effectiveness is limited by want of men and means. Fields white unto harvest await them; but opportunities are lost which greater working power could have seized. More liberal money contributions to denominational efforts ought to be among the results of increased loyalty. In almost every large town where our churches have been favoured by the ministry of strong and lofty-minded teachers, men are found who have been nurtured in those churches who are among the most trusted and respected leaders in philanthropy, education and municipal work. They will labour for, and they will give with the utmost generosity to hospitals, universities and suchlike general objects. But in many cases they do not give to the religious fraternity of which they form a part with corresponding open-handedness. No one would wish less to be done for higher education or for the sick poor; but one would like to see more done for the spread of that form of Christianity in which these good men were nurtured and to which they owe in no small degree, as many of them readily confess, their charitable impulses, their public spirit, their love of intellectual light. The loyal mayor would attend in state his own chapel, the loyal bride would be married in her own dissenting conventicle.

Train the Young People.

Finally, young people are, in too many instances, allowed to grow up with a very imperfect acquaintance with the contents and the grounds of their father's faith. The fathers will not bias them, not even by giving them the most elementary knowledge concerning their own distinctive beliefs. They are often sent to schools where orthodoxy, frequently of the High Church variety, pervades the atmosphere. Even when we establish a public school for the education of our sons, we make its relation to our churches as little obvious as possible. It is founded with money left by a pronounced Unitarian who kept up an open connection with his local chapel to his life's end, and who made bequests for the support of more congregations than one. True, "there is daily morning prayer and a religious service in the school on Sunday." True, "the history of religious liberty and rational faith receive attention," this instruction being "in the hands of teachers free from tests." But the boys are not taken to worship in the place where their founder worshipped; no sense of being part of a religious community is fostered in them; no sense of a life in common with a wide-spread brotherhood is cultivated; no allegiance to a particular Jerusalem is encouraged. The preacher did not question the loyalty of those who are responsible; but he doubted the wisdom of their action if it were desired that in the future the lads who are thus dealt with should be faithful and attached members of any of our churches, zealous co-workers for the spread of spiritual freedom and the larger faith. We Englishmen hold that in striving to make our nation strong and righteous and free we are doing a service to our race; and, in like manner, in loving our spiritual Jerusalem, in standing by it and seeking its honour, we are doing nothing less, according to the light that has been given us, and in the place to which we have been called, than striving to extend the Kingdom of God.

THE BUSINESS MEETING.

The afternoon business meeting was presided over by the Rev. Dendy Agate, the retiring President.

The PRESIDENT, in his address, sympathetically referred to the dreadful calamity which had occurred in America, and also to the serious illness of Dr. Mackennal, a Congregational minister highly honoured in the Manchester district. He also spoke of the losses sustained by the Assembly in the deaths during the past year of Alderman Harry Rawson, the Revs. Dr. Brooke Herford, C. H. Wellbeloved, Joseph Freeston, and T. R. Elliott. He noted the publication, during the last few months, of two books of conspicuous scholarship by members of that Assembly: Dr. Drummond's "Enquiry into the Character and Authorship of the Fourth Gospel," and the Rev. Travers Herford's "Talmud and Midrash," as the fruit of many years of thought and labour. He also referred to the special efforts to raise money for much-needed work by the East Cheshire Christian Union, the Manchester District Association, and the Manchester Domestic Missions, and also of the North and East Lancashire Mission. The proposal to commemorate the Jubilee of the Unitarian Home Missionary College by raising a large sum of money with which to provide the College with a permanent home and its students with a residence was set forth by some 95 per cent. of its past and present students, who, with splendid generosity, were prepared to show their faith by their works, and, out of incomes none of them large and most of them scanty, to provide £1,000 towards the cost. The Unitarian Home Missionary College was deeply rooted in the affections of its students, many of whom could not have entered the ministry without its aid. He desired to point out to those who might view the maintenance of two colleges on English soil doing largely the same work for the same group of churches as savouriug of extravagance, that Manchester College, Oxford, and the Unitarian Home Missionary College were not rival institutions. As to amalgamation or absorption, whether desirable or not, it is not at present practicable; for it has formally to be recognised that they did not all see things from the same point of view, or lay the same emphasis on the same considerations. But it was not the first time in history that that kind of thing had happened. In the eyes of some of its chief supporters, M.C.O. stands primarily as a school of free theology; in the eyes of some of its chief supporters the U.H.M.C. stands primarily as a place of education for ministers for Unitarian congregations. He for one could not see any incompatibility between the two aims—if their Unitarianism was as free in origin as they believed it to be, and as large in spirit as it ought to be. For, as a matter of fact, M.C.O. has for more than a hundred years trained ministers for our pulpits; that has been its chief practical work; and, as a matter of fact, the U.H.M.C. has for fifty years trained ministers for their pulpits, and all its principals, tutors, and clerical secretaries have been M.C. men. Moreover, that the two institutions do not differ in principle is shown in this way—if words are to be taken in their natural sense—that fourteen years ago, the U.H.M.C., when it entered on its new order of things under its present Principal, deliberately announced as part of its preamble words from the front page of the M.C. report, and has ever since affirmed that it "adheres to the principle of freely imparting Theological Knowledge without insisting on the adoption of particular Theological doctrines." That means that in both Colleges alike students are asked to come, not without personal convictions, but with open minds; and that while their teachers gave them of their best, the students are not bound to any particular conclusions. Why, then, some ask, a *Unitarian* College at all? Because your dear brother who worships by your side, rightly or wrongly, sets great store by the name; though you conceivably do not like it or do not wish to see it, as you think, misapplied, and because "Unitarian" College means a college supported by the people, some of whom call themselves and are called by others Unitarians; and because Unitarianism is the truest, freest, most open-minded and large-hearted form of religion of which he knew anything; and because, if it were not, some of them would not have anything more to do with it. He believed that closer co-operation between the two colleges was both practicable and desirable. No wise person proposed to label Manchester College Unitarian; no wise person proposed to *un*label the Unitarian Home Missionary College. Indeed, there are few occupations which tended less to harmony, however temporarily exhilarating they may be, than the occupation of sticking labels on those who do not wish to have them, or pulling them off those who do. He desired a future of constantly growing honour and usefulness for Manchester College, the institution that trained him; if, as he hoped, the Unitarian Home Mission College enters on a new lease of life in this her year of jubilee, her work will be strengthened not only by co-operation with Manchester College, but by being brought into close touch with the new free Faculty of Theology established in the Victoria University of Manchester. In a reference to the Education Act the President said he imagined most of them were clear as to the points on which they ought to press for amendment when the opportunity came. The Education Committee on which he himself served was Church and Conservative in the proportion of about three to one as compared with Liberals and Nonconformists, but he had been struck by the evident desire of all members to work fairly all round, and he was glad to bear public testimony to that fact.

PUBLIC QUESTIONS.

The Committee's report on public questions referred to the Education Act, the licensing question, the housing problem, the love of sport and pleasure, the treatment of natives in the Congo Free State, and the Chinese Labour Ordinance. The Education Act, it was stated, was no settlement of the question, and had only aggravated past grievances. It was framed in ecclesiastical interests, and mainly in those of a single denomination. No compromise must be thought of which conflicted with the principles of public management of all State-paid schools, direct election of education authorities, the abolition of all sectarian tests, national training colleges free from all denominational control, and the general application of the conscience and Cowper-Temple clauses. The views of the Committee on the Licensing Bill were summed up in a resolution submitted subsequently to the Assembly. The Committee saw cause for joy at the awakening of public interest in the housing question and the increasing efforts towards amelioration by municipal and other authorities. As to the love of sport and pleasure, the Committee, while acknowledging that the true love of sport bred a wonderful keenness and the ambition to excel which was the secret of all success in life, expressed the opinion that inordinate attention was given to sports and games, often to the almost entire exclusion of other interests. Condemning the Chinese Labour Ordinance, the Committee considered that if the terms were not those of slavery they were terms of a condition of service very much akin to slavery and entirely opposed to all conceptions of freedom.

Mr. H. P. GREG, who moved the reception of the report, said there were two things to be borne in mind with regard to the Education Act. First, that the establishment of the County Council educational authority had come to stay, and for the next thirty years they must endeavour to make the very best of that authority. Secondly, it was equally clear that the Act must be amended on the very first possible opportunity. As to the Licensing Bill, under it the local magistrates would be deprived of all their influence at the Brewster Sessions. The publican would no longer have daily and nightly before him the fear of those annual sessions. The removal of that moral influence he considered to be one of the biggest blots in the Bill. The introduction of Chinese labour into South Africa, he said, was one of the most retrograde and infamous steps this country had ever taken.

The Rev. C. PEACH seconded the motion. Mention should have been made, he said, of the "peaceful" mission to Thibet. The whole business was supposed to be the reconstruction of the broken threads of commerce between two peoples, but we were engaged in it at the present moment by a process of bloodshed and animosity, with all the shocking misunderstandings and ill-feeling that must result from the forcing of our ideals upon a people who had a perfect right to live a secluded life if they chose. Mr. Peach said the Education Act was to be condemned for the opportunities which it gave—opportunities which were being largely used—for the extension of sectarian centres of influence, and especially for Roman Catholic propaganda in this country. While, however, they condemned the Act, they appreciated the spirit in which it had been administered in many districts. The establishment of a free faculty of theology at Manchester University was a vindication of truths for which that Assembly had stood through 200 years.

The Rev. J. J. SHAW protested against that portion of the report which referred to sport and pleasure. It seemed to him, he said, that the report commended what it ought to condemn and condemned what it ought to commend. If it was intended for the great masses of non-church going people he feared it would be abortive. If their sport were stopped it did not follow that people would go to church. So far as their own young people were concerned, the way to get them to take an interest in serious and important matters was to sympathise with them in their lighter moods and moments.

After others had spoken the motion for the adoption of the report was carried.

The Licensing Bill.

The Rev. S. A. STEINTHAL, on behalf of the Committee, proposed a resolution which called upon the Assembly to offer strenuous opposition to the Licensing Bill, for the reasons that it took from the licensing justices powers which they had exercised for more than 400 years, and, in part, replaced their jurisdiction by that of the quarter sessions; made the refusal of licences dependent upon the payment of compensation to be drawn from a fund so insignificant as to postpone indefinitely any adequate reduction in the number of licences; gave to the drink trade a freehold in licences which were only annual grants, and established a vested interest where none had hitherto existed; would render further amendment of the licensing law more difficult than at present, and would be an obstacle to all social, moral, and religious improvement.

The resolution was passed, and it was resolved to send copies of it to the Prime Minister and the Home Secretary, Sir H. Campbell-Bannerman and other Liberal leaders, and to the local members of Parliament.

The Advisory Committee.

The Committee's report referred with pleasure to the welcoming of the Rev. Charles Craddock, formerly Congregationalist minister, of Congleton, into the province, and to his appointment as minister of the ancient chapel of Toxteth, Liverpool. The Committee, in common with the Assembly, of which Mr. Rawson was one of the oldest and most revered members, its first lay president, and long its treasurer, deplored the irreparable loss sustained in his death. From the date of the Committee's first establishment, he gave to its service the invaluable benefit of his wise counsel, his judicial impartiality, and his unsurpassed knowledge of the congregations in the province, and of the qualifications needed in those who should fitly occupy their pulpits. Inspired by his life-long affection for the religious community which finds its collective representative in Lancashire and Cheshire in this Assembly, he gave to its Advisory Committee all his best thought under a deep sense of the responsibility he incurred as a member of a body to whom was committed the custody of the highest interests of its congregations in the preservation of the character of their ministry.

Mr. G. W. R. Wood was elected President of the Assembly for the ensuing year, and the Rev. Charles Roper was elected Supporter. Mr. John Dendy was re-elected Treasurer, and the Revs. H. E. Dowson and R. T. Herford secretaries.

The following were elected members of the General Committee:—The Revs. G. Evans, T. B. Evans, A. W. Fox, C. Peach, C. Roper, T. P. Spedding, S. A. Steinthal, and J. J. Wright, Messrs. J. R. Beard, H. P. Greg, P. Leigh, D. A. Little, J. H. Pimley, R. Robinson, S. B. Worthington, and Mrs. G. E. Heape.

A cordial invitation was extended by the Monton congregation for the Assembly to hold its next Annual Meetings in Monton, and was gladly accepted. The local arrangements at Moss Side, including lunch and tea, were most satisfactory, and were highly appreciated. At intervals during the day selections were played on the church organ by Mr. Rufus R. Burgess, the local organist.

EVENING MEETING.

The evening meeting was presided over by Mr. J. H. PIMLEY, a member of the Moss Side Church, who extended a hearty welcome to the ministers and friends. Those meetings, he said, must be a source of help and encouragement to all who were privileged to attend. It was an opportunity of hearing words of wisdom from wise counsellors, to send out to the world at large their own message, and to take their stand on the great questions affecting the public welfare. It was also a time for renewing friendships. As to their faith, he said there were thousands of worshippers in other churches, members of other denominations, who believed as they believed, who were entirely in sympathy with them, but who, from some cause or other, whether from lack of courage or moral strength, did not join them. There were also many who, driven from other churches by their intolerance, had lost heart, and drifted away from worship altogether. There must be many such, who, if they only knew of our simple and tolerant and Christlike faith, would find a haven of rest and peace amongst us.

The Rev. E. L. H. THOMAS gave an address on "Old Insight and New Outlook." Its purport was that the expectations with which men had looked out upon the new age had been largely disappointed. They had mistaken the sunset glow of the nineteenth century, in which some of the greatest men had sunk to their rest, for the dawn of the New Age. The New Age opened grey and stormily. Men remembering the great achievements of the nineteenth century in physical research, in historical criticism, and in attempts at social amelioration, were looking for a different harvest. They looked for peace and were offered war; they looked for the methods of arbitration and were offered militarism; they looked for constitutional and rationa government and were confronted with Imperialism; they looked for a simpler Christianity and a disappearance of sectarianism, and were confronted with the ancient spirit of domination. The

strenuousness of the nineteenth century had passed into an age of unsettled convictions, a lowering of moral and spiritual standards, an age largely of vanities. Science had in some directions drifted from its old insight and its assured method by way of facts and generalisations from facts. The atom was again playing a large part in the realm of speculation, and had been likened to the Sheldonian Theatre full of highly charged electrified bodies clashing in all directions, a description reminding one of the Sheldonian Theatre during a recent state of excitement. Reference was made to futile attempts at organisation. Organisation, like the poet, was born, and not made. Old insight and respect for the law of liberty would also probably lead to complete surcease of the worry around the names Presbyterian and Unitarian. They had been likened to Dr. Jekyll and Mr. Hyde, the same person seen from different points of view. Some allusion was made to the college controversy. The old insight of Manchester College, Oxford, had not hitherto been at fault. The new outlook of the Manchester Unitarian Home Missionary College was hopeful insomuch as the scheme for residential and collegiate buildings was born of the enthusiasm of the students, carrying with it committees and subscribers, tutors and spectators. It was hoped that the new enthusiasm for university movements in large towns would deepen the seriousness of this new movement of the Unitarian Missionary College; that it would inspire to combine the chivalrous culture of Penshurst, Sir Philip Sidney's house, "a college situated in a purer air, so that his house was a university in a less volume," and Port Royal, with its severe self-examination and care for the poor.

Mr. C. B. BYLES spoke on "The Need of a Message." He referred to a sense of disappointment and of failure in our Churches. The present generation must not take credit for the triumphs of the past, but rather for the failures of the present. It was difficult to maintain enthusiasm and energy in favour of a negative position. There was a lack of enthusiasm among the churches as a whole. It was said that Unitarianism was a convenient religion which made few demands. A religion which made no demands was no religion. Some seemed to think it was respectable to have a religion, and that they might just as well have the most convenient. Respectability was a sign of decay, and was the reason of the lack of enthusiasm. There was need of a message, for a church without a message was no church. Churches were confusing the issues of life and death, and needed a simple message. There was an increasing power over the forces of nature, but no corresponding increase of the sense of responsibility. The duty of the Church was to teach of the divinity within man. Such an urgent message would itself solve many of the problems and perplexities of to-day.

The Rev. M. R. SCOTT gave an address on "Unitarianism and the Devotional Spirit." He said there was a contention that Unitarianism was not spiritual enough, and many reasons were given. There was a good deal of weak rationalism in the churches. In the past they had had much critical and negative work to do, and a great deal still remained to be done, but it must be done in the right spirit. The best men in the churches were of devotional spirit. The clinging of men to what they *wished* to be truth was a worship which needed scrutiny. The real destruction of worship was not in open criticism, for there could not be worship of God in the true spirit without it. Not by closing their lips and minds against any negation could they arrive at a more worshipful spirit, but by opening every window of the spirit to the light of heaven.

On the motion of the Rev. DENDY AGATE, a hearty vote of thanks was accorded to the Moss Side friends for the excellent provision they had made for the comfort of their visitors, and was responded to by the Rev. CHARLES ROPER.

WINIFRED HOUSE.

ANNUAL MEETING.

THE annual meeting of Winifred House Invalid Children's Convalescent Nursing Home was held on Monday afternoon at University Hall, Gordon-square, the chair being taken by Mrs. W. Blake Odgers.

Mr. W. M. BLYTH, the treasurer, presented the accounts for the year ending April, 1904, which showed receipts from subscriptions £328 and donations £155; from the Hospital Saturday Fund £35 and obligatory payments on behalf of patients £165. Total ordinary income for the thirteenth year £718 3s. 9d., with a balance of £210 14s. 7d. in hand, reduced to £124 10s. The payments included £289 for provisions and £15 for drugs and dressings, £131 for domestic expenses, and £111 for establishment charges; ground-rent, £20; honorarium, salaries, and wages, £212; making, with miscellaneous and administration charges, a total of £806 2s. 11d.

Miss MARIAN PRITCHARD read the annual report; first giving a warm message of greeting from Mr. Hampson, her co hon. secretary, who was prevented by ill-health from being present.

The report stated that the work of the Home in its thirteenth year had been fully maintained, and in some respects slightly surpassed that of other years. The average number of beds used was 17½ (19 being the full number), more than ever before. The reason that the number of children was fewer was the feeling of the committee that it was better to do lasting good to a rather smaller number, and not risk relapses by too short a stay. 41 children had been received, of whom 12 remained more than a year, 16 from three to six months, the other 13 for periods averaging five weeks. They came from all parts of London, and in almost every instance excellent results have been attained. Careful feeding and mothering had worked wonders. The report of the honorary medical officers was most satisfactory. The finances were not so satisfactory, for there had been a serious falling off in subscriptions. For some years they had received a generous anonymous donation of £25, but this year it had not been received.* The increase in donations was due to the prompt response to a special appeal last autumn, when repairs in the buildings had to be attended to at once, and £104 was quickly given. The higher expenditure was due to more efficient work, and the report made warm acknowledgment of Miss Hope's most thorough and capable management of the Home, and also of the help rendered by the three young nurses. The report closed with a reference to the Home's thirteen years, which was the same time for which Mrs. Hampson had carried on her own special work, and with the aspiration that the Home might be worthy of her, to whose beloved memory it had been dedicated.

Mrs. BLAKE ODGERS, in moving the adoption of the report, referred to the valuable address given by Mr. Loch as chairman of the last annual meeting. To one point on which he laid stress she could bear testimony, and that was to the homelike character of the Home; there was not only perfect cleanliness and order, but a real home atmosphere which was of the utmost benefit; it made their stay in the home a time of mental and moral uplifting to the boys and girls who were received there. She was sure they must take its influence back with them to their own homes, and a lasting impression was often made. She heartily agreed with the feeling of the committee that it was better to do lasting good to comparatively few rather than attempt too much. She urged that they should interest their young people in the work, and encourage them to give small subscriptions, so that in time they might come to take the place of the elders as they dropped away. It might be a good thing to appoint one of the young people as collector for the Home in each of their congregations, and let the management of the work be in their own hands. They could have no hope for the future, if they failed to interest their young people. She had great pleasure in moving the adoption of the report.

The Rev. W. WOODING seconded, and said there could be nothing more perfectly Christian than that attempt, even in so small and humble a way, to do such personal loving work for weak and ailing children. He congratulated the managers on what they achieved.

The report having been unanimously adopted, the officers and committee were elected, on the motion of Mr. T. P. YOUNG, seconded by Miss TITFORD.

A vote of thanks to the honorary medical officers, the lady superintendent, and the nurses was passed on the motion of Miss THORNHILL, seconded by Mrs. HOWARD YOUNG, and a vote of thanks to Mrs. Odgers for presiding, moved by Miss PRITCHARD, brought the meeting to a close.

* It is pleasant to be able to announce that since the meeting Miss Pritchard has received that £25 from the unknown donor.

COUNTRY HOLIDAY MOVEMENT. — Miss Lawrence, 23, Campden House-chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Miss Stainbank, 10s. 6d.; G. F. T., 10s.; Mr. Ronald Jones, £1 1s.; Elgin, 5s; Miss White, £1 1s.

THE remedy against the extension of pauperism does not lie in the liberalities of the rich. It lies in the hearts and habits of the poor.—*Chalmers.*

DRAW the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been.—*Sir Thomas Browne.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE ESSENTIAL THING.

SIR,—There are, I suppose, few, if any, of us who do not deeply lament the controversies which from time to time arise among us, especially when they tend to develop personal animosities and mutual suspicion. That we who, alike by inheritance and profession, stand pledged to a perfect liberty of thought, should nevertheless find the occasion of serious trouble in matters of opinion, and in the names which we give and the institutions we found to propagate opinions, is indeed a melancholy thing. It seems to be a crucial instance of the curse which has been upon the Christian Church since very early days. Provided by its founder with a bond of unity in the spheres of duty and affection, it has, with a marvellous perverseness, been ever ready to find and magnify causes of dissension in matters of opinion on subjects necessarily of a more or less speculative and uncertain nature. Passing by the possibilities of union on matters which directly concern the daily life of men, it has magnified into occasions of discord differences which are inevitable in the consideration of subjects more remote and less capable of being really understood. The tendency seems ineradicable to attach more importance to what men think about difficult and doubtful questions, than to what they should do in matters where the call to action is clear, and feel where the claim for sympathy is strong. Yet so long as this tendency prevails, so long will divisions multiply, and the unity of the Kingdom be sacrificed to the assertiveness of the individual.

For the right of the individual to think freely on these difficult questions and hold his own opinions unmolested, it was necessary and inevitable that a fight, strong and determined, should be made; but when that liberty has been won, it is quite another thing to pit his own opinions against those of another, and make it a first duty to wage war on their behalf.

It is vain to look for a formula which will reconcile all such opinions and facilitate a unity on such lines. If such a formula could be found to-day, it would be useless to-morrow. The remedy must surely be sought in another direction, namely, in relegating all such matters of opinion to the secondary place which is properly theirs, and in concentrating attention on those essentials of religion which are common to all schools of thought. As the occasion of some great calamity which calls for immediate action and help shames into silence all animosities, and for the time obliterates all dissensions and distinctions in the witnesses, so the perpetual shipwreck of humanity ought to appeal to all followers of the Master, and furnish them with a firm bond of unity. We need, indeed, "to go out of ourselves to find ourselves." After all, what we think matters so little compared with what we feel and do. The saints are of every church and clime, and it is to be saints, not theologians, that we are called. The world needs as much as ever it did that a body of men should stand strongly together pledged to resist its cruelty, its grossness, its materialism, and to exemplify in action the love which was in Jesus. If we could find our recognised bond of union on these lines we should also soon find that we held our opinions on abstruse and difficult questions with more humility, attaching to them less importance; and, to borrow an expression from a recent speaker, be less anxious to affix labels to ourselves or others. They would cease to have that fatal power of division which they now have. We should learn to hold them in suspense, provisionally, waiting for the further light; for the individual who holds them no doubt important, but not to be so pressed as to endanger that co-operation in Christian work and that Christian good feeling which have the first claim upon us.

It sometimes looks as though the true Church were slowly forming itself anew outside all organised churches, in the bodies of men and women who are patiently devoting themselves to work essentially Christian and of many kinds, without any reference to their theological opinions, and that the time would come when religious communities, as we now know them, paralysed by their perpetual tendency to disputation, will have to give place to some new, more vital, and more practical organisation of the kingdom.

JOHN DENDY.

OUR COLLEGES.

SIR,—The central factor in the discussion of the above grave subject is the fact that two colleges, for a small body like ours, are one too many; and, thus far, no correspondent in your columns has ventured to deny that central fact on its own merits. To me, the fact itself is by no means a new revelation, for, more than ten years since, there appeared a letter of mine in THE INQUIRER, in which I insisted on the fact and suggested it as an all-sufficient reason why the two Colleges should become one; and all that has happened since has more than confirmed me in what I then said. I was, in that far off time, it is true, as "the voice of one crying in the wilderness," though my letter at once called forth the cordial thanks of not a few readers, including, at least, one of our most distinguished ministers; but, in contending for the like vital significance of the same fact within these last few weeks, in signing the memorial to the two College Committees, I found myself in extremely good and decidedly numerous company. I see, from the report of the annual meeting of the Union of our Yorkshire churches, in your issue of last week, that I am credited with appealing to "the denomination not to throw away its money," by thoughtlessly going on in the maintenance of two colleges where one was more than ample. "The order," as thus set forth, is rather too large; for, while the meeting at Sheffield was distinctly larger than usual at the anniversary of our Union, it yet did not occur to me to take it either as "the denomination" or as an adequate representation of "the denomination," and my actual appeal, therefore, was simply to the meeting itself, and to such local churches as it represented. None the less, however, I hold that, so long as it seeks to maintain two colleges where one would be quite enough, "the denomination" is "throwing away its money," wasting the energies of some of its best men, and squandering precious means in every possible direction. To me it seems perfectly clear that, whether or not there ever was a time when two colleges, in our small body, were needed, there certainly is no need for two now, when both, by the gradual revolution of the younger, have come to be recognised each as, in all essential respects, equal to the other, and not a word has yet been said to prove the contrary.

Moreover, if we, as a denomination, do not need two colleges when both are taken on their own merits, much less do we need two for such sectional ends in our churches as have recently been suggested to us. I have seen and heard many rather astonishing things in our churches and our denominational papers, but I have never either seen or heard anything more astonishing than Mr. J. R. Beard's declaration that, "after eight years' experience" on its committee, he was convinced that the maintenance of Manchester College was "not in the interests of our churches," and that the real reason for the perpetuation and renewal of the Home Missionary College was that we needed "at least one college" for the study of "Unitarianism as a concrete body of religious faith," centring in "the unity of God and the brotherhood of man," that what are quite wrongfully called "our Unitarian churches" need "a Unitarian College," for the training of what, with equal incorrectness, are called "Unitarian ministers." We are thus logically either to be committed, on sectional grounds, to the abandonment of the open trust of our churches, with its natural and inevitable accompaniment of "free teaching and free learning" in our colleges, and to the consequent ousting of Manchester College in favour of the Home Missionary College, "in the interest of our churches," or to the re-establishment of the younger college on a sectarian basis, in ceaseless antagonism to the unsectarian basis of the elder. When the highly esteemed President of the Home Missionary College goes on, quite inconsistently, to talk of "the body of doctrine" to the teaching of which that College is to be re-dedicated, as "varying in form, open to development," he simply gives away his special reason for the perpetuation of the College; for how, without the free use of the very principle of "free teaching and free learning," which, in the case of Manchester College, he so gravely discounts, can he guarantee the periodic and timely revision of "the body of doctrine" for which the Home Missionary College, on his own hypothesis, is to stand? Meanwhile, it is only too evident that other advocates of the burdensome and needless perpetuation of the two-college system on the sectional basis, following Mr. Beard's example, have bettered his

instructions. We were some of us told, for instance, the other week, from one of our open trust pulpits, that the principle of "free teaching and free learning" brought on "creeping paralysis," while a little later on, in another place, we learned that it was to be more than ever regarded as the special recommendation of the Home Missionary College that it bore "on its forefront the Unitarian name." Are we really thus still doomed, not simply to have two colleges where one alone would be quite enough, but also two sets of ministers, two classes of congregations, and, therefore, to all intents and purposes, two denominations in one? For quite thirty years of the fifty during which the Home Missionary College has existed, we were dual in all these respects, because of differences, or supposed differences, in ministerial training. Are we now, when those differences have been gradually eliminated, to remain dual, in all the same invidious and disastrous ways, in obedience to a miserable sectionalism that ought never to be heard of in our ranks? The more one considers these grave aspects of one of the gravest questions that ever came denominationally before us, the more impossible does it become to accept the alleged sectional reason for the otherwise needless perpetuation of two colleges.

Looking at all the facts and principles involved as fully and as fairly as I can, I am only able to see one possible basis on which we could maintain, or attempt to maintain, two colleges, instead of wisely entering upon a friendly arrangement by which the two could virtually become one. Resolutely keeping both colleges in full harmony with all the theologically free traditions of our churches, whatever differences of name might be thus perpetuated, we might possibly go on in steady hope of the time when our small body might actually become large enough to find as much room for two as there is now for one only. When, some little time since, I ventured to say, in a mixed company, that we were "too small a body for two colleges," two of my ministerial brethren quite startled me by the vigour of their "No! no!" Let all such bold brethren rest assured that nothing would please me more than that they should prove to be right and I wrong on that point. They must, however, forgive me for asking for, at least, a little semblance of proof in favour of their contention as against mine. If they *can* and *will* prove that, having two colleges, doing the same work, on the same free principles for the same free churches, we can, say within the next fifty years or so, easily make ample room for both of them, I will give up my case against them, and undertake to pay down a reasonably good subscription to the new venture, some time between now and the completed enterprise. For the rest, we must all keep our tempers, and agree to differ, if differ we still must.

W. MELLOR.

Huddersfield, June 20, 1904.

To CORRESPONDENTS.—Letters, &c., received from J. T. D., L. D., T. J. H., J. A. K., G. A. P., P. P., W. W. C. P., P. E. R., M. J. S. (Thanks), E. L. H. T., J. W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bolton: Bank-street.—The annual Sunday-school sermons were preached on Sunday last, both in the morning and evening, by the Rev. J. H. Weatherall, and in the afternoon there was a special scholars' service, conducted by the Rev. John Evans. Throughout the day the congregations were large, and the collections amounted to over £101, being an increase of £17 over last year.

East Cheshire Christian Union Bazaar.—A very successful garden fête was held in the parsonage grounds and cricket field, Gee Cross, last Saturday. Fair weather favoured the occasion, and the arrangements were admirably carried out by the local friends. The Hyde Borough Band, which had offered its services gratuitously, was in attendance, and gave selections during the afternoon and evening. For the children, races and games were provided, while their seniors indulged in tennis, croquet, bowls, and other forms of recreation. Stalls for the sale of flowers, fruit, sweets, and dairy produce were in charge of ladies of the Gee Cross congregation. Tea was provided in a large marquee, where also action dances were performed by children of the Sunday-school, and humorous sketches by members of the dramatic society. The Hyde Chapel singing class rendered glees and part songs. The fête was attended by 700 persons, including parties from Ashton, Dunkinfield, Flowery Field, Glossop, Knutsford, and Stockport, and realised upwards of £50. It was a matter of great regret to all present that the Rev. H. Enfield Dowson, through whose kindness the fete had been organised, was unable to take an active part in the proceedings. His present indisposition compelled him to remain indoors. He was able, however, to see the party from his window, and right heartily he seemed to enjoy it. His early restoration to complete physical vigour is earnestly desired by his many friends in East Cheshire, who hold him in the deepest admiration and affection.

Evesham.—On June 15 a garden fête and sale of work, in aid of incidental expenses in connection with the Unitarian Chapel, were held in Greenhill Park, by kind permission of Mr. Geoffrey New. The receipts were about £60; the expenses are expected to amount to about £10.

Glasgow (South St. Mungo-street).—The first of a series of open-air lectures was delivered by the Rev. E. T. Russell on Sunday, June 19, on Glasgow Green. Mr. Russell's subject was "Unitarianism, its Principles and Ethics." An audience of between two and three hundred persons listened very patiently and attentively to an exposition of views concerning religious beliefs, which were evidently quite novel to most of them. A large quantity of Unitarian pamphlets and tracts were distributed among the crowd, and it is to be hoped that some good will come out of this effort to popularise our faith in the east-end of Glasgow.

Glossop.—The anniversary services were held last Sunday (June 19), and were in every respect a noteworthy and inspiriting success. Splendid congregations assembled at both services to welcome the preacher, the Rev. S. A. Steinthal, an old friend, and one of the pioneers of the mission of 1871 which led to the establishment of the Church. The music was excellent, the singing hearty, and the discourses earnest, vigorous, and stimulating. The collections amounted to £56, the largest sum taken in the church, and more than £15 in advance of last year. The last financial year, ending on April 30, has also been one of the most successful for a long time past. After paying off a number of outstanding debts of the previous year, and meeting several items of extraordinary expenditure, the congregation on its current account owes no man anything, and begins its new year with a fair balance to the good. And this in spite of the recent prolonged and severe depression in the local industry of cotton.

Guildford.—The annual flower services were held at the Ward-street Church on June 12, when the Rev. E. Rattenbury Hodges preached appropriate sermons. At the afternoon service he addressed a gathering of young people (about thirty of whom had come over from Meadrow, Godalming) with a plain talk on some elementary truths concerning plant life. At both morning and evening services the choir sang effectively Hatton's fine anthem "Consider the lilies;" the singing was especially good in the evening, when there was a large congregation.

Hinckley.—On Saturday, June 19, the Rev. W. G. Price concluded his ministry here. Large congregations assembled for these farewell services, as Mr. Price is highly respected by the inhabitants for his interest and work in town affairs. On Saturday, June 18, the young people and members of the congregation met for tea. Afterwards Mr. S. Good, J.P., on behalf of the young people and members of the Church, presented Mr. Price with a purse containing fifty guineas, and to Mrs. Price a silver tea service in recognition of the splendid work done during his ministry. Mr. and Mrs. Price thanked their friends for the kindness they had received during their ten years in Hinckley. It had been a happy period for them.

London: Hackney.—On Sunday last the Rev. R. H. U. Bloor, B.A., preached his farewell sermons at the New Gravel Pit Church, Chatham-place, Hackney. Mr. Bloor has been minister of this historic Unitarian Church for five years, and there was much regret when he decided to accept the ministry of the Unitarian Church, Reading. As a mark of their esteem the congregation of the New Gravel Pit Church and some friends subscribed towards a handsome presentation to Mr. and Mrs. Bloor. It took the form of a beautiful framed engraving of Seader's famous picture, "Carting Timber," a purse of money, and an illuminated list of contributors. Mr. Bowles, the church treasurer, made the presentation in the schoolroom on Thursday evening, June 16, in a neat little speech, remarking that there were two engravings—one permanent, which would always remind him of his Hackney friends; the other equally useful, although not so permanent. The Rev. R. H. U. Bloor made a very feeling response on behalf of Mrs. Bloor and himself expressing their great regret at leaving so many friends, and saying the five years spent at Hackney had been the happiest of their lives. In addition to his ministerial work, in which he achieved great success, Mr. Bloor will be remembered in Hackney as a very able lecturer. His last series at the Town Hall, on Dr. Johnson, were largely attended, and the lecturer showed considerable critical acumen as well as a wide acquaintance with the state of literature at the time of the great doctor. Mr. Bloor's successor has not yet been appointed, but the Rev. J. Page Hopps will conduct a series of services at the church in the autumn.—*Hackney and Kingsland Gazette.*

London Sunday School Society.—The united service for teachers and elder scholars was held at Essex Hall on Sunday afternoon, nine of the schools of the district sending contingents. The Rev. W. Wooding was the preacher.

Newcastle-on-Tyne.—The annual floral festival of the Church of the Divine Unity Sunday-school was held last Sunday. The children occupied the gallery of the church, and joined heartily in the singing. Contingents from the Byker and Gateshead schools took part in the service, and the Rev. Frank Walters preached morning and evening.

Oldbury.—A coffee-supper and social gathering in connection with the Unitarian Meeting House took place on Monday week in the Free School, for the purpose of giving a welcome home to Mr. Josiah Baker, one of the congregation, who has been to California for three years for the benefit of his health. The Rev. H. McKean, who presided, cordially welcomed the guest of the evening, and congratulated him on his restoratian to health, also presenting him on behalf of the congregation with a handsome book. Mr. Baker acknowledged the gift, and gave an interesting account of his American experiences.

Reading (Presentation).—On Thursday evening, June 16, the congregation of the Unitarian Church presented to Mr. O. A. Shrubsole a beautiful silver rose bowl and fruit dishes, and a petrological microscope, in grateful recognition of his services to the Church. Mrs. Bailey occupied the chair, and Mr. G. R. Smith, on behalf of some hundred subscribers, presented the testimonial. Mr. Smith gave a brief history of the church in Reading, and during the whole of its existence, he said, Mr. Shrubsole had been closely identified with it, and always strenuously worked for its maintenance and progress. He had filled every possible office in the Church, and for nearly four and a half years past he had been

the hon. minister as well as the hon. secretary. He had laboured most unselfishly and assiduously, and had shown great ability and power, especially in the pulpit. Many improvements had been made in the church building, and the Church Hall in which they were assembled had been rendered possible by Mr. Shrubsole's gratuitous services. Mrs. Shrubsole, who had been hon. treasurer of the church for thirteen years, was associated with the presentation. Appreciative remarks were made by Mr. Councillor Frame and others, and Mr. Shrubsole, who closed his ministry last Sunday, acknowledged with much feeling the kindness shown him and his wife. The Rev. R. H. U. Bloor enters on his ministry to-morrow (Sunday) June 26.

Sheffield District Unitarian Sunday-school Union.—The first quarterly meeting for 1904 was held on Saturday, June 18. The teachers of the various schools met at the Walkley tram terminus, and proceeded *via* Little Matlock to Stannington, where tea was partaken of. After tea the Rev. A. H. Dolphin gave a paper entitled, "The Sunday-school a Religious Institution." The following gentlemen took part in the discussion:—The Revs. Iden Payne, W. Stephens, and E. E. Jenkins, Messrs. C. R. Webster, Billcliff, Short, and Smith. The meeting closed with a vote of thanks to the chairman, Rev. Iden Payne, and to the Rev. A. H. Dolphin for the paper. The party then enjoyed a splendid walk back by way of Rivelin Valley.

Shrewsbury.—The 114th anniversary services in connection with the High-street Church Sunday-school were held on June 19th, when two impressive sermons were preached by the Rev. J. C. Street to large and appreciative audiences. Special hymns were well rendered by the scholars, who had been carefully trained by the organist, Mr. Silverthorn.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 26.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. J. T. SALT.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. FRANK K. FREESTON, and 7, Rev F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11, Rev. W. J. JUPP, and 7, Rev. H. M. LIVENS.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11, Rev. F. W. STANLEY, and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. J. PAGE HOPPS.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11, Mr. EBENEZER HOWARD, and 7, Rev. S. BAART DE LA FAILLE, D.D.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.
Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Mr. T. ELLIOT.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. H. JONES, B.A.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. ALFRED HOOD.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. OTTWELL BINNS.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. SILAS FARRINGTON.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. WARSCHAUER.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS, and 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. COLLINS ODGERS, B.A.; Evening subject: "The Vengeance of God not the Infliction of Cruelty but the Victory of Love."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. G. ST. CLAIR, F.G.S.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. T. J. JENKINS, of Gellionen.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—June 26, at 11.15, JOSEPH McCABE, "The Moral Influence of Europe in Asia."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—June 26, at 11.15, DR. WASHINGTON SULLIVAN, "The Virgin Birth."

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BIRTH.

TAYLOR.—On the 22nd inst., at Chapel House, St. Thomas's-square, Hackney, N.E., the wife of Lincoln Taylor, of a daughter.

DEATHS.

ELLINGHAM.—On June 10th, at Hill Crest, Thorpe St. Andrew, Norwich, Francis Henry Ellingham, aged 59 years.

STARLING.—On Sunday, 19th inst., C. May Starling, only daughter of Charles Grey and Caroline Starling, of Barnes Park, London, late of Bradford and Norwich. Cremated at Golders Green on Wednesday, the 22nd.

GREEN.—On the 20th inst., suddenly, Henry Green, of Filstone, Addiscombe Grove, Croydon, in his 64th year.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3236. NEW SERIES, No. 340.] *LONDON, SATURDAY, JULY 2, 1904.* [ONE PENNY.

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NOTES OF THE WEEK.

THE first part of Mr. Rollo Russell's paper on the "Tendencies of Modern Religious Thought" appears in our present issue. It will be concluded next week.

THE fourth Summer Session for Sunday-school teachers is being held this week and next at Manchester College, Oxford. The Session opened on Friday morning with a religious service, and address by the Rev. W. G. Tarrant, President of the Sunday School Association. Among the promised lectures is one by Miss Mossel, of Amsterdam, on "Systematic Religious Teaching in Holland."

A HANDSOME illustrated booklet of twenty-four pages has been issued in connection with the Unitarian Home Missionary College Jubilee. The booklet gives full particulars of all the meetings, and contains some interesting historical notes by the Rev. W. H. Burgess. Details of the meetings will be found in our advertising columns. The illustrations of the newly acquired collegiate premises give a good idea of the Residence, well set in spacious wooded grounds.

JULY 4 is the Centenary of the birth of Nathaniel Hawthorne. A biographical article on Hawthorne, by the Rev. Priestley Prime, we are obliged to hold over until next week. It will be followed by a further article on Hawthorne's Puritanism.

WE have heard much of the extraordinary self-devotion of the Japanese of all grades and ranks in their determination to win victory from the Russians; of fortunes poured voluntarily into the national coffers, of starvation looked straight in the face for the same end, of suicides of dependent mothers in order that their sons may feel no division of duty in volunteering for forlorn hopes, as well as of the joyous rushing in thousands upon certain death in order that those behind may capture otherwise impregnable fortifications. Given the belief that these people are fighting against a deliberately planned attack on their national existence, it is all, beyond doubt, very fine and very inspiring.

BUT this week we have been given the other side of the picture. Count Tolstoy has drawn for us the Russian peasant asking dully:

"What do we want with this Manchuria? There is sufficient land here. And what a lot of people and property have been destroyed!" He tells us of his conversation with a conscript "off to the Far East":

"Well, art thou going to fight?"
"Well, someone has to fight!"
"No one need fight!"
He reflected for a moment. "But what is one to do? Where can one escape?"

And Tolstoy comments:

"Where can one escape!" That is the precise expression of that mental condition which, in the official and journalistic world, is translated into the words, "For the Faith, the Tsar, and the Fatherland."

He tells, too, of the conscript who assures him:

"I was not able to resist the summons, but I say beforehand that through me not one Japanese family shall be orphaned. My God! how dreadful is all this—how distressing and painful, to abandon all by which one lives!"

The object of Count Tolstoy is, of course, to preach the doctrine of non-resistance among nations, as among men. But one may surely use his story incidentally as illustrating, by its contrast with the attitude of the Japanese, the difference between the way a nation goes to war when its enfranchised people believe the Fatherland to be in danger, and the attitude of a people whipped by autocratic rulers into a war in which they have no stake.

THE ideal anarchism to which Tolstoy's gospel of consistent non-resistance leads him would dispense with the arbitrament of law, both as between individuals and as between nations. Those of us who believe in the ultimate right of the community to coerce individual wrong-doers into conformity with the interest of the community, cannot accept his doctrine of complete non-resistance for nations, rejecting not only war as a last resort but even international arbitration, which depends upon war for the ultimate enforcement of its decrees. All of us, however, can joyfully accept his denunciation of war in so far as it relates to the insensate resort to violence by governments or peoples for selfish ends, and in substitution for the rule of law in international affairs.

Is it only of autocracies that this scathing denunciation is true?—

The Government incites and encourages crowds of idlers, who walk about the streets with the Tsar's portrait, singing, shouting hurrah! and who, under pretext of patriotism, are licensed in all kinds of excess. All over Russia, from the palace to the remotest village, the pastors of churches, calling themselves Christians, appeal to that God who has enjoined love to one's enemies—to the God of Love Himself—to help the work of the devil, to further the slaughter of men. All this is not only regarded as the manifestation of elevated feeling, but those who refrain from such manifestations, if they endeavour to disabuse men, are deemed traitors and betrayers, are in danger of being abused and beaten by a brutalised crowd which, in defence of its insanity and cruelty, can possess no other weapon than brute force.

AT the International Conference held on Wednesday at the Westminster Palace Hotel, under the presidency of Mr. James Bryce, M.P., a resolution was unanimously passed commending to the Cabinets of Paris, Rome, and London "the duty of adopting effective measures for advancing the cause of just and humane government throughout every province of the Turkish Empire." M. Francis de Pressensé, who moved the resolution, said that at the time of the Armenian massacres of 1894-5 Europe committed a moral bankruptcy. It was the unanimous feeling of the Conference that the position both in Armenia and in Macedonia was intolerable, and that the only remedy was either to end the despotic rule of an incorrigible Sultan altogether or take the suffering provinces out of his control. No question of Western bias or party policy, said M. de Pressensé, should stand in the way of this work of humanity, which was based not merely on the moral law but on the fulfilment of definite treaty obligations.

THIS has been a great week for the Salvation Army. The opening meeting of the International Congress was held on Friday week at the Albert Hall, when some 6,000 representatives of every race and nation crowded to the General's reception. He himself had previously

been most kindly received by the King at Buckingham Palace, who evinced a genuine interest in the work of the Army, and a cordial greeting was also received from the Lord Mayor. During the week the huge temporary "fort" in the Strand —a hall which is said to hold easily 6,000 people—has been the rallying point; and even Essex Hall has been invaded by the commissariat department, and from 500 to 1,000 hungry Salvationists have been fed there every day.

It is ten years' since the Army's last International Congress, and the General in his opening address last Saturday gave some interesting figures to show the progress that had been made. Ten years ago the Army was at work in 42 different countries and colonies, speaking 29 different languages. Now it works in 49 different lands, and speaks 31 languages. The variety has been seen this week in the picturesque costumes and countenances of every shade met with in the Strand. At the first great meeting, General Booth gave out the hymn "Oh, for a thousand tongues to sing," the hymn that he gave out sixty years ago in Nottingham market place, at his first open-air meeting. "All sing in your own tongues!" he cried, and so they did with the heartiest goodwill. At that same meeting the General referred to the time when the public were scandalised by the Army's methods, and told of a sympathetic parson who complained to a Salvation girl that he did not like the drum. "And I don't like your bell," she said. "But the bell says 'Come, come,'" argued the parson. "Ah," said the girl, "but our drum says 'Fetch 'em, fetch em.'" That was the secret of the Army's success, and what has chiefly won the sympathy of the people of this country has been its devoted social work.

The movement for the union of three of the Methodist organisations—the New Connexion, Free Methodists, and Bible Christians—is making steady progress. No hurry is being shown, and no loosening of conviction or slackening of endeavour. The greatest temptation to slackness comes from the appeals that are made by one and another to wait to see whether the Wesleyans will not join, and the Primitives; to consider whether by longer patience and greater caution a still larger Union might not be found possible. But the practical men of the three denominations clearly perceive that the best way of working for Union is to unite; that the way to to bring about co-operation on a vast scale is to co-operate as early as may be with just those who are ready to begin, and who are willing to make some sacrifices for the common good. The resolution to continue negotiations with a view to Methodist Union was carried in the New Connexion Conference by an overwhelming majority, only four voting against it.

The Labour Convention recently concluded between the French and Italian Governments is a small but interesting step in the movement of internationalism, or, may it be said, towards the United States of Europe. We have long been accustomed to commercial treaties, more recently we hear of agreements as to the arbitration of certain classes of disputes between nations. It is true that the Concert of Europe has been chiefly active in protecting Turkish misrule in the east of Europe and in Asia. But even in this case it is permissible to hope that the framework of the joint agreement may at some future time facilitate a more honourable policy. And since the time of the Berlin Conference labour questions also have become increasingly the subject of international consideration. The Franco-Italian Convention is intended to assure to the labourers in the two countries guarantees analogous to those which commercial treaties provide for the products of labour. It deals largely with the matter of savings banks. Under this treaty the Frenchman in Italy, the Italian in France, may have his savings bank account transferred to his place of residence, and will continue to enjoy the advantages to which he would have been entitled in his own country. The Italian Government also undertakes to improve its system of factory inspection up to the French level; and to consider the need for a reduction in the hours of labour for women.

It is obvious that the conditions of modern industry are such that a large measure of international reciprocity is necessary. The market, whether for products or for labour, knows little of geographical frontiers. The movement towards internationalism on the part of the workers has long been going on. There have been such workings of a great ideal as *The International* inspired by Marx. There are also indications of more detailed operation. Take for example the case of the French Typographers' Union. One of the benefits enjoyed by members of this Trade Union is that of the *viaticum*, or allowance to men journeying in search of work. The amount spent in this way is small if compared with the whole revenue; it is less than one and a half francs a year per head of the membership. But it is important and useful to many individual workmen. The arrangement for this allowance is not comfined to France, but is available for members travelling for work in Italy, Austria-Hungary, Germany, and even as far abroad as Norway and Sweden. In all these and other countries members of the French Typographers' Union are to be found. In France, too, are many foreigners. There is possibility of much intellectual gain in this familiarity of the workers of one land with the life of another. And international agreements, whether of people with people, or government with government, are fit to be noted. From these small beginnings we may hope to move to the end of international peace, founded on a consciousness of the common interests of the toilers in different countries. It is in the growing solidarity of international labour councils that this result is to be expected.

The first British National Peace Congress was held at Manchester on June 22 and 23, and was thoroughly successful, over 200 delegates being in attendance. Resolutions were agreed to, rejoicing in the various Arbitration Treaties and Agreements which have recently been concluded and the successful operation of the Hague Court in several recent disputes, regretting the Russo-Japanese War, and appealing to his Majesty's Ministers to endeavour to bring about peace in accordance with the provisions of the Hague Convention, and against "punitive" or other aggressive military expeditions against weaker races, the Thibetan expedition being emphatically condemned. There was an enthusiastic expression of opinion against conscription, and in favour of a reduction of armaments, in which it was urged that England should lead the way, having gone further than other nations in their increase. The teaching and training of the young in nobler ideals than those of military heroism received a large amount of attention, especially the unsatisfactory spirit fostered frequently by Boys' Brigades. The effort to reintroduce Protection in place of Free Trade was recognised as due to the revival of Imperialistic aggrandisement and warlike methods.

Mr. Leonard Courtney, in his Presidential address, traced the growth, now recorded in history, of law in place of strife, between individuals, and between one chief or baron and his retainers and another, by slow development of a higher spirit among men, and dwelt on the beginnings of the growth of international law, produced by a juster spirit in international relationships, so that now there are limits to what the stronger nation will do, or would be allowed to do, to the weaker. Recent indications of a better feeling between nations, expressed in Arbitration agreements, are steps toward the enlargement of the area and efficiency of international law. The Conference took action towards the federation of British societies, not only those organised with the expressed object of furthering peace principles, but those also which are banded together for other purposes, but which accept peace as an essential part of their object.

A writer in the *Methodist Times* praises Dr. Warschauer's "Anti-Nunquam" in these decisive words: "The book impresses me as being in every way excellent. It is written in a popular style. It can be understood of the people. It is bold and strong but never offensive. It never makes an attack that even 'Nunquam' could call personal, and yet it effectively reveals the superficialities and contradictions of 'Nunquam's' work. It is evidently written by a liberal-minded Christian who really *knows* the subject he is writing about."

The Holiday Home established by the Manchester District Sunday School Association has fallen into line with the prevailing fashion and issued a series of picture post-cards. The cards, which are well produced, give views of the Home, the village where it is established, Great Hucklow, and many others showing bits of typical Derbyshire scenery. Another publication issued by the Home's Committee is a charming little Road and song book, containing besides hymns and songs, half a dozen sketch maps. The Home is as popular as ever, and this season some eleven hundred of the scholars of our Northern Schools are spending a week's holiday there.

A TRIBUTE TO FRANCES POWER COBBE.

SIR,—May I ask you to publish this letter, to make known to those who take an interest in humane progress, that a committee has been formed to set on foot a fund as a tribute to the good work of my friend Frances Power Cobbe as a teacher of duty towards the animal world, particularly with regard to vivisection?

The fund will go to the support of the monthly journal which she founded, and in which she carried on this teaching to the time of her death. Those who give to this fund will offer, as a remembrance of her work, the tribute she would have liked best. They will be aiding the carrying out of her last wish—the completion of the work she began. The Committee includes the Princess Mele Barese, the Countess of Shaftesbury, the Earl and Countess of Aylesford, the Lady Victoria Campbell, Lord Leigh, the Lady Windsor, the Lady Battersea, Lady Paget, the Bishop of Durham, Bishop Bromby, the Dean of Durham, Sir James Colquhoun, Bart., Principal Story, and Mr. Herbert Philips. I write as Chairman of the Committee. Subscriptions may be sent to Mrs. Roscoe, Poston House, Peterchurch, Heredfordshire, who is Hon. Treasurer of "A Tribute to Frances Power Cobbe," as the fund is named. Miss Helen and Miss Frances Conway Cobbe are trustees of the fund.

J. W. LEIGH,
Dean of Hereford.

The Deanery, Hereford, June 25.

IN the June *Abolitionist* Lady Battersea writes with much feeling a memorial article on Miss Cobbe, whose acquaintance she first made in May, 1875. She tells of her surprise on that occasion, to find that Miss Cobbe knew the little book she had written on the Bible for Jewish children. Speaking of her great thirst for knowledge for its own sake, Lady Battersea quotes the following passage from one of her last letters from Miss Cobbe:—

I think the two sentiments (they may amount to passions) of desire of knowledge, or as we may dignify it, by calling it thirst for truth and hunger for mental food—in youth though wholly personal, is to be reckoned on a par with the social *desire* to *help others*. The one the love of *le vrai*, the other of *le bien*, and altogether with the love of *le beau*, constitute the great trinity of noble human aims. I should never like to represent the study of truth as merely or chiefly undertaken for the sake of fitting ourselves to teach and help others. Knowledge is an end in itself and a most noble one, and I think the more of it as knowledge *pur et simple*, without any extraneous reward as consequence, either of personal worldly ambition or even of power to do good to others, is scarcely enough cherished, at all events in these days, amongst women. We recognise disinterested devotion to any art with respect, but hardly perhaps enough pure devotion to truth, to knowledge, of what the highest minds have thought and written, and of the wonders of God's universe. The pure joy of it for its own sake and the ennobling thirst for it, apart from all public recognition or advantage to be gained thereby, seem hardly recognised.

THE mind is the man. If that be kept pure a man signifies somewhat; if not, I would very fain see what difference there is between him and a beast. *Cromwell.*

THE TENDENCIES OF MODERN RELIGIOUS THOUGHT.*

BY THE HON. ROLLO RUSSELL.

I.

IN view of the narrow limits of time I will proceed straight to the heart of the subject. I must ask your indulgence for the elementary character of my observations. It is practice above all in which nations are weak, and therefore to the practical side I appeal, believing in assimilation of the elements of religion as the chief object of all endeavour. We ought to realise, and act upon the realisation, that we live in an age of enlightenment. We may think we do, but as a nation we do not act with the light; we preserve the bungling habits of twilight and darkness. If we acted in accordance with knowledge many of our common practices would immediately become impossible.

True Science and Religion at One.

Science is commonly spoken of and treated as if opposed to religion. Both science and religion are misunderstood. Science, that is the truthful study of nature, and reason, the intelligent interpretation of evidence, are both with religion. True science and true religion, as Huxley said, are twin sisters, and nine out of ten men of science of last century would have agreed with him. To hate reason, in Plato's opinion, is the greatest evil which can befall us.

With advancing comprehension, and with the casting off of the inhumanities which have ever been associated with religion in the persecuting organisations, belief in reason joins itself to the ideals of the prophet and the poet. Religion and science intensify each other, and both will be necessary to the man of the future. Materialism was only a passing phase following the discovery of the processes by which force and matter, in ever-changing aspects, seemed to be powers in themselves, capable of producing not only all phenomena, but the consciousness of phenomena. In recent years matter has been taking a subordinate, but really more honourable place, or is coming to be regarded as an actual part of that spiritual and formative energy which is the essential maker of the Universe. It is recognised that Mind is no less real than Matter, and philosophy finds less difficulty in regarding energy as the Evolver of all things in orderly sequence than in placing matter first as supreme promise, potency, cause, and accomplisher. The idea of matter is, in fact, raised by later research into an intimate relationship with the idea of life, consciousness, spirit.

The Divine Unity.

Giordano Bruno, who was burnt for his high thoughts 304 years ago, declared that the soul of the world includes the universal intellect, is the universal efficient cause, makes, guides and governs. He was fascinated with the idea of the unity of God. All nature, he said, is one, infinite, divine; "a spirit exists in all things, and no body is so small but it contains a part of the divine substance within itself, by which it is animated." And now Weissmann, a materialist, admits that the materialistic explanation of the universe only applies to its external forms, and that, unless we assume the ultimate atom or molecule to have some inner qualities analogous to those we call mental, there is no explaining how the mental universe is developed out of the physical.

The recent researches of a very distinguished Indian man of science on the "response of matter," of an Italian on the growth of crystals, and of French, English and Canadian discoverers on radio-activity, have some bearing on this speculation. We are beginning to think not only as the Latin poet (Ovid) thought in his time, that "Est Deus in nobis," and as the Roman Emperor thought, "this universe is one living Being, with one material substance and one spirit," but that every atom or inconceivably smaller particle, every electron, may be, is, in some sense, alive, instinct with the power of building up crystals and bodies.

We know with certainty that the greatest things in the world are not the obvious, but have to be searched out and brought into mortal ken—gravitation, ether, electricity, the nature of the stars, of matter, of force; and in human society, the value of free thought and of free religion.

The All-Pervading Presence.

Scientific thought has recently led us to the knowledge that every star and particle has relations with every other star and particle in the universe, and that the whole creation is in a medium of quick, lively and almost instant communication. Not a sparrow falls without at that moment a very trembling of the stars. There is a physical response to every act done on earth.

Ancient prophets and psalmists have expressed in religious enthusiasm the spiritual faith of which the parallel truth has been proved by Science. The Deity, they felt, is omnipresent and conscious of all our thoughts and acts. The incredible has certainly proved itself to be eternal fact in relation to matter, and who will say that it cannot be equally true in relation to mind? Science has inexpressibly exalted the mystery of the world; the commonest particle is to us endlessly wonderful, and the common, before unnoticed, force of gravitation has, when realised, become profoundly interesting.

No one has stated the general tendency of thought better than Dr. Martineau. "This last and most refined generalisation of science justifies the sublime faith that the sole power in the phenomenal universe is the Divine Intellect and Will, eternally transmuting itself into the cosmical order and assuming the phases of natural force as modes of manifestation and paths of progression to ends of beauty and of good."

The Outward and the Inward Law.

Science, in these transcendental views, has certainly no dispute with religion. Nor has it any dispute with religion in the common affairs of life, in all that is

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* An Address given at Essex Hall on Thursday morning, May 26, at the Conference of the British and Foreign Unitarian Association, after the paper by the Rev. L. P. Jacks.

vital to the happiness of families and of nations.

There is the commandment which Christ said contained the whole Law and the Prophets; there is the saying of Zechariah: "Speak every man the truth, execute the judgment of truth and peace; let none of you imagine evil in your hearts against your neighbour; love truth and peace."

There is the word of Micah that God requires not more than that a man should do justice and love compassion and live humbly with God in his heart. And of Christ: "By this shall all men know that ye are my disciples, that ye love one another."

There are the passage of St. Paul on charity, the blessings of the Sermon on the Mount, not on a chain of beliefs but on right living, the injunction to be merciful rather than invoke mercy, not vainly to petition but to do the will of God.

The Essential Things of Religion.

It is these thoughts, this spirit which are religion, and they are worth more than all the libraries of dry theology in the world. The subtleties of metaphysics are superfluous for common life in comparison with these homely truths. But the dogmas of churches and the conceits of hairsplitters have succeeded in dividing the world up into opposing sects, speculating on unknown mysteries which they materialise and fix up to be worshipped in shrines, while burying truth and peace deep in unconsecrated earth.

Truth and Peace! If the bodies called religious organisations cared for truth and peace, the whole condition of the world would be immediately transformed. Some of the heaviest burdens of mankind would disappear as if by magic.

Disregard for truth is a primary cause of superstition, ignorance, disease, war, pessimism, degradation, apathy. The proof of truthfulness is action in accordance with our highest beliefs.

Things that do not make for Peace.

Peace does not come to mankind because mankind, including churches and missionaries, choose material objects, land, gold, diamonds, or tyrannical power, luxury, and vested interests, instead of human brotherhood. Foundations of belief must have foundations of truth in character.

In the sense of these passages the religious man is the man who is true, just, righteous, and humble in thought and conduct, considerate towards living creatures, full of sympathy as a child of the Divine Love.

Now science, well understood, is not this man's enemy, but his unswerving friend. Science has not touched the validity of any of these great sayings. With fuller knowledge they become more and more certainly the true guides towards the happiness of the race. Professionalism in science, like ecclesiasticism in religion, has sometimes sought its ends by cruel and mistaken means, not perceiving the way of life, but in the long run the best ends can only be gained by the best means

Beneficent Law.

The two principles which I think ought to have the strongest influence upon the destiny of man in connection with religious belief are the prevalence of law and the power of the human will in union with the Divine.

The fair exercise of reason in the reasonably informed soul, or, otherwise stated, that faith in the intellectual conscience which produces science, has brought us to the conclusion that the law of the Universe is one, unaltering, uncapricious, equal to all, accessible and kind to the world which accepts it with heart and mind and strength. There is no such thing as chance. There is no room for fatalism, that evil spell which now paralyses half the world. The word inevitable should be banished from our language, yet it appears on nearly every twentieth century journalistic page. Speaking as mortals, all things are possible to the believing. A wise and understanding nation, not swerving from its vocation, loving truth, justice, righteousness, will be happy and of long life, dwelling in peace and joy itself and bringing peace, joy, and sympathy to others, free from jealousy free from fear.

The power of mere justice, sympathetic, humane helpfulness, even among children, and among primitive races over the whole globe, is almost unbounded, and supersedes methods of force. A Livingstone may pass unarmed through the heart of the darkest continent. Rebellions or recurring seditions and hostilities are the expression of a sense of injustice, which may always be removed; most wars are the natural outcome of combined ambition, malice, and folly. Christian humanity, if believed in, would do away with arrogance, luxury, famine, sectarian bitterness, and that lying spirit, which is the cause of multifarious evil.

Duty in face of Evil.

It is not necessary for us to know the origin of evil. It is necessary to know that our duty is to destroy it.

The full acceptance of that law of nature, which in the widest sense enjoins clean living, would abolish nearly all the chief diseases which afflict humanity, and in the coming of health much of the gloom and pessimism of the age would vanish.

This is not a fancy but a fact. Already there are communities which, by consent to the wholesome rules of life eternally fixed, and by spiritual activity, attain a happiness undreamt of in the common mire of the outer world. On the other hand, the condition of the city in which we are assembled proclaims in a thousand ways two unbeliefs: aversion from God and distrust of man; its disease and its misery are therefore stupendous; it has gone far on the way of decline; in spite of the splendid energy of a host of its citizens, as an organism it has the apathy of a condemned prisoner; its indigenous population rapidly dies out. But it is reforming itself.

Trust Law, not Miracle.

The knowledge of the thought of God revealed to us in His works, has assured us that we may rely on Nature never to deceive or paralyse us by capricious action, and always to respond to our endeavours. What we sow we reap. This faith of man in God's eternal energy makes possible the greatest advancement not only in the products of skill, but also in the growth of ethical wisdom and strength. So long as law was unappreciated, and miracle awaited, there was no adequate inducement to inventive industry or intellectual perseverance or spiritual robustness or widely beneficent humanity. Men had the tendency to turn weak like Peter, or treacherous like Judas, expecting miracles, but never satisfied, unless they should be sure of thrones of glory.

Plagues were regarded as mere punishments for sin, to be removed often by miraculous intervention when the divine anger was appeased. Now they are known to be the natural consequence of ignorance and vice, to be removed by intelligence, order, and intolerance of dirt. Much the same is true of many infections of the mind. Faith and action in knowledge can do more than any miracles ever claimed.

The Work that is Prayer.

We have power in ourselves to help ourselves. The power we have to call upon is not outside us, an inscrutable Providence, as the old books say, but within. It is a Litany of faithful work with which we have to pray, and by work, bodily, mental, spiritual, we shall be saved. We must be in true relation with the boundless source of Energy from which we are filled. This will must be ours, to whom we shall be not as slaves, but as friends. Prayer will become instead of a thing of set seasons, an unceasing communion with the Most High, by whom thought and deed will be inspired. Causes and consequences of every kind of evil will be traced out, and all the common troubles of life found to be reducible. Our destiny is in our own keeping, our own making. Let us make it. This is emancipation.

The emperor-philosopher has well stated this creed, now commonly neglected. "Hourly and earnestly strive as a Roman and as a man to do what falls to your hand, with kindliness, freedom, justice, and free your soul from every other imagination . . . without passionate aversion to what reason approves, without hypocrisy or selfishness. You see how few things it is necessary to master in order that a man may live an even God-fearing life." Yet when we look at what is hourly done by this Empire in our name, we feel that far as the East is from the West, so far is present conduct from present duty.

To be concluded.

"Honour all men!" Had that rule been followed what a different world we should have seen in the past! Every great crime of governments and of nations has been a crime against the inherent rights of the human race. Slavery, with its corruptions and cruelties; despotism, trampling on helpless populations; priestcraft, usurping man's indefeasible privilege of immediate access to God; inquisitors, fettering the inherent and eternal freedom of human souls; conquerors, leading myriads of human beings to be slaughtered at their will—have but committed these crimes because they honoured not men, but only their own boundless pride and brutal selfishness.—*F. W. Farrar.*

THE HUMAN SIDE OF LITERATURE.

IN my ear there is a lingering murmur of "art for art's sake," the echoing word of men who were clamorous over their labour. They had withdrawn from the world, some because they half despised it, the most because they feared it, and, in their retirement, cried, "There is nought beyond us: lo, here in our secluded tasks is life only." I could not away with their utterance. And I am left to criticise.

Before me the rose that was beautiful yesterday is dying; its scent is out, its colour has deepened, and some of its petals have fallen. I shall know it no more, which once existed for me—as all things.

A sentence of criticism is enough, for the rest is plain. Nothing exists for its own sake; all things exist for the sake of life.

Such a reflection were a sufficient text for perpetual sermons in eternity—supposing that beyond the grave are pulpits—and would leave one over for the day that comes after. But I am to preach on literature.

"Art for art's sake." Forsooth, that is to say, "literature for style." And style, ever since an iron point could scratch wax, has been wonderful. But it was ever a mark, and never a message. Deeper you shall hear something, not the "S is S" of modern logic—five blue beans make five blue beans—but the dictum of a grandiloquent Gaul, "Le style est l'homme." Wherefrom I infer that literature is human.

One of the most eloquent passages in that very familiar discourse of Ruskin's on "King's Treasuries," an exceptional instance of his remarkable faculty of writing audibly, helps us to realise that behind a book there is a man, to find the living accent of dead print, to hear a voice, and see a countenance. And for this, as all who have read it will avow, many have been able the more easily to steal behind the study of books into the spiritual presence of their authors. "Ces choses sont hors de l'homme, le style est l'homme même."

And yet I have a notion that literature has an object vaster than merely to bring us into the company, that we may hear the conversation of other men. One would infer Carlyle from his writings, the rugged Teuton with the leer of pain; but it is not Carlyle I want to know. I want to find and know myself, to do more than Ruskin says I may, even this, to go to a book, thence to a man, *and to come back*. Ah, there's the rub. Until we can so read the words of authors as practically to write them we can never properly read them. The meaning of a poem is never in itself, and the poet, approach him however closely, cannot explain it to us any more than he can define his soul: while other commentators, lords of the sapient footnote, shall only bewilder us. It is in ourselves, there only to be found, as the existence of such as Browning societies is an everlasting testimony. The other day I was perplexed over a few verses which invited me to understand them. The more I tried the more helplessly I failed. Then, afterwards, in the hurly-burly of other matters their meaning dawned and shone clear. I went back to them. Yes, that was exactly what they meant. Their meaning? No, mine. O my subconscious self, my broader soul, what had I done but read myself into them! So it is always. We understand in literature just what we bring to it, no more. Arrant nonsense? No, Sir, it is the Berkeleian doctrine applied to books.

"Art for art's sake" and "literature for style." It cannot be while in these matters we are dealing solely with ourselves.

WILLIAM C. HALL.

WOMEN IN OXFORD.

Two events of the close of the summer term are worthy of some notice before they pass among the shadows of things bygone. Both mark steps onward in the reasonable and honourable development of the powers of women, in which all who are friends to the higher education may rejoice.

At Manchester College on Thursday week Miss Gertrud von Petzold received her certificate at the hands of the President, the Rev. S. A. Steinthal, which, exactly as in the case of the men, declares that she has completed the full course of three years' study and training in the College, in preparation for the ministry of religion. This lady had previously prepared herself by several years of unremitting study at St. Andrews and Edinburgh, of which latter university she holds the M.A. degree, and while at Oxford she has during part of the long vacations also continued her philosophical studies in Germany. She has thus shown that she enters upon her chosen calling with a befitting sense of its dignity; and the touching and sympathetic words of the venerable President in welcoming "our sister" to the band of those who devote themselves to the ministry of souls must have cheered the heart of the woman as much as the high note of the impressive advice given by the Rev. R. A. Armstrong in the last part of the "Valedictory Service" must have strengthened the intentions of the young minister starting forth on her untrodden path. That suitable women might undertake the noble duties of the Christian ministry as they have the profession of medicine, there is no reason to doubt; the spiritual insight, true conscience, devotion, and quick sympathy belonging to the best members of the sex, point them out as fitting for the career; the sense of due proportion and a wise judgment will come with experience as they do to many a mother. Several ladies, both in England and in America, have been occasionally heard in the pulpit: Miss von Petzold is the first to have gone through the regular course of training and to have been appointed to a charge in this country. She has accepted the pastorate of the Narborough-road Church at Leicester, and we rejoice that the liberal principles of religion, the spread of which in her Fatherland she has warmly at heart, should have given her the opportunity of service among us here.

Among colleges for women in Oxford, Somerville is not unknown to readers of THE INQUIRER; she has many friendly links with Manchester College in spirit and in principle, being quite open, without restriction to sect. Saturday, June 11, was a day to be remembered in her annals, a day which in the twenty-fifth year of her existence crowned the aspirations and the patient, energetic efforts of several years. A beautiful library, the long-desired fulfilment of a dream, was opened by Mr. John Morley in the presence of the Vice-Chancellor and proctors of the University, who thus at length officially proclaimed their countenance of the higher education of women. The Council of the College, including the Bishop of Hereford, the Presidents of Trinity and Magdalen, the Master of Balliol, Professor A. Dicey, and Miss Shaw Lefevre, were all there; many visitors, the staff with the honoured Principal Miss Maitland at their head, and last but not least, old and new students were disposed in the limited space so as to see and hear in a most skilful manner—worthy of the women's wits which directed the arrangements. Old alumni had obeyed the call with alacrity, Somervillians yield to none in their love for Alma Mater; the eagerness and enthusiasm were great as they sat or stood listening to the words of wisdom which fell from the lips of the accomplished speaker. Many true and appreciative things were said by others, marking the progress made by the College.

But a poetical treat awaited the company in the grounds below, who, meeting several hundreds more visitors, after tea and friendly greetings betook themselves to the amphitheatre of chairs on the greensward in front of the *logia* which occupies the middle front of the new building. The *logia* and the steps descending from it formed the stage on which eighteen of the ladies performed a masque on the subject of Demeter and Persephone, composed for the occasion by the poet Mr. Robert Bridges, and, however criticised, it must be said that it was worthy of the occasion and of the young womanhood for whose behoof it was written. A fine poem, containing many noble passages in eloquent language, dealing with the ancient strife of good and evil, leading to the redemption of a mother's torn heart through the care of a little child; the happy touch which shows purity taking no harm from evil though growing wiser and better; the great humanity of the legend interwoven with the sense of the powers of nature on man, and the eternal resurrection of the spring-time; such were some of the impressions which this beautiful production left on the beholder.

The chorus of sea-nymphs played an effective part, winding in and out between the columns with graceful movements in diaphanous dresses, twining wreaths of flowers or waiting on the great Mother Demeter, whose part was exquisitely and impressively delivered. Songs of woe and of joy were sung by the chorus with most appropriate movements to lovely music by Professor Hadow; and the whole performance was one not to be soon forgotten. It is to be hoped that the author will consent to the publication of "Demeter" at no distant date, the four songs only being printed on the programme.

L. TOULMIN SMITH.

OBITUARY.

THE REV. HENRY McKEAN.

A LIFE of great public usefulness was brought to a close on Friday week at Oldbury, when the Rev. Henry McKean passed away at his residence, The Dingle, Rounds Green, in his sixty-ninth year. For forty-six years Mr. McKean had been Unitarian minister at Oldbury, as his father was before him, and they both also held for many years the post of Master of the Free School. Henry McKean was a most capable man of business, and in the local government of the district held a prominent position. As a trusted adviser he was able to secure many benefactions for the public good, and he held a high place in the esteem of the community.

His father, the Rev. William McKean (1787-1869), was a native of Paisley, who hearing the Rev. George Harris preach in Glasgow, like many others found that he was a Unitarian. After working for some time under the direction of the leader whom he always regarded as his spiritual father, he became in 1835 minister at Alnwick, and there Henry McKean was born. After brief pastorates at Sunderland and Walsall, he settled in 1845 at Olbury, which was to be henceforth his son's home. Henry McKean was one of the first students of the Unitarian Home Missionary College, entering in 1854, with William Binns and others, at its foundation. Four years later he joined his father in the ministry at Oldbury, and in 1864, on his father's retirement on account of blindness and failing health, he entered on the sole charge.

Some thirty years ago Mr. McKean became a member of the old Local Board, and in 1892 was elected chairman, and three years later was unanimously chosen first chairman of the newly constituted Urban District Council. He rendered special services in connection with the supply of Oldbury with gas, and the sanitation of the town had his constant attention. For some years he was chairman of the Public Works Committee, and took special interest in the Library Committee. In 1893 he was elected also a member of the Worcester County Council. He was a prominent Free Mason, and as a minister of religion exercised a peaceable and harmonising influence, doing much to keep the spirit of sectarian bitterness and bigotry out of the town.

Many years ago Mr. McKean induced the schoolmasters of Oldbury to join him in founding the *Weekly News* and this paper, beginning in a small way, attained considerable local influence, and led to the inauguration of the Midland Printing Company. Mr. McKean acted from the first as chairman of the directors and editor of the paper, which afterwards extended to the series of similar papers issued in West Bromwich, Smethwick, Oldbury, and the surrounding districts. He was also a director of the Midland Educational Company in Birmingham. It was in his capacity of business manager and publisher that Mr. McKean was associated with the issue of the valuable series of Handbooks of Religion, in which Dr. M. J. Savage's "Christianity the Science of Manhood," and Mr. Armstrong's "Man's Knowledge of God" appeared.

With the District Hospital and other local charities Mr. McKean was closely associated, and another service he rendered, of inestimable benefit to the public health, was through the quiet influence he exerted towards securing public parks for the town. For many years a leader of the Liberal party in Oldbury, at the time of the division over Home Rule he became a Unionist. His love of Oldbury he marked by publishing in 1900 a book with the title "Picturesque Oldbury, Past and Present."

In the work of the Midland Christian Union and Sunday School Association, Mr. McKean took an hereditary and a warm personal interest. At ministers' meetings in the district his was one of the most familiar figures, and he was also closely associated with the Ministers' Benevolent Society.

Last year Mr. McKean suffered from a serious accident, being run over on his way home at night. He lay for some time in a very critical condition, and never fully regained his strength. He attended the May Ministers' Meeting at Evesham, but was then evidently failing; and after a week's serious illness he passed peacefully away on the morning of June 24.

The funeral at the Oldbury Cemetery on Tuesday afternoon was of a public character, and the manifestations of universal sympathy and regard were very impressive. As the *cortege* passed through the town many hundreds of the houses had their blinds drawn, flags were half-mast on the public buildings, and crowds of people lined the streets. The funeral service was conducted by the Rev. Rudolf Davis, of Evesham, earlier in the afternoon a service for members of the congregation and representatives of public bodies having been held in the chapel, conducted by the Rev. W. F. Turland. Most of those present afterwards joined the funeral procession.

MR. HENRY GREEN.

THE death of Mr. Henry Green, of Croydon, which took place suddenly at the City of London Liberal Club on Monday, June 20, deprives the congregation at Wellesley-road, and particularly the Domestic Mission at Dennett Hall, of an able, generous, and devoted worker. Born at Weston, near Bath, Dec. 30, 1840, he came to London, along with his parents and two brothers, in 1852. He lived at Sevenoaks for a time and was connected with the little chapel at Bessels Green before removing to the neighbourhood of Croydon. Mr. Green took a warm interest in the Domestic Mission, founded by the Rev. C. J. Street, of which he was treasurer for seventeen years. Sunday-school work also attracted him, and he served for a brief period on the Committee of the Sunday School Association. In connection with the meetings of the International Council he induced his brother, the late Sir Frank Green, Bart., to give a reception to the foreign delegates and other visitors as Lord Mayor at the Mansion House. In our denominational work generally he always took an intelligent interest. In public affairs he had occupied the position of Chairman of the Croydon Liberal Association, and was its treasurer at the time of his death. In October, 1903, he was elected a member of the Town Council, where he soon made his mark by his ability and high character. On the Education Committee he did admirable service. In all his business, public and private relationships he was highly esteemed, and his loss will be keenly felt by a large circle of friends. Mr. Green leaves a widow and a family of ten to mourn his death. The funeral took place at Bessels Green on Friday, June 24, when the Rev. W. J. Jupp conducted the service.

THE REV. DR. MACKENNAL.

MEN of all denominations, and of all classes in society, unite in deploring the death of Dr. Mackennal, which took place at Highgate on the evening of Thursday, June 23. About three months ago he went to take service at Highgate, and was taken ill at the house at which he was staying for the Sunday. He never returned to Bowdon, the scene of his long pastorate. An immense gathering of mourners filled the Downs Chapel at the memorial service on Tuesday last, when Dr. Fairbairn gave an address full of eloquent eulogy and just appreciation of his deceased friend and fellow-worker.

Alexander Mackennal was born at Truro in 1835: his ancestry was certainly Scottish, and so was his aspect. Indeed, one was surprised at first to hear a soft West-country voice proceeding from the lips of a man who looked such a veritable Mac. When (about 1855) he entered Hackney College to study for the Congregational ministry he had already spent three sessions at the University of Glasgow, where John Nichol was his fellow-student and particular friend. While at Hackney he took the degree of B.A. in the University of London; and thirty years later, when chairman of the Congregational Union, he received from Glasgow the degree of D.D. After periods of pastoral work at Burton-on-Trent and Surbiton, he put forth the full vigour of his mature work at Leicester (1870) and Bowdon (1877). In his last pastorate he was among friends wise and generous enough to know that he must not "give up to party what was meant for mankind." He had liberty for public duty, and for the discharge of administrative functions, in which his sagacity and tact (a tact that was never time-serving and never merely evasive) have rendered conspicuous service to the churches and institutions with which he was associated. But at the same time, Mackennal was the very pattern of what a "suburban pastor" should be. He never found, as some have professed to find, that to Christianise the "villa-dom" is an insuperably hard task. His personality was a bond of union between the people who spend their days in the suburban district and the city men who only sleep in it. And, further, we suppose that no man so strongly held together the various, even divergent, tendencies of modern evangelical Nonconformity. In the wide circle through which his influence ran, he was equally the inspirer of the man who worked at a Gospel mission in the slums of Manchester, and of the man whose chief interest lay, perhaps, in the new

academic life which is becoming a powerful factor in English Congregationalism, especially in connection with Mansfield College.

Dr. Fairbairn said on Tuesday last "Dr. Mackennal was essentially a Broad Churchman in the wisest and most generous sense. His education fell at a time when thought was narrow and churches were hard, but narrowness could never claim him, nor could hardness call him her own." These words recall Mackennal's own, when he is speaking (Memoir of G. J. Proctor) of the churches to which he and other Hackney students occasionally ministered. He speaks of a type of Calvinism then rampant as "Antinomianism with a strong assurance of personal salvation," "not softened by any truly evangelical influence." "Men who urged their hearers to repentance and faith were 'freewillers'": to arouse the conscience was to be a "duty-faith" man, or a "morality-monger." He was shocked at the rigour and cruelty of the creed he heard professed: but we do not take it that he ever passed through any period of strong revolt, or any crisis of anxiety as to the main tenets of evangelical orthodoxy. His views "broadened slowly down," no doubt; but he was not a "Broad Churchman" in the sense of being an exponent of any vague or molluscous liberalism. Not liberalism, but liberality, was the mark of the man. He could not be churlish; he could not be uncharitable in judgment, just as he could not be discourteous in manner. But as to his personal theology, he was rather conservative than progressive; not that he contended for doctrinal formulæ, or ever desired to close inquiry or discussion. But long before the view of the validity of the Christian consciousness, of which we now hear so much, had become prevalent in England, Mackennal seemed to be prepared to stake everything, or nearly everything, upon the testimony of the believer's experience, upon the historical verification of New Testament language, as to the relation of man to God in Christ, in the souls and lives of men in every subquent age. He was consequently more ready to justify an old sentiment, and a time-honoured expression of it, than to seek for novelties in the contents, or in the language, of religion. A wide acquaintance with literature and with some branches of science gave him a repertory of language (often remarkable for *curiosa felicitas*) and of apt illustration. A thoroughly modern man, he possessed all those endowments of character which Christian imagination has delighted to regard as those of the "Primitive Bishop." While cultivating sympathetic relations with men of all churches, he was never ashamed of being earnestly denominational. "Let each of us make his own note speak," he would say, "it takes them all to make a harmony." And close upon this would come the quotation, so dear to his heart of cheerful, much-tried faith:—

There shall never be one lost good! What was, shall live as before;
The evil is null, is nought, is silence implying sound:
What was good shall be good, with, for evil, so much good more:
On the earth the broken arcs; in the heaven, a perfect round.

J. E. O.

THE CHILDREN'S COLUMN.

LET'S BE BEES.

"GOOD morning, Miriam."

She ran into my arms and gave me a kiss. "Shall we have a game?" "I'm afraid I must get to work." "Then let's be bees," she said. "Right: what kind?" "Why honey-bees, of course!" "Queens, drones, or workers?" "Not drones; *I* couldn't be a drone; they're lazy *men*-bees" (a gentle hint for me). Nor did we feel quite at liberty to take upon us (especially myself) the solitary and dignified character of a queen. So we both agreed to be working-bees, and such we immediately became.

Now I should like to tell you what happened, because such a transformation does not come off every day. Dressed, as it seemed, in tiny suits of armour, with immense oval eyes, and with wings which we laid on our backs for dust-cloaks, we found ourselves crawling about on our six legs in the streets of a great walled city. There were throngs of people wherever we went, and they were all on the move. Here a gang of masons were at work on some new buildings, there a line of scavengers were sweeping the road. Some were on sentry-go, and a gang of police were hustling an intruder out of the gates. A few were lounging about and getting in other people's ways—fat, fashionable-looking fellows. A large part of the city seemed to be given over to what looked like a huge treacle factory, and hundreds of busy toilers were filling the treacle tubs with clear golden syrup. There were other buildings which we took for a great hospital, and we thought that there must either have been a war which had brought these lines of wounded people to bed, or else that the plague was raging. But on inquiry we found that this was not exactly a hospital, but what you call a crêche, or place for nursing babies. And there they were, little wee babies and great helpless lubbering babies all in their cribs in their white night-gowns, being watched and fed by a small army of nurses. As one of the nurses told us, a few fine large cradles were reserved for the little princesses who were fed on special food. Miriam asked if it were Mellin's, but the nurse made no reply. She did not seem to understand. Throughout the city there was a constant busy roar like what you hear in the streets of London. But the strangest thing of all is that the city is so completely walled and roofed in that, except just at the gates (and there is only one entrance), not a ray of light can enter. Nor is there a single street lamp, not a farthing dip candle in the whole place; and yet there are no accidents or collisions, and we found our way about as naturally as if it were broad daylight. In fact, to us, now we were bees, darkness did not seem darkness. But the orders for the day were given out, and there was no time for further sight-seeing or loitering about. Bees' morning is a busy one. Miriam and I were parted. We bees always go to work by ourselves so as not to waste time over talking, and then it's so pleasant when two friends chance to light on the same flower and you can say "How do?" pass the time of day, and give one another a feeler—or, as you would say, a nod.

Miriam was despatched to collect honey and I to bring in flour for bread-making. Later in the day we got leave for a short rest, and as we sat on the sill in the sunshine, brushing our hair and stroking our feelers we compared notes.

"Well, where have you been this morning?" I asked. "Any adventures?"

"First of all," she said, "I flew down the lane, because one can always find flowers at the roadside. But I remembered that I must not stop there, or in the neighbouring cottage gardens, although they looked very tempting; for being so near home it's only fair to leave them for the young bees who can't fly so far as we. Besides, they're almost treading on one another's toes for numbers." "Humph," I thought, and "Hum" I softly answered with my wings. "So leaving those youngsters behind you?" "I flew right away over the cornfields which are no good for honey, until I saw a glorious patch of red flowers. 'What luck!' I said to myself. 'I shall fill my pouch in about no time, and be back and out again before you have filled your baskets once.' Alack! no such good fortune. It was red clover, and the tubes of the flowers, you know, are so long that I could not reach the syrup with my trunk. I didn't like being beaten, so I bit through one or two of the flowers at the bottom, and so sucked the syrup out. But this was rather slow work, so I gave it up, and leaving the red clover for old Mrs. Bumble with her long proboscis, I went on to the white clover on my favourite hunting grounds, about two miles away. You can smell the blossom a mile off. I've made several journeys there this morning, and filled up a whole honey-pot by myself, so I'm rather tired."

"Well," said I, in my turn, "I've been at my old game of dusty-miller. Red flour, white flour, blue flour, yellow flour. 'Once more for the yellow,' I said to myself, for it's the most abundant, and I've brought home eight baskets full."

"Where from?" "Why, the parson's garden. He keeps bees too, but there are so many flowers that there is enough for us all, and his bees and ours are very good friends. And then the parson has a glorious bed of Shirley poppies, scarlet and crimson, and pink and white, and in the middle of every blossom there is a cluster of knobsticks with bags full of yellow flour. I just plunged head first into one after another, rolling and rollicking round until my clothes were as yellow as if I had been buzzing about in a mustard box. There were lots of our fellows at the same game, for it was more play than work. We were like sparrows rolling in the dust. Afterwards we sat down and got our breath, and brushed the flour carefully off our jackets into our baskets."

Miriam says when I'm toiling home with a basket full of gold dust on each thigh that I look like a little flying donkey going to market with a pair of panniers stuffed full of butter and cheese. But to-day my comrade thought I had done a good morning's work and hummed her approval.

H. M. LIVENS.

ONLY he who lives a life of his own can help the lives of other men. *P. Brooks.*

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street Strand, London, W.C.*

LONDON, JULY 2, 1904.

STUDENT AND PROPHET.

THE close of the session at Manchester College, Oxford, the proceedings of which we report this week, afforded an opportunity, such as is always welcome, for wise and helpful words both as to the true spirit of the student and scholar and as to the ideal of the ministry, for which the students while at college are making preparation. This year, as it happened, a double duty fell to one old student of the College, and we have from Mr. ARMSTRONG, who forty years ago as a student was admonished and encouraged by the Visitors of those days, the public address to the students, in his capacity of Visitor, and also at the Valedictory service the welcome into the ministry of the students who have completed their course.

The Visitor's Address is to be separately published, and we can only echo here the wish expressed by Mr. DARBISHIRE at the Trustees' meeting, that effectual steps may be taken to secure for it a wide publicity. The Address of Welcome into the ministry we are glad to be allowed to print here in full. An added interest attaches to it, from the fact that now for the first time in this country a woman, having completed a full college course, is welcomed into the ministry of our churches, and has, in fact, already accepted a call to her first pastorate.

We are grateful to Mr. ARMSTRONG for his clear exposition of the true ideal of the scholar who is also a student for the ministry. It was a timely warning he uttered to the student, not to be content even with the widest knowledge of what other men have thought, but to see to it that he has thought of his own, a genuine grip of truth, which shall send him out from college not a scholar only, but a man with a message.

There is inspiration in the thought that truth is indeed of GOD, and that he who is to be a preacher of the living word in his reverent study and search for truth is in fact giving himself to GOD. The fact that our knowledge of truth is progressive, and that, as Mr. ARMSTRONG said, a graduate in the world's work may find his thought taking very different shape from that which he brought with him from college, by no means invalidates that conviction, and ought not to weaken in the least his hold upon the truth to which he has attained.

When we rejoice, even with passionate conviction, in the message of life which has possessed our soul, there is yet deeper gladness in the thought that even this is not the full measure of attainment, while yet it is what GOD gives us now. In His own good time the clearer light, the larger vision will be granted, and then we may see, perchance, how crude and even childish is our present thought. But none the less, if it is now the full measure of our own manhood, it is Divine truth, and GOD's gift to us. Unless we rejoice in it now and hold firmly to what has so far been granted, we shall not be ready for the next onward step.

The student for the ministry is poor indeed if he is entirely lacking in prophetic insight. His knowledge of the truth must be blended with the ardour of self-sacrifice. The knowledge that he seeks is to be found above all at the sources of the deeper life with GOD, where through the revealing of duty he comes into actual contact with the strength of the ETERNAL. And as with the student, so with the preacher. In this service he is to give *himself*, and he must see to it, therefore, that in that self there is, in fact, a strength greater than his own. So only can the prophetic word burn upon his lips, and he become in very truth a minister of GOD.

The three years of special theological study are all too short for the work of preparation, when one remembers all that there is to be known, what wealth of wisdom and of life to be gathered in. Often the young minister in the strenuous years that follow, amid the ceaseless claims of his active work, looks back with a great longing to that time of comparative seclusion and quiet concentration of purpose, wishing that such leisure might be his again, and, as that for the most part is impossible, that he had used to better purpose the golden opportunity, while it was his.

For each new generation of students our desire is that the College training may be more perfectly adapted to their needs, and that they may enter with fuller appreciation into the privileges thus afforded, in preparation for the noblest calling to which a man can dedicate his life.

IT is folly to believe that one can faithfully love who does not love faithfulness.

Sir Philip Sidney.

MANCHESTER COLLEGE, OXFORD.

THE annual proceedings at the close of the session took place at the College on Thursday, June 23, the whole of the proceedings being for the first time compressed into a single day. Two hours were devoted in the morning to the reading of passages from essays by the leaving students and sermons preached by two of their number, Mr. J. Islan Jones and Mr. H. Dawtrey. Then came the Visitor's Address and, after lunch, the Trustees' Meeting, while in the evening the Valedictory Service was held.

The Visitor's Address was given by the Rev. R. A. Armstrong, who with the Rev. P. H. Wicksteed was last year appointed to the office. The Master of Balliol, the senior Visitor, was also present at the evening service.

THE VISITOR'S ADDRESS.

Glancing back over many Visitors' Addresses which had been offered to successive generations of students, Mr. Armstrong said, he might well be reduced to silence by despair of offering them any fresh matter for consideration. But new generations of learners might still ask questions which had been answered over and over again, and experiences old as the hills might be new to the minds of fresh generations. Thus it might be possible for him, who was a student in that College forty years ago, to have a word to speak to the students of to-day, which might have a chance of going home and setting up some process of thought and meditation.

The root principle and characteristic of Manchester College, "Free Teaching and Free Learning in Theology," was a formula which they had heard and read and repeated possibly even to weariness, a formula, nevertheless, which he hoped had come to mean the more to them with the years, and with the years yet to come would unfold to them still more largely its wisdom and sanctity. Into what modes and methods, he asked, had the tuition to which they had been subjected fallen under the inspiration of that supreme controlling principle? Their studies had tended to the historic and the comparative. They had been shown the growth of doctrines and the conditions under which they had developed, and had compared together the doctrines and modes of thought of widely severed ages and races. They had been initiated into the study of the dynamics rather than the statics of theology. The word, which in his own college days had only just been uttered, and was tentatively asserting a modest footing in such realms as biology and sociology, Evolution, had been the master-word of their whole range of studies.

Such a method of study marked a great deliverance. It killed the very roots of bigotry. It exhibited all humanity, through the ages and the climes, as one vast brotherhood for ever moving forward, with various step and by various ways, indeed, yet ever moving forward, in the supreme quest of truth. It tended to soften prejudice, to minimise bias, to correct insular error, to lift the spirit above the low jealousies of the narrower ecclesiasticisms. Nor could they be too

grateful to the men who in the old days set the face of their College in that direction, nor to the contemporary teachers who had with unflinching faithfulness upheld the high tradition.

Yet there were dangers and drawbacks involved in their great principle, against which they ought to be on their guard. The historic and comparative method of imparting theologic, philosophic, and religious knowledge, carried with it the danger that the student might become content with knowing what other men had thought on the supreme facts and problems of life and of eternity. They might be led to forget that to know what Paul or Athanasius or Augustine thought concerning the relations of God and Christ and Man, was not in itself to know anything of those relations. Yet in truth, to have the theology of Apostle or of Father pat, was not to have one tittle of theology. They might drop into the illusion that to know what Kant or Hegel or Martineau thought concerning the moral imperative or being and not being, was to have for themselves some acquaintance with the nature of the meaning covered by the monosyllables *ought* and *be*. Yet in truth to have the philosophy of German or English masters at their fingers' ends was not to have a jot of actual philosophy. It was one thing to learn what had been thought, another thing to think. And a very little very clumsy thinking went further in the making of a man than large measures of information about the thinking of the very giants of the human race. It was a more educative thing for one hour to be in contact alone with God, with Christ, with Humanity, with Duty, with Life, with Being, than to look on with the very best binoculars at the battle waged with those great entities by the master-minds of all the ages. That looking on, indeed, was one condition of anything like culture and breadth of mind; but the little pinch of personal experience was the salt that gave the whole mass all its savour.

"It is very bad," he said, "to be opinionated, but it is of the essence of healthy life to have opinions. It is essential to bear it in mind that you may be wrong; but it is a wholesome thing deeply to desire to be right. Openness of mind is the condition of wisdom; but never to be certain is the consummation of folly. It is a grave and responsible thing to register a conviction; but a sliding scale of opinions is a witless device. The wiser and truer opinion of to-morrow must be built up on the earnestly thought-out opinion of to-day. The man who thinks that every man may be right will not recognise the man who is right when he comes across him. You are to move on from thought to thought, from conception to conception, from conviction to conviction; but at each onward leap you must have solid ground from which to spring. The *search* for truth is a business to which a man may well dedicate a life. But the *assimilation* of truth belongs to the beginning of the search as well as to the end."

They must not be content, he proceeded, with mere passive receptivity in learning, but must assimilate the truth. By the living fire of the will, information must be soldered to knowledge, knowledge fused to wisdom, and wisdom touched to life throbbing with the potencies of faith and love, that so they might come forth from the college class-room not mere scholars—though it was great to be a scholar—but men, each with his message, his own personal conviction glowing at his heart, touching the problems which engage and absorb afresh every generation possessing the earth, problems of life, of duty, of humanity, of God.

In thus warning them of a danger in the purely historical and comparative study of human thinking and of the subject-matter of thought, which might leave the student in the end without a thought-life of his own, it might seem that he invited them to the brink of an opposite danger, that of too rashly forming opinions, without adequate consideration and equipment. Nor did he believe that the best students of Manchester College left its walls with a set of opinions so tempered as to be proof against the experiences of the years. After all, the school of books was followed by the school of life, and it was there that the education must be perfected, and the highest degrees—Master and Doctor—be won in the university of mankind. Opinions were modified with the years, and it might well be that at the last their deepest conviction would be that they had as yet hardly begun to know. But, none the less, he held that students gave the best promise of future virile effectiveness, if already they were not only able to distinguish with accurate knowledge between rival schools of theology or philosophy, but were also led, with some strength of assurance and glow of sentiment, to attach themselves to some one among the several competitors.

They could have no thought of abandoning their fundamental principle of free teaching and free learning, even while they saw what advantages accrued to the thoroughly convinced dogmatist, and to the training which on such a principle might be given to young men. The young priest who went forth with a conviction burning at his heart, which no wind of heresy could ever quench, who never doubted or hesitated, was, at least, a force with which the world would have to make its reckoning. If, on the other hand, a contemporary youth went forth with only an open mind, one in whom inquiry was still a more prevailing temper than the passion of conviction, who was furnished with the literatures and the philosophies of the ages, but had grappled to his soul with hooks of steel no absolute assurance concerning how it ultimately is between a human being and God—what chance was there for him in that great arena where the two were to wrestle for the suffrages of men? God had given no more potent instrumentality for the making of men, virile, effective, of the stuff of which victors are compacted, than contact with individuals of intense conviction. It was less the validity of men's beliefs than their intensity which told. Augustine, Luther, Calvin, Wesley, Gladstone, what was it that wrought in them with power on whole masses of mankind? The glow, the fire, the white-heat of their conviction, witnessed by pen or tongue. There was no spiritual force exceeding in its might the force which flowed out from such as in their heart of hearts were verily persuaded. While, therefore, they were inalienably bound to the principle of their College, and to the wide outlook, the open mind, the scrupulous historic fairness, the free and moving air, were triply and irrevocably pledged by tradition, association, and conviction, none the less should they pray God so to enter by His Holy Spirit into the minds and hearts of those who were to minister in their churches, that they might be alive with a message which they could not but speak, eager with a witness which they could not but bear. And the address concluded:—

"Fellow students of the ways and the truths of God, bethink you what it all means, this college training of yours, often, no doubt, wearisome, sometimes dry, sometime seeming to tangle you in a network of trivial minutiæ. Bethink you of what it all means, and take heart of grace. You are taught here how to search after truth—the spirit and the mode in which to conduct inquiry. But the very search for truth implies that truth is greater and more sacred than the searching. The search is sacred solely because the truth sought is more sacred still. And why is the truth so sacred, so well worth the long, the patient, the laborious, the never-ending search? Because truth, real truth and actual, is no other than the thought and act of God. Whatever is true to fact—be it much or little, a rounded orb or a broken fragment—in our science or philosophy or theology, is part and parcel of the fact of God. It is of the eternal, of the only real, the enduring, when all the evanescent shall vanish away like smoke. Yes, and why are we to care so much for that? Why stretch and strain our souls to grasp some fragment of that truth? Because to think the truth is to think something of the thought of God, and to think the thought of God is to enter in part into the very life of God, to be shaped and moulded into God-likeness, to enter indeed in part into the image of Him, the Ineffable. And he who has in any faintest measure entered into that life divine has that to give to his fellow-men which is more precious than all the wealth of all the myriad worlds. It is to the ministering of this gift to your fellow-men that you are to press on with a consecrated diligence which shall never flag, with a dauntless courage which no hardness shall ever avail to shake."

THE TRUSTEES' MEETING.

The annual Summer Meeting of Trustees was held in the library, the President, the Rev. S. A. STEINTHAL, in the chair.

The minutes of the annual meeting in January, and the catch words of the minutes of subsequent committee meetings, were read by Mr. A. H. Worthington, the lay secretary.

The Rev. JOSEPH WOOD moved, and Mr. THOMAS WORTHINGTON seconded, a resolution of grateful acknowledgment to the Principal, Professors, and Lecturers, for their services to the College, which was acknowledged by the Principal.

Mr. CHARLES W. JONES moved, and Mr. J. W. SCOTT seconded, a resolution of thanks to the Visitors for their services,

and to the Rev. R. A. Armstrong for his address, with the request that he would allow it to be printed for circulation among the Trustees.

Mr. R. D. DARBISHIRE supported the resolution, and asked for an extension of its terms to secure a much wider circulation for the address. They could not too warmly express their thanks to Mr. Armstrong for his exposition of their great principle of "Free Teaching and Free Learning." He recalled how he had himself introduced that phrase in connection with their publications, while he was secretary with the late Charles Beard, having found the suggestion of it in a German book. As bearing on the principle of freedom, he also read the following passage from a report of the recent annual meeting of the Churchmen's Union for the Advancement of Liberal Religious Thought:—

Canon Henson said he had been called a stone of stumbling and rock of offence. He was sorry to hear it; but a religious teacher was beyond all others under an obligation to be absolutely honest in thought and speech. He protested against men who endeavoured to do their duty being paraded as traitors and infidels. It was a very familiar method at the earliest stages of a controversy to create an atmosphere of prejudice and unreasoning opposition. That method was now, it seemed, being pursued in the Church of England by highly-placed individuals who were their natural protectors against waves of unreasoning prejudice, and by the clerical press almost without exception. There was a real danger lest a wave of obscurantism should be worked up, which would do infinite damage to religion in this country. Every English Churchman who cared for honesty, for liberty of thought, and for the future of Christianity in England should come forward and oppose this danger.

Mr. ARMSTRONG having acknowledged the resolution, the students same in, and the PRESIDENT presented their certificates to the four who had completed their course, and also the essay prizes and Daniel Jones grants.

Of the four leaving students, Mr. J. Islan Jones, B.A., who obtained first-class honours in both Old and New Testament, is going to Germany to continue his studies as a Hibbert Scholar. Mr. Henry Dawtrey, B.A., goes to Sheffield, as assistant to the Rev. C. J. Street at the Upper Chapel. Mr. F. Hankinson is about to enter on a ministerial engagement, and Miss Gertrud von Petzold, M.A., to whom the President offered a special word of cordial welcome into the ministry, is to enter on the charge of the Free Christian Church, Leicester.

Of the remaining students, Mr. J. P. Davies, B.A., to whom the Russell Martineau prize for Old Testament was awarded, is to be senior student. The other third year men will be Messrs. A. Golland, M.A., Albert Thornhill, B.A., and C. M. Wright, B.A., while Mr. J. Yoshimoto (Japan), Mr. V. A. Sukhtankar (India), and Dr. J. György (Hungary), will enter on their second year as special students. The list of first year's men is expected to be as follows: Mr. Frederick Sinclaire, M.A. (who is coming from New Zealand for a full theological course), Messrs. Stanley Mellor, Bertram Lister, M. Rowe, and W. E. Williams. There will also be nine external students preparing for graduation, before entering upon the theological course.

The PRINCIPAL having announced that the students would reassemble for the new session at 9 a.m. on Saturday, October 15, a vote of thanks to the President, moved by the Rev. J. Estlin Carpenter and seconded by Mr. William Long, brought the meeting to a close.

VALEDICTORY SERVICE.

WELCOME INTO THE MINISTRY.

The Valedictory Service for the students leaving College was held in the evening, in the chapel. The devotional part of the service was conducted by the Rev. J. ESTLIN CARPENTER, who read as lessons the passages beginning Isaiah l. 4 and Matthew x. 34, and a selection from St. Paul, concluding with 2 Cor. vi. 10.

Dr. DRUMMOND gave the address of farewell on behalf of the College. Speaking of the relation between intellectual enlightenment and the law of love, he uttered a warning against the conceit of knowledge. If by the advance of thought they were puffed up and their sympathy was narrowed, it was a lamentable thing. St. Paul thought little of knowledge, as something not to be boasted of. It was on account of the sincerity of their love that they were known and received of God. Almost the last words he heard from the lips of the late Master of Balliol were, "How little we know." Yes, how little, even of their own tiny planet; how much less of the millions of suns their telescopes revealed! Through infinite ages they might pass from realm to realm and find ever increasing cause for adoration before Him who knew them all.

Knowledge, if pursued in the right spirit, would not puff them up or cut them off from sympathy with God's lowliest creatures. Yet the great achievements of the intellect impelled them to go forward. Though faith, hope, and love would abide, while knowledge passed away, those great spiritual principles must still clothe themselves in a body of thought, and while the old vesture decayed, take to themselves a more ethereal dress.

They were going forth from college to a task where all their knowledge and powers of thought would be strained to the utmost, but where nevertheless those powers must drop into a secondary place, wholly subservient to spiritual sympathy. "Take with you," he said, "that love which Christ brought to our world, and let his cross be the measure of your duty and self-denial for others."

The Rev. R. A. ARMSTRONG then gave the welcome into the ministry, and spoke as follows:—

Miss von Petzold and Gentlemen, you, the four retiring students of Manchester College, have invited me to voice that welcome with which the brotherhood of the ministers of our Free Churches greet you on your joining their ranks equipped and eager for service. That welcome is earnest, hearty, and sincere. For we need the strengthening of our ranks by the enthusiastic and the young. I shall be forgiven if I utter, on behalf of my colleagues all over the country, one word of special welcome to our sister. Many of us, at any rate, believe that womanhood has an influence to exercise in the religious life of the community at least as wholesome and as sacred as manhood, and feel that the calling and status of the minister has too long been held the province of the man exclusively. And it is with very warm and cordial sympathy that we recognise the courage of her who to-night breaks a perverse and mischievous tradition, and wish for her the fruition of her highest hopes and purposes.

And now what is this stated ministry at the entrance-gate of which I extend to you the right hand of ministerial fellowship? First of all, it is not a ministry that is to separate you by a hair's breadth from the common interests and duties of humanity. You enter to-night no segregated class. You merely seek a position in which you shall be free to give your time, your talent, your strength, your life to the discharge of certain functions aiming at the higher welfare of the community. Those functions are somewhat multitudinous, and there is always danger of drifting into such a variety of purposes, that no one purpose shall be strongly and efficiently carried through. And so at the outset I would urge you to fix your thoughts on two functions as central and supreme—the function of the preacher and the function of the pastor. Do those things which pertain to the preacher, and to the pastor well, and your ministry will make for the kingdom of God. Dishonour either calling, and it were better you had never entered the ministerial ranks.

Let me at the first ask you to consider with me the function of the preacher. Why preach in such days as these? Has not all you can say been said already? Has it not all been put down in books by men of master mind and skill? Poets, philosophers, historians, prophets, are not their words there ready to every willing hand? Which of you can say the great and best things which the souls of men most need, as well, or half as well, as they have been said already a hundred times? Then why preach? Meet together for prayers and hymns, yes; but why not in the sermon half-hour place a book in each man's hands and bid him read, mark, learn, and inwardly digest? Why preach? Because from the beginning until now and on to the end of human tenancy of earth, the power of the living voice of a living man straight to living men is a power for the moving, the stirring, the quickening, the strengthening of souls which has not its rival or its peer. It is the direct appeal which sets the energies of spiritual life astir, as the printed word but rarely can. In calling you to be preachers, God calls you to wield a weapon which can conquer the world.

But then you must *preach*. It must be a live message that you speak. The thought, the emotion, the sentiment, the aspiration which it voices, must be beating strongly within you. There must be nothing perfunctory, nothing official, nothing which you have not made your own; and you must go straight with it to the minds and consciences of the people. Not the whole sermon, indeed, can often be of this calibre. But you have not preached a sermon, only delivered an essay, if somewhere in its course you have not struck the spark, and set the fire that is in you leaping up in the waiting hearts around.

And if preaching is thus to be

alive, what is the primary condition? There is much discussion as to the topics suitable for pulpit handling. The one law for every preacher is, preach the thing which is alive to you. If Christ stirs your heart and makes alive your soul, preach Christ. If Gladstone moves you with a mighty moral power, preach Gladstone. If the Bible is to you a well of living water, preach the Bible. If the literatures of other than the Hebrew race have brought you spiritual regeneration, preach these. If it is in the secret recesses of solitary souls that you find the speech of God, let that quiet teaching pass your lips. If it is in the clash or harmonies of vast movements of men that the appeal comes to your conscience, let that appeal ring again from your echoing voice. Your self may be a poor self, but let it be a true self; and then remember that it is yourself alone that you can give to your listening people.

Indeed, I must lay on you one strong if strange injunction. In your preaching do not be afraid to be *dogmatic*. If dogma is doctrine declared with confidence, yet unsupported by proofs or demonstrations, in your preaching do not be afraid to be dogmatic. The religious service is not the occasion for buttressing up opinions with elaborately reasoned arguments—save in exceptional cases. All real preaching is confident, unhesitating declaration of conviction. Your main task in the pulpit is not to prove that it is reasonable to believe in God; your main task is to make the God in whom you live and move and have your being felt as a living presence, instant, urgent, in the souls and consciences of your brother men. Not argument, not testimony is your business. "Thus saith the Lord" is to be your message. Not the school-master, but the prophet, is to be your type.

There is, then, no topic—if it moves yourself—which is to be barred out from the pulpit; there is no conviction—if it lives in you—which is to be erased from the sermon page. Only always speak and feel with sympathetic consideration. Remember the variety of association, training, temperament, mental constitution, spiritual need, within the limits even of the smallest congregation. If you treat topics which rouse conflicting opinions—war, temperance, great public principles—be absolutely clear and true, but never cease to be tender or courteous or considerate towards those who look at the matter in another way. The preacher must now and then rebuke, perhaps even denounce; but let him neither scold nor sneer. Bear your witness; yes, never flinch, but always as one who from his heart loves his fellow men.

All these, my friends, are counsels of perfection, of which we who are old hands at preaching have failed again and again. We are often dry. We are often didactic. We are not always quite fair, but we know what the ideal is; and we pray that you may reach it more nearly than we.

I have spoken of the function of the preacher, permit me a few words on the function of the pastor. The ministers sent forth from this college fifty or a hundred years ago had a very definite conception, I suppose, of the functions of the pastor. In some Christian communities to-day those functions are still very definitely conceived. With us the formal pastorate is almost a thing of the past. When I entered on my first pastorate in 1866 my predecessor gave me a list of the members of the congregation, with a capital P set opposite the names of such of my flock as I should be expected to pray with when I called. The pastoral visit in those days was a formal and a formidable thing. Now it has in most of our circles lost its definite and punctilious character. And, in my opinion, it is well that that is so. For the less there is a consciousness between you and one of your congregation of a professional relation between you, and the more you are just a friend among other friends, the happier and the wholesomer will the whole connection be. You are a friend, that is all; only you are to be a true friend, a loyal friend, a friend who sympathises, and understands, and cares; a friend who can forget himself and give himself for his friend; a friend whose friendship counts as one of the assets of life; a friend who cannot be shaken off by trivial fault or offence; a friend who does not blow hot and cold; a friend who can, if real occasion be, speak the word of quiet, straight rebuke; a friend to whom a secret can be told with absolute assurance that it will be a secret still; a friend who bears with weakness or perversity, and in his heart is a friend still. I hope that most of us can think of some one man or woman who is that sort of friend to us. The pastoral relation resolves itself into being ourselves that kind of friend to such of our people as will admit us to the relation I have described.

Once more, this is a counsel of perfection. Rare is the minister who can feel that he has realised the type. But the ideal sometimes reveals itself to us in the moments of our self-examination. And we may well pray that you may realise the ideal as we have failed to realise it.

It is not for me to-night to enumerate the manifold ways in which the work of the pastor may be done. Schools, classes, institutions, societies, committees, they will all have their place, and their legitimate and necessary place, in the round of your days and weeks and years. All kinds of interests, high and noble interests, outside your strictly ministerial duties will importune you. There is a constant danger of being carried away in the stream of these things. It is of supreme importance always to hold fast by the cardinal duties which you have deliberately selected for your life work. Let nothing else hustle them off the stage. You are to be preachers, you are to be pastors. Keep these things central in all your plans of life.

And as the years go by keep your ideal pure and high. Cleave to principle in all the problems of life. You enter a life task than which none has loftier ideals. You will often meet influences calculated to drag you down, to tempt you to causes which make compromise with the lower expediencies. Even then be courteous, self-controlled. Do not readily flame out into denunciation. But in your own heart and mind keep principle clear and true; and though all the world be against you be loyal to it to the end.

Comrades, it is no easy calling into which I welcome you this night. You are weak, fallible, imperfect mortals. Your task is difficult and long. Oh, never drift away from prayer and touch with God. Drink often at the wells of life. Let no hurry and no pressure beguile you to think that you can do God's work without renewing your souls perpetually by withdrawing a little while from the strife and the strain. Be every day a little while alone with God. Do not trust your own strength. Be very humble, very mindful that only in the strength of God can you minister well and wisely to your fellow men. And now and through the years may He bless you with the consecration of His Holy Spirit!

And so I proffer you the hand of fellowship and the heart of comradeship.

REMONSTRANT SYNOD OF ULSTER.

THE annual meeting of the Synod was held on June 21, in the First Presbyterian Church, Belfast. The Rev. T. DUNKERLEY, the outgoing Moderator, having preached a sermon from John vi. 18, delivered his valedictory address, in the course of which he referred to the loss they had sustained through the death of the Rev. James Hall, and welcomed the Rev. G. V. Crook into their fellowship. During the past year, he said, the churches had as a rule faithfully and peacefully borne their witness. In several there were signs of renewed activity and increasing life. The Synod had held more meetings than usual for the purpose of revising their code of discipline. Amid activities of thought and healthy differences in minor matters, he might speak for all in one respect—that never had the members of the Synod been more devoted to the principle of non-subscription than to-day. They were at one in admiring the wisdom of their fathers' protest against subscription. Time only deepened their conviction of its worth; and, as now and again, here and there, and with growing power as time proceeded, they witnessed in other churches difficulties arising from that which they deemed a wrong to the human soul, they were encouraged to hope that the day was coming when they, too, would see the wrong of imposing other than Divine conditions, and trust not to human creeds and confessions of faith, but to the free breathing of the Holy Spirit to lead men into all truth. He concluded with a sentence of one of their own leaders, spoken seventy years ago:—"Let but the diversities which separate Christians retire and the truths which they all profess to love advance to prominence, and, whatever may become of party names, our aims are fulfilled, and our satisfaction is complete."

The Rev. Frederick Thomas was then unanimously elected Moderator for the ensuing year, the Rev. W. E. Mellone as clerk, and the Rev. J. A. Miskimmin assistant clerk.

The report of the Finance Committee, presented by the Rev. J. A. Kelly, the convener, showed that £60 each had been paid to ten congregations on the Sustentation Fund.

On the motion of the Rev. T. DUNKERLEY a resolution was passed warmly congratulating the Unitarian Home Missionary

College on its approaching Jubilee, and commending its appeal for support to the generous consideration of the churches.

Rev. J. J. MAGILL moved :—

That in view of the widespread evil and suffering caused by the excessive use of alcoholic liquors, and having regard to the danger to all classes, but especially to the young and inexperienced, arising from the prevalence of the drinking customs of society, this Synod strongly recommends to the congregations connected therewith the desirability of adopting total abstinence, both as the safest attitude for themselves and as that which will make their influence most beneficial to the general community.

Mr. JOHN SMYTH seconded the motion.

The Rev. W. E. MELLONE said Mr. Magill had urged the setting of a very high example, but the moderate drinkers contended that they also were setting a high example in resisting excess.

The Rev. T. DUNKERLEY, in supporting the motion, said he was pleased that the Moderator had permitted the resolution to be brought before the Synod, as that and other matters lay in the hands of the Association. He agreed that moderation was a high principle, but there was a far higher one, which was that of self-sacrifice.

The Rev. G. V. CROOK said the weakness of Unitarianism lay in thinking that human nature was better than it was. He believed total abstinence was the only safe course, especially for ministers of religion, if they were to have any power and influence in the matter with their congregations.

The resolution was passed, and after the transaction of other business the Synod adjourned.

ASSOCIATION OF NON-SUBSCRIBING PRESBYTERIANS.

THE annual meeting of this Association was held on June 22, in All Souls' Church, Belfast. The preacher at the religious service was the Rev. J. M. Lloyd Thomas, of Nottingham, whose subject was "The Supernatural Possibility," showing how fuller knowledge and profounder thought passed beyond a bald materialism, and recognised the larger spiritual truths, culminating in a living communion of the soul of man with the Eternal.

Mr. JOHN ROGERS, the outgoing President, took the chair after lunch, and, the roll having been called, delivered his address. He noted with satisfaction an increase of £148 in the funds of the Orphan Society, and a growing activity in their Sunday-schools. He urged a greater loyalty on the part of congregations in the support of their ministers, and especially by regular attendances at the services.

On the motion of the Rev. JAMES KENNEDY, seconded by the Rev. W. H. DRUMMOND, the Rev. Principal Gordon was then elected President, and took the chair.

PRINCIPAL GORDON gratefully acknowledged his election, and in the course of his address referred with appreciation to the somewhat new movement of the Sunday afternoon gatherings held by the Rev. W. H. Drummond in All Souls' Church, and recently described by him in these columns.

The Rev. James Kennedy was unanimously re-elected clerk, and the Rev. J. A. Kelly treasurer. It was agreed that the place of meeting for next year should be fixed by the General Purposes Committee, in April, and that it should be not necessarily in Belfast.

The following resolution, moved by the Rev. D. Walmsley, seconded by Mr. John Smyth, and supported by the Revs. R. M. King, R. Lyttle, and J. M. Lloyd Thomas, was unanimously passed :—

That this meeting earnestly trusts that Parliament will refuse to pass the Licensing Bill for England now in consideration, believing that the measure would seriously interfere with the responsibilities of local justices in meeting local needs, would tend to thwart and discourage the efforts of all who are working to promote the habits of sobriety among the people, and would create a rule of proprietorship in licences which would go far beyond the demands of right and justice; that copies of this resolution be sent to the Prime Minister, to the Right Hon. Sir Henry Campbell-Bannerman; Messrs. T. W. Russell, M.P.; John Redmond, M.P.; Colonel Saunderson, M.P.; and the members for Belfast.

The Rev. W. NAPIER moved and Mr. JOHN ROGERS seconded a resolution of congratulation to the Unitarian Home Missionary College on the occasion of its jubilee, and warmly commending its appeal for £20,000 to the generosity of their congregations. The Revs. James Kennedy, W. H. Drummond, R. Lyttle, and A. Turner spoke to the resolution, which was passed.

Reports of the Temperance Committee and of the Sunday-schools were adopted, and votes of thanks brought the business meeting to a close.

The annual dinner was afterwards held at Ye Olde Castle Restaurant, under the presidency of Principal Gordon.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ANIMAL SUFFERING.

SIR,—I owe an apology to Miss Frances Lee for having allowed last week to slip by without acknowledging her interesting criticism of a sentence in the Preface to the new edition of my essay on "God and the Soul." She thinks, I understand, that the consolation which I derive from learning that, in the opinion of recent observers, the animal world generally lives rather in an atmosphere of happiness than in one of pain, is "sentimental rather than ethical."

I do not quite catch the point of the remark. I am told that multitudes of my fellow-creatures live in joy; accordingly I rejoice with those that rejoice. That is sentiment, no doubt. But so is three-fourths of the Christian spirit. Moreover, I am quite sure that it is sentiment which Miss Lee's kind heart will share with me if she is convinced of the facts.

Quite apart from "ethical" satisfaction, it is good to be led to believe that there is widespread gladness where we had been taught that there was chiefly pain and terror, and I for one am deeply thankful for the brightness of this light on the field of nature.

It is, of course, quite true that this revelation does not solve the ethical problem—the problem how the suffering of the innocent comes to be permitted at all in a world controlled by a good and just God. But even this also is touched, is it not, by the exhibition of a teeming life in wood and glade and river which rejoices always? The more bounteously we discover the Eternal Power scattering the largesse of gladness through the world of sentient beings, the more difficult it seems to refuse our trust that, behind the fact of pain, there must be *some* explanation compatible with the goodness of the sum of things. If you ask me: "How can a good God allow evil in the world?" I answer, "I do not know; but do you tell me how could a God who was not good pour out such wealth of joy and love on creatures of every grade?" Although bewildering questions may remain, the transference of a vast mass of animal sentience out of the scale of pain into the scale of joy, indefinitely strengthens the assurance that the Power at the back of things is good and not evil, and that to perfect knowledge perfect goodness would be revealed.

RICHARD A. ARMSTRONG.

Liverpool, June 27, 1904.

MR. PHILIP GREEN.

SIR,—Mr. Philip Green has been, since February, 1878, in the employment of the British and Foreign Unitarian Association, and during this long period he has efficiently discharged the duties of his position in the Book Room and as accountant.

Failing health compelled him, in October last, to give up work; and now that nine months have gone by, without permanent improvement, the Committee, although with regret, have felt that it was necessary to relieve him of further service.

In arriving at this decision, the Committee were of opinion that his twenty-six years' service constituted a claim upon the Unitarian public, and that some acknowledgment should be made; and further, that this should take the form of a retiring allowance.

We are now endeavouring to raise a fund to enable us to do this, and we shall be glad to receive contributions from those of your readers who may wish to assist.

C. F. PEARSON, *Chairman of the Finance Committee.*
ION PRICHARD, *Chairman of the General Purposes Committee.*

Essex Hall, Essex-street, Strand, June 28th, 1904.

THE heroes of mankind are the mountains, the highlands of the moral world. They diversify its monotony, they furnish the watershed of its history, as the Grampians, or the Alps, or the Andes, which tower over the lowlands and fertilise the plains and divide the basins of the world of nature. They are the "full-welling fountain-heads of change," as well as the serene heights of repose.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Appeal.

Manchester Domestic Mission: Willert-street.—The Rev. J. W. Bishop appeals for help in a work which has grown up of late years in connection with this Mission, to provide a short holiday for some of those who most sorely need it. Five years ago some thirty of the scholars of the Sunday-school were sent into Derbyshire for a week. This has been continued year by year, and the number sent has so increased, until this year he hopes to be able to send 150. The Manchester District Sunday-school Association has now an excellent holiday home at Great Hucklow, to which they can be sent at a cost of about 10s. each, including railway fare, &c. About half this sum is paid by the children in pence during the year. To meet the remaining cost this appe l is made. The Sunday-school Association also offers special facilities for sending some of the mothers to Great Hucklow for a week; these have also been accepted for the past two years, the cost for each person being 10s. 9d. Of this the women pay 5s., a few pence being collected from them each week by the Savings Bank collector. It is felt, also, that something in this way should be done for some of the older deserving men whose incomes are inadequate. One was sent to a cottage in Great Hucklow for a week lately who had not had a week's holiday for thirty years. All this makes it very evident that thoroughly good work can be done by such an agency as this. Donations would be thankfully received by the Rev. J. W. Bishop, 79, Smedley-road, Cheetham Hill, Manchester.

Birmingham: Kingswood.—The recent sale of work and jumble sale, in aid of the chapel and parsonage repairing fund, realised about £70. Another similar effort will be made about the first week in September.

Chester.—On attaining his eighty-third birthday on Thursday, the Rev. J. K. Montgomery, the veteran ex-minister of Matthew Henry's Chapel, was presented by the managers, subscribers, teachers, and scholars of the Victoria-road British Schools with a portrait of himself and a congratulatory address. Mr. Montgomery had been for thirty-seven years actively associated with the work of the school. In acknowledging the presentation, which came to him as a great surprise, Mr. Montgomery gave an interesting account of the progress of British schools in Chester, in which he had always taken a deep interest.

Great Yarmouth.—The Old Meeting Social Union had their summer outing on Thursday week to Filby Broad. The weather was fine, and a large number of members and friends assembled at the Town Hall, whence they much enjoyed the drive to Filby. A short service, conducted by the Rev. John Birks, F.G.S., was first held in the Filby Unitarian Chapel, which was well filled on the occasion. After tea in the Broad Gardens, boating, and rambling along the country lanes, and various good old-fashioned games occupied the time, which all too soon came to an end. The drive home, with a bright, beautiful sunset, brought a happy and successful outing to a close.

Hinckley.—On last Sunday, June 26, the Sunday-school anniversary sermons were preached by the Rev. E. W. Lummis, of Leicester, to full and appreciative congregations. A beautiful day gave an added brightness to the happy faces of the school children, whose singing was of the heartiest and best. The collections fell a little below those of recent years.

Hull.—The annual meeting of the congregation was held on Wednesday, June 8, Councillor Hanger presiding. Various reports, including that of the minister, the Rev. F. Heming Vaughan, were passed. They evinced a healthy state of activity and usefulness, and a growing interest in the work of the Church. The abstract of accounts showed a considerable balance due to the treasurer. Mr. T. Hirst, who has been church secretary for seven years, resigned, on account of change of residence, much to the regret of the congregation, Mr. E. G. Rymer being elected in his place. The Sunday-school anniversary sermons were preached on June 12, by the Rev. W. L. Schroder, of Sale, the prizes to the scholars being distributed by Mrs. Vaughan. The scholars and parents attended in large numbers.

London Domestic Mission (Bazaar and Presentation).—On Tuesday and Wednesday a bazaar in aid of the funds of the Society was held at the George's Row Mission. It was mainly the effort of the Mission people themselves, under the leadership of the Rev. F. Summers and Mrs. Summers, in commemoration of the fact that they have now completed twenty-five years of service at the Mission. On Tuesday the bazaar was opened by Lady Durning-Lawrence, who was introduced by Mr. P. M. Martineau. She expressed her pleasure at being present, and spoke of the good work carried on at the Mission, and especially of the school with its upwards of 300 scholars and 25 teachers. Mr. Summers, she noticed, had said that he regarded his mission work as first of all religious. That, she thought, was the best way of looking at it. Dr. Martineau had said that if they wanted to make people clean they should first of all make them Christian. When that had been accomplished many other things followed. At the conclusion of her speech a bouquet was presented to Lady Durning-Lawrence, and the Rev. F. Summers moved, and the Rev. F. K. Freeston seconded, a vote of thanks, which was carried by acclamation. Then followed another ceremony, which to Mr. and Mrs. Summers came as a complete surprise. They had been working to mark the completion of their twenty-five years at George's Row by doing something for the Mission, but meanwhile the committee and friends of the Mission had determined to make some public recognition of the admirable work done by Mr. and Mrs. Summers. Response had come from some 250 friends, and on their behalf Mr. P. M. Martineau presented a cheque for £240 to Mr. Summers, and Mrs. H. J. Evelegh presented a gold watch and chain to Mrs. Summers. In acknowledging the gifts, Mr. Summers said the secret had been well kept. He could not find many words, but on his own and his wife's behalf he thanked them one and all from the bottom of his heart. Mrs. Summers, with much feeling, also added her own word of thanks. On Wednesday the bazaar was opened by Mrs. W. Wallace Bruce. The Rev. Henry Gow, who acted as chairman, congratulated Mr. and Mrs. Summers and their workers on the bazaar. It was a fine thought of theirs so to commemorate their twenty-five years of hard, faithful work. It reminded him of the custom of some families, in which the boy or girl whose birthday it was gave presents to all the rest, though it did not prevent presents being given to the birthday child as well, and yesterday they had the pleasure of giving a birthday present to Mr. and Mrs. Summers. In introducing Mrs. Wallace Bruce he spoke of the admirable work done by her husband as member of the County Council for the effective and good government of London, and her own keen interest in all such work. Mrs. Wallace Bruce said she was grateful to have been asked to take some little part in that celebration, and spoke of the untold good represented by the work of such a Mission. Looking back on twenty five years, during which Mr. and Mrs. Summers had been brought into contact with so much intense human interest in the joy and sorrow of their people, it must seem to them more like fifty years. In reading the report she had been struck by one fact of difficulty and discouragement, which was confirmed by what she had seen of many Missions in Bow and Bromley, viz., that the better people, those whom the Mission helped most, and who might in their turn help the Mission, left for more desirable neighbourhoods. That was a difficulty, and it took on the guise of failure, but of course it really marked the success of their work. She spoke also with admiration of the great number of practical and good works centred in the Mission, and referred in conclusion to what Tolstoy said in his recent letter, that things cannot be reorganised unless there is first a change of thought and feeling. Religion was at the bottom of it all. The Rev. F. Summers proposed, and Mr. Councillor Shaw seconded a vote of thanks to Mrs. Wallace Bruce and Mr. Gow, and and a tiny girl presented a bouquet, after which business proceeded. The stalls were well filled, and the room was prettily decorated. The bazaar realised, with donations, on the first day about £100.

Moretonhampstead.—Sunday-school anniversary services were conducted on June 26, by the Rev. A. Lancaster. In the afternoon a Flower Service was held. The scholars assembled in the old Fore-street Chapel (our school-room being used on Sundays by the Church of England for services during the alteration of the Parish Church), and marched in procession to Cross Chapel. The voluntary was played as they proceeded up the aisle to a table, where Mrs. Lancaster received a bouquet of flowers from each scholar. These offerings to the sick were, at the close of the service, taken by two of the scholars to the Cottage Hospital. A congregation of one hundred people was present, and special hymns, taken from the new hymn-book of the Manchester Sunday-school Association, were sung. Collections were made on behalf of the funds of the Sunday-school. This, the second anniversary held, proved a great success.

Norwich.—A very beautiful memorial brass has recently been placed on the walls of the Octagon Chapel in memory of the Misses Louisa and Maria Cooper, two ladies who will be long remembered by the worshippers at the Octagon for their generosity, their piety, and their strength and sweetness of character. Miss Maria Cooper, who survived her sister, was most active even in her old age in maintaining by personal service some of the most important institutions that cluster around the chapel. The girls' and infants' day schools, to which many women of this city are indebted for their education, were chiefly under her care. She served on the management of the former for fifty-nine years, and on the management of the latter throughout the whole period of its existence. She was also superintendent of the girls' Sunday-school for many years. The tablet, which is mounted on a slab of black Belgian marble, bears the following inscription:—"In affectionate remembrance of Louisa Cooper, born July 8, 1819, died June 26, 1898; and Maria Cooper, born July 29, 1821, died June £9, 1903. Buried in the Rosary. Life long friends to the Octagon Chapel and schools. This tablet is erected by their nephews and nieces."

Stalybridge (Presentation).—On Tuesday evening, June 21, a meeting was held in the Hob Hill Sunday-school of the Young Women's Class, which the Rev. W. Harrison has taught for the past fifteen years. About 80 past and present members of the class were there, and the object of the meeting was to present to Mr. Harrison, on his retirement, a large platinotppe photograph of the class. Miss M. H. Hall presided, and the presentation was made by Miss Shepley in an address of much feeling. Mr. Harrison gratefully acknowledged the gift, and recalled memories of the happy years he had spent with the class, and what it had been his endeavour to teach. On Sunday evening, June 26, Mr. Harrison preached his farewell sermon, closing what he said was his longest and happiest pastorate. The text was John iv. 7, "One soweth, and another reapeth." Minister and people alike were moved by deep feeling.

Walmsley.—The annual sermons were preached on Sunday afternoon and evening, June 26, by the Rev. J. C. Street, of Shrewsbury. In the morning Mr. J. Barrow, of Westhoughton, addressed the teachers and scholars. The collections amounted to over £49, a slight decrease on last year.

Walthamstow.—Sunday-school anniversaries were held on Sunday, June 26, the Rev. W. H. Rose, being the morning preacher. In the afternoon, Mr. G. Skelt gave the address, and in the evening the Rev. R. H. Greaves took the service, and preached a stirring sermon on the duty of Unitarians.

West of England.—The Assembly of West of England Presbyterian Divines met at George's Meeting, Exeter, on Wednesday, June 22. The proceedings, which were of a private nature, were opened by the retiring Moderator, Rev. Jeffery Worthington. The dinner was at the Royal Clarence Hotel, the Rev. J. M. Connell, of Exeter, presiding. The Rev. A. E. O'Connor, of Torquay, was elected Moderator for the ensuing year.

Yorkshire Unitarian Lay Preachers' Union.—On Saturday, June 18, a Conference was held at Lydgate. The proceedings opened in the afternoon at 3.15, with hymn and prayer, after which the Rev. J. Hanson Green welcomed the members, and Dr. Warschauer gave a most interesting address, including many words of practical guidance in the work which lay preachers had at heart, and encouraging them in the cause for which they stood shoulder to shoulder. The business of the Conference was then entered into, and considerable discussion

arose relative to the work of the Union. Mr. D. B. Foster, of Leeds, presided, and in the absence of Mr. F. Clayton, who was in London, the secretarial duties were undertaken by Mr. T. G. Turton, the secretary of the Sheffield branch of the Yorkshire Lay Preachers' Union. Tea followed the business meeting, and in the evening a public meeting, at which addresses were given by Revs. J. Hanson Green, Dr. Warschauer, Henry D. B. Foster, J. Durgworth, and others. These Conference meetings are to be held half-yearly, and Sheffield was chosen as the next place of meeting in January next.

BETWEEN simple and noble persons there is always a quick intelligence; they recognise at sight, and meet on a better ground than the talents and skills they may chance to possess, namely, on sincerity and uprightness. For it is not what talents or genius a man has, but how he is to his talents, that constitutes friendship and duration. The man that stands by himself, the universe stands by him also.—*R. W. Emerson.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 3.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. R. H. GREAVES.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Mr. HERBERT RIX, B.A.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON. Flower Service at 3.15.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. J PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11, Rev. R. H. GREAVES, and 7.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15, Rev. P. H. WICKSTEED, M.A., and 7, Mr. G. WARD.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11 and 6.30.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. SILAS FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Mr. A. B. MIDLANE.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. H. S. PERRIS, M.A.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. H. W. HAWKES.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A., and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. COLLINS ODGERS, B.A.; Evening subject: "Persistence in Good Works."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. J. E. JENKINS, of Padiham.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. J. DANIEL JONES, of Manchester College.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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This appeal has the approval of the General Baptist Assembly and the Eastern Union (the B. & F. U. A. Committee have not yet been appealed to).

Amongst other Unitarian friends, whose names will appear in a list later on, Miss E. SHARPE has given £3.

Contributions will be thankfully received and acknowledged by F. W. FLETCHER, Esq., Bank Manager, Long Sutton, Lincolnshire, Treasurer; Mr. H. BOLTZ, Gedney, Holbeach, Secretary; or to the Minister, Rev. W. J. POND, Long Sutton, Lincolnshire.

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CARTER.—On the 18th inst., to Mr. and Mrs. Herbert S. Carter, of Parkstone, Dorset, a daughter (Joan).

WICKSTEED.—On the 22nd inst., at Southleigh, Roundhill-road, Kettering, to Mr. and Mrs. S. A. Wicksteed, a son.

MARRIAGE.

ARMSTRONG—BRADLEY.—On the 29th inst., at St. John's Church, Mansfield, by the Rev. W. Maples, Vicar, assisted by the Rev. G. Oliver, Vicar of St. John's Church, Longston, Staffordshire, cousin of the bridegroom, Frank Armstrong, of The Cedars, Mansfield Woodhouse, to Phyllis, only daughter of Mr. and Mrs. Bradley, of West Lodge, Mansfield.

DEATH.

MCKEAN.—On June 24th, at The Dingle, Oldbury, Rev. Henry McKean, youngest son of the late Rev. William McKean and Jean Coats, both of Paisley, in his 69th year. No cards.

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Subscriptions to the extent of £154 1s. have been already received (mainly from Sheffield), as per list at foot.

The members of the Congregation are not in a position to do much. Unitarian friends at a distance are now appealed to.

Donations should be by Cheque or Postal Order, made payable to Mr. EDWARD BRAMLEY, and sent to him at 6, Paradise-square, Sheffield.

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LIST OF DONATIONS RECEVED.

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Mrs. Suffield, Reading	1	0	0
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Mr. Joseph Broome	10	10	0
Mr. Henry Lupton	10	10	0
Mr. W. Colfox	10	0	0
Mrs. Flower	10	0	0
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Mr. P. Meadows Martineau ...	5	0	0
Miss Shaen	5	0	0
Miss H. E. Booth	5	0	0
Mr. S. S. Tayler	5	0	0
Mr. David Martineau	5	0	0
Mrs. Rutt	5	5	0
Miss Jane Martineau	3	3	0
Rev. J. E. Odgers	3	3	0
Mrs. Sydney Courtauld	2	2	0
Miss Mary Martineau	1	1	0
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Mr. E. A. Grundy	1	0	0
"A Widow's Mite"	1	0	0
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Mr. Charles Jecks	0	10	0
Mrs. Nettlefold	20	0	0
Mr. J. W. Scott	20	0	0
Mr. Hugh Martineau	10	10	0
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THE ANNUAL MEETING and SUMMER FESTIVAL of the EASTERN UNION OF UNITARIAN CHURCHES will be held at the Old Meeting Chapel, Middlegate-street, Yarmouth, on Thursday, July 7th. President, Mr. Councillor A. M. STEVENS (of Norwich). 11.30, Sermon by Rev. LUCKING TAVENER (of Ipswich); 5.30, Public Meeting, to be addressed by Rev. F. W. STANLEY (of Buxton) and others. The Norwich Octagon Chapel Choir will render Gaul's "Ruth."

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ANNUAL EXAMINATIONS AND JUBILEE GATHERINGS.

TUESDAY, JULY 5TH, 1904.

10.30 and 3.0.—Papers selected from the work of the Session.

5.0.—Visitor's Address and Valedictory, Rev. J. E. ODGERS, M.A., D.D. Principal's Remarks and Prizegiving.

7.0.—Old Students' Annual Dinner, Mosley Hotel.

WEDNESDAY, JULY 6TH.

3.30.—Jubilee Memorial Service at Cross-street Chapel, Revs. J. C. STREET and J. A. KELLY.

7.30.—Conversazione, Midland Hotel. Tickets, 2s. each.

THURSDAY, JULY 7TH.

3.30.—Garden Party to View the New Collegiate Premises and Grounds, "Summerville," Victoria Park. Ardwick Band. Afternoon Tea. Admission by Invitation, to be had from the Secretaries.

7.0.—Public Meeting, Memorial Hall. *Chairman:* JAS. R. BEARD, Esq., J.P. *Speakers:* Sir E. DURNING-LAWRENCE, Bart., M.P., Revs. A. GORDON, M.A., PH. MOORE, B.A., J. E. MANNING, M.A., W. C. BOWIE, W. G. TARRANT, B.A., DENDY AGATE, B.A., and R. LYTTLE.

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The Two Idealisms. W. R. SORLEY, M.A., LL.D., Professor of Moral Philosophy in the University of Cambridge.
Present Aspects of the Problem of Immortality. S. H. MELLONE, M.A., D.Sc., Examiner in Mental and Moral Science in the University of London.
L'Hypocrisie Biblique Britannique. The Rev. W. F. COBB, D.D., Rector of St. Ethelburga's, London.
Value of the Historical Method in Philosophy. Professor WILLIAM KNIGHT, LL.D.
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3237. NEW SERIES, No. 341.] LONDON, SATURDAY, JULY 9, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE publisher of THE INQUIRER will be greatly obliged if secretaries of congregations will forward a copy of their Monthly Calendar to the office immediately on publication.

INTERESTS are divided this week. The Jubilee of the Unitarian Home Missionary College in Manchester has been the great event in the north, and of this we hope to publish a complete report next week. Meanwhile our Summer School for Teachers at Manchester College, Oxford, has been once more the centre of interest for Sunday-school workers from all parts of the country, and has made the past nine days memorable to not a few who came to Oxford for the first time. Some record of the proceedings will be found in our present issue.

THE Jubilee celebrations in Manchester began on Tuesday with the usual public examinations, and the Visitor's Address, with which was combined a Valedictory to the leaving student, delivered by the Rev. J. Edwin Odgers, D.D. On Wednesday afternoon a Jubilee memorial service was held in Cross-street Chapel, conducted by the Rev. J. A. Kelly, the sermon being preached by the Rev. James C. Street, both old students of the College. In the evening a conversazione was held at the Midland Hotel, when the guests were received by Mr. James R. Beard, J.P., President of the College, and Mrs. Beard, and Lieut.-Colonel J. Pilcher, chairman of the Committee. A garden party at "Summerville," the new residence in Victoria Park, and a public meeting in the Memorial Hall in the evening, concluded the celebrations.

THE University world is slowly opening its doors to women, but a great step in advance was made on Thursday, June 30, when Dublin University for the first time conferred the honorary degree of D.Litt. on Miss Jane Barlow, the Irish novelist, and Mrs. Sophie Bryant, D.Sc., headmistress of the North London Collegiate School for Girls; and that of LL.D. on Miss Mulvaney, head mistress of the Alexandra Schools in Dublin. At the same time Miss Helen Bartram, daughter of the late Richard Bartram, took her degree of B.A. with five other women graduates of Cambridge.

THE reports of outrage and murder among the Armenians become daily more persistent and specific. We are told that Ambassadors of the Powers—especially of the Western Powers — are convinced of the necessity of active intervention if a repetition of the horrors of ten years ago in all their completeness is to be avoided. At present, however, they are apparently confined to ascertaining the the facts and offering remonstrances. The Constantinople correspondent of the *Daily News* justly points out the ascertained futility of this procedure in relation to Abdul Hamid:—

> The word has not yet been spoken which will stop the outrages. France, which took possession of Mitylene in order to secure payment of a debt, has shown a much more effectual way of bringing Turkey to reason. There is danger in the present method of negotiation, which amounts merely to telling the Turk what he should or should not do. . . . If the Western Powers were to say that if massacres were commenced, the Government would be held responsible, the Turk has the power to prevent them. In this way, and in this way only, lies salvation.

IT is, perhaps, not necessary to assume that the failure of Ministerial speakers to meet the arguments advanced in opposition to the closure of the Licensing Bill was due to real inability to grasp their purport. No mere *tu quoque* argument could possibly avail in the defence of a procedure which has none but superficial precedents, and is unique in every essential feature. In 1900 voters of all parties were told that they could safely give their support to Government candidates, whatever their views and desires with regard to domestic legislation, because the only issue then before the country was the conclusion of the war in South Africa and the settlement to follow it. Since then up to within the last few months the only licensing legislation proposed has been of a non-controversial character, and has been passed with the approval of all parties. It was only when the trade itself began to demand protection from the newly awakened sense of responsibility on the part of the magistracy that Ministers began to talk of the necessity of doing something.

FROM the production of the Bill onward the signs of popular opposition have been quite unmistakable, and it is admitted on all hands that a general election now would result in the defeat of the Government. Yet the Bill is persevered with. A leading member for the trade organisation said before the Bill was introduced, "I do not think the Government will go against the trade, for we put them in power, and if they treat us properly we will keep them in power. But if they do not we will chuck them out." It would be wrong, no doubt, to say that the Prime Minister himself is directly influenced in his action by vulgar threats like this. But it is beyond doubt that they have had decisive influence with men whose duty it is to keep him advised of the state of opinion among his supporters. The popular opposition, however, and the innate dislike of the measure among the more thoughtful Ministerialists have been so strong, that it has become doubtful whether a majority could be maintained through the remaining stages of the Bill by ordinary means. If the Bill is to be got through at all it must be got through quickly.

AND so we have the spectacle of a Government which knows itself to be in a minority in the country determined to pass into law a measure to which it knows the country is vehemently opposed, on a subject which it expressly withheld from the judgment of the country when it secured its majority, and resorting to the virtual suppression of debate and the exclusion of obviously necessary amendment in order to get the Bill through before its inevitable destruction comes upon it. Is it possible on any theory of representative government which has proper regard for the spirit as well as the letter, to justify such procedure as this? It is quite certain that that procedure robs the measure of any kind of moral authority, and that the next Government

will be justified in repealing the measure forthwith on coming into office. Dealers in brewery shares and others interested would do well to bear this in mind lest they find themselves losers.

THE imminence of loss of office is the only kind of urgency which can be pleaded in justification of the form of closure Mr. Balfour has adopted. The zeal of the magistracy has been effectually checked by the mere announcement of the measure. The tax upon members during the present session cannot be said to have been so great as to make a demand for a late rising for the vacation or an autumn session unreasonable. There never was a measure with regard to which ample consideration of details was more clearly demanded by the vast importance and complexity of the problem it attempts to solve. Ministers do not allege that there has been undue debate hitherto. A glance at the list of amendments shows clearly that there is reasonable subject-matter of debate to occupy many times over as much space as Mr. Balfour has allotted.

WITH the efficient control and regulation of the drink traffic is admittedly bound up one of the greatest social interests of our people, and no amount of anxious consideration and care would be misspent in arriving at the very best possible methods of dealing with the problem. Yet the Government has deliberately used its majority to secure that legislation shall be passed to which neither it nor anyone else has given adequate consideration, and it has deliberately excluded from the consideration of Parliament amendments which everyone who has given the subject any thought at all, knows to be of the utmost importance. Even while it is doing so it shows its sense of the justice of many of the criticisms levelled against its scheme by itself putting down amendments radically altering some of its provisions. These amendments may be divided upon, and will doubtless be carried, but discussion or amendment of the bulk of them will be excluded. Yet these amendments are, in their turn, as full of anomalies as any part of the Bill in its original form, and as greatly in need of amendment.

To take one instance only, it is now proposed that a licensee who is the tenant only of his house is to share the compensation given with his landlord, the number of years he has held his tenancy being taken into consideration in apportioning his share. Obviously this provision is a direct invitation to the landlord to change his tenant as often as he can, and it leaves the tenant free to take situations as manager of successive public-houses and stand in for a share of compensation every time. A Government which permits such slovenly drafting as this is not a Government which should have its work exempted from criticism and amendment by the House of Commons. Further amendment in the Lords and a consequent return to the House of Commons will be an inevitable result of the present procedure, even if the necessity of an amending Act can be avoided. In any case the right and duty of the next Government to proceed to the instant repeal of a measure placed on the statute book by such methods and in such circumstances as this, is beyond all dispute.

THE valuable series of articles on "The Licensing Bill, 1904," separately issued by Messrs. Rowntree & Sherwell, are now published as a shilling book (by post 1s. 2½d.), with the title, "Public Interests or Trade Aggrandisement?" (P. S. King & Son, Orchard House, Great Smith-street, Westminster). The twelfth and last article is a "Summary and Conclusion," ending with the authors' view of the true foundations of a settlement. Taking it for granted that the object of the present legislation is to assist reform, and not, as the Home Secretary suggested, to give "safeguards to the trade," the following are the points suggested:—

(1) Let a time-notice of, say, ten years be given to all holders of existing licences in final and definitive settlement of all claims to "equitable consideration."

(2) Let there be attached to such time-notice a power of graduated commutation under which localities shall be free to anticipate the expiry of the time-notice by payment of a sum equivalent to the average annual profits of the preceding three years for every year of unexpired notice.

(3) Let the commutation fund be a *national* and not a local fund.

(4) Let the liquor licence duties be at once revised and considerably increased, so as to secure (*a*) a licence-rental sufficient to provide the commutation fund, and (*b*) increased revenue to the State; and let the incidence of the taxation be equitably adjusted between the smaller and the larger houses.

(5) Let all *new* licences granted after the passing of the Act, and during the period of the statutory time-notice, be specifically excluded from all claims to "equitable consideration" for non-renewal and be charged a sum approximately equivalent to the value of the monopoly.

(6) At the end of the time-notice let the maximum number of licences to be issued in each locality be determined by the local licensing authority within limits fixed by the State; the number to be open to reduction at recurring intervals.

(7) Let all licences issued after the expiry of the time-notice be submitted to public tender, and be issued for a period of, say, three years, subject to a power of earlier suppression in the event of misconduct, and with a provision under which a tender for the whole of the licences in a locality made by a disinterested company could be accepted by the licensing justices. At the end of the period of three years let the licences be re-submitted to public tender for a further period of three years, and in like manner for every recurring period of three years, so long as licences shall continue to be required.

In these ways, they hold, all "equitable interests" will be fully met, the public interest will be safeguarded, and a real liberation will be given to the forces upon which progress depends.

AT the Annual Presentation Day of the Manchester Victoria University on July 2, the degree of Litt. D. was conferred upon Professor G. Dawes Hicks, of University College, London.

THE question of its relation to its Standards, raised acutely by the action against it brought before the House of Lords, is causing the United Free Church very serious thought. Professor Dods delivered a noteworthy pronouncement in Edinburgh when, in place of Principal Rainy, he welcomed Dr. Macintosh to the Chair of Systematic Theology in the New College. In the course of his remarks he said:—

I cannot suppose that you have been influenced in opinion, though you cannot fail to have been much impressed by recent utterances in high places regarding the relation of a Church to her Confession. Come what will, a church is bound to maintain her right to alter her Confession. It is essential to the very nature of a confession that a church has a right to change it. A Church's Confession must be the real expression of the mind of the church as at present existing. A church cannot merely say, "This was the Confession of the Church established by law on this basis, and whose emoluments we are inheriting." It cannot merely say, "This Confession was received from our fathers, and we have accommodated ourselves to it until now. We are quite cast in its mould, and have got all our beliefs squared with its form, and have abandoned whatever would not be restricted by its bounds." If the Confession of a Church is to be true, it must be the free utterance of their actual belief. The Confession, in short, must be the Confession of the Church, and not the Church the Church of the Confession. She must make it, and not it her. . . . It is vain to suppose that while all other sciences are advancing by leaps and bounds, theology is to stand still a discreditable and discredited exception. If we believe exactly what our fathers believed, we should be unworthy of them. If the reformers had dreaded to take the step in advance their age demanded—if they had thought it a sin to break with tradition and follow what they discoverd to be the truth—how pitiable would be our condition. Is it in religion alone that men are to be tied up in benumbing, crippling, deadening bonds? And what would we say of the country that added nothing to its legislation and neglected to alter its statutes as the new conditions required? The Church must press on where truth leads, and to affirm or imply that the troubled and controversial age out of which our Confession sprang was able to see the full significance of Christian revelation is little short of blasphemy—a blasphemy which the Confession itself was careful to avoid.

The statement seems to have a repentant and reluctant air about it when we think of the persistent persecutions instituted by the Church against the pioneermen who sought to let in the newer light on the Standards. It reads like a condemnation of the decisions which deposed from its service such men as Professor Robertson Smith. After this avowed change of front, we may expect to see a strong movement for the remaking of the Standards. Will the United Free Church abandon its creedal position altogether? The futility of dogma as a ground of property has been brought home to it.

THE date for publication (simultaneously in this country and the United States) of the extra volume of "Dr. Hastings' Bible Dictionary" is now definitely fixed for July 20.

YOU must, for wisdom, for sanity, have some access to the mind and heart of the common humanity. The exclusive excludes himself.—*Emerson.*

NO man or woman of the humblest sort can really be strong, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodwill.

Phillips Brooks.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.—II.

Adelaide, South Australia.

IT was certainly discouraging to find a smaller attendance at my second Sunday's service at the Town Hall of Perth than I had at the first, but it was easily enough accounted for. People had come the first time to hear a new man about a new faith. They found the new man nothing wonderful, and the new faith as expounded by him to be the oldest of all religions and the common ground of all. But the smaller congregation was, I think, worth the more, and gave more reason to hope for some permanent result of my short visit.

On the following morning I passed the Salvation Army barracks, and went in to see their hall. The day before they too had an English visitor, a commissioner from London. They managed to pack 900 into the space seated for 720, and then had to shut the doors upon a crowd eager to come in. Their band accounts for a good deal, their message for a good deal more: "Sinner, choose which you will have, Heaven or Hell" was printed in large letters upon the wall. We had no attractions to offer and no excitement, and no music except a piano. Perhaps, under the circumstances, we did well to get as many as 150, a larger congregation, from all I heard, than most of the churches were used to.

I invited any who were disposed to help in make arrangements for a regular meeting for worship after our manner to meet me on the following Wednesday evening; and I found some eighteen persons assembled when I went to the appointed place. This was my last meeting at Perth, and it gave me more encouragement than any I had had. They were men and women in earnest, and if they can get over the curious dislike which so many Unitarians have to worship conducted by other than the regular minister, I have no doubt they will begin a congregation with good promise of success.

West Australia has advanced in the last ten years from being the most backward to being the most thriving and progressive of the States. This is, of course, due to the discovery of gold in the interior, but along with the gold has come the awakening to the many other possibilities of wealth which the development of so vast a territory offers. The supreme difficulty is the scarcity and dearness of labour. The immigration of Chinese and other coloured people is strictly forbidden here as throughout Australasia, and so wages are maintained at a high level. Consequently, everything is dear. The working man must pay from fifteen shillings to a pound a week for a small house, and provisions of all kinds, even apples, are not to be had below English prices, and often—in the case of imported and, therefore, duty-paying goods—at considerably more.

The climate, though perhaps somewhat relaxing in summer, seemed to me delightful, and certainly it must be so in the hills. Life is simpler than in England, and it is rare for well-to-do people to keep more than one servant, whose wage will be at least £1 a week. The community consists largely of young people; I found myself quite a patriarch among them. They are not given to church-going, and if we had a church here we should have to be satisfied with small congregations, and rely a good deal on outside sympathy, which, from all I heard, would not be wanting.

I left Perth on May 18, Mr. Campbell and Mrs. Macdonald, those faithful supporters of the cause who first gave me a welcome, accompanying us to Fremantle, and bidding us farewell only when the boat left.

On Whit Sunday we anchored in the afternoon off Largs Bay, the roadstead of Adelaide. The tug put off from the shore to meet us, and I was cheered by the welcome of a dozen or more members of the congregation who had come down some ten miles by rail to meet the representative of the British and Foreign Association. It was about four o'clock, and we were conducted to the house of our kind hostess, Mrs. Kay, who as a girl was a member of Mr. Turner's congregation at Newcastle. After tea we went to the church, where I conducted the service, and preached. It was very much such a congregation as I should have expected to meet at home, and there was nothing to remind me that I was so far away, except, perhaps, that they were evidently unaware that it was Whit Sunday, which people who keep Whit Monday as a Bank Holiday could not be oblivious of, however devoid they might be of any ecclesiastical proclivities. And my first impressions have been confirmed by all I have seen and heard since. They are eminently respectable, thriving people of all classes, merchants, manufacturers, shopkeepers; some of them holding a high position in the community. Were it possible to transport a few of the elders to Perth we should very soon be assured of a settled church there.

I lectured on Wednesday evening in the schoolroom, and was flattered by an audience of over eighty in number; a good attendance we should consider it at home when the lecture had been advertised as free, but here it is not the custom to give lectures free any more than entertainments, and a charge of a shilling was made for admission.

On Saturday afternoon the Rev. J. C. Woods and Mrs. Woods gave a garden party in their grounds at Burnside, to which all persons connected with the congregation were invited, and over 160 were present. The Australian May answers in the calendar to our November, but in character it much more resembles a fine September. There are very few decidious trees, all of them importations from colder climates, and they drop their leaves late, and, as it were, unwillingly. Crysanthemums, roses, salvia, bougainvillea, and other flowering plants made a gay show; and a gay party of young folks walked among them holding forth promise of a good Unitarian congregation when the present supporters of the cause shall have passed away. A sight doubtless never seen before here, or, perhaps, in the Southern Hemisphere, was the group of four Unitarian ministers. Mr. Whitham, who is now the Assistant Inspector-General of Education, came out as a minister in 1874, and still frequently acts in that capacity. Mr. Reid, who was once a Presbyterian, and then, like myself, a University Extension Lecturer, has been minister of the congregation at Adelaide since 1902, and the only fault I can find with him, or can hear brought to his charge, is that he has just kept his golden wedding, and must needs plead guilty to old age, although, indeed, his activity and the amount of work he does for religion and education would seem to indicate a man in the prime of life. Then there was our host, the Rev. J. C. Woods, whose infirmities of body do indeed accuse him of his fourscore years; but in mind and temperament he continues young, and enjoys the meed of old age in the reverence which all pay to him and the affectionate regard which was shown by younger members of his connection. He came out here as minister of the church in 1855, when the congregation was founded, and resigned in 1889, but continued taking occasional services as long his health permitted. By some accident his name has dropped out of our Essex Hall list of ministers, a mistake which, I hope, will be corrected in the next issue. It was indeed a happy gathering of all ages from three to eighty-three, and I trust that I shall be able to bring home a record of it, as a photographer, coming past the house by chance, or sent providentially, took the large group as best he could.

On the Sunday I preached morning and evening. The evening congregation was really the better of the two, though only half that of the morning, for the conditions were such as to deter all but the most zealous. The rain came down in torrents, and the ways were dark, and the distances long, and the gutters overflowing. For myself, I went into the pulpit with shoes full of water, but I quickly had them off without attracting attention, and preached very comfortably in my stockings. I was sorry for those who could not take the same liberty, and worship for once after the fashion of Mahometans.

So far I have met with nothing but an excess of kindness. I am mindful that it is not Mr. Hargrove, a stranger who has no claim upon them, to whom they show such flattering attentions and respect. It is in my official capacity as representative of English Unitarians and their Association that I am honoured and fêted. And I entertain the hope that this visit may have a lasting effect in drawing the Church of Adelaide into closer fellowship with our churches at home. We are very far apart by measurement of distances, but we hold the same faith, stand by the same principles, use the same books, and, indeed, I could easily forget, as I stood yesterday at the Communion-table between Mr. Reid and Mr. Whitham, that I was in a far-away land, and imagine myself among English friends in body as I truly was in spirit.

I leave here next week for Melbourne, and after a fortnight there go on to Sydney by way of Tasmania. I hope from thence to pay a visit to Brisbane, and try what I can do to gather together the homeless Unitarians of that city. Returning to Sydney, I shall take the boat then for Auckland, to which letters may safely be sent to me till the middle of August.

May 30, 1904. CHARLES HARGROVE.

THE TENDENCIES OF MODERN RELIGIOUS THOUGHT.*

BY THE HON. ROLLO RUSSELL.

II.

THE prevalence of law by no means does away with the need for prayer. On the contrary, the understanding of the laws of the Universe raises the character of prayer and worship above the grovelling arts of the level of selfishness, and suffuses the whole of our lives and all our energies with the spirit of devotion. Religion is the spiritual life of man in responsible relation to the highest Good, full of sympathy, full of admiration. Light without heat gives no life. Prayer, instead of a petition to a tyrant, as of old, becomes a collaboration with God, a joining of frailty to strength against evil, a union of the soul of man in aspiration and act with the Spirit of the Universe, the Eternal Energy.

The bead-counting, the paternosters, the incessant slavish cries for mercy become impossible, but the longing for the growth of the kingdom of God, the hunger and thirst for righteousness, for a forgiving spirit, for mastery over temptation, for daily sustenance from on high, remain and find expression as long as the human heart beats and the sun rises.

The Universal Prayer.

The Lord's Prayer is of every century, for all time. The Beatitudes are valid. Music, with or without words, both expresses and increases endeavour, and makes us feel in unison with the Soul of Creation.

Prayer, which is true-minded, is really a raising of the human into accord with the Divine, to will and to do all possible good, to share in the diffusion of light, warmth, and regenerative energy over the world. The realisation of our capacity, as units and as nations, not as mere receivers of mercy and miserable sinners, to make our prayers come true by our own rightfulness and our own exertions, will show us that Christ did not exaggerate when he said that faith would remove mountains, that the little seed would grow into a great tree, that good measure pressed down and overflowing would be returned to the giver.

Unreal Petitions.

The nations have long been, and still are, under a black cloud of error in public worship. In our thousands of churches, favoured by the State and riveted upon the land by statecraft, twelve or fifteen generations ago, appeals for pity are turned off as from a wheel every seventh day, utter want of health is confessed, and a perfectly godly life is asked for. There is immense confusion in these contradictions repeated every Sunday during the term of a man's sojourn upon this globe, a confusion bringing unconscious dilapidation to the structure of religious life in the mind.

Jehovah and Jove are alike gone. The Spirit of Eternal Love is for ever with us. All have a part in the sunshine and the rain—there is no exclusion—and all may help towards bringing the kingdom of God upon earth. The old religious scheme of which we know most, for it was grafted upon us in childhood, misrepresented the Deity as a tyrant, fond, impetuous, fatherly to some, but wrathful, and sometimes savage, towards most, delighting in slaughter, favouring treachery, sending both evil and good, holding gifts in one band and terrors in the other. He was to he concilated by endless prostrations, sacrifices, and emoluments, perpetual appeals to his mercy to spare his bondsmen perpetually prone to rebellion. Present theology and present conduct in the Christian nations is the result of the mixture of these obsessions with Christianity and with a little rudimentary science, much misunderstood.

Truer Conceptions of the Divine.

Reason and right feeling in our own time admit that there is no favouritism nor lobbying in the Court of the Eternal, such as the largest Church in Christendom and others teach. The saints do not intercede, nor do mere prayers and praises of the lips move a grain of sand for us, but our own efforts, here at home, under law, and with faith in law, make us strong to prevail.

Moreover, some of the sentiments still uttered habitually in worship are now rightly abhorred in the kinder atmosphere outside. In all our cathedral and national churches, and some others, we find, together with the beauty of Christian teaching, crimes of a horrible character besought with musical honours by old and young, simply because some old sinner in Syria ejaculated the sentences in anger. God is asked by millions to destroy and smite and plague—"the righteous shall rejoice when he seeth vengeance" (Ps. xlviii.); "Let them fall from one wickedness to another, and not come into thy righteousness; let them be wiped out of the book of the living" (Ps. lxix.); "Let there be no man to pity him, or have compassion on his fatherless children"; "Let his prayer be turned into sin."

It is an awful thing for us who have the light, who rejoice in the gospel of Love and Law, to compel the young of our time, and the unlettered multitude who depend on the learned, habitually to adopt the language of hate into their hearts within what should be the sanctuary of universal goodwill. I know that it does untold harm and discredits piety. The New Testament ought to have caused such sentiments to be clean gone for ever from the region of worship. They are almost fiendish. Why must they darken the purer skies of Christendom? Only a week ago I heard of a child of eight who was driven into religious mania by the Bible stories of God's vengeance and cruelty.

Put away the False.

The Bible is the grandest book in the world, but it contains much that should be forgotten like the graves that mark the ravages of some ancient pestilence.

The child should have nothing brought into the hour of religious aspiration which is not sound and beautiful and wholehearted. For example, why should not every child be taught that science, not less than St. Francis, asks us to realise our kinship with the animal world, and gives us reason to feel bound to spare them needless suffering?

For most of us of the twentieth century it would be almost pure gain to blot out all ancient history bearing on religion, except the record of saviours, heretics, and martyrs, and to begin afresh with our own times. It is wholly out of harmony with religion to declare as in the presence of God, on great feast days, including the birthday of Christ, that all who do not believe faithfully in an abstruse metaphysical proposition, composed in an ignorant age, without doubt perish everlastingly. It is a tremendous conceit, a tremendous usurpation of divine mysteries, unworthy to be entertained for a single moment. Not only science, not only reason, but religion condemns it. It is a direct denial of the goodness of God and of the loving universality of Christ. Believing in the illumination of our own age, far larger than any that ever went before, it is our happy duty to discard the sputtering torches of the age of stone and brass with their hideous phantoms. But here they are, still with us, blasting goodwill, countermining charity.

Our present Light.

Our great men of the Victorian age have been equal to the best Hebrews. Our high literature of the nineteenth century is of far wider scope than all the literature of Judea and Rome together, incomparably nobler than the theologic controversies of the early centuries of our era. We have more to learn from Boston than from Babylon. Much of religious worship is repugnant to the truer feeling of our day. Sunday is too much a day for the opening of museums of ancient armour. The best of the Bible, which might be contained in 50 pages, ought to become a part of our very being. The rest is for the student.

Sincerity in Prayer.

Further, the belief is silently growing that public prayer, even for the highest objects, may not be right unless, out of church, we are striving with energy to attain them. It would be a great gain to religion if all who attend public worship were asked not to pray unless they were taking active part, publicly and privately, in movements towards the desired good. Christ condemned prayer which was not heartfelt, and seemed to disapprove of public supplications. First be reconciled, he said, to thy brother, and then offer thy gift. As a nation we show no repentance, and continue to offer vain gifts.

Consider the multitudes of the religious in church and chapel who have for centuries prayed for truth and justice, peace and happiness, and consider further what those multitudes have done in their lives, especially in public affairs, towards the fulfilment of their petitions. Few have exerted themselves for the extension of goodwill, opposed organised robbery, fraud, and manslaughter on a large scale undertaken by their servants, or protested against slandering and plotting contrived in their name for some unjust gain. Yet they pray continually that God may have mercy upon them and incline their hearts to keep the commandments. Few have

* An Address given at Essex Hall on Thursday morning, May 26, at the Conference of the British and Foreign Unitarian Association, after the paper by the Rev. L. P. Jacks.

worked for justice in the distribution of land, a main element of welfare, or in the processes of trading in food and drink, which are vitally important, or in the treatment of subject races. Few refuse to feed upon and support a newspaper which with knowledge promotes falsehood, covetousness, and luxury. In France it was the orthodox who revelled in the slander of Dreyfus; in England the orthodox who revelled in the slander of neighbours. Few regard their votes on which national happiness depends as a religious and sacred trust to be governed by conscience.

On the contrary, it is among the less punctilious in attending worship that we find many of the most active promoters of general welfare, the most ready to sacrifice ignoble interests to duty.

Week-day Denials.

The public prayers of Sunday are almost with ostentation obliterated by public conduct on weekdays. We see huge edifices rising up in Christian countries under the name of War Office, not the humblest building devoted by State or people specially to the cause of concord. Only a hundredth part of the amount spent on the mere ornaments of bellicosity, such as braid and feathers, would go far in promoting international understanding. In the matter of health, public authorities, orthodox in dogma, purposely minimise their powers of averting illness in their district, and appoint inefficient officers. Sources of crime, poverty, and disorders of body and mind, scattered far and wide over the land, are specially favoured and endowed by the State. In this and in other matters of great moment it is clear that either the solemn prayers in divine service are empty words, or that they take the place of effectual sympathy.

When the truth becomes commonly acknowledged that peace, truth, and conditions of happiness will no more come in answer to verbal prayer without prayer in action than a house, or ship, or clothing, or a wheatfield, or an electric light and power installation, then we may hope that, becoming co-workers with God, the world will transform itself into an abode whose builder and maker is the Divine Spirit Seek first the kingdom of God and his righteousness; be ye perfect as your Father in heaven is perfect; these are not foolish rhapsodies, but practical, wise, prophetic principles.

The Will for Progress.

The power of the human will is great. With a noble object, and steady enthusiasm, what wonders have been accomplished by men of common clay, and what wonders may yet be done by the high spirit of a people bent on transformation!

The astonishing advance of mankind in material things is the result of faith in science and in work. Nothing could have been done by reliance on prescribed verbal prayer. Philosophy, too, which relies on intellect and logic, the reasonable constitution of the mind has in its sphere achieved great progress with exceeding ability. Abstract science has notably advanced. In these the mind has been full of the enthusiasm which in affairs of character and of common life can also do great things. If we gave to the human organism the care which we give to a steam-engine, most of the troubles of life would cease to spring up and confound us.

Popular ethics, on the other hand, if they can be said to exist, religious forms, and all that is expressed by the word conduct, are far behind, in a condition of almost barbarous incompetence. There is no incandescent light commonly used in the house of the soul. There is no perfectly-fitted passenger ship, open to all and accepted, between the high thoughts of nations. The spell of incantations holds them fast. The old traditions, the old navigation laws have succeeded in locking out the spirit of growth. The controlling authorities will not remove the hard-set errors into which most souls are prisoned. They are responsible for much of the negation of religion now existing. Their drill and their instruments of compulsion are not for this age. But a tide is rising which on some bright day will go further than they imagine.

We are enabled to realise by the cogent evidence of reason, if not by a little-respected text of St. Paul, that all nations are of one blood, and ought to live as a united society, making war on evil, cherishing all things honest and productive. The religious forces have been distrusted in the past, with good reason; we may hope that in the future they will deserve to be trusted. There is complete agreement between the teaching of the wisest science in relation to ethics and the teaching of essential Christianity. The objects of science and of Christianity, with the highest human welfare of the future in view, are the same. Let them be combined for the regeneration of the world.

THE SUN HAS RISEN.

THE Sun has risen; the day is born,
The world is filled with light;
And all the fields in all the lands
Beneath the heavens are bright.
The flowers awake to greet the day,
The birds their carols sing.
How welcome is the happy light
To every living thing.

And as the sunlight everywhere
A gladsome beauty brings,
So in our lives the light of God
Reveals all lovely things.
Truth, like a flower, within our souls
Its purest brightness shows,
Love carols sweetly in our hearts,
And ever sweeter grows.

Praise to Our Father, who has set
His sun on high to shine,
And praise to Him that He doth fill
Our souls with light divine.
All Nature welcomes with new joy
The bright returning day;
So may we welcome with one voice
The light that lights our way.

To us be faith and hope and love
The sunlight of our life,
Sweetening all labour with true joy,
Ennobling all our strife.
And when on earth our tasks are done,
And outer darkness falls,
How lovely shines the inner light
To greet us when God calls.

NEANDER ANDERTON.

THE HAWTHORNE CENTENARY.

NATHANIEL HAWTHORNE was born at Salem, Massachusetts, a hundred years ago—on July 4th, 1804, the twenty-eighth anniversary of American independence. His forefathers were of Puritan race. The head of the American branch of the family went over with Winthrop and his company in 1630: while in office as magistrate he ordered the whipping of five Quaker women through Salem, Boston, and Dedham, because of their heresy, a kind of religious propaganda which was in favour among his contemporaries. Another ancestor, Colonel John Hawthorne, who died in 1717, during his magistracy presided at witchcraft trials, and was severe, bigoted, and unrelenting: the curse of a man whose wife had been tortured as a witch was supposed to have clung to the family.

Be that as it may, the Hawthornes soon afterwards lost their important place at the head of Salem affairs, and became, many of them, seafaring men, poverty-stricken and obscure. Nathaniel's father died abroad while his little son was but four years old. The widowed mother lived a retired life. Poor and lonely, she found her comfort in her children. Nathaniel had little companionship save that of books. Of these he had free choice among a large collection. Among books whose influence can be most readily traced in his stories are the "Newgate Calendar," which he read through before he was fourteen, and Bunyan's "Pilgrim's Progress."

A lovely Youth.

Such isolation of the family from the world, together with the traditionary supposition that its members were under a ban, had something to do with the shyness and brooding loneliness in which Nathaniel lived for many years. But there were quiet pleasures and amusements and some fun in the home life. He published a weekly manuscript journal called the *Spectator*, and at sixteen expressed in a letter to his mother his desire to be a literary man. When he was fourteen his mother had moved to Raymond, on Sebago lake, where, though in robust and, on the whole, happy companionship with nature, his habit of solitude was intensified.

With the help of his uncle, William Manning, he was able to go to Bowdoin College, where he studied during four years without distinction, and, when twenty-one, returned to the old family house at Salem, where his mother again resided, and there commenced a long period of retirement. With a natural tendency to seclusion, increased by circumstances, for months together he scarcely held human intercourse outside his family. When he went out of doors it was usually at twilight. This way of living continued with few breaks for about 12 years; but they were not idle years. He was reading, thinking, and writing. That which he wrote was sometimes printed in obscure journals and annuals of no great renown, and towards the end of this period he was engaged by S. G. Goodrich to go to Boston to edit the *American Magazine of Useful and Entertaining Knowledge.* Very little money or advantage came from

this source, and several other literary projects failed. "Fanshawe" he had published in the early part of his retirement, and, dissatisfied with it, almost succeeded in exterminating it.

At last his college friend, Horatio Bridge, secured for him, without his knowing through whose influence it came, the offer to republish in a collected form some of his stories, the "Twice-Told Tales," as they were therefore called.

Sophia Peabody.

The most powerful influence in drawing Nathaniel forth from his seclusion was the Peabody family, who lived a cultured life on modest means in a house near to the Hawthornes, or rather, as it soon appeared, it was Miss Sophia Peabody who was the principal agent. The family had admired certain short stories in the papers, and conjectured that they were written by one of the Hawthornes, probably, they thought, by Miss Hawthorne; and they sought them out, convinced that it was wrong for these gifted people to keep themselves to themselves as they did. Then Sophia Peabody and Nathaniel Hawthorne found one another and became engaged.

Nathaniel received a Government appointment as weigher and gauger at the Boston Custom House at $1,200 (£235) a year, which, after two years, he lost again when his party, the Democrats, went out of office. The money he had saved—he was always very careful in money matters, and needed to be careful—he invested in the social experiment of Brook Farm, to which he himself went for a while, and had thoughts of establishing a home there to which to bring Sophia. But, apart from other considerations, the lack of opportunity for retirement for solitary work, an essential of Hawthorne's literary life, made the place unsuitable, as Sophia soon perceived. They married in 1842, when Nathaniel was about thirty-eight years old, and settled down, not at Brook Farm, but at Concord, at the Old Manse. The Manse had been formerly occupied by Dr. Ripley, who had left a chest full of sermons in the garret, so that though Hawthorne seldom went to church he had much divinity at hand. They expected to have to live frugally on narrow means, and their poverty was quite as severe as they anticipated.

Early Married Life.

But yet it was a happy time, perhaps the happiest of their whole life to both of them. The wife, who had been an invalid in her maidenhood, became much more strong and capable as a happy wife, and Hawthorne's strong physique and splendid health supported him. He grew vegetables and wrote stories, the latter in quiet and seclusion, deliberately, and the "Mosses from an Old Manse" contains some of them, and one of the most delightful bits of autobiography in literature as its Introduction. For the evening hours wife and husband, together with Shakespeare or some other author, were sufficient company for complete happiness. But Hawthorne was promised little and received less for his work, and despite the most careful management and frugality, he was getting into debt.

One passes with regret from the charming record of these charming days to that of the appointment, in 1846, to the surveyorship of the Salem Custom House, for which he received about £240 a year. He paid off his debts, attended to the duties for which he was paid, and did no literary work, not having a study in which to be quiet, nor daytime free from his office.

Successful Books.

As soon as he was dismissed from this uncongenial post, on change of Government again, though in sad uncertainty as to future means of subsistence, he wrote the "Scarlet Letter," with an introductory chapter on the Salem Custom House, which gave considerable offence in Salem.

In this time of stress the loving care, sympathetic comprehension, and unbounded admiration of Sophia Hawthorne for her husband were as marked as in the early days at the Concord Manse. They were his throughout life, and helped him beyond measure in his literary work.

Friendly aid given with remarkable considerateness, and repaid at the earliest opportunity, helped to tide over a difficult time. Hawthorne was despondent; but his novel was a success and began to produce money. At the Red House (or Scarlet Letter, as the author sometimes called it) at Lenox he worked quietly and steadily, and produced "The House of the Seven Gables," and some of the stories for children, including the "Wonder Book," in which his life with his children is to some extent reflected—a happy life in a pleasant country—but Hawthorne longed for the seaside.

For a short time he was at West Newton to renew his impressions of the scenery of Brook Farm while writing "The Blithedale Romance." This story, which takes the so-called "Socialist" colony—though it was not in any strict sense Socialistic—as the background of a human tragedy, is not to be considered as the judgment of the author on the experiment or the people who took part in it—so he himself explicitly tells his readers.

At last Hawthorne was to have a house of his own, but not by the sea. He purchased the dwelling at Concord called "The Hillside," which he renamed "The Wayside," both names being suitable, and returned to the society, so far as he needed it and accepted it, of Emerson, Alcott, and other great and good people. This was in 1852. But, again, a Government appointment interrupted his work, and he accepted it, but not this time from necessity, for his books had begun to produce an income on which he might hope, with strict economy, to maintain his family.

Liverpool Consulate.

He had written the life of his old friend and college classmate, Franklin Pierce, an electioneering tract of no great value save for its temporary purpose of assisting him to the Presidency. On his election he repaid Hawthorne by offering him the most remunerative foreign appointment—that of the Liverpool Consulate. Probably Hawthorne did not expect this, and at one time thought he would not take any recompense for the service he willingly did to his friend, but when it was offered he took it, and set sail with his family to England a few months after they had removed to "The Wayside."

The four years of the Liverpool appointment (1853-1857) produced no literary work save entries in the Note Books which were in part transferred to his volume on "Our Old Home" published after his return to America. He did not become intimate with any of the famous Englishmen of the day, though he met the Martineaus, the Brownings, Monckton Milnes, Douglas Jerrold and some others. He travelled much about the country and spent some months at Leamington, for which and its neighbourhood he had a great liking.

Rome.

In January, 1858, he went to Rome, moved to Florence for the summer and returned for another winter in Rome. His Note Books, remarkable for their genuine record of impressions while fresh and vivid, contains also many descriptions and some pregnant suggestions which were afterwards embodied in his last completed romance, "The Marble Faun." He did some work on this book at Florence, but on the second visit to Rome, the serious illness of his eldest daughter, Una, distracted him from any literary work—he ceased the careful entries in his Note Book which for over five years he had regularly made. When Una was able to travel with safety the family, after a short sojourn in France and Switzerland, spent one year more in England, and the Italian romance received its author's undivided literary attention, first at Redcar, in Yorkshire, and then at Leamington, where it was completed and published in 1860, with the title, in England, "Transformation," and, in America, "The Marble Faun."

Home Again.

Returning to America he went to "The Wayside" at Concord, so unobtrusively that the villagers did not know for several days that he was there. He published "Our Old Home," and was at work on a mass of material suggested in part by a Lancashire legend of the Bloody Footstep at Smithell's Hall. The first form in which he completed it, "Septimus Felton," did not satisfy him, and he began writing "The Dolliver Romance" for publication in the "*Atlantic Monthly.*"

Of this only five chapters were completed. He had hardly known illness for sixty years of his life, but he was ill now—his first real illness killed him. The Civil War troubled him deeply. Though one may be unable to sympathise with his position in relation to that war, one must sympathise with his sorrow and perturbation over it. Una fell ill again, and Hawthorne expected the death of this, his much-loved child, oldest of the three—the baby born to them at the Concord Manse.

Sophia began to fear for her husband's life. He went South for the benefit of his health, with his friend the publisher, W. D. Ticknor. At Philadelphia Ticknor suddenly died. This was a great shock to a man already ill. He started on another journey with his old comrade,

Franklin Pierce, and at Plymouth, New Hampshire, himself died in the night at the hotel, May 18, 1864, in his sixtieth year.

His faithful, ever-loving wife, wrote to dear friends, just after his death, a letter which I wish I could quote in full:—

There can be no death nor loss for me for evermore. I stand so far within the veil that the light from God's countenance can never be hidden from me for one moment of the eternal day, now nor then. . . . God has satisfied wholly my insatiable heart with a perfect love that transcends my dreams. . . . I have no more to ask but that I may be able to comfort all who mourn as I am comforted. If I could bear all sorrow I would be glad, because God has turned for me the silver lining, and for me the darkest cloud has broken into ten thousand singing birds.

PRIESTLEY PRIME.

A MEDITATION.

MY soul! why prayest thou to the Unseen; why dost thou breathe thy petitions into the spaces of Immensity and into the moments of Eternity? Can Infinity hear the Finite, and care for its beseechings?

In olden days it was said upon the Mount, "Ask, and ye shall receive," and untold millions have believed and obeyed. Yet there be those who affirm that it is foolishness to pray.

"Behold," say they, "all things are ruled by law. From farthest star to tiniest mote dancing in the sunbeam; yea, down to each and every atom, small beyond man's discerning, law rules and is unbroken.

Why pester the unknown Power with thy petty needs and desires, born of weakness and ignorance? If there be a God (and who knoweth or can know the ultimate life?) He is Himself the law that ruleth all creation. He cannot change Himself. Why ask Him to bow to thy impotence?

Yet they that so speak belie their own hard creed from day to day.

Do they not ask of what they call Nature that she yield her secrets to their quest? Do they not beat with strong, insistent hands upon the portals of her treasure-house, and lo! the gates swing wide?

Yea! ever since primeval man emerged and trod an unknown earth has he not asked, and sought, and knocked, and the unknown has become knowledge. In time he turned his gaze within, and cried, "What then am I, and what my destiny?" and lo, the soul was born and lifted eyes of wonder to the mysteries of the inner life. Nature put on divinity and became God.

And still the Soul seeks to know that Higher Soul and His will, and in the seeking asks for light and truth.

Cease then to scoff at prayer, all ye who practise it in your search for knowledge. Widen your universe till it comprehends Spirit as well as law, and ye too will pray the higher prayers.

And thou, my soul, pray on!

THE tale of the Divine Pity was never yet believed from lips that were not felt to be moved by human pity.

George Eliot.

THE CHILDREN'S COLUMN.

THE SWARMING.

"HAVE you ever swarmed?" asked Miriam after we had been sitting at the hive door for a few minutes soaking in the sunshine after a hard morning's work, for we were still bees.

"Yes," I said, "and it was the most out and out gay time I ever had in my life. The whole city was crazy with joy. There was only one rule for the swarmers—'Be happy and follow the Queen'! So we did. That day you're allowed to knock in the top of any honey-pot you come across and help yourself to your heart's content. So we feasted, we ran about and greeted, we clung together in a living curtain about the doorway, we got hungry and feasted again, and sang with delight. No work is to be done on swarming day by order of the queen. It is a national holiday. Of course it is impossible to be anything but perfectly good-natured all day long, and when Mr. Big Man came along smiling under his broad-brimmed straw hat, we let him take us up in handfuls. It was just one glorious gambol. Presently there was a cry, 'The Queen's coming!' Everybody in the line of march stood to attention, and then, as she and her guard passed along we presented arms, that is trunks, offering her majesty a sip of honey to refresh her, and fanning her with our wings. She smiled most graciously. What a grand old queen she is! and how young and active she keeps in spite of her years! Advancing to the gates with stately step she stopped a moment, then spread her beautiful gauzy wings, and rose into the air. Out we streamed, company after company, regiment after regiment. We followed her, we danced around her, we made the air alive with our merry wings. Presently she descended towards an apple tree and settled on a branch. We did the same; and then, when she was covered over and over with hosts of her loyal children, the rest of us clung to one another so as to form a great drooping cluster of bees. And then what do you think happened? Mr. Big Man came along and gave the branch a rude shake. We all fell down flop, one great lump of bees. But no one was hurt, and we laughed at the joke. The Queen was with us, and that was the only thing we were concerned about.

"When we came to our senses a bit we found ourselves in a great empty cavern. There was no comb, no food, no eggs to guard, no babies to nurse—nothing but this vast dome of black emptiness and our merry selves, some 20,000 in number, and the queen. There was nothing for it but to set to work as hard as ever we could to build a new city. We did not stop to lament over the old home we had left behind, and which had become very much overcrowded. We felt the honour of having been chosen as pioneers, and we gladly accepted the hardships connected with the founding of a new colony. We meant to show what great things can be done by all pulling together with one end in view. That is so important, and that is why swarming is celebrated as it is, and why it has gained the name of the Festival of Good Temper.

"So now, when in proper bee style our chief engineer had made a careful inspection of the site, and had decided on the most suitable spot to commence operations, we began by making some pearly-white bricks, and with these and the finest cement we laid the foundations of our future city on the ceiling of the cavern. Then how we laboured day and night! It's funny that men and bees build their houses in opposite ways. They begin on the ground and build upwards, climbing up scaffolding and ladders. That seems strange to us bees, who begin on the roof and work downwards, hanging on to one another while we are brick-making and building. Surely that's the more reasonable way, for it's easier to come down than to go up. But then men and bees are so different. There's gold-dust again; we make ours into loaves of bread and eat it. They make theirs into rings and coins and even into chains. They do say (though I have never seen one) that men sometimes get their hands and feet entangled in gold chains so that they cannot move. But this is by the way.

"Gradually a fine piece of masonry began to appear—as white as marble. Day by day and hour by hour it grew until we saw once again the familiar sight which cheers the hearts of bees, rows of cradles, and barrels of bread and flour and honey, piled up high in the national stores. New streets were laid out, new blocks of buildings grew into shape, and at last we found ourselves in possession of a large and beautiful city."

"Well, I think we bees are very clever," said Miriam. "We mustn't be vain," I remarked; "but what do you think the Queen told us one day? You know that the philosophers say that it was the bees who found out the grand secret how to make the flowers so beautiful. Yes, our great-grandfathers and great-grandmothers discovered the way to colour the petals more richly, and alter their shapes and increase their perfume, and persuaded them to give them more honey. I cannot tell you how they did it, but I know it's true because the philosophers, who are the very wise people, say it is; and the Queen believes it, and this is what she said—that it was the people who cared most about their own homes indoors who did most to make the world beautiful out of doors; for the builders of the hive are the artists of the garden. And now let's have a song. So we sang—

THE SONG OF THE BEE.

I gambol and sing in the pride of my wing,
For the heather I scent from afar;
I'm as rich as a king when homeward I bring
A bag full of purest nectar.

For this is of old a saying well told,
If you'd be as blithe as a bee,
You must eyelids unfold when the sunshine is gold,
And e'en be as busy as he.

Do you wonder for why 'neath the dome of the sky
Far over the meadows we roam;
It is not for self that we gather the pelf,
But for love of our comrades at home."

H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JULY 9, 1904.

GEORGE FREDERICK WATTS.

MARTINEAU, RUSKIN, SPENCER, WATTS —how rich a harvest of our greatest has eternity gathered in, in how short a time! In their own several ways all strenuous men, who helped to shape the century in which they lived. The common characteristic of this last group of the giants was their seriousness. One and all, they strove to use their gifts for the intepretation or the exposition of life in its wholeness. The all of things was their interest, no mere detached and disconnected detail. They knew that the whole of things was a cosmos, not a chaos, and they set themselves to read, so far as might be, and to expound that unity.

It is said that there are no serious men left now, that literature and art are given over to the men who do not stand for any supreme and all embracing truth, but rather play on the surface of life. It is a somewhat insular verdict. While TOLSTOY and BJÖRNSON live and write, Europe is not without its prophet voices, though IBSEN has laid down his pen and JOKAÏ has passed from the strife. Yet we must, it is to be feared, acknowledge that a mood of comparative frivolity is passing over the minds of men, and that for the moment the mighty ministries of letters and of art are not at their loftiest and greatest.

The more earnestly and the more gratefully do we turn to the noble and gracious personality of GEORGE FREDERICK WATTS. Mr. CHESTERTON, in his charming little volume on the great artist, does not escape from his trick of saying anything for the sake of a Chestertonian paradox, but he nevertheless says many things that are thoughtful and illuminating. And he says nothing more arresting than that WATTS was among those who rediscovered "the great truth that purity is the only atmosphere for passion." Of course that is put in the Chestertonian way, and is not true as it stands. But it is true that all the noblest passion needs purity for its atmosphere, and that the art of WATTS impresses the soul with that momentous verity. And perhaps one could not find a more characteristic mark of the great master who is never again to wield for us brush or chisel, than this expression of noble passion compassed always by an atmosphere of fleckless purity.

They who have had the high fortune to meet the veteran artist face to face, to look on his gracious countenance and person, to listen to his talk of his own work and purposes, must always carry with them an impression of this permeating purity of soul, and recall it over and over again as they gaze on his manifold creations. When he paints high and noble things the purity of his spirit seems to shine lucent from the silent canvas. And when he paints the hideous lust or greed of Minotaur or Mammon it is the horrible negation of purity that revolts.

Mr. WATTS never had any hesitation in his view of the place of art in the economy of spiritual forces. "Art for art's sake" would have been as unmeaning to him as "eating for eating's sake." Art was a mighty power given of GOD to certain of His sons for the sake of teaching righteousness and truth. Righteousness and truth are absolutely the only ultimate *ends* known to the consciousness of man. All other things are good only as they are means to righteousness and truth. The artist is not to plume himself before the preacher or the prophet. He is a true artist only in so far as he is himself a preacher and a prophet. The comparison of his own calling with that of MICAH or ISAIAH was a constant element of WATTS's own consciousness. He cared to paint only as he could be their allies.

He is therefore often stern. But he believed that life is good and that the world is beautiful. His prophecy was sometimes a prophecy of woe; but more often it was a psalm of joy. No Hebrew ever had a more intense conviction that sin inevitably brings its scourge. But neither had any man ever a more full persuasion that the great, silent, perpetual forces which control the sum of things are kindly, beautiful, divine. And so his legend of death is not as other men's. He stretches hands across the sea to WALT WHITMAN. Death is a gentle mother, a protecting nurse, a crown and triumph of life. Even when love passionately protests, none can behold Death pressing to the threshold without feeling that this is, after all, a benignant guest. When the babe lies gathered to the bosom of death, whose sable and purple plumes circle the bending form, we long that we too might know the embrace of those gentle arms.

But one might preach whole sermons out of almost every picture of the great master. Well advanced in the ninth decade of his age, he still with steadfast hand wrought his sermons out, and he has left them a precious heritage to the nation. They register for future generations much of the profoundest thought and noblest aspiration of the century in which he lived. Those who have left us printed books may fail in their appeal to the children of another epoch, speaking a language which is not theirs. One can hardly conceive that, while the pigments retain their tints and the canvas holds together, the pictures of FREDERICK WATTS can cease to speak or to quicken drowsy consciences and waken slumbering faith.

What is the secret of the eloquence of these masterpieces of a hand that is stilled? Genius accounts for much. And that there was genius, in spite of obvious faults—genius ample, generous, and strong—no competent judge will be found to deny. But genius alone could not engrave upon the public mind the lessons which Mr. WATTS has graven there. It is the man behind the painter that preaches with so masterly and massive a power. The private life can be touched with only the most reverent and tender hand. But they who know the most know the best and holiest. Never was there a truer Sir GALAHAD among men. No saint ever made more CHRIST-like renunciation. To him whose hand painted Love leading Life up the stony stairway, the hearts of all men who revere pure and undiluted goodness must for ever go out in homage. It is a benediction to have been brought even once into contact with his gracious and beautiful spirit.

R. A. A.

THE HOME MISSIONARY COLLEGE JUBILEE.

THIS has been a great week in Manchester. The Unitarian Home Missionary College is a very popular institution, not only in Manchester, but in the northern counties generally. This is its year of Jubilee, and celebrations befitting the occasion have been held. A programme, in book form, as we noted last week, has been published, and in it is included a concise historic sketch of the rise and progress of the College. The institution, first called the Unitarian Home Missionary Board, was formally established at a meeting of ministers and laymen in the Cross-street Chapel room on Wednesday, May 31, 1854, at which the late IVIE MACKIE presided. A sympathetic and helpful letter was read from the Rev. JOHN JAMES TAYLER, Principal of Manchester New College, then at London. The Rev. J. R. BEARD, D.D., who was the life and soul of the movement, explained the objects of the proposed Board, and afterwards set them forth in brief form, thus:—

(1) The establishment of Unitarian congregations in places where there are none,

(2) The supply of an existing and growing demand for Unitarian ministers in churches among "The Christian Brethren," and other liberal and progressive bodies.

(3) The supply of an existing and growing demand for domestic missionaries and ministers to the poor.

(4) The supply of ministers to smaller Presbyterian and Unitarian congregations now, or likely soon to be, without ministers.

Resolutions were passed constituting the Board, and its object was tersely expressed as being "to assist in the education of young men for the work of preaching and diffusing the Gospel among the people, especially the poor, the untaught, and the neglected." Dr. BEARD was appointed Principal and Theological Tutor, and the Rev. WILLIAM GASKELL Literary Tutor. Soon afterwards the Rev. FRANCIS BISHOP was appointed Missionary Tutor.

The first term opened with ten students on Monday, Dec. 4, 1854, and the teaching was conducted at the residences of the Tutors. A room was afterwards rented in Marsden-street, and when the Memorial Hall was opened, one of its main purposes was to provide a home for the new institution, and the work of the Board was transferred thither. In 1873 the practice commenced of sending the students to Owens College for instruction in logic, mental science, and political economy; while three scholarships (the "Owens," founded 1865; the "Tate," founded 1877; and the "Gaskell," founded 1878), enabled the students of the Board to take further terms of study at the Owens College. More recently another scholarship, the "Durning-Smith," was added. Latterly the institution has been known as the Unitarian Home Missionary College, and its present Principal, the Rev. ALEXANDER GORDON, was appointed in 1890, being joined in 1894 by the Rev. J. E. MANNING as Tutor in Hebrew and Philosophy. In past years there have been as tutors such honoured men as the Revs. JOHN WRIGHT, BROOKE HERFORD, T. E. POYNTING, J. EDWIN ODGERS, and C. T. POYNTING.

And now with the establishment of a Free Faculty in Theology at the Manchester Victoria University a further advantage is furnished for the College, which is recognised as one of the teaching centres in certain subjects qualifying students to enter for a theological degree. Principal GORDON is not only a member of the Advisory Committee of the University, but has also been appointed Lecturer in Modern Ecclesiastical History.

The scheme for celebrating the Jubilee of the College is to house it in suitable collegiate and residential buildings. The purpose is thus described in the sketch above referred to :—

This is something urgently needed. The Unitarians have fallen far behind all other denominations in the kind of provision they have afforded for their theological students in the Manchester district. The Memorial Hall was an improvement upon Marsden-street, but it was an indirect and roundabout way of providing accommodation for the work of the College. The Hall is conveniently situated for meetings of societies and associations connected with religious, philanthropic, or educational purposes, but is hardly suited to academic pursuits. The extreme noisiness of the locality (the great tide of traffic is at its highest in lecture hours), and the poorness of the light, frequently necessitating the use of gas for half the morning, is most trying. . . . Acting with splendid faith and reliance upon the generosity of the Unitarian public, the Committee have now secured an excellent plot of ground in Victoria Park, with ample space for all requirements, and a capital house (Summerville) into the bargain. This has been secured in the faith that the whole of the proposed Jubilee Fund of £20,009 will be raised. There is need for generous contributions from all who have the welfare of the College at heart. One more point: the Owens College is not a residential college, and numbers of laymen come up to study there to whom a Hall of Residence affords a welcome home. Among such lay students there are always some from Unitarian families, to whom the opportunity of residence in fellowship with Unitarian divinity students, under a sympathetic warden, and with some prospect of tutorial assistance, would be extremely welcome. The success of Hulme Hall and Dalton Hall in this direction encourages one to expect a good response, in course of time, to such a development. The association of lay and divinity students would give opportunity for forming lasting friendships, and bring our laity and ministry into closer touch. If our people respond to the appeal now made with their accustomed generosity, we shall soon have the satisfaction of seeing the Unitarian College fittingly housed in a suitable hall of residence, and taking its place on an equal footing with the other theological colleges in Manchester. The account of the origin of the College given in the *Christian Reformer* for 1855, ends with the expression of a sentiment which may well be repeated at the opening of this new stage of its life: "May the highest expectations of its supporters be fulfilled by its success, and by the usefulness of those whom it may send out nto the world!"

The Jubilee has been the occasion of a happy reunion for a large number of old students of the College from all parts of the kingdom. A complete report of the proceedings we must reserve until next week.

IT was estimated, says the *Daily News*, that 100,000 Salvationists attended the Army's "Thanksgiving Celebration" at the Crystal Palace on Tuesday. "A long way over 50,000," says the *Christian World*. In any case it was an immense gathering, the climax of the present series of International meetings. The old General reviewed the work of the Army "from its first Hallelujah in East London thirty-nine years ago." They were, he said, a "Hallelujah people," and that was the one word which was the same in all languages. The penitents' form has played its accustomed part in the meetings, and there have been a good number of conversions. What the Army achieves has been largely seen in London during these days, in the faces of the people, gathered from all parts of the world, and picked up, many of them, out of the lowest depth.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with thanks receipts for this fund of the following sums :—K., £2; Mrs. Boys, 10s.; The Misses Boys, £1.

OXFORD SUMMER SESSION FOR SUNDAY-SCHOOL TEACHERS.

THE fourth Summer Session for Sunday-school teachers has been held during the past week at Manchester College, Oxford. The numbers attending were not so large as in previous years, but about eighty teachers from some thirty schools were present, gathered from places as far apart as Belfast, Portsmouth, Scarborough, and Bolton. London, Manchester, and Hull were well represented, and there were teachers from Leicester, Nottingham, Northampton, Bath, Bridport, Tenterden, Horsham, Norwich, Holywood, Horwich, and Oldham. Among the lecturers were Dr. W. H. Lyon, of Brookline, Mass., and Miss Mossel, of Amsterdam. Among those attending the Session were the Hungarian, the Japanese, and the Indian students at Manchester College.

THE OPENING SERVICE.

The Session opened on Friday morning, July 1, with a religious service in the College chapel, conducted by the Rev. W. G. TARRANT, President of the Sunday-school Association. Mr. Tarrant was only able to remain for the first two days of the session, but the ex-president, Miss Marian Pritchard, and Mr. Ion Pritchard, the hon. secretary, were present throughout.

Friday was a beautiful, sunny day, and the service opened very happily with the hymn by C. T. Brooks :—

Great Lord of all! Our Father, God!
Sweet summer's hymn ascends to thee;
Her beauty breathes thy joy abroad,
And love's warm tide flows full and free.

* * * * *

But not in realms dim sense can sound
The fountain springs that life imparts;
That blessed source alone is found
In loving and believing hearts.

The other hymns were Lynch's "Dismiss me not thy service, Lord," and at the close Hosmer's "Not always on the mount," with the last verse :—

The mount for vision,—but below
The paths of daily duty go,
And nobler life therein shall own,
The pattern on the mountain shown.

In the course of the service Mr. TARRANT gave an address of welcome and encouragement to the assembled teachers. "Welcome," he said, "welcome into rest, after what has been, to many, a toilsome time. Welcome to this College, which stands as a monument representing generations of struggle after truth and liberty, such as, happily, we now enjoy, to teach and hear the truth." Imagination was stirred, he added, when they tried to recall the two and a half centuries since the first representative of the life still flowing full and strong in that College first made its appearance in the land, and remembered the illustrious sons both of the past and the present, who had been their teachers. And, further, he bid them welcome to Oxford, that wonderful scene of beauty and inspiration, the like of which they could hardly find within the borders of their land, filled the more with beauty, more eloquent of history, more suggestive of inspiration, the more they understood what had been the life and the potentialities of life within the University. There was splendour in the buildings, but still more in the lives of those who for

many centuries gathered there, seeking truth, and larger life, and going down from that centre of instruction and inspiration to their appointed fields of labour. There were the great preachers, from Wiclif to Wesley, the men who tried to solve the problems of Church and State, from Hooker to Newman, from Chillingworth to Robertson, of Brighton, from Laud to the Arnolds, Thomas and Matthew; among the philosophers, Locke and Butler and T. H. Green; and on the practical side of life Hampden and Pym, and other patriots, down to Gladstone. In literature the names were legion, of poets, essayists, historians, among them Sir Philip Sidney, Addison, Steele, Selden, Johnson, Keble, Heber, Shelley, and Clough. They ought not to speak of such men as dead, so long as they had power to touch their hearts. He welcomed them not to the grave of their dust, but to the cradle of their spirit. And from such memories they must gather fresh impulse to go down to their own sequestered scenes of service and do some good to their kind before they passed away.

They were living in the present, and their heritage was in the past, but the future was theirs also. They must think of the potentialities of the living, of the children, and the possibilities in them. It was a great responsibility placed in their hands. They as teachers were come together for that brief session, to be better instructed for their work, to be kindled to deeper feeling and earnestness, to life and love and hope, and the unseen stirrings of the spirit. They were to be shown how wide was the range of thought and knowledge, to be led to the uplands, to breathe the purer air, and gain a wider horizon. If there was some climbing to be done, to follow the lead of the informed minds, the effort would be well repaid. What were they, if they told the children to strive to enter in at the strait gate and themselves shrank from effort? Only by such striving could they find the path of life. They must be not only awakened, but *kindled*, to feel that life had opened one door more into the inexhaustible possibilities of their own nature and of the children, whose interests were so closely bound up with their own. God had given them so much, He asked something of them in return, and they would fain give it. Such were the kindling thoughts that would be awakened in them during the coming week, so that they might feel, in the language of the disciples on the Mount of Transfiguration, "It is good to be here."

The Sunday Morning Service.

Before telling of the rest of the session some notes may be added here of the Sunday morning service. As in former years, the goodly company of teachers thronged the College chapel, and the singing of the hymns was a great delight. The service was conducted by the Rev. Dr. Drummond, who preached from Romans viii. 2, "The law of the spirit of life in Christ Jesus made me free from the law of sin and death."

Those words, he said, were the expression of a remarkable experience in the mind of one of the greatest religious teachers of our race. That was the core and centre of Paul's thought, the gospel he continually preached. It penetrated his whole soul, moulded his life, governed his thought, and directed all his missionary activity. It would be well for them if they too had one such central thought, and they might find it in the text. It was a truth which did not create any narrowness of mind, while it led to concentration of effort. Knowledge of Christ's spirit they gained from his recorded teachings in the Gospels, which came as from one speaking with authority, out of the fulness of his own heart, and the completeness of his own communion with God; teaching which was the immediate offspring of his spirit; and, further, from the record of his life. The power of Christ's personality, the depth of love within his heart, combined with that profound sense of duty, which ended in his tragic death, added enormously to the power of his spoken word. To this was added the impression made upon his followers, the record of which they found in the New Testament, and saw through the long succession of the generations. They still learnt most, perhaps, of Christ's spirit when they saw its reflection in some beloved human form. They each received a clear impression of that spirit according to the measure of grace given to them. So far as they knew it, so far as it swayed their own lives, checked their sin, inspired their better thought, they felt that it was the highest and grandest spirit they could cherish. Still, therefore, they made it central in their teaching. They could not have the same absolute assurance as to any of the various doctrines, as they felt in regard to the purity and exaltation of the spirit of *life*, which had come to them through Christ.

That spirit they might describe a little more nearly as moral idealism founded on profound religious faith. A large part of the teaching of Jesus they saw was simply moral, yet morality penetrated with a pure and beautiful spirit, glorified by a faith resting with absolute trust and simplicity in the inspiration of God. If they tried to enter into the spirit of that moral teaching it became in them a spirit of purity and love, and they no longer required special precepts, the heart itself became a well-spring of righteousness, and they had moral freedom through that inward sanctifying power. Every pure heart would respond at once to the appeal of Jesus. By his faith theirs was quickened. He did not stand as a mediator between them and God, to act in their place, but as a mediator to take them by the hand, and bring them up to sit on his throne, to kneel with his adoration, to hold communion with God close and filial as his own.

There, as it seemed to him, they had the great central principle of Christianity, to be impressed through all their forms and methods of teaching on the minds of the young. They wished to stir in them that moral idealism. The age was terribly in need of it, and it was still possible to appeal to young admiration and awaken love of what is beautiful and good. If they failed in that, whatever useful things they might teach, they failed in the one essential thing. They must never be satisfied until those who learnt from them entered for themselves into the holy of holies, till they felt the personal contact of the Spirit with their spirit, till with chosen self-surrender they gave themselves to God and to His righteousness. So only could they, teacher and taught alike, be worthy of their Christian calling.

Turning to another aspect of his subject, Dr. Drummond showed how that same spirit was the source of their religious freedom; doctrine must always be secondary to that Spirit of Life, which determined also the true character of their fellowship in the church. Tested by that Spirit true Christians were to be found in every church, and beyond the borders of all the churches. Though they were a small company, excommunicated by the great body of Christendom, they must not retaliate by any exclusiveness of spirit, but be enlarged by the indwelling spirit of the Master and sympathy wide as the world, and enter into the great invisible communion of the faithful of every age and land. Cleansed of all uncharitableness, clothed in the spirit of consecrated duty, while here below they must take up the cross and go forth with mighty power to speak to the hearts of their fellows, and tell them what they had found in the law of the spirit of life in Christ Jesus, which had made them free from the lower law and was lifting them towards that high communion which, when the shadows of mortality were cleared away, they would enter into and rejoice with all the saints in praise and adoration and loving service for ever.

In the afternoon a number of the teachers specially interested took part in a helpful conference on guild work, at which Mr. Prime, of the Octagon Guild of Service, Norwich, presided. In the evening an hour was spent in the library, when a party of children came from the Charles-street School and sang the parables of the Sower and the Lost Sheep, as set to music by Mr. Hugh Atkins, of Hinckley, while a number of the teachers gave several other pieces out of Mr. J. L. Haigh's Service of Song, "The Story of Joseph." These and the children's singing were greatly enjoyed. Mr. Atkins has set other of the parables to music, and these are to be published in a little book by the Sunday School Association. They will be welcome in congregations as well as schools, as musical renderings in true feeling of the familiar words. There were other items in the Sunday evening programme, and Miss Pritchard, besides thanking the children very warmly for their part, gave a brief address, in which she referred to the death of Mr. G. F. Watts. She recalled the address given in 1899 at the first summer session by Mr. Lucking Tavener on the work of the great artist seer, and then spoke of his having passed on to the communion of the Unseen. She told how she had recently had the privilege of a long and intimate talk with Mr. Watts, the opportunity having arisen out of his interest in her version of the Book of Job; she described his noble simplicity, and told of his profound interest in the Bible, the independence and breadth of his thought, and his special admiration for Mr. Montefiore's "Bible for Home Reading." He confessed to her his desire to paint one more picture, to embody the thought of

his motto, "The Utmost for the Highest." That desire was not to be fulfilled, but more perfectly than any picture, she said, his life had been an expression of that thought.

THE MORNING LECTURES.

After the opening service on Friday, the first hour each morning was devoted to an academic lecture, preceded by a brief devotional service, while the second lecture, after an interval, was of a more practical kind, dealing with some aspect of Sunday-school work.

On Saturday, July 2, and Monday, the Rev. J. Estlin Carpenter gave two lectures on the Book of Revelation, of which a full report will appear, probably next week. On Tuesday, Dr. Drummond lectured on "The Early MSS. of the New Testament," showing a volume of the famous Codex Sinaiticus, as published in reproduction by Tischendorf, from the College Library, and a number of most interesting facsimile specimens of ancient MSS. The Wednesday lecture was by the Rev. J. H. Weatherall, on "The Period of Ezra." Thursday and Friday Dr. J. Edwin Odgers lectured on "Sacraments in the Early Church."

Sunday-schools in America.

The first of the practical lectures was given on Friday, July 1, by Dr. W. H. Lyon, of Brookline, Mass. In their public schools, he said, there was no religious teaching, though they were opened with hymn and the Lord's Prayer; so if there was to be teaching of the Bible and church history, and the tenets of the sect, it must be in the Sunday-school. The first object was to train the religious spirit in the child; which was done by the opening exercises and the teacher's prayers and personal influence more than any special teaching. This was the more necessary because habits of family devotion had so largely been abandoned. The object of the Sunday-school was further, to strengthen moral character, and to teach the Bible, as the greatest book ever compiled, of the loftiest spirit and most far-reaching influence. He gave instances of an appalling ignorance of the Bible in people supposed to be educated, and showed how merely for an ordinary literary education such knowledge was essential. Referring to methods, he said that the younger children should first be familiarised with the stories of the Bible, told in the teacher's own words. They should be encouraged to pass moral judgment on what they heard, as, indeed, they were always ready to do; but questions of historical truth should not be dealt with until raised by the children themselves. Only with the elder classes the higher criticism came in. They should also teach in school the doctrines of the body to which they belonged; they, as Unitarians, should make the children understand especially their broad principles of toleration and sympathy, and the battle they had fought for freedom. The minister should seperintend the teaching done in the school. In teaching the teachers he would gain much insight into the minds of young people, from which his public teaching would greatly benefit.

Essentials of Good Teaching.

The second lecture, on Saturday, July 2, was given by Miss Marian Pritchard, on "Some of the Essentials." A first essential for good teaching, she said, was to get into sympathy with the children, and sympathy was only produced by love, quickened by imagination. They could not help the children unless they understood them; they must have imagination to put themselves in their place. A careful recalling of their own childhood would help; then they should mix with the children and watch them, when not under supervision; and they should read stories about children by good writers, with insight into character. She instanced Mrs. Molesworth's "Carrots, just a Little Boy," whose experience with the "yellow sixpenny" was so suggestive of the care with which they should judge children who seemed to have done wrong. Often their only fault was that they did not understand what their elders were talking about. Kenneth Graham's "Golden Days" she also mentioned as admirable. In school teaching there was nothing better than picturing the life of some good man or woman. Thus, for a class of elder girls, the life of Florence Nightingale might be full of inspiration if told with sympathy. They should always remember that the aim was to give not so much information as inspiration.

Imagination was needed not only to understand the lives of people, but to enter into truths, as it helped Newton, when he saw the apple fall, and in a flash understood the law of gravitation. So with spiritual truths, and she referred to Wasson's "Poet's Vision," with its lesson,

The basest man is better than his act.

A third essential for the teacher was sincerity in word and deed, and she instanced the wonderful sincerity of Francis of Assisi as the secret of his charm, which made his life speak, as it did, to them. They must remember that to their children they stood in the same relation as Francis to his followers; they must make their own lives as true as possible, so as not to lower the children's ideal of a true life.

A Superintendent's Experience.

Mr. J. WIGLEY, of Manchester, lectured on Monday, wearing his long-service medal, received four years ago, as a teacher of forty years' standing. The Sunday-school, he said, filled a place in their religious and social life which nothing else could adequately fill. It was an outcome of the very central truth of the life of Christ, the thought of service. He recalled memories of his early years in a Congregational School in Manchester, with its dominant religious purpose, leading up the children to join the church, and then told how, at the age of thirty, compelled by divergence of thought to separate from his old friends, he came to Brooke Herford at Strangeways, and at once was cordially welcomed, and threw himself into the work of that school. As well describing the aim of the Sunday-school, he quoted a sentence of the Rev. J. J. Wright's in the *Helper*, "The task of the Sunday-school to-day is to teach the art of life." It must be based on a recognition of God and His all-pervading presence, and His law throughout their life in all its conditions, social, moral, and physical. Robert Owen's words, on his grave at Newtown in Montgomery, also expressed a great thought for the Sunday-school teacher: "It is the one great universal interest of the human race to be cordially united, and to aid each other to the full extent of their capacities." Mr. Wigley then noted some qualities which should be found in a superintendent. He should have a quiet and thoughtful, yet cheerful disposition. A loud and commanding voice was rarely effective, and was out of harmony with the true spirit of the school. He should have a quiet dignity, and should exercise control by the strength of his personality. Punctuality was essential, and a real devotion in the prayer at the opening of school. He should be familiar with Sunday-school literature—in which connection Mr. Wigley warmly commended the Association's books—and should see that classes had the best books for their purpose. He should keep a vigilant eye on the whole school, and be ready to go to the help of any class where he saw there was difficulty. He would best help, not by direct reproof or interference, but by turning the thoughts of the class in a better dircetion, asking questions, and leading on to some object lesson. The laudable desire for promotion on the part of both scholars and teachers should not be overlooked. He himself as head of the school should be the impersonation of the spirit of love and sacrifice. In conclusion, Mr. Wigley referred to the great importance of the better training of teachers, towards which such a session as that in which they were met was of the utmost value.

Nature Study.

The second lectures on Tuesday and Wednesday were of a somewhat different kind. They were a practical demonstration by the Rev. Thomas Robinson, in his own delightful manner, of how the study of nature should be carried on, and of the earnest, reverent, and happy spirit that must pervade such study. On Tuesday, his subject was ants, and on Wednesday flowers and bees and their co-operation in fertilisation. Mr. Robinson's skill with the blackboard is well known, and on Wednesday, which was a glorious summer day, after a preliminary talk at the college, the whole company with their teacher adjourned to the Botanical Gardens, and there, passing from flower to flower, completed the lecture in the midst of those beautiful surroundings.

A Greeting to Fellow-Teachers in Holland.

Earlier in the morning Mr. Ion Pritchard reminded the assembled teachers that the Sunday School Union of the Dutch Protestantenbond, of which Professor Oort, of Leiden, is President, was at the same time holding its biennial meeting at The Hague, and he proposed that they should send to Dr. Oort a telegram of fraternal greetings and good wishes to their fellow-workers in Holland, of whom they were delighted to have in Miss Mossel a representative with them there. The whole company rose to signify their assent

to the sending of this message, which was accordingly done.

Two more Lectures.

Of the second lecture on Thursday, by Miss Mossel, on "Systematic Religious Teaching in Holland," a full abstract will be found in another column. Of the Rev. J. L. Haigh's lecture on "Literature in the Sunday-school" we reserve our report for another occasion.

Conferences.

One great advantage of the Summer Session is that it affords opportunity for informal conferences of the teachers gathered from all parts of the country on special aspects of their work.

The first of these meetings of "Teachers in Council" was held on Saturday evening, July 21, Mr. J. Wigley in the chair, and was opened by Mr. Ion Pritchard, who made a plea for an annual meeting to review the routine and methods of the Sunday-school. In the same way as business houses take stock annually to enable the proprietors by reviewing the year's work to ascertain what progress or what failure has been made, so Sunday-school teachers should pass in review their methods and mode of working at meetings held for that purpose.

An agenda should be prepared from suggestions sent in by the teachers beforehand to the superintendent. The following classified list, copies of which were distributed among the students, would suggest the subjects of a selection from which such an agenda might consist :—

1. *Superintendents' Methods.*—The Routine : (*a*) Punctuality ; late children. (*b*) Opening service. (*c*) Singing. (*d*) Registration of scholars. Roll call by superintendent, by card. (*e*) Dismissal. (*f*) Rewards or prizes. (*g*) New scholars. Entered. Attracted.
2. *Teachers' Methods.*—(*a*) New departures. (*b*) Scholars not interested. (*c*) Helpers. Blackboard. Pictures. (*d*) Oxford session.
3. *Schoolroom.*—Arrangement of classes. Ventilation. Warmth. Decoration.
4. *Minister and Congregation.*—Support.
5. *Literature.*—Class-books on table : (*a*) Worn, shabby, torn books. (*b*) New books published by S.S.A. (*c*) The Bible. Revised. Small print. (*d*) Hymn-books. How provided. (*e*) Antiquated theological teaching.

The second conference on Monday evening was on temperance, introduced by Mr. A. H. Biggs; the third, on Wednesday evening, on Bible teaching.

Excursions and At-Homes.

The first day of the session concluded with a reception given at Manchester College by the Principal and Mrs. Drummond, when a very pleasant evening was spent, and during the week houses and gardens in Oxford and at Littlemore were hospitably opened to the teachers. Visits to colleges, cycling and boating parties, and excursions to Blenheim, and to Nuneham by river, were also greatly enjoyed in the week of, for the most part, beautiful weather. The members lunched together in college every day, except Sunday, and all the arrangements, as in other years, were most admirably made. To Mr. J. W. Cock, the local hon. secretary, as well as to the officers of the Sunday School Association, and the authorities of Manchester College, the thanks of the teachers are specially due.

SYSTEMATIC RELIGIOUS TEACHING IN HOLLAND.

Miss Jacoba F. D. Mossel, of Amsterdam, who is *Docent*, a recognised religious teacher, in connection with the Free Congregation of which the Rev. P. H. Hugenholtz is minister, gave the second lecture on Thursday at the Summer Session for Sunday-school teachers at Manchester College, Oxford.

Miss Mossel gave a most interesting account of the conditions of religious teaching in Holland. Referring at the outset to the ecclesiastical situation, she said that the proportion of Protestants to Catholics in Holland was as 15.5 to 9, and that the great majority of Protestants belonged to the Dutch Reformed Church, which was formerly the Established Church of the country. It alone of the Protestant Churches remained a confessional church, while the differences which separated the Mennonites, Lutherans, and Remonstrants were growing less and less. In all the Protestant Churches there were Orthodox and Modern or Liberal parties. The majority in the three smaller communities were Moderns, but in the Dutch Reformed Church the Orthodox party was dominant. The ultra-Orthodox had at various times seceded from the Reformed Church, and now formed a separate community, of some 700 congregations, and had the Prime Minister, Dr. Kuyper, as their chief leader. On the other hand, the Free Congregation of Amsterdam, led by the brothers Hugenholtz, seceded in 1877, and took up an independent position. The position of the Moderns in the Dutch Reformed Church, which was a Confessional Church, was difficult, but they, with the rest of the Moderns, were united in the Protestantenbond, a union which numbered 19,000 members in all parts of the country, and was actively concerned in the religious education of Liberal Protestants. The situation was accentuated by the alienation of a large number of people in every rank from all church connection and a widespread indifference to religion, but the gloom of what might appear a hopeless situation she regarded as the precursor of a fuller light, which was already dawning.

Turning to the special subject of religious education, Miss Mossel pointed out that as there was now no Established Church in Holland, the State did not take any direct part in the teaching of religion. In the public schools the teaching of religious doctrine was forbidden, but it was directed that the children should be educated in "every Christian and social virtue." The schools were open to Jews and Roman Catholics as well as Protestants, and as to religious teaching were neutral; but though at one time there had been even a certain amount of hostility to religion, a wiser and better generation of teachers had now grown up in the schools, convinced that a school without religious teaching was not the same as an irreligious school. Besides the public schools there were two other classes of school supported by voluntary effort, Sectarian Protestant and Roman Catholic schools. Their teachers had to pass the same examinations as the teachers in the public schools, and all alike were submitted to the same inspection.

Religious instruction was left in the hands of the churches, which had Sunday-schools for children from 6 to 13, and gratuitous courses for young people from 13 to 18. The instruction in these latter, in week-day classes, was given by ministers and other recognised teachers of religion, who had passed a prescribed examination, and received certificates as "Docenten." For instance, in the Free Congregation at Amsterdam, there was a regular five years' course for the young people in their school for religion, the instruction being given by three "Docenten," the Rev. P. H. Hugenholtz, minister of the congregation, being the senior, the Rev. Willem Jesse the second, and she herself the third. The suggestion of their Sunday-schools came from England, and the name of Robert Raikes was honoured also in Holland. Their first Protestant schools were established in 1805. In 1868 the Moderns began to organise schools of their own, and now both Orthodox and Moderns taught an enormous number of children in the schools, and might have still more if there were more teachers available. Seven-eighths of the work in the Sunday-schools was in the hands of well-educated women, who were not required to pass through any special training, and worked gratuitously, while the ministers and specially trained religious teachers (the Docenten) exercised a friendly supervision over the work of the schools. The Protestantenbond had established several schools, and every other year held a meeting in the first week in July for Sunday-school workers. Professor Oort, of Leiden, who was president of the International Council at Amsterdam, was chairman of the Central Committee.

In the "Modern" Sunday-schools the course of instruction covered a wider field than in the Orthodox. The Bible was taught, and especially the New Testament, familiarising the children with its stories. The dominant aim in the schools was to prepare the ground for reverence and devotion, and to make the influence of religion felt. No creed was taught, but religious teachers set noble examples before the children's eyes, sought to keep their imaginations pure, and not merely to repeat words of prayer to them, but to pray with them. Matter for instruction was gathered from the past and the present, from history and from nature. A monthly magazine, *Vrij en Vroom* (of which Miss Mossel is the editor), supplied helpful articles and matter for lessons. They had also a children's hymn-book, a central library and children's library, and a holiday home.

The children's literature of recent years had been enriched by a number of admirable stories. They had also their well-known, "Aunt Li" in Holland, like "Aunt Amy" in England. In Amsterdam, Rotterdam, and the Hague the children in the "Modern" Sunday-schools came chiefly from the lower and middle classes ; in the smaller towns and villages children from all classes sat together in the schools. In several towns the Protestantenbond also held special children's services for those who did not attend the schools.

In the further five years' course for the young people weekly lessons were given in the Bible, the history of the religion of Israel, and of non-Christian religions, the history of Christianity, with instruction

in doctrine, faith, and ethics. At the end of the five years' course the young people were examined by their teachers in the presence of the elders of the congregation, and on Palm Sunday were, as a rule, introduced with a solemn service into the congregation in which they were baptized or registered in the children's book. Then on Good Friday they received the holy communion for the first time.

Women as well as men might go through the two years' course of study to become a recognised teacher of religion, and then receive the certificate as "Docent" from the Protentantenbond on passing the examination of its Committee for Instruction in Religion and Divine Worship. She herself was the first woman in Holland to attain that rank, which gave the full right to teach religion and lead the worship in the Free Congregation in Amsterdam, the Mennonite congregations, and those of the Protestantenbond. For twenty years she had been preaching or giving a religious address on every third Sunday, and for all that time she had about 250 pupils, divided into twenty classes, boys and girls between thirteen and eighteen, of every rank, to whom she gave an hour's religious instruction every week. There were at present three young women studying for a degree in theology at Dutch universities, but it would probably be another fifty years before they would be allowed as ministers to be at the head of a congregation.

Referring, again, in conclusion, to the discouraging outlook for religion, Miss Mossel attributed it to conditions which were passing away, and thought there was good reason to hope that a third Reformation was at hand. The Reformation of Luther, Zwingli, and Calvin had liberated from the Roman Pope; that of Lessing and Schleiermacher from a "paper" Pope, though it conceded too much to rationalism. The third would give back devotion and reverence, the true foundation of religion. There was now a genuine hunger and thirst for religion. Literature and art were overflowing with noble religious feeling, and humanism went hand in hand with the desire for living religion. Knowledge and criticism were necessary, but they did their part best in the light of the essential spirit of Christianity. "Back to Jesus, and onwards to God;" so the paper concluded: "Only he who lives a true religious life can move the hearts, not to church or congregation, but to the Kingdom of God. And to do this is the end-purpose of the systematic teaching of religion and the ideal of every devoted teacher of religion at the present time in Holland."

IN such an age earnestness should characterise the ministry; and by this I mean not a louder voice or a more vehement gesture; I mean no tricks of oratory: but a solemn conviction that religion is a great concern, and a solemn purpose that its claims shall be felt by others. To suit such an age a minister must communicate religion—not only as a result of reasoning but as a matter of experience—with that inexpressible character of reality, that life and power which accompany truths drawn from a man's own soul. *Channing.*

LAMPETER.

OPENING SERVICES AT BRONDEIFI.

Last week was a memorable one to Lampeter Unitarians and to lovers of religious liberty and free thought in the Principality. On Tuesday and Wednesday, June 28 and 29, services were held to open the new Brondeifi Chapel, which stands on the hill near Brongest Farm, and overlooks the beautiful valley of the Tivy. The congregation at Brondeifi is the direct outcome of the efforts of some members of the older church, Caeronnen, Cellan, who, living at Lampeter and in the vicinity, and feeling it somewhat far to go up to the old church at Cellan more than once a Sunday, instituted a Sunday-school at Ty'nrheol, near Ram, and subsequently occasionally in their humble way held divine service in the same place. Those were the days of small things. Since then the congregation has developed to be a more or less important one amongst the Unitarian congregations of Cardiganshire, and the members rejoiced last week on the completion of the new chapel (for they had had to abandon their old meeting-place in little more than twenty years after its erection), and on the prospects of again having a religious home for divine worship. It was indeed an inspiring spectacle to see five or six young ministers, who had been nurtured in the old church, returning once more from their various spheres of labour to join other members of the flock in praise on such a happy occasion.

To celebrate the occasion, the 102nd annual meetings of the South Wales Unitarian Association were held in the new chapel, and delegates were present to represent the B. & F. U. A. and the South-East Wales Unitarian Association. The series of services began with a temperance address by the Rev. J. Hathren Davies. At this meeting a resolution was unanimously passed protesting against the Government Licensing Bill, the Revs. J. H. Davies, Evan Jenkins, and James Harwood taking part in the discussion. At the close of this meeting the finance committee met, and later in the evening divine service was held, the Rev. D. Rhoslwyn Davies taking the introductory portion of the service, and the Revs. D. Evans and T. J. Jenkins following with two powerful sermons.

On Wednesday morning a meeting of the Association was held, when, after the Rev. D. J. Williams had led the congregation in prayer, the Rev. D. Evans, President, delivered his address on "The Tendencies and Needs of the Age," before vacating the chair for the President-elect, the Rev. E. Ceredig Jones, of Bradford. A vote of thanks was unanimously accorded to the retiring president. He then acknowledged the thanks, and extended a hearty welcome and the right hand of fellowship to the delegates of the B. & F. U. A. and S. E. W. U. A. Mr. Grosvenor Lee, of Birmingham, was the first to acknowledge. He expressed his pleasure on being able to attend the meetings as a representative of the B. & F. U. A. He added that the unfortunate circumstances connected with the failure of the original building constituted a claim on English Unitarians for some assistance to the congregation towards the cost of re-building. The term co-religionist must mean a great deal more to Unitarians on account of their being fewer in number than to almost any other religious body. The Rev. James Harwood then spoke, and expressed his pleasure in seeing the beautiful surroundings of Lampeter, the earnest spirit which characterised the meetings, and the hearing of such excellent singing. Without understanding anything of the Welsh language, he felt himself impressed and inspired by the tone of the proceedings. He offered his congratulations and best wishes to the Rev. R. C. Jones and his people on the completion of their new church. He assured the meeting of the warm interest the B. & F. U. A. took in the work of the Cardiganshire churches, and of their readiness and desire to promote and extend the limits of free thought as opportunity afforded itself. The Rev. W. J. Phillips then briefly responded on his own behalf and that of the S. E. W. U. A.

In the afternoon divine service was preceded by a Sunday-school convention. The Rev. D. Rees conducted the introductory portion of the meeting, and then a paper was read by the Rev. D. Evans, president of the Sunday-school section, and other addresses followed. Two sermons were then delivered, one in Welsh by the Rev. W. James, the appointed preacher, taking the "Loneliness of Christ" as subject, and the other in English by the Rev. James Harwood from Hebrews iv. 15. The last meeting of the series was held in the evening, and the Rev. Lewis Williams conducted the devotional portion of the service, and two sermons were delivered, one by the Rev. E. Ceredig Jones, and the other by the Rev. J. Hathren Davies.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Alltyplaca (Presentation).—It is a very unusual event for a minister to celebrate the completion of forty years' service with one congregation, though this has happened three times recently in the history of our Welsh churches. The Rev. Thomas Thomas, J.P., Green Park, who is still hale and hearty, walks regularly a distance of three miles to the Bethel he ministered to for forty-seven years. Early this year the Rev. R. J. Jones, of Aberdare, celebrated the completion of forty years; and now we have the pleasure to chronicle a similar event in the person of the ever faithful Rev. John Davies, of Alltyplaca. On Thursday, June 30, the congregation celebrated the occasion by presenting their minister with a beautiful illuminated address and a purse of gold. The presentations were made on behalf of the congregation by Mr. Daniel Jones, Drefach, and Mrs. Jones, Rhandir. The address was couched in affectionate terms of gratitude for the noble service rendered and the good work accomplished by Mr. Davies as minister of religion and public man. The afternoon meeting was presided over by the Rev. T. Thomas, J.P., Green Park, Mr. Davies' old schoolmaster. The address was read by the Rev. W. James, J.P., and eulogistic addresses were delivered by the Revs. James Harwood, who was on a visit to the district, R. C. Jones, Dr. J. Gwenogfryn Evans, who had specially travelled from Oxford to pay his old friend and minister his tribute of respect, T. Arthur Thomas, David Rees, and others. In the evening preaching services were held, when the Rev. Lewis Williams led the devotional part, and two of Mr. Davies' old pupils, the Revs. T. Arthur Thomas and David Rees, preached to large congregations.

Ainsworth.—The annual Sunday-school sermons were preached in the Presbyterian Chapel, on Sunday last, by the Rev. W. J. Jupp, of Croydon. The congregations were very large, and special music was rendered at both services. The Rev. M. R. Scott assisted in the service by reading some of the lessons. The collections amounted to £40 1s., which was an increase on previous years.

Belfast: Mountpottinger.—A Flower Service of Praise and Prayer (taken from *The Helper*) was held on Suuday, June 26, conducted by the Rev. W. H. Drummond, who, at the close, gave an impressive address. Choir and children both took part, and the service was much appreciated. On Friday next, July 15, a service will be held for the induction of Mr. Joseph Worthington, of the Unitarian Home Missionary College, as minister of the church. Principal Gordon and others are to take part.

Cardiff.—Successful school anniversary services were held on Sunday, July 3, the sermons being preached by the Rev. W. Whitaker. The church was prettily decorated with flowers, and special hymns were sung by the children, under the able leadership of Mr. W. A. Moore. One of the tunes was composed by the organist, Mr. Rendell, L.R.A.M.

Ditchling.—On Sunday last the anniversary services were held, and in spite of the unpropituous weather, friends gathered from various parts of Sussex to join with the little band of the faithful who worship Sunday after Sunday in this "haven of rest," nestling so peacably under the South Downs. The Rev. E. M. Daplyn was the preacher, and in the afternoon the choir of Westgate Chapel, Lewes, very ably rendered a programme of solos and choruses. At the evening service considerably over 100 were present. Luncheon and tea were provided at the neighbouring hostelry, and as the evening was beautifully fine the visiting friends were able to reach their respective homes in comfort.

Hyde: Flowery Field (Presentation).—The Rev. W. L. Tucker preached his farewell sermons on Sunday, June 19, thus concluding a ministry of eight years at Flowery Field, having accepted an invitation to Stamford-street Chapel and the Blackfriars Mission. On Saturday evening, June 25, a farewell meeting was held in the school, when an illuminated address, together with a purse of gold, was presented to Mr. Tucker. Mr. Aaron Cresswell presided, in the regretted absence through illness of Mr. Mark Warrington. The presentation was made by Mr. Mark Barnes, who spoke very warmly of the work Mr. Tucker had done in church and school, and read the address, which also bore testimony to the high esteem in which he and Mrs. Tucker were held. Mr. Wyatt, who had worked in the school for thirty-two years, offered the tribute and good wishes of the Sunday-school, and Mr. T. Brownson, town clerk of Hyde, a leading temperance worker, and member of a Congregational church, also spoke with special gratitude for the public work Mrs. Tucker had done in the town. Mrs. Enfield Dowson expressed Mr. Dowson's regret at being unable to be there, and said that they both regretted Mr. and Mrs. Tucker's departure very much. She wished that more ladies would take up such work as Mrs. Tucker had done. Mr. Tucker warmly acknowledged the gift and the kindness of the things said of his work, and made an earnest appeal, especially to the young people, to be loyal to church and school. Mrs. Tucker also spoke in acknowledgment, and thanked Mr. Brownson and Mrs. Dowson especially for their kind words.

Leeds: Holbeck.—The Sunday-school-anniversary services, held on June 26, were well attended, and proved more than usually interesting. The efforts of the preacher, the Rev. F. H. Vaughan, met with much appreciation. The service of song, "Consider the Lilies," compiled by the Rev. W. R. Shanks, drew a large congregation in the afternoon, and the story was effectively rendered by Miss Blanche Kitchen. A selected number of girl scholars sang special hymns, and the choir rendered appropriate anthems. The collections were an improvement on last year.

London: Islington.—On Wednesday, June 29, a very pleasant meeting was held in the schoolroom at Unity Church, to welcome the Rev. E. Saville Hicks and Mrs. Hicks home after their marriage, and to present a wedding gift from the congregation, consisting of a case of cutlery and plate. The presentation was made by Mr. Alfred Wilson, with warm expressions of goodwill and good wishes, and confidence in the future of their work together. Mr. Hicks, in acknowledging the gift on his own and his wife's behalf, spoke with great happiness of the good feeling which prevailed throughout the congregation, and hoped that the coming years would witness a revival of interest in the doings of Unity Church, and the wider diffusion of the ideals for which it stood. It would be his earnest endeavour to secure that end.

London: Kentish Town.—On Sunday evening last the 49th anniversary service was held at the Free Christian Church. There was special music by the choir, and an eloquent sermon on "Scepticism" was preached by the Rev. Henry Gow. Anniversary services will be continued to-morrow (Sunday), when the preacher will be the Rev. George Critchley, the minister of the church.

London: Stamford Street.—The Rev. W. L. Tucker has entered on his ministry, preaching last Sunday, and on Monday making acquaintance with the work of the Provident Society.

Manchester: Bradford (Stonelaying).—It is only ten years ago that the Manchester District Association opened up new ground in Bradford, a densely populated and somewhat poor neighbourhood, where real, uplifting, practical Christian work was sorely needed. The Rev. Dendy Agate was at that time missionary of the Association, and he, together with his assistant missionary, the Rev. W. H. Burgess, laid the solid foundations upon which during more recent years the present missionary, the Rev. W. E. Attack, has so largely aud successfully built. For about six years the work was carried on in a public hall, under many difficulties and inconveniences. The Sunday-school, staffed at first mainly by teachers from the Brookfield School, Gorton, grew rapidly, and became very popular in the district, so that there was great rejoicing when, in 1900, the commodious building in Mill-street was opened. Very soon all sorts of activities were introduced, all calculated to influence the people of the neighbourhood morally and religiously. The number of scholars continued to increase, and for some time past the Association has had to recognise the urgent necessity for extending the premises. During his term of office as President, Mr. Percy H. Leigh, together with an anonymous donor, started very handsomely a building fund, and the extension, which, with furniture &c., is to cost about £1,200, is making rapid progress. Towards the cost £200 is still required. On Wednesday, June 29, a memorial stone was laid by this year's President of the Association, the Rev. Dendy Agate. The day proved fine, and a fair number of the members of the district churches were present. Tea was provided at six o'clock, and at seven o'clock the ceremony took place. The Rev. W. E. Atack conducted a short devotional service, assisted by the Rev. H. J. Rossington. Mr. Percy H. Leigh, on behalf of the builders, Messrs. Macfarlane, presented a silver trowel to Mr. Agate, who, in declaring the stone well and truly laid, spoke of the progress of events at Bradford, and said it gave him great satisfaction that the extension should be made during his year of presidency. It had been made largely possible by the generosity and enthusiasm of his predecessor in office, Mr. Percy H. Leigh. He was sure that there were many living in Bradford who could sincerely testify to the value of the work already done, and he believed that under the energetic and devoted supervision of the present missionary the value and extension of the work would be assured. The Rev. T. P. Spedding, President of the Manchester District Sunday-school Association, added his congratulations, and said that he regarded the success of Sunday-school work as even more desirable than the success of the church. A meeting was afterwards held in the school, presided over by the Rev. Charles Roper. Mr. A. Leat, a teacher in the Sunday-school, spoke a few earnest words of welcome. The other speakers were the Revs. R. Travers Herford, W. H. Burgess, J. Arthur Pearson, and Dendy Agate. Mr. Fred Whittaker's orchestral band led the singing, and played selections during the evening, and the choir rendered several glees.

Nelson.—On Monday evening, July 4, a meeting of Unitarians resident in Nelson and the district was held in Thomas's Restaurant, Leeds-road, with a view to the establishment in Nelson of a Unitarian congregation. The meeting was convened by a committee appointed by the North and East Lancashire Unitarian Mission. The gathering was not large, but it was enthusiastic and encouraging. The chair was occupied by the Rev. Robert McGee, of Colne, and he was supported by the Revs. E. Allen, W. H. Burgess, and J. E. Jenkins and Messrs. Blezard (Padiham), Mackie and Jackson (Burnley), and French (Colne). Addresses bearing on the object of the meeting were given by the ministers above named, and by Messrs. S. Holden and P. J. Hargreaves, of Burnley, and Mr. J. T. Mosedale, of Nelson. It was unanimously resolved that Unitarian services should be commenced in the town early in the coming autumn.

Newtownards.—The seventh annual Floral Service was held on Sunday afternoon, June 26. The church was beautifully decorated with flowers, and special hymns were sung by an augmented choir, which had been trained by the minister, the Rev. R. M. King, who also presided at the harmonium. A beautiful and helpful address from Canticles ii. 12, was given by the Rev. G. J. Slipper, of the Belfast Domestic Mission. The day being exceptionally fine the congregation was not so large as on previous occasions, but the offertory was better. The local press very favourably reported the service.

North Cheshire Unitarian Sunday School Union.—The annual picnic was held at Mottram on Saturday, July 2. About 250 teachers and friends sat down to tea, and, after a brief committee meeting in connection with the E.C.C.U. Bazaar Stall, a ramble was taken through the woods and over the hills round Hollingworth Hall. Rev. H. Bodell Smith and Mr. I. Swindells acted as conductors. A halt was made in Swallows Wood, and several hymns were sung, Mr. Woolley conducting; after which Mr. A. Slater took the improvised chair, and a hearty vote of thanks was accorded to the Mottram friends for their arrangements for tea and ramble. The Rev. H. B. Smith responded, after which a resolution was passed expressing regret at the absence through illness of the Rev. H. E. Dowson. The whole of the speeches were very appropriate, and the gathering was a very pleasant and successful one.

Norwich.—The Annual Service of Dedication was held last Sunday evening at the Octagon Chapel, when nine young people were formally welcomed into Church Fellowship by the minister, the Rev. Alfred Hall. The sermon was based on Eph. vi. 13. An appropriate lesson was read, and dedicatory hymns were sung. The young people had previously attended four preparatory classes held by the minister, and were welcomed with the words "Since you have resolved to live noble lives, and to follow to the best of your ability in the footsteps of our Master, Jesus, I welcome you into the fellowship of this Church, which is devoted to the worship af the Almighty God and the service of man." Each of the young people then shook hands with the minister before the congregation. This service has always been the most inspiring and impressive one of the year. The young people are urged to make the month previous to their induction a time of private preparation, and are asked not to take part in the service unless they have determined to live Christian lives. During the last four years 48 have been thus welcomed, and form the nucleus of what promises to be a great strength to the congregation in the future. In those years the subscribing membership has increased from 136 to 190, although the losses sustained by the deaths of the older members have been sad and numerous. The members of the Young People's Guild of Service decided twelve months ago to subscribe a penny each weekly towards the fund being raised for building the Martineau Hall and Sunday-schools, and by this means they have been able to hand to the secretary of the fund the sum of £25 14s. 6½d.

South Cheshire and District Association.—The annual meeting was held on Wednesday, June 29, at Whitchurch. In the afternoon divine worship was conducted by the Rev. Joseph Wood, of Birmingham, who preached an eloquent and inspiring sermon on "What Don Quixote has done for the World." After tea the business meeting was held under the presidency of the Rev. J. C. Street. The secretary read the report, which referred with satisfaction to the re-opening of the chapel at Crewe and to the general condition of the schools and congregations in the district. The financial statement read by the treasurer showed a small balance in hand. The officers for the ensuing year were elected, with Miss Montgomery, of Chester, as president, and the Rev. H. E. Hayoock, secretary,

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 10.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. R. H. GREAVES.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. W. C. HALL, M.A., of Ashton-under-Lyne.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. V. D. DAVIS, B.A.
Highgate Hill, Unitarian Christian Church, 11, Rev. Dr. MUMMERY, and 7, Rev. B. KIRKMAN GRAY.
Islington, Unity Church, Upper-street, 11 and 7, Rev. J. MASON BASS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. JOHN PAGE HOPPS.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.
Peckham, Avondale-road, 11, 3, and 6.30, Mr. C. A. GINEVER, B.A. Sunday School Anniversary and Flower Services.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. SILAS FARRINGTON.
Stepney Green, College Chapel, 11 and 7.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Mr. A. E. ELDERKIN.
Wandsworth, Unitarian Christian Church, Eastfhill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11, Rev. R. H. GREAVES, and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. T. R. SKEMP.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. J. E. STRONGE.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A., and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. COLLINS ODGERS, B.A.; Evening subject: "The Lord's Prayer."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. T. E. M. EDWARDS.
MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. C. T. POYNTING. 11, Service for Young People. 12, Service of Lord's Supper.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 6.45, Mr THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—July 10, at 11.15, DR. WASHINGTON SULLIVAN, "Reincarnation."

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—July 10, at 11.15, JOHN A. HOBSON, M.A., "The Moral Struggle."

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BIRTH.

PEDDER.—On July 6th, at 20A, Cheyne-walk, Chelsea, S.W., the wife of John Pedder, Esq., of a son.

MARRIAGE.

BURROWS—WALLIS.—On the 5th July, at Adrian-street Church, Dover, by the Rev. T. B. Evans, M.A., assisted by the Rev. J. H. Smith, Samuel, the only son of the late S. Burrows, of Clapton, to Emily, the eldest daughter of the late J. Wallis of Deal.

DEATHS.

GREGG.—On July 3rd, at Dulwich, Mary Elizabeth, the beloved wife of Robert John Gregg, aged 46.

GRUNEISEN.—On the 6th July, at 52, Spaisholt-road, Crouch-hill, John Gruneisen, aged 59. Service at Highgate-hill Unitarian Church, 2.30 Saturday, July 9th.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 9, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3238. NEW SERIES, No. 342.] *LONDON, SATURDAY, JULY* 16, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE two long reports of the Summer School at Oxford last week, and of the Home Missionary College this week, have crowded out a large amount of matter, and we must ask the patience of our readers. Among other things that stand over is the report of the Eastern Union annual meeting on Thursday week; another letter from the Rev. Charles Hargrove, dated from Melbourne, June 8; a letter from the Rev. James Harwood on his recent visit to Wales; Miss Clephan's paper on Religious Teaching (long overdue), and a number of reviews.

THE King's visit to Kiel has been quickly followed by the announcement of the signing of an agreement between Great Britain and Germany, "providing for the settlement by arbitration of differences which may arise of a legal nature or relating to the interpretation of existing treaties between the two countries." The document, we are told, is identical in terms with the agreements recently concluded with France, Italy, and Spain. These provide for the reference of all differences of a judicial character, and not involving "vital interests or national honour," to the decision of the Hague Tribunal, each reference, however, to be preceded by a special agreement setting out the subject in dispute, the powers of the arbitrators, and the constitution of the Court.

IT need hardly be said that this close circumscription of the occasions of arbitration robs the agreements of any very epoch-making character, for the topics ruled out are just the topics out of which wars arise, while the topics covered are those on which give-and-take agreements are usually arrived at sooner or later, though no arbitration treaty exists. It would be a mistake, however, to assume that these agreements are without serious value. They at least lay the foundations—or add another layer to the foundations—laid at the Hague Conference of a complete system of international arbitration. The final substitution of law for physical force as the governing factor in international relations will come only by slow degrees. The present treaties are at least a step, if only a small one, in the right direction.

BY far the most important result of this week's truncated debates on the Licensing Bill has been the adoption in face of the brewers' opposition of the Government amendments regulating the conditions of the issue of new licences. There is a great deal to criticise in these amendments. It is an entirely wrong principle that the granting of new licences should be bartered in exchange for the surrender of superfluous old ones. Superfluous licences should lapse without purchase in either money or fresh privileges, but it is something, at least, that, if new licences are to be granted and old ones surrendered in exchange, compensation is not to be given as well on the scale ordained by the Bill for other non-renewals. Neither is it proper that any class of licence should be withheld for a term of years from the regular annual supervision of Brewster Sessions on the question of good conduct. But it is well that new licences should be plainly and categorically debarred from all claim to compensation in case of non-renewal; and the principle that after a fixed number of years all claim to renewal shall lapse forms an invaluable precedent for the establishment by a Liberal Government of a time-limit for existing licences as well as for new ones. On Wednesday, with help of the closure, the Bill passed through Committee. "The event," says the *Daily News*, "marks the lowest level that Parliament has reached in this generation."

FEW thoughtful people will be inclined to regret the withdrawal of the Aliens Bill. It dealt with an evil which is largely—perhaps almost wholly—imaginary, and it dealt with it in a manner calculated to create new evils far more serious than those at which it was aimed, even if one accepts all that is said on this score. The opponents of the measure offered to agree to its passage through the Grand Committee to which it had been referred if the Government would confine its operations to the exclusion of criminal aliens, abandoning the clauses relating to aliens without visible means of subsistence. But the Government preferred to abandon the measure altogether in order to re-introduce it next session—if they survive so long.

THERE is no reason why we should allow known criminals to transfer their criminal activities from their own country to ours. But the Bill, as drafted by the Government, would have excluded persons who had never been convicted of crime by process of law, and it would have put it into the power of foreign Governments to obtain the exclusion of persons obnoxious to them on purely political grounds, thus destroying that right of asylum for political offenders which has been one of our finest traditions, and has given us so many useful and grateful citizens. Again, the provisions which professed to secure the exclusion of actual or potential paupers offered no machinery for discriminating between useful and useless citizens. A man may be without visible means of subsistence on his arrival in this country, and may even remain in that condition two years thereafter, and still, when he ultimately "finds his legs," prove himself a very great acquisition to the country of his adoption.

MOST objectionable of all, however, were the provisions which kept presumably innocent men under police surveillance for two years after landing, and which gave to Government agents the power, without any legal process whatever, not only of preventing the landing of an alien, but of actually ordering his deportation at any time within two years of his arrival. Such provisions were in the strictest sense of the word "un-English," and we are heartily glad to be rid of them.

ONE could wish that a more encouraging reception had been given to the exceedingly influential deputation which presented to Lord Londonderry on Monday a petition in favour of the teaching of hygiene in schools, constituting a "manifesto of practically the whole medical profession." Everyone who has had anything to do with the children of the poor knows how vast a share of the ills that afflict them are due to their own and their guardians' ignorance of the elementary laws of hygiene in all its branches. The remark might, indeed, be truthfully applied far beyond the ranks of "the poor." As

regards proper feeding, at any rate, the most appalling ignorance is displayed from time to time not merely by working-class mothers, but by parents and guardians in almost every grade of society.

IMPROPER housing and bad economic conditions generally have, of course, a great deal to answer for. But even while these remain as they are, an enormous amount of infant mortality and adult feebleness and ill-health could be prevented by the proper inculcation of the laws of health in the schools. For ourselves, we would not rest satisfied with the teaching of hygiene in schools. We would send missionaries to the homes of the people, and especially to young mothers, tactfully to entreat due regard to hygienic rules, and we would legalise forthwith such experiments as that made by the Manchester City Council recently in the supply of sterilised milk. The time, too, has surely come when, as Sir William Broadbent urged, the explanation of the deleterious effect of alcohol on the system should be made a compulsory subject in the school curriculum. It is certainly discouraging, in the light of known facts, to find Lord Londonderry saying that he will have to "wait for the report of the Commission appointed by the Duke of Devonshire on the physical condition of the people before knowing exactly what remedies are necessary." We need no Royal Commission to tell us what are the hygienic laws most neglected by the people and most needing inculcation in their schools.

ON Tuesday next the King is to lay the foundation-stone of the Liverpool Cathedral, which is to be built in a commanding situation on St. James's Mount, where, when the design is completed, its great towers will dominate the city, and form a very noble object as seen from the river. Contributions amounting to £183,000 have been already paid or promised, of which about £30,000 has been paid for the site and legal expenses. It is estimated that £240,000 will be required to build the choir and part of the transepts (to accommodate a congregation of 3,500), so that the diocese is only at the beginning of this great work. The designs show what promises to be a unique and very impressive Gothic building—unique, at any rate, in this country. In the competition of designs that of Mr. G. Gilbert Scott was successful, and he, with Mr. G. F. Bodley, R.A., are appointed the joint architects of the cathedral. The Freemasons are giving the chapter-house as a memorial of the late Earl of Lathom. To complete the east end all that is needed now is the morning-chapel, for which very beautiful designs have been prepared. The chapel is to seat a congregation of 300, and the estimated cost is £25,000.

WRITING in the New Year's number of his *Diocesan Gazette*, the Bishop told of the happy prospect that the King would lay the foundation-stone of the cathedral this summer, and with a deep sense of responsibility he added:—

> We have put our hands to a gigantic work, and time will show what are the motives which prompt us. When the Stone is laid and the crowds which have witnessed the ceremony have dispersed, the long years of steady, unwearying, self-sacrificing labour will follow. One point I would most earnestly impress upon my fellow Churchmen. All boastfulness and unworthy ambition must be laid aside. All vain-glorious talking about the cathedral being the loftiest or the largest in the land must be banished. Our cathedral is to be Liverpool's offering to God for His countless mercies to the people of the diocese. We must give Him our best, and only grieve that our best is so inadequate.

In the same true spirit the Bishop writes again, in the last number of his *Gazette*:—

> The King, accompanied by the Queen, will lay the foundation-stone of our new cathedral on the afternoon of Tuesday, July 19. It will be a great occasion in the history of the Church of England in south-west Lancashire. But while we look forward with loyal and grateful hearts to the Royal visit, and to a ceremonial stately and dignified as becomes so great an event, we must be careful not to suffer the thought of the pageant to obscure in the slightest degree the idea of the act of worship. The rite will be religious from first to last. The diocese will be taking the first step in giving to Almighty God a holy and beautiful house as an offering of faith and hope and love, and it must be done with heartfelt prayer and praise by those who will gather about the foundation-stone. They will be there not only as spectators of a great historical scene, but as worshippers who are presenting to God their very best for the honour of His great Name and for the welfare of His Church in this city and diocese.

A semi-circular stand, capable of seating 7,000 people, has been erected on the site of the stone-laying. A choir of 1,000 voices, drawn from the choirs of the diocese, will lead the singing of the hymns and responses, and will sing the Hallelujah chorus at the close. They will enter in procession, followed by the clergy and bishops. The band of the Grenadier Guards will play while people are taking their seats, and will also accompany the choir in the service.

THE dedication of a theological college at Hankow marks an important stage in the work of the London Missionary Society in China: The building has been erected by the Rev. Griffith John, D.D., and handed over as a gift to the Mission, and through it to the people of China, while the cost of furnishing has been met by personal friends of the veteran missionary. The occasion was one for a large rally of members of the various missionary societies, together with native students and preachers. For forty-three years has Dr. John been at work in this district, striving, as he says, to make the hills and valleys of Central China resound with the music of the cross. By the year 1897, and as a result of thirty-six years of itinerant preaching and teaching, the native membership had reached over 2,000, and village churches had been established. The need for consolidation was felt. A school for boys, boarding school for girls, high school, normal school, have been started, and now the scheme is completed by the opening of the theological college, for it was held necessary to turn out not only followers, but leaders.

ONE remark of Dr. Griffith John's, as reported in the *Examiner*, is of peculiar interest. He has faith in the capacity of the Chinese, and this faith takes the form of an increasing confidence in the ultimate evangelisation of China. This is no fancy of youthful enthusiasm, for the speaker's years of toil in that country outnumber the years of many of our lives. And yet to an observer there is something of the pathetic in such an expectation, when it is compared with the very small numerical result obtained by all the Christian mission efforts. If we were to remove the work of the medical missions from our survey, what is left is strangely small. But medical missions, whether in London or China, attract people from motives in no sense religious. The report before us is naturally brief, and it does not show what are the grounds of Dr. John's prophecy. That being so, it is difficult to resist the conclusion that a strong conviction of what ought to be is a substitute for a cool calculation of what is likely to be. One thing, however, is clear, that the work of this great missionary is carried out with force and devotion that cannot fail of success, though the success should not take the hoped for form. The world cannot spare any of its hopes, even if they be forlorn.

AN interesting article on "Hawthorne in Manchester" appeared in the *Manchester Guardian* of July 4, the day of his centenary. During the four years of his residence as American Consul in Liverpool, Hawthorne naturally paid several visits to Manchester. He went in 1857 to see the Art Treasures Exhibition, and spent dutiful days looking at the pictures. "It is like having innumerable books open before you at once and being able to read only a sentence or two in each," he said. The pictures of the Præ-Raphaelites and of the Dutch masters had most attraction for him, which was natural, the writer says, for "his own literary art was closely akin to theirs."

But one day he heard that Tennyson was there, and hastened to get a look at him, and saw what he cared about more than pictures or relics. "Gazing at him with all my eyes, I liked him well, and rejoiced more in him than in all the other wonders of the Exhibition." Hawthorne never became acquainted with Tennyson personally (both were too reserved to seek each other out), and it is remarkable that a man of such celebrity, even then, in the literary world should in the course of four years make only casual acquaintance with a few of England's great authors and become intimate with hardly any of them. This was due in large measure to his natural shyness, intensified by long years of rather morbid seclusion in early manhood, resulting in a disinclination, a dislike almost, for society. Henry Bright, of Liverpool, sympathetically and truly interpreted this in his "Song of Consul Hawthorne," in which he says that he

> Hardly ever goes to dinners,
> Never goes to balls or soirees;
> Thinks one friend worth twenty friendly;
> Cares for love but not for liking;
> Hardly knows a dozen people.

CONSIDERABLE space has been devoted in recent issues of the *Examiner* to the question of lay preaching among the Congregationalists. The writer of the articles draws attention to two facts: that the rate of increase in membership has been more rapid among the Methodists than among the Congregationalists, and that

this corresponds with the fact that the former are served by a much larger force of lay preachers than the latter. He attempts to show that the one phenomenon is the cause of the other, and deduces the rule : few lay preachers, few members; many lay preachers, many church members. It appears that among the Methodists there are ten lay preachers to every ordained minister. Among the Congregationalists the proportion is only two to one. Probably the existence of a strong body of unprofessional preachers is as much the result of the vigorous life of a community as the cause of it. In any case it is interesting to apply the consideration to our own churches, where the lay preaching strength is very much smaller.

To the argument that in order to make the churches strong there must be many lay preachers, Mr. Edward Smith, President of the Midland Adult Sunday School Association, replies, that we need not so much lay preaching as lay teaching. A story related by Mr. Smith of a mining village is worth repeating. The women and the children were to be found at the church or the Methodist services; the men for the most part abstained. An adult school was started with some numerical success. When the men were asked why they did not go to the churches, one of them replied, "We'm sick of preachen."

IN last week's *Spectator* the following lines by "G. A. J. C." on the late George Frederick Watts appeared :—

Beyond a striken world that bore
The hot breath of the Minotaur,
And naked piled at Mammon's knee
The outcast slaves of luxury,
He saw Hope touch her harp ; to him
Age was not ; here the cherubim
Spanned the great arch of heaven ; there
Creation smote through wreaths of air ;
And in the light God's shaft had made
Young Time strode onward unafraid.

TO CORRESPONDENTS. — Letters, &c., received from J. W. A., H. D., A. H., C. H., F. H., J. T. H., H. A. R. J., W. S. K., W. A. M., P. P., C. R., M. R., C. J. S., A. D. T., J. M. Ll. T., L.T.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges, with many thanks, receipts for this fund of the following sums :—Miss Hibbert, £1 1s.; Mrs. Talbot, 10s.; Miss Florence Glover, 5s.; Mrs. Jevons, £1.

SUMMER SERVICES.—The Missionary Conference, through its committee, has made arrangements for a series of eight Sunday services to be held during the present season at Douglas, I.O.M. A similar series will also be held in the Albert Hall, Cross-street, Windermere. The first of the services will be conducted on July 24, at both places, at 11 a.m., and the support of Unitarians, residents and visitors, is earnestly invited. The Rev. W. R. Shanks, 50, Malvern-road, Beeston Hill, Leeds, is secretary of the Conference, and will be glad to hear from ministers who intend to be in the Isle of Man or at the Lakes, and would be willing to conduct services.

PRESENTATION TO THE ALAKE OF ABEOKUTA.

THE following is the text of the address presented to the Alake shortly before he left London, together with a copy of Channing's Works, by the president and other members of the Central Postal Mission and Unitarian Workers' Union. The deputation, which consisted of Miss Tagart (president), Miss Florence Hill (secretary), Miss Jevons, Miss Lister, Miss L. Martineau, Miss Teschmacher, Mrs. Morton, Mrs. Stronge, and Mrs. Summers, was received at the Westminster Palace Hotel.

To His Majesty the Alake of Abeokuta.

YOUR MAJESTY,

We, the ladies of the Unitarian Workers' Union, are rejoiced at this opportunity of offering an Address of Welcome to your Majesty to these shores. For some time past we have had letters from your Majesty's subjects, both white and coloured, in Lagos and the neighbourhood, telling us how much your Majesty has done in the country of Abeokuta; the efforts your Majesty has made to subdue the fighting spirit and make men live as brothers and work industriously to promote the growth of cotton, the india-rubber, and also the timber and other trades.

Thus the Alake brings peace and prosperity to his people!

Our late revered Queen Victoria introduced the Bible to your Majesty and your people; we ladies, following her gracious example, come to offer another book by a great Unitarian Christian writer, Dr. Channing, who taught love to the one true God, our Heavenly Father, and love to all mankind, His children of every race and creed. Channing also laboured in the great cause of Temperance, Freedom, and Peace. Such a religion accords well with the simple lives of your people, and may well become a national religion.

May the blessing of God rest on your Majesty and all your people, and bring you safely back to your own country.

Signed by—
M. LUCY TAGART, President,
FLORENCE HILL, Hon. Secretary,
ETHEL C. LAKE, Hon. Treasurer,
and other members of the Committee.

The Alake, in reply, said that Queen Victoria's gift of the Bible had been the foundation of the prosperity and higher civilisation of his people. He thanked the ladies for their gift of Channing's Works, and said that such a book, advocating love to God and love to man, expressed what he himself recognised as being at the foundation of all true religions.

THE annual distribution of prizes at the Presbyterian College, Carmarthen, took place on the last day of June. Professor G. Dawes Hicks presided, and the other members of the deputation from the Presbyterian Board (the governing body of the College) were Dr. Talfourd Ely, who examined in classics, and Mr. Harold Baily, of Hampstead. Mr. I. S. Lister examined in English literature; the Rev. J. H. Woods in textual criticism and kindred subjects; the Rev. H. S. Perris in ecclesiastical history, comparative religion and homiletics. Dr. Hicks, in addition to philosophical subjects, examined in the history of Christian doctrine and senior apologetics. Both he and the other examiners expressed unusual satisfaction with the results. The prizes and certificates were distributed by Mrs. Dawes Hicks. The Rev. Philemon Moore was welcomed back to his old chair at the College.

CORRESPONDENCE.

MARTINEAU MEMORIAL HALL AND SUNDAY SCHOOLS.

SIR,—The responses so kindly and promptly made thus far to the advertised appeal in your issue of July 2, have, I am deeply thankful to say, resulted in reducing the sum still required for the site of the above to £270. If friends who are interested, and, doubtless, intend subscribing, would make up this comparatively small remainder before they leave home for the summer, they would have the satisfaction of knowing that they have placed the memorial on an assured basis, and greatly relieve those on whom falls the anxiety of securing it.

(Mrs.) F. A. MOTTRAM (Hon. Sec.).
The Birches, Bracondale, Norwich,
July 12, 1904.

UNITARIAN HOME MISSIONARY COLLEGE.

SIR,—At the close of the meetings held last week to celebrate the Jubilee of the College a conference of friends and alumni was held. The meeting was pervaded by a deep sense of gratitude for the remarkable success that had attended all the Jubilee gatherings. An attempt was made to place on record the individual services rendered during these memorable celebrations, from those of the Rev. J. C. Street, whose inspiring sermon so vividly recalled the conditions out of which the College arose and rekindled the fervour which marked its birth, down to the unique demonstration at the Memorial Hall, unparalleled for fervour and enthusiasm in the experience of all present, which brought the meetings to a close. The numbers, however, of those who had rendered generous service, stretched out and seemed inexhaustible, and finally the effort to write to all personally had to be abandoned. We are, therefore, requested to beg the favour of your courtesy, to assure all those whose presence and help secured so signal a success that the committee and alumni are deeply grateful for their kind help; they proved once more, by their numbers and enthusiasm, that the College is deep rooted in the affections of the great mass of our fellow Unitarians.

CHARLES PEACH.
THOMAS P. SPEDDING.

A WARNING.

SIR,—I write to put my brethren in the ministry on their guard against a short, thick-set man, Johnson by name, who asks for pecuniary assistance, stating that he is seeking work in the North of England as a metal polisher, a member of the Great Meeting at Leicester, having, unfortunately, run through his resources. He is able to give the names of certain members of the Great Meeting who, he assures me, would willingly back up his statements, but his knowledge does not go very far. On inquiry, I am afraid I must denounce him as a fraud. His custom is to call very late at night, when he supposes the person from whom he desires help will be only too glad to get rid of him as speedily as possible by the gift of a shilling or two.

Liverpool. J. C. ODGERS.

A HUNGARIAN HOLIDAY.

As our brief holiday visit to Hungary was nearing its close, the Editor's mandate reached me, asking for a letter or two for The Inquirer, telling of our journey and of my impressions of the Magyar land and people, and of the Unitarian churches in particular. Holidays in a far country are usually busy times, and especially when they are spent among generous and hospitable friends, who cannot do enough to make your sojourn among them delightful. This has certainly been the happy experience which has befallen my wife and myself; and hence the impossibility of doing more than scribble some rough and hasty notes during a twenty-four hours' railway journey to the Tyrol, a fatiguing exercise, but bringing home within a more appreciable distance. How can I better utilise a part of this Sunday morning?

We left home on June 12, crossing *via* Dover and Calais on the 13th. A calm sea, light air, and bright sunshine, together with the unexpected company of Mr. Pritchard and Mr. Tarrant, on their way to a French Protestant Conference, made the brief passage very enjoyable. Then a long journey to Cologne, arriving near the witching hour of night, a heavy thunderstorm with torrential rain, a consequently abbreviated sail up the Rhine—from Coblenz to Bingen, during which the rain kindly kept away, and the clouds lifted—and on we sped to Aschaffenburg for the second night. On Thursday we spent a few hours in picturesque Nuremberg, and then away to Ratisbon (Regensburg). This was for me the first step into an unknown land, and I strongly advise those who know it not, to pay a visit to this quaint old town, and see its ancient watch-towers, its picturesque bridge over the double stream of the Danube, and its magnificent Walhalla some six miles away on the top of a hill overlooking the Danube. A finer building it has never been my lot to see. It was built of white marble by King Ludwig I. in imitation of the Parthenon at Athens, and is a splendid specimen of Greek architecture. The interior is as beautiful as the exterior, if the association of a German legendary paradise with the art of ancient Greece does seem rather incongruous—the presence of 101 beautiful busts of notable German heroes of ancient and modern times making it none the less so. From Regensburg we proceeded to Passau, most picturesquely situated on a tongue of land at the junction of the Danube and the Inn. The sail down the Danube from Passau to Linz, Linz to Vienna, Vienna to Pozsony (Presburg), and Pozsony to Budapest, I shall not attempt to describe; but will only say that there is nothing on the Rhine to compare with it, and that it gave us four delightful days of varied scenery, reviving many historical memories, and making us enter more than ever into mid-European life. But what a pity that the magnificent water-way of the Danube is so little used. Here are splendid opportunities for commerce and association that would do much to break down the barriers of national jealousy and suspicion, which, I fear, are chiefly acountable for the comparative silence of this noble river. Of Vienna I will only say that, on the whole, it impressed me more favourably than Paris, and that parts of the Ringstrasse, with its majestic buildings, are finer than any boulevard I have ever seen. Budapest we were delighted with; it is on the whole, for situation and for its *tout ensemble*, the most handsome city which I have been privileged to visit.

And here we touch Unitarian ground, and the interest for many of your readers will begin. As we landed from the steamer, we were met by the Rev. N. Józan, with his wife and little boy, and heartily welcomed into Hungary on behalf of our Unitarian brethren there. The greeting was made all the more impressive by the graceful courtesy, so characteristic of the Magyar people, which found expression in the presentation to my wife from Mrs. Józan of a beautiful bouquet of red rose-buds, white carnations, and blue cornflowers (the English colours), bound up with the red, white, and green ribbon of the Hungarian nation. Here let it be noted that the Hotel Erzherzog Stéfan, at which the English party stayed three years ago; and to which we had directed our luggage (let us draw a veil over the weary formalities of red tape, of which we had consequent experience) no longer exists, but the Hotel Bristol on the Danube front gave us excellent accommodation instead. Mr. Józan kindly acted as our guide, philosopher, and friend during a three days' stay in Budapest, and steered us safely through the perils of the Magyar language, which is fearfully and wonderfully made, and utterly unlike all European tongues with which I have the slightest bowing acquaintance. What we should have done without his friendly mediation and calm patience in certain eventualities I fear to think. Perhaps we should have been in Budapest still, vainly trying to find a lost basket trunk.

By the kind invitation of the Budapest Unitarian friends, we had a delightful evening at the Margarethen Island on the Danube, where we were warmly welcomed and hospitably entertained by a party of about thirty of the members of the congregation. Others would have been of the party also—a princess among others, we were told, and we felt quite royal in consequence—but that the holiday season had begun, and they had betaken themselves to the hills. Nothing could have exceeded the kindness of the greetings or the warmth of good feeling which was shown for the English Unitarians. Many British ears must have tingled that evening, for we talked of many of the readers of The Inquirer, and I was commissioned with more personal messages than I fear I can ever convey or even remember. But I know that we were regarded as bonds of union between the two nationalities as well as between the widely separated members of the same household of faith. In a few informal words spoken by Mr. Józan and myself we did our best to make all present feel that we were one in heart and spirit, and that the glorious Unitarian faith knit together even more closely those whose political sympathies are so nearly allied; for the British and the Hungarian nations have been in the very forefront of the struggle for a free church, a free press, and free civic institutions. If the mixture of tongues spoken on this occasion in order to render thought intelligible was a reminder of the confusion of Babel, I trust it will be forgiven for the sake of the good intent.

Two words more about Budapest, and I must bring this letter to a close. The Unitarian church at Budapest struck me as being a tasteful, commodious, and well-situated building, its only drawback being the flight of stairs leading up to it, and the fact that it is a small part of a large block of buildings. But as the land was the gift of the city, and without the rest of the buildings the church could not have been, and the whole block is a very handsome one, there is very good reason for contentment, if not for pride.

The new Houses of Parliament are simply magnificent both inside and out. We were most kindly shown over them by Mr. Bedö, a leading member of the Government party in the House of Commons and president of our Budapest church.

We had the pleasure of seeing one stalwart member of the Kossuth party, who is over ninety years of age, and has been a member of the Hungarian Parliament for over sixty years. Judging by the vigour of his interruptions he should be an independent member for many years to come.

The story of our delightful visit to Kolozsvar and Torda I must leave until next week.

C. J. Street.

July 3, 1904.

ARTICLES IN THE REVIEWS.

"The Religious Situation in France" is the subject of an article in the July *Contemporary* by M. Paul Passy. The great majority of Frenchmen, he thinks, belong to no definite religion. What they hold is "a Deism variously tinged with a mixture of pagan survivals and Christian influences." Nor is this a new state of things. From the Middle Ages onward, the truth of the people were nominally Catholics. "In former times the masses were not Christian, but they thought they were; now they see that they are not." Yet they are ready "to follow, though perhaps blindly, anyone who will bring to them a doctrine capable of satisfying both their desire for earthly justice and their thirst for the infinite." In the party of "Free-Thought," vigorous and anti-religious, M. Passy has no confidence, nor does he hope much from the Protestant churches, evidently disliking the liberal element in them. His hope is set on a popular return to primitive Christianity, but he does not prophesy. A valuable practical article in the same number is on "Economic Nutrition." Let no dyspeptic overlook this.

There can be no doubt that most people "*dig their own graves with their knives and forks.*" As Abernethy said, there is no ass in the world so overloaded as the human stomach.

Note also the article on "Maurus Jokai and the Historical Novel," an estimate of the great Hungarian novelist and patriot, in whose work Unitarians have a special interest.

In the *Nineteenth Century and After*, Mrs. Higgs adds a weighty protest to several that have been recently made, on the subject of Tramp Wards, showing how

they combine the maximum of cruelty with the minimum of helpfulness to those who are unfortunately obliged to seek their refuge. Dr. William Ewart writes on "Medicated Air," pleading not only for a full recognition of the value of open-air treatment, but for the provision of air in hospitals and crowded cities assimilated as far as possible to the conditions of health. Bishop Welldon, urging release from the bondage of the Athanasian Creed, quotes from Jeremy Taylor's "Liberty of Prophesying" words of which he says that none wiser or more Christian have been spoken on the subject. Mr. Slade Butler, in a brief article on the Virgin Birth, shows how the idea was of Greek, not Hebrew origin, and since the earliest Christian writers, including the Apostle Paul, had never heard of it, asks why belief in such a doctrine, resting as it does on scanty and unsatisfactory evidence, should any longer be insisted on.

In the *Independent Review* Mr. Goldwin Smith writes on "Lines of Religious Inquiry," called on the cover, "Towards the Truth." At the conclusion, he repeats his first word: "There is no salvation for us, but in the fearless, cautious, reverent pursuit of truth." Dogmatic materialism is vain, neither can positivism permanently help; but if truth is sought, it must be with reverence. The Rev. A. L. Lilley takes up the subject of "Religion and Revelation" in reply to Mr. Dickinson's articles in the last two numbers. His aim is to show "how religion is involved in the growing life of man, how that life in the experience of its highest representatives makes certain instinctive affirmations which are the very stuff of religion; how their affirmations are absorbed into and proved by the increasing purpose of the life of mankind."

The *Monthly Review* has a Nathaniel Hawthorne article by Mary E. Coleridge, and two tributes to the late Julian Sturgis. Mr. Alfred Stead's article on "Japan and the Policy of a White Australia" is a serious contribution to the consideration of a vital question. There are two illustrated articles, on recent excavations at Carthage and in Ægina respectively.

The *World's Work* puts on a new face this month as the *World's Work and Play*. The frontispiece is a striking portrait of Sir Edward Grey, among other things "probably the best dry-fly fisherman in the country."

In the July number of *Sermons for the Day* the Rev. R. A. Armstrong has printed his two recent addresses at Manchester College, Oxford, the Visitor's Address, and that of Welcome into the Ministry, at the Valedictory service, which appeared also in full in these columns. The Rev. Charles Hargrove's sermon in the *Mill Hill Pulpit* is on "What is Christ?" The final answer to this question is that he who loves most is the best Christian, "for Christ taught not 'Thou shalt believe,' or 'Thou shalt do,' but this only, 'Thou shalt love,' and love is enough."

Poets, in seeking the beautiful, find more truths than philosophers in seeking the true.—*Joubert.*

INSTITUTES OF SOCIAL SERVICE.

On Tuesday, the 28th ult., in view of the formation of the British Institute of Social Service, Dr. Josiah Strong gave an address at Devonshire House on the work of the similar and parent Institute in New York. He showed how the introduction of machinery into industrial processes has opened out the possibility of material abundance for all, how there is already adequate production of wealth, but its distribution is at fault. Although the last decade has witnessed a marvellous acceleration in production—especially in America—and wages have risen rapidly (in nominal value, at least), yet the conditions of city life with its continual spectacle of wealth in contrast with poverty and the increase of wants consequent upon increase of knowledge, have resulted in the growth of discontent. The development of great cities in every part of the civilised world has been the marked characteristic of the nineteenth century, and every city has its slums. The slum with its human products—ignorance, vice, and wretchedness in combination—threatens to destroy the civilisation which has called it into being; and there is no great American city which has not been compelled to call out troops for the suppression of riots.

As an example of slum influences even upon men of good physique, Dr. Strong related the experience of a minister who went to live in one of the tenement homes of his parish, in a quarter of New York popularly known as "Hell's Kitchen": how the first morning he woke with severe headache, and the second with sore-throat and a terrible nerve-craving for spirits induced by the foul air—a craving only kept at bay by the sense of his "reputation," that social support to character which is unknown to the slum-dweller.

Turning to the place of the Institute in modern life, the lecturer spoke of the organic nature of society, and the interrelation of all its members, as the great discovery of our times. But the constant close contact of men and women of all classes in our city-life has shown how little we yet understand the meaning of this truth. The idea of a human family is the only adequate social ideal—but if we are to realise it, it can only be through the continual readjustment of social relations to the conditions of modern industrial life. So far our efforts towards readjustment have lacked the knowledge which the Institute of Social Service brings to the solution of the problem. By collecting, filing, and indexing the social experience of thousands of persons and enterprises, it is in a position to assist all who are willing to learn from the experiments of others. Its information is disseminated through the press, through its circulating library of photographs, and through periodical circulars and special reports to its subscribers. It seems to have initiated the work of social secretaries in large business houses; and in various ways it has promoted confidence between employers and employed. The Institute is a scientific agency, but it serves an ethical end; for the science which it promulgates is also an art—it is the science of right social living.

H. B. P.

MISSIONARY CONFERENCE.

The annual meetings of the Missionary Conference were held in the Memorial Hall, Manchester, on Wednesday and Thursday, July 6 and 7; the President, the Rev. J. A. Kelly, in the chair. On Wednesday, the proceedings were opened with a devotional service conducted by the Rev. W. Harrison. Afterwards, the President delivered his address, in the course of which he said he had always regarded missionary work as one of the noblest branches of human endeavour. As members of that Conference the basis of their communion was not in unanimity of expression so much as in sympathy of purpose; not so much in like-mindedness as in like-heartedness; not in common conclusions, but in common aims. He thought they should not spread their energies over too wide a field. The longer he lived the more he was impressed with the importance of emphasising the simple and direct teachings of Christ, of putting prominently forward his life of toil and self-denial and his beautiful forgiving spirit, being persuaded that there is nothing higher, nobler, sweeter than the possession of the spirit of the Master. Once that is attained then all other things will naturally fall into their proper places. He believed with all his soul that if they committed themselves to definite religious teaching, making Christianity the centre, and putting Christ in the forefront, they would appeal most powerfully to those whose minds are disturbed by the theology of the creeds, and their future would be one of increased and increasing usefulness and prosperity. Mr. Kelly concluded his address with a touching reference to the late Henry McKean, who was a universally beloved member of the Conference from the very beginning of its history.

On Thursday morning the proceedings were opened by the President with the reading of Scripture and prayer, after which the Rev. W. L. Schroeder read a paper on "Ideals and Idiosyncrasies." The progress of life, he said, was in the direction of the discovery of the soul or self by the individual; the problem of the higher life was to co-ordinate, in true relations, the facts of existence with the spiritual essence that is of God. Life was estimated in terms of consciousness, the development of the soul was in the direction of self-knowledge, the consciousness of the self as a spiritual essence marked the point of departure whence existence was reinterpreted in spiritual terms. The unity of all being was found in the sympathetic realisation of souls other than their own, the divinity of life was experienced in the working out of a recognised God-force within. No one could question the spiritual aspect of the Unitarian's faith; and yet Unitarianism was the religion of unfulfilled and but mildly attempted ideals. More than any other religion it had cast itself free of the trammels of an historic tradition; less than most other religions it had availed itself of the opportunities afforded by its spiritual freedom. This theme Mr. Schroeder developed in a vigorous and suggestive manner, and his paper was followed by a lively discussion.

At the business part of the proceedings it was decided to arrange for summer Sun-

day services both at Windermere and Douglas.

Memorial resolutions on the death of the Revs. T. B. Broadrick and Henry McKean were passed, with expressions of admiration for their faithful work.

On the motion of the Rev. W. C. Hall, seconded by the Rev. J. C. Street, it was unanimously resolved :—

That we, the members of the Missionary Conference, offer to the committee of the Unitarian Home Missionary College hearty congratulations on the completion of fifty years' work in the service of the Churches. We bear witness that the College, from which the conference had its origin, has always maintained interest and zeal for missionary enterprise, and thereby assisted the popular extension of undogmatic and practical Christianity. We rejoice in the endeavour, initiated by the alumni of the college, to secure permanent collegiate buildings in Manchester, and have confidence that the appeal issued by the Jubilee Committee will meet with the ready and generous support of the Churches."

The Rev. John Ellis was elected President for the ensuing year, the Rev. W. R. Shanks was re-elected Secretary, and the Rev. T. P. Spedding Treasurer.

OBITUARY.

MR. JAMES ARLOSH, J.P.

The somewhat sudden death of Mr. James Arlosh, of Woodside, Cumberland, in his 70th year, will be sincerely regretted not only by the religious body with which for several years he had heartily identified himself, but also by those who still remain of the ardent politicians who some twenty years ago found in him an enthusiastic and efficient comrade in their strenuous struggles on behalf of Liberal political principles. In the excellent memorial notice of him which appears in the *Carlisle Journal* for July 8, and which, if we rightly guess, is from the able pen of the Rev. Charles Travers, Mr. Arlosh's ability and work as a politician are thus vividly described :—

He was a clear and forcible speaker, whose speeches were the fruit of a keen intellect and sincere conviction. They were full of knowledge and argument, and rendered good service to the cause he had at heart. In the early eighties he was a familiar figure on the platform of Liberal meetings, and he took a prominent part in this district in the great struggle over the Reform Bill of 1884.

Both Mr. and Mrs. Arlosh descended from very old Cumberland families. They were married in 1859. Mrs. Arlosh's father was Captain Thomas Benn, R.N., who served in the Royal Navy in the Napoleonic and American wars at the beginning of the last century. Mr. Arlosh's ancestors can be traced back to very near the time of the Norman Conquest. In the fourteenth century they had either been granted, or, as Mr. Arlosh thought was more probable, had quietly appropriated and cleared a goodly tract of land in the old Inglewood Forest, and there laid the foundations of the present very beautiful and most interesting mansion. The original structure, however, which still in great part remains within the far more imposing exterior with which the successive proprietors have encased it, was a much smaller, though far more formidable building than the present one. It was one of those "peels," or residences fortified by a tower and by an enclosed "barnakan," which were common on both sides of the Border at the time when the English and Scotch were given to making frequent forays into each other's lands. The story of the gradual transformation of this primitive structure into the existing "Woodside" would take long to tell. It would require a volume to fully describe the growth of the edifice, and to give an account of its grand library and of the many beautiful and antique objects which Mr. Arlosh's ancestors, who travelled much on the Continent, have gradually accumulated. A complete knowledge of the house and its history would imply an acquaintance with nearly all the successive stages in the social life of England.

The circumstance which caused the owners of Woodside to remove from their charming home in Cumberland, and to dwell for several years in the neighbourhood of Oxford, and which at the same time made Mr. Arlosh less of a practical politician than he had previously been, was a very melancholy one. Their only child, Godfrey Arlosh, a youth of great promise, was sent to Brasenose College, Oxford, and there met his death owing to an unfortunate riding accident on Port Meadow. His grief-stricken parents, whose earthly hopes had been centred in their child, buried him in the Holywell Cemetery in Oxford, and feeling that it would be impossible, for some time at least, to return to their northern home, made Oxford their place of residence for several years. Here they formed lasting friendships, which have sweetened and uplifted the lives of those who enjoyed an intimate acquaintance with them. Their coming to Oxford was almost contemporaneous with the transference of Manchester College from London to that city. They at once began to attend the College services in the room in High-street, and on the erection of the present buildings, to which they liberally contributed, they, in memory of their son, presented the College with those much-admired windows in the chapel from designs by Sir E. Burne-Jones, which so fitly and beautifully typify the six days of Creation.

A knowledge of Mr. Arlosh's ancestry throws much explanatory light on the great interest which, ever since he became acquainted with it, he has taken in Manchester College. As we have said, his forefathers had been the "lairds" or squires of Woodside since the fourteenth century, but it was not till the time of his great-grandfather, John Losh,* that a new strain of religious interest entered into the family. Mr. Arlosh's great-grandfather, John Losh, who was well known in the county as the "Black Squire," on account of the big black horse that he rode, and who had more than once pursued Scotch marauders and compelled them to restore the English beeves they were driving across the Border, married the gifted and beautiful Miss Liddell, the sister of Joseph Liddell, of Moorhouse. The Liddells were near kinsmen of Lord Ravensworth; Joseph Liddell was a man of mark as a classic and a metaphysician, and was the most eminent of Cumberland Unitarians. To this marriage several children were born, of whom at least three became of some historical importance, and their careers are graphically depicted in Dr. Lonsdale's "Cumberland Worthies." Miss Liddell's Unitarianism was evidently of a very active kind, for it has largely leavened the religious ideas of her descendants. Her second son James, the grandfather of James Arlosh, graduated at Cambridge in 1786. He then studied for the Church, but, being led to adopt Unitarian principles, soon forsook theology for law, was called to the bar, and finally became the Recorder of Newcastle. His gifts were great and various, and he exercised a powerful influence on the social, the philanthropic, and the literary life of that important town. It was a happy circumstance that our friend who has just departed this life was named after his distinguished grandfather, for in some respects they closely resembled each other. Of the grandfather Dr. Lonsdale writes :—

Being in communion with the Unitarians—a large and influential and, it may be added, most intellectual body in Newcastle, under the happy guidance of the Rev. Mr. Turner—Mr. Losh aided his minister in many excellent schemes for the improvement of the morals and education of the young.

To those who are aware of the very warm interest which Mr. and Mrs. Arlosh have always taken in the Charles-street Institute at Oxford, it will be evident that the grandson was in this respect a worthy successor of his eminent ancestor. And those who have enjoyed close intimacy with James Arlosh, and have noted his ever-ready kindness, his deep interest in philanthropic causes and his exceedingly gentle and unassuming demeanour will see no slight similarity between his character and the following picture which Dr. Lonsdale gives of his grandfather :—

James Losh was high-minded, honourable, and independent in his public conduct; warm-hearted, affectionate, and benevolent in private life; and mild and unassuming in both; ardently beloved by his friends, and held in high esteem by all who had intercourse with him.

Like his grandfather, James Arlosh was educated with a view to the Anglican ministry. He graduated M.A. at the University of Durham, and then took orders. After holding one or two brief curacies he became the incumbent of Ponsonby, in Cumberland, and remained there nearly ten years. From the sermons which he then preached, some of which he allowed the present writer to read, it is evident that he was a Churchman of a very "broad" type, so that, as might have been expected, he became at length clearly conscious that he shared his grandfather's Unitarianism, and that it was his duty to resign his position in the English Church.

Hence it was that when he came to reside at Oxford he naturally found his way to the religious services of Manchester

* In the early records the family name is sometimes written Arlosh, and sometimes Losh, but for the last two centuries the name Losh had been exclusively used, until some years before he succeeded to the family estate, on the death of his father in 1888, the subject of this notice resumed the old name of Arlosh.

College, and when, in 1899, he and his wife returned to Woodside they at once associated themselves with the Unitarian church in Carlisle, and a few years ago presented to the congregation a commodious house as a residence for the minister. The spirituality and originality of Mr. Travers' thought, and his active interest in popular education and in Liberal politics, were very congenial to Mr. Arlosh. They met frequently at Woodside, and Mr. Arlosh occasionally took the services at the pretty chapel on the Viaduct.

James Arlosh's religion was of the purest and noblest sort. Nature was to him a constant source of delight, for he discerned the indwelling God in all natural objects, and as ever-present and active throughout the whole process of cosmical evolution. Few men have entered more fully than he did into the meaning of the sublime truth that God is Love. His fundamental religious principle was that expressed by the Apostle: "God is Love, and he who loveth dwelleth in God, and God in him." It was the deep persuasion of this truth that led him and his wife to place beneath one of the Burne-Jones windows in the College Chapel, Coleridge's immortal words:—

He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all.

C. B. U.

A brief memorial service, in connection with the funeral of the late Mr. Arlosh, was held, in accordance with his expressed desire, in the chapel of Manchester College, on Monday, at a quarter to three. There a few friends gathered, in sorrow for the loss of one of the kindest and most unselfish men they had ever known, and in sympathy with his widow. The Principal read portions of Scripture and offered prayer, and the Rev. C. B. Upton gave a very appropriate address, full of deep feeling inspired by an intimacy of many years. At the close of the service, most of those who had attended it joined the funeral procession, which passed the college doors on its way to Holywell Church (St. Cross), where the Burial Service of the Church of England was performed. Six men from the Woodside estate bore the coffin to the grave, and laid Mr. Arlosh's body by the side of that of his only son. Among those present were the Principal of Brasenose, Professor and Mrs. Wright, Dr. and Mrs. Drummond, Mr. and Miss Upton, Mr. and Mrs. Carpenter, the Rev. Charles Travers (late of Carlisle), Dr. and Mrs. J. G. Evans, Mr. A. H. Worthington, Mr. W. J. Heskett (of Penrith), Mr. T. W. Jackson, of Worcester College, at whose house in Oxford Mr. Arlosh died, and many relatives of Mrs. Arlosh.

BE noble! and the nobleness which lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

J. R. Lowell.

Is the dead friend mysteriously here, even as we are here mysteriously, with God? Know of a truth that only the time-shadows have perished or are perishable.—*Carlyle.*

THE CHILDREN'S COLUMN.

THE QUEEN OF THE WHITE LIGHT.

"UNCLE, what's 'glory'?" cried Miriam, running out to me into the garden.

As a matter of fact I am neither her mother's brother nor her father's brother, neither step-uncle nor uncle-in-law, but, by Miriam's grace, uncle-in-heart. Otherwise, I am only the lodger.

"Why, this is glory," I said, as I stopped banking the potatoes and rested on my hoe.

"What, hoeing potatoes? Why, you're dripping hot!"

"Well, not exactly that," I said, "the glory is just this great ocean of glowing sunshine at the bottom of which we little crabs are crawling about and picking up our bread and cheese."

"Crabs!" repeated Miriam sceptically, on the lowest note she could reach. "We're not crabs; what a funny man you are!" So we dropped the crabs.

The wheat standing stalwart after the recent rains was now in flower. The grass was mostly down and lay in long swathes ripening. In a field beyond the haymakers were tossing, and the sweetest of all scents of field or garden was let loose and blown over the earth. The birds were silent as they are wont to be in the heat of the day, and the sun looked down from his throne in pride and joy at his fair kingdom. As for us, there were we, man and child, in a cottage garden.

So nigh to the great warm heart of God
We almost seemed to feel it beat
Down from the sunshine and up from the sod.

I went on hoeing. Lying there with her head in the grass, her eyes shaded by the broad brim of her hat, and looking straight up at the sky, Miriam presently asked, "Why do we never see rainbows in the middle of the day? They are glorious, aren't they?"

I tried to explain that a rainbow is a kind of magic-lantern show on a big scale, and that if the lanterns were, like the sun then over our heads, pointing down at us, we could not very well arrange the sheet so that we could see the picture. "But," I added, "there is another story about the rainbow and the sunshine which I must tell you; for the other day, when I lay looking up into the sky as you are doing, I saw a cloud *made*. High up in the clear blue a faint mist began to appear, as if the spirits of the air were weaving a veil of gossamer. It grew whiter and whiter until the gauzy haze was a fleece of snow. And I watched it so intently that I forgot I was on the earth, and found myself in the sky rising higher and higher in the very face of the sun, and there on the cloud of the snowy fleece I saw the beautiful Spirit of the White Light, with a throng of rainbow spirits, loveliest of all fairies, round about her. I could not speak for wonder and delight. All the spirits held in their hands variously coloured rays of light which shone softly all over their faces and bodies. There were ray bearers of sapphire-blue, of amber and garnet, of violet and lilac and purple, of emerald, and rose, of ruby. One by one, or in clusters and rings, they flew close up to the Spirit of the White Light casting their staves into her lap. Again they seized them, again they cast them down. But though every separate wand was of one colour or another, when they were thus piled together they all gleamed with the brightness of the sun at noon. I could not understand the meaning of it, so I called one of the rainbow spirits to me and asked her. She replied, 'We are the spirits of beauty and goodness. We make the earth fair. We weave the rainbows and we dye the sunsets. We stain the flowers, make sleeping smiles, and sow the seeds of gentleness in the hearts of men. We cast the silver bells of laughter, and we keep the crown of honour bright. These are our wands of power:—Green for beauty, blue for joy, red for love, gold for wisdom. The Spirit of the White Light is our queen. Her name is Truth. We all bring our rays to her, lights of flowers and skies, lights of faces and hearts, lights of sweet habits and gentle manners and brave deeds, and we cast them all together into her arms till she looks like a gleaner from the harvest-fields of the sun; and that is what makes the white light of truth. It is all things good together. At noonday when the sky is clear truth passes over the earth in a cloud so pure and radiant that it casts no shadow, and as she goes she sings her song—the sweetest ever heard—and yet she teaches it to everyone who wishes to learn it. Flowers and birds and children learn it most easily. We come with her to help her. We fly down to the earth, and for a little while every day we reap the shadows as closely as we can draw them, so that the smile of Truth and the light of her eyes may go right into the heart of things and down to their very feet. Look at that blue flax. Its shadow is almost quite gone now, rolled up to its stalk, and it has opened its face so straight to the sky that it has become exactly the same colour'

"Then I looked and saw how this wondrous clear light which all the colours of the rainbow in heaven had gone to make, penetrated to the beginning and the end, to the foundation and the centre of things. It went down to the roots of the grasses and glistened through the wool of the lambs and flickered on the ripples of the water. It lit up a wrinkled smile on an old man's face, it cleared the mist from a thinker's brain, it shone in and out of the eyes of the children going home from school, and it made a heart that was sad and dull shine softly like a great pearl."

"That was glory, wasn't it?" said Miriam.

"Yes, there is nothing more glorious than truth. Some say other lights are more lovely because of their rich colours, such as the light of fancy or the light of wishing, but the white light of truth is full of them all, of beauty and of love, of joy and of goodness. For, indeed, when they are separated one from another, these ray-bearers do give us blossoms of gladness and rainbows of peace, but when they are all bound up together they make the white light of truth."

"And what became of the fairies' cloud?" asked Miriam.

It just dissolved away."

H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JULY 16, 1904.

AFTER FIFTY YEARS

WE must be content here with the briefest reference to the Jubilee of the Unitarian Home Missionary College, for the report of the proceedings has taken up almost the whole of our available space. And first a word of cordial congratulation to the old students of the College on the eminent success which they secured for the celebration, and also to the coming students for the very pleasant home that has been secured for them. However the future may unfold itself, if generous friends find the necessary money, without injury to more pressing needs, that is all to the good.

The eloquent sermon preached by the Rev. JAMES C. STREET at the Jubilee Memorial Service was a splendid example of the devotion and enthusiasm which many of the old students are showing in less conspicuous ways. We trust that they are all at one with Mr. STREET in his presentation of the ideal of the College, and are determined that in accordance with that ideal its future shall be shaped. It has been from the first a Unitarian College, but, said Mr. STREET,

"this Unitarianism has not been dogmatic, or set forth as the final revelation of God to man. There has been from its chairs the broadest and freest teaching: neither tutor nor student was ever bound to a creed, or required to serve in a Unitarian community. The men were equipped for their religious work, and sent forth unfettered into GOD'S harvest field. A larger meaning has been given to an old name, until it has become the symbol of all that is free and ennobling."

If that is so, let us be glad for the College, and let those words be borne in mind in reading the President's address. On his hostile reference to the suggestions that have been made for a better co-ordination of forces in our two Colleges we need not dwell further here, but with regard to the aims of Manchester College, Oxford, take the liberty of referring to a leading article which appeared in THE INQUIRER of January 30. It is not a question of the relative advantages of Manchester and Oxford for the training of ministers. Our men should have the advantages of both.

THE UNITARIAN HOME MISSIONARY COLLEGE

JUBILEE CELEBRATIONS.

WE briefly recorded last week the celebration in Manchester of the Jubilee of the Unitarian Home Missionary College. In furnishing now the following full report of the proceedings we may note that in last week's *Christian Life* readers will find not only the Visitor's Address, illustrated by the pictures of the new residence taken from the programme, but also the complete text of the Rev. J. C. Street's jubilee sermon and the President's Address at the public meeting.

THE VISITOR'S ADDRESS.

On Tuesday, July 5, after the usual public examinations, the Rev. J. Edwin Odgers, D.D., gave the Visitor's Address to the students, with which was combined, as there was to be no valedictory service, a farewell to Mr. Simon Jones, B.A., the student who was leaving, on the completion of his course.

The Address opened with congratulations on the jubilee and good wishes for the continued prosperity and enlarged usefulness of the College. He might venture to assume, Dr. Odgers said, that it would not fall to his lot to deliver another Visitor's Address within those familiar walls; and he added :—

"It will hardly be expected of me that I should endeavour a melodious tear over the Memorial Hall regarded as a forsaken haunt of the Muses. Yet, surely, as day nursery for several generations of students, and a workshop for three or four generations of tutors, it has not been without its happy associations, nor without its humours. Yet while change is in the air, we cannot but meditate on the changes which these past fifty years have seen—changes in the method and form, even in the constitution, of this academy itself; changes, and, indeed, astonishing developments of academic life in Manchester, with which, no doubt, this College is destined to be more and more associated—none of these developments more noteworthy than the last, whereby the Victoria University of Manchester has not only joined the Universities of London and of Wales in establishing an open faculty of theology whose examinations shall be a public testimony that there is a theological scholarship which is common to all churches but has gone further in the organisation of theological instruction on the broad principle of its examination."

Referring next to the inevitable changes brought by time, and especially to the death of Mr. Harry Rawson, Dr. Odgers said :—

"May his worthy surviving colleagues be blest with accessions to their ranks of men endowed with that ability, that sagacity, that steady capacity of doing work and doing it well, which during long years he placed at the service of this institution and of Manchester College."

Turning to the subject of the examinations, he continued :—

"It might strike the casual observer that the motto of this College might be found in the words of the Son of Sirach, "Be not ignorant of anything in a great matter or a small." But you know very well that far beyond the importance of learning this or that particular thing, is the importance of learning to learn, of learning to work. At school you are taught, and you learn this or that. The aim of all higher education is to enable you *to teach yourself*. You are to acquire ability, readiness, mental gymnastic, method, the instinct that apprehends the first thing first, the eye for perspective among principles and facts."

Having then given some good advice as to thoroughness in study, he added :—"But, you may say, when I leave this place my chief interest will be not in continuing theological study, but in preaching and practical work. That may be, but at the same time you ought to realise (as I fear our people do not generally realise) the great area of common ground which the higher theological studies in all the churches have thrown open to those who can use it with understanding. You ought to cultivate what you have in common with Congregationalists of the school of Fairbairn, and Methodists of the school of Peake. And apart from these you must have studies of your own. If not connected and progressive theological study, still something that can claim and keep for you some private life that is life, and not merely a slack time between public duties; that shall not be merely a refreshing change of work, but shall hold in training and in increasing power a mental vigour that can keep you from flagging in the midst of oft-repeated duties, and give a touch of new interest to familiar themes. Work at local history, for example. There is a whole field of research in the social history of the English people, as it may be illustrated from the archives of a little old municipality like Altrincham or Woodstock. Work at local religious history, before it is too late, before local apathy has sold as waste paper the records from which it may be recovered. Such pursuits as these may be called winter studies.

"I would have you cultivate a summer study too. I wish I had been wise enough to take up some one branch or other of the study of Nature in the days of my early ministry. I feel the want of it still, though a keen delight in natural scenery and in the life of living things, together with some observing of local antiquities, has to some extent made up the deficiency to me personally. But I beg you to note that with the present keen awakening of interest in Nature study far and wide, nothing is so leading the way to community of interest and feeling in the old and the young as the ability to organise and guide such pursuits. And nobody who remembers the influence which our late friend Mr. Freeston won over young people who walked and talked with him, no one who has heard him speak with a glow of pure enthusiasm of the religious influence of Nature, can doubt that there is a doorway to a ministry of religion that can do much to counteract the mean and material views of life, the unhealthy passion for excitement, the depraving of taste, and the numbness of feeling which banishes all too soon the sunshine and the flowers from the hearts of the youth of our great populations."

Of the public ministry to which they were destined, he said :—

"I spoke in this place not long ago of the changes which have taken place in the conditions of that ministry, due largely to change in the mind and thought of the working classes of this country since the days when Dr. Beard and his fellow-workers conceived the idea of educating men especially to meet the wants of a vast industrial class that seemed to some observers to be plunging headlong into secularism, but of which the Cookeites of Rossendale, and the movement of Barker and of the Christian Brethren on the other side of Manchester, had seemed to give promise that a preaching at once popular, scriptural, and rational, could hold and organise it on the side of religion. And just here, in parenthesis, I cannot forbear to remark how much I shall deplore it if any new departure or any new academic status into which this institution may enter shall operate to the permanent exclusion of just that class of man which was before the eyes and in the mind of Dr. Beard and his fellow-managers in the early days of the Home Missionary Board, the sort of man who was typical of the movement of which I have spoken, the man who understood life at his own level with its religious needs and social difficulties, who seemed to his fellows, the men with whom he worked in the mill or taught in the Sunday-school, to be able to be the minister they wanted. It will be a bad day for our churches when such aspirants for the ministry cease to be produced, appreciated, and encouraged. I presume that I am addressing convinced Unitarians, and that your preaching will be doctrinally Unitarian. But it must be a great deal more. Can you get a hearing for what used to be called the Unitarian Controversy? I remember well, within my time, advertisements in our papers: 'A minister well versed in the Unitarian Controversy desires a re-engagement.' I suspect he never got one. If you go into the ministry with controversy as your mainstay you will be justifying the unkindest things that are ever said about us, as when we are represented as caring only to stir the embers of forgotten strife, and as being more anxious not to find the Trinity in the Bible than to find in it any word of life and truth. You will justify the words spoken, not unkindly, by a well-known Oxford man, who said to me: 'I cannot understand how a man of active mind like you can go on year after year in the Unitarian ministry. Beyond pegging away at your humanitarian doctrine, what have you to do or to talk about?' I have known Unitarian ministers who could truthfully have answered, 'Nothing.' But it must not be so with you. A position towards the edge of the denominational world may have its disadvantages, but it has its privileges. It has been mine to be very largely a pastor of the unchurched, to be always doing odd jobs in the way of religion, to do things which are everybody's business, and are therefore left undone. And what have I had to talk about? Not to break sacred confidences for pulpit illustrations; not to tell stories of death-bed conversions; but to speak of the truths of God impressed upon my heart by contact with struggling and suffering men and women—their courage, their hopefulness, their patient love. And have I not felt shame sometimes, if some of these people of whom I think should drop into my chapel on Sunday evening, and hear me differing from Dr. A. or upholding Dr. B., as though they were my life and care! Believe me, the very ground has shifted under our feet. People don't care for the *differentia* of Churches, but they welcome from whatever quarter the affirmative statement of a fair-minded and earnest man who has a faith of his own. But the moment he thinks fit to score off some other man or Church, he drops from the dignity of his personal sincerity to the level of a partisan, or a professional advocate.

All around us the conventional thing is yielding to the touch of life. A friend of mine saw an old man, whom he knew just to speak to, in his chapel one Sunday morning. 'How did you like it?' he said to him after the service. "I liked it first rate," was the reply. 'I haven't been to chapel for thirty years; I didn't remember that it was anything like so interesting as this; I wish I had come back before.' The popular indifference of which we hear so much means merely that people are indifferent to things in which they are not interested. Your great work is to re-awaken, to revive the interest in religion. You must make your minds and hearts the channels by which a living interest is communicated. But let the main interest in you, the main interest you would plant in others be religion, in feeling, thought, life, rather than theology; because, while religion and theology should no doubt go hand in hand, theology furnishing the justification of faith in reason and in history, modifying the emotional side of religion by maxims of truth and soberness, religion can live without theology, finding health, correction, exercise in the experiences of practical life which it inspires and informs, whereas theology without religion is a mere mummy case, a matter of hieroglyphs and dead men's bones. It is a right thing that ministers should let their congregations know precisely where they are in theology. It is an excellent thing when a minister can progressively keep his congregation interested in theological questions, developments, discoveries (by lectures, readings, or classes; not, I think, by pulpit discourses in connection with religious worship). But the great difficulty you have to contend with is this: that people—not necessarily unintelligent people—will be apt to suppose that you are making debatable ground of all the subject matter of religion. As far as I know nobody has ever been quite so successful as the late Dr. Charles Beard in making current theological questions interesting and intelligible to popular audiences. But the deplorable thing does occasionally take place in the direction I have indicated, largely through the entire failure of a minister to indicate the precise bearing and limitations of the matter he is discussing, viz., that the hearer goes away with a general notion that matters of faith have become for him very abstruse, very difficult, very uncertain. I remember a good man who gave me the net result of such instruction on the part of his minister in the sad words: 'Religion is a very difficult question; there is always about six on one side and half-a-dozen on the other.'"

Proceeding to speak of the changes of the past fifty years, in producing a new public spirit and a new social temper, which brought men of all sorts of churches to co-operate in the work of School Boards, County and District Councils, and other public bodies, Dr. Odgers referred to the examples of the late Alexander Mackennal, of Bowdon, and Henry McKean, of Oldbury, recalling the constant loyalty of the latter to the Home Missionary College. Positions of honour, duties of public service, came to him because he was trusted, because work, when he undertook to do it, was done; because the gospel of peace, goodwill, and good deed was preached in his public action as in his public speech.

Speaking further of the gospel of good citizenship and public usefulness, Dr. Odgers warned them against two attitudes of mind, which might be assumed:—

The first is one of jealousy, as if it took off interests and energies that ought to be rather devoted to chapel interests and denominational activities. The other is the mistaken view that it is somehow going to do your work for you, and discharge you of your distinct and special responsibility as ministers of the Gospel. Rather does it define your department for you, just as the spread of organisation for the purposes of secular education marks off the sphere of the Sunday-school, as dealing with all those influences which secular organisations and wholesale methods cannot propagate—the cultivation of personality, the moral development of taste and imagination, the religion of conscience and the love of God. And so the Church is to light with inspiration the drudgery of philanthropic business, is to turn statistics into human documents, and blend in happy union the service of man with the service of God. Therefore I charge you in this connection to magnify, to glorify your office. Remember that if you do not respect your own office, and justify yourself in it, you do not win the respect of anybody by making it a jumping off place for doing something else. It is not for you to make light of your profession. Others will take it at your valuation; nay, they will regard you as a mere trifler with serious things. Some ministers seem to think that playing at not being a parson is the way to ingratiate themselves with working men. There never was a greater mistake. When a working man wants a parson, he wants a real one. It may be yours to find, if you have entertained the notion, that you draw nearer to him by "dropping the parson," that he simply regards you as a dissembler for the purpose of getting round him. It may be yours to find (and it will cut you to the heart if you find it) that in his sickness or in sorrow he has sent for the curate or the city missionary because he has always associated you with smoking concerts, and political meetings, and the organisation of amusements, but never with the effective ministry of religion! You want to be taken into all helpful service, not as a minister, you say, but merely as a man. Very good. But you

will find that the things that you can do just as a more or less helpful man, the things in which anyone ought to help any other, and could, if he only thought of it, come to you, because your profession marks you out as the man who must not live to himself, and whose simple duty and daily business it is to think of it. When I say, magnify your office, you may be sure that I do not mean, magnify your official self. Nay, rather measure yourself, measure your doings, against the demands of your high calling, even against the things you have it in your heart to do, if strength and ability will hold out, and you will learn a modesty which is a healthy and bitter tonic. Yet keep a good heart and never forget that line of Paul, "I count not myself to have attained, but this one thing I do, I press on." Your field is the world. Breathe its large air, and do not shrink from being tried by its general and exacting standards, rather than by the measures of a clique or a class in which you can vote yourself a first prize. It is enough for you to be found sufficient ministers of Christ, and your sufficiency is of God, and not of yourselves. From the recent Cambridge lectures on "Pastoral Theology," by Archdeacon Wilson, an excellent book which I strongly commend to you, I will quote one passage which struck me as just as needful for us as for the young clergy to whom it was addressed:—"We pastors have our own world, from which we must strive and pray to keep unspotted. Each of us has a professional world which is vehement for some passing phase of things, and we play to little applauding theatres of our own choosing which exalt into principles what are really minor matters, and thus generate a temper in which the great message is fogorten, and in which men seem to have no words, no heart, no faculty for what is really spiritual and eternal. We must keep ourselves unspotted from this professional world" (pages 154—5).

He then addressed to Mr. Simon Jones, the leaving student, a few words of wise counsel and farewell.

At the conclusion of the address Principal Gordon said he could not refrain from adding his own word of reverence and affection to what Dr. Odgers had said concerning his old friend Henry McKean. He looked upon his character with admiration. On the day of the public funeral at Oldbury, the vicar of the parish hoisted a flag half-mast high on the church tower to testify that all classes of the people revered their late fellow-citizen for his character as a public man and a Christian. As a sign of his popularity, all the cabmen of Oldbury that day tied black ribbons on their whips, and as the body was borne to the cemetery 400 children from the Primitive Methodist School were ranged in single file along the road, the boys on one side and the girls on the other. Anyone who knows what his labours were on behalf of education and what his feelings were towards young child life, will appreciate this touching tribute to his memory.

In reporting the successes gained by the students at Owens College, it was noted there were an unusual number of first classes this year, one student, Mr. Thackray, qualifying for as many as three prizes. He had also taken his B.A. in honours, in philosophy. Mr. Felix Holt and Mr. Joseph Worthington had also graduated B.A. The Sharpe Prize was awarded to Mr. MacLachlan, B.A., and also the Bibby Prize; while Principal Gordon awarded a special prize of books to Mr. Simon Jones, B.A. Mr. Jones has accepted an invitation to Pontypridd, and shortly begins duties there. The Harry Rawson Prize is to be awarded on the result of vacation work, in the shape of an essay on the subject of citizenship, illustrated from English literature, prose and poetical.

On Tuesday evening the annual dinner of past and present students was held at the Mosley Hotel, to which a number of special guests were invited.

THE MEMORIAL SERVICE.

On Wednesday afternoon, July 6, a Jubilee Memorial Service was held in Cross-street Chapel, conducted by the Rev. J. A. Kelly. There was a large congregation. Mr. O. H. Heys presided at the organ, and the Longsight choir sang the anthem, "How lovely are the messengers."

The Rev. James C. Street was the preacher, and in an eloquent sermon pictured the conditions of the people and the movements of thought at the time when the Home Missionary Board was established. Himself one of the veterans, he spoke from direct personal knowledge, and paid a glowing tribute to his Alma Mater, and the work it has done for religion. Of the men who came up for training, he said:—They were not boys who were fresh from school or college, and who were offering themselves for a profession; but men who had already been in the thick and whirl of life, working with hand or head, and familiar with the battle ever going on in the world of trade and commerce. They were teachers, speakers, servants of their fellowmen already. The Divine call had reached them, and they had obeyed. This opportunity for wider culture and better preparation for work in which they were already engaged seemed like a new call from God. They listened to the call, gave up everything, and came to sit at the feet of men who could lead them into new paths which would open out into the greater world wherein they could better toil as servants of the living God. They were men of most diverse powers and gifts. Each man of his year was a teacher and learner from his fellows. He came seeking treasures, but he brought treasures with him. The new studies enlarged and enriched the powers of these men. Many an excrescence had to be removed, sharp angles had to be smoothed away, peculiarities of speech and diction had to be turned to higher account, and characters already stamped by marked individuality had to be guided into trackways where they could render the highest service. It was a revelation to the ordinary man of the world to meet and listen to the conversation of these up-grown, hard-headed, and, in not a few cases, horny-handed men, who discussed the greatest problems like a school of philosophers, and who stamped upon every sentence they uttered the hall-mark of sincerity and enthusiasm. They were not playing with study, or merely spending three years in reading to qualify themselves to rank among the ministers of a denomination. They were in deadly earnest. Three years to them—some of them already between twenty-five and thirty-five years of age—meant a serious demand upon their lives. They felt the necessity of spending these three years under the guidance of their able tutors; but they were eager for the hard work which lay before them, and could hardly be kept back by the leash of discipline from hurrying at once into the harvest fields which spread out invitingly before them in the crowded streets of Manchester and the neighbouring towns and villages. As it was, they did their classwork, wrestling with Greek and Latin—for some of them voluntarily enlarged the scope of their studies—filling their minds with new knowledge about the Bible, and the bibles of the world, mastering the problems with which their fellowmen were grappling at the bench, the factory, and in the fields, and enlarging their minds and strengthening their powers; but they went out, students as they were, and faithful to their studies, to visit the slums, to teach in the Sunday-schools, to preach in the neighbouring churches, to lecture on country platforms, and to do any other service to which they could lay their willing hands. The tutors were gifted and cultured men, but they had a body of students who taxed their powers and rewarded their faithful efforts.

Mr. Street then spoke of the advance of education and the raising of the standard of culture in the College, and continued:—

A place has been made for the College in the hearts of our churches, and its alumni are to be found everywhere where good work is to be done, and strong, earnest workers are required. For see what a position its alumni have made. No institution has a cleaner record. Few have been the moral failures. The succession has been well maintained. Most of our missionary congregations and great Sunday-schools and many of our churches throughout the country have furnished a supply of students; and now for forty-seven years a body of missionary ministers have gone forth yearly carrying a breath of new life and vigour into our midst. They have created new churches, revived some that were all but dead, and sent a thrill of activity throughout our whole body. They are at work in all parts of the United Kingdom and Ireland. They occupy many of our pulpits, take charge of not a few of our Missions, and are everywhere foremost in arduous and progressive work. The story of their work, their harvesting for God, is as romantic and as thrilling as the foundation of the Institution wherein they were taught.

The name Unitarian has been associated with the College from its inception, and it is embodied in its title to-day. It was founded by Unitarians, has been sustained and officered by Unitarians—its tutors have all been advocates of Unitarian principles and affirmations, and its students have had set before them the standards of devout Unitarians who have throughout the history of Christendom gloried in their monotheism, and their faith in the perfectibility of man. But this Unitarianism has not been dogmatic, or set forth as the

final revelation of God to man. There has been from its chairs the broadest and freest teaching—neither tutor nor student was ever bound to a creed, or required to serve in a Unitarian community. The men were equipped for their religious work, and sent forth unfettered into God's harvest field. A larger meaning has been given to an old name until it has become the symbol of all that is free and ennobling. So for fifty years this College has been doing its work. It has had staunch friends, generous supporters, and enlightened leaders. It has written its name large in the history of our Free Churches. It has arrested decay, it has swept away many musty traditions and cobwebs, and it has sent a breath of new life into all our institutions and churches. It has demonstrated its right to be. It needs no apology. Its history is written in our growth since 1854.

In conclusion, Mr. Street pleaded that the College had earned the right to a home of its own. Its alumni had made this urgent plea, and as an earnest of their sincerity, out of their scanty means have contributed £1,000 as the foundation of a fund which shall be sufficient to secure this great object of their ambition. Surely this is the crowning triumph of the College! Its children love it, and would perpetuate its work. They believe in its mission, in its fitness for the needs of the age, and in its victorious future. They give the final touch of romance to a story that will ever be read with delight. : : : We close a wonderful story of the past, enriched by noble service and high devotion, and now with unfaltering faith we face the future, assured that God has yet new treasures of Gospel gladness to reveal to mankind through this school of prophets, established by brave and saintly men fifty years ago, and consecrated by the arduous work and devoted lives of many of its godly sons. We lift up our hands and touch the hand of God afresh, and without a doubt or fear go forth to the mightier work that lies before us, and we hand it to those who shall carry it on, when our hands tire and our voices fail, to hands stronger than ours to accomplish greater works, and voices ringing amid the world's multitudes with messages of joy and gladness. In the past we chose our "path to a clear-purposed goal," a "path of advance," and now we

> Fill up the gaps in our files,
> Strengthen the wavering line,
> 'Stablish, continue our march,
> On, to the bound of the waste,
> On, to the City of God.

Conversazione and Garden Party.

On Wednesday evening a very pleasant conversazione was held in the hall of the Midland Hotel, and on the following afternoon, in perfect summer weather, a garden party was held in the grounds of "Summerville," the residence in Daisybank-road, Victoria Park, which is to be the new home of the College. The house is substantial, with ample accommodation. The major part of the six acres of ground surrounding the house is laid out in lawns and shrubberies, and noble trees afford shade here and there. On the lawns there is room for several tennis courts, and it is thought that a slight re-arrangement will provide space for a cricket pitch. There were not a few at the garden party who previously had their doubts as to the wisdom of purchasing such an estate; but they proved the most enthusiastic of all in their expressions of pride and satisfaction at the choice which has been made. Academic dress was worn by the ministers, and the various coloured hoods, together with the seasonable costumes of the ladies, made the scene remarkably pretty, and the occasion unique, in the history of northern Unitarianism, at any rate. Afternoon tea was served in the house and grounds, the duties appertaining thereto being cheerfully undertaken by the ladies of Upper Brook-street and Longsight churches. Music was furnished by the boys' band of the Ardwick Industrial Schools.

THE PUBLIC MEETING.

On Thursday evening a public meeting was held in the Memorial Hall. Mr. J. R. Beard, President of the College, was in the chair, and great enthusiasm marked the proceedings. After the opening hymn, the Rev. C. Peach, one of the secretaries of the Jubilee Committee, announced letters of regret for absence and hearty congratulations and good wishes from a number of friends. Among these were Sir John T. Brunner, Bart., M.P., Mrs. James Worthington, Dr. Blake Odgers, Messrs. G. H. Lee, Grosvenor Lee, Grosvenor Talbot, Jesse Hind, the Revs. H. Enfield Dowson, R. A. Armstrong, and Professors C. B. Upton, L. P. Jacks, and J. Estlin Carpenter, who, in sending good wishes for the future welfare of the college, trusted that its development would take such a form that he might be able to send financial support.

The President, in his opening address, gratefully acknowledged the honour conferred upon him, as a son of the founder of that College, in his election as President for the year of Jubilee. He told of the foundation of the Unitarian Home Missionary Board at a meeting of ministers and laymen, held in Cross-street Chapel Room on May 31, 1854, and gave an interesting description of the condition of England at that time. In Manchester, Owens College had recently been founded (1851), and Manchester New College had been removed to London (1853). The Lancashire Independent College had been founded in 1843. Among the leaders of education in the city was the Rev. John Relly Beard, D.D., of whom the President spoke in the following terms:—

"Himself an alumnus of Manchester New College, he combined an open and receptive mind with an ardent devotion to those ideals which had justified themselves to his intellect and nurtured his spiritual development. He had taken a prominent part in the educational organisation of Manchester, and in 1854 was the Chairman of the National Public Schools Association, of which Alexander Henry, M.P., was the President. Dr. Beard had been for thirty years engaged in the practical work of education, not only in the management of a large private school, but also in conducting, through the medium of Cassell's "Popular Educator," the teaching of English, Latin, and Greek, to hundreds of correspondents all over the country. He was a convinced educationalist, and well do I remember how, as between the two urgent questions of Parliamentary Reform and National Education, he would always plead that precedence should be given to the latter, since popular representation without popular education might be disastrous to the country, while an educated people would be doubly strong to enforce reform. He was, moreover, a man of intense missionary zeal. Did he reverence an ideal, he must straightway preach it. Even in his student days he had been forward in missionary effort; and now, in the fulness of his powers, with a mind richly stored, a soul self-possessed, a diligence untiring, full of purpose and energy, and with a buoyant and earnest devotion to the Unitarian cause, he set about the founding of the Unitarian Home Missionary Board."

With Dr. Beard in that cause, as in many others, was the Rev. William Gaskell, and Mr. James Yates was the first President. Rev. John James Tayler, the then Principal of Manchester New College, Rev. Charles Wicksteed, Rev. Benjamin Carpenter, Mr. James McConnell, of Manchester, Mr. Thomas Ashton, of Hyde, and Mr. Holbrook Gaskell, of Warrington, were on its list of vice-presidents. Its treasurer was Mr. Ivie Mackie, and its first hon. secs. Revs. J. H. Hutton and John Wright, with Mr. John Ashton Nicholls.

The need for more ministers, and of missionary effort and Unitarian propagandism, was strongly emphasised by the founders of the Institution, and Dr. Beard, at the constituent meeting in May, 1854, spoke thus of its aim:—

"Having from literary and educational labours on behalf of the people acquired some acquaintance with their condition, I feel sure that large numbers of them are prepared to receive a purer Christianity. I also feel assured that from no class of men would they receive religious aid so readily as from Unitarians. Hence the duty of tendering religious aid to the people. These remarks bring into view the missionary character of the Institution. Ours is essentially an aggressive attitude. We go forth against error, ignorance, superstition, sin, and misery, with "repent and believe the Gospel" on our lips—we go forth in the intention of substituting the religion of the Lord Jesus Christ for the theologies of the schools, and the unbelief of the world—we go forth as avowed Unitarians, hoping, with the blessing of God, to found, restore, and replenish Unitarian Churches."

Having made that quotation, the President continued:—

That this College has combated sin, superstition and misery, that it has contributed its share towards the mental, moral, and social progress of the last fifty years, we confidently affirm. It can, moreover, found a special claim on the support of loyal Unitarians on the fact that during the time the Unitarian churches of Lancashire, its home and chief field of activity, have increased in numbers four times as fast as has been the case over the rest of the Kingdom. It was not then in vain that this Institution was established "to found, restore, and replenish Unitarian Churches." It was established with the general concurrence

of the Unitarian community—Manchester New College, among other Institutions, passing a resolution expressing its good-will.

For the first thirty-four years of its existence, the Institution was known as the Unitarian Home Missionary Board, but in 1889 it appeared to the subscribers that this title was more strictly applicable to its managers, than to the Institution itself, which therefore, in future, became the Unitarian Home Missionary College, and it is by this name that I will allude to it in my few remaining remarks, whatever period of its existence I may refer to.

For many years the College was, financially, largely dependent upon donations from a few generous supporters, like Mr. Samuel Sharpe, of London, and the Misses Yates, of Liverpool, its subscription list being entirely inadequate to meet its expenses. It was not until the year 1877 that a legacy of £4,500 from Miss Humble, of Vicar's Cross, Chester, provided a small endowment for the College, which has since been increased to £16,700, by sundry gifts and legacies, notably £1,000 from Mr. Samuel Fielden, of Todmorden; £5,000 from Sir Henry Tate, Bart.; and £1,000 each from Mr. James G. Frost, of Manchester; Mr. James Wrigley, of Windermere; and Mr. William Roberts, of Manchester.

For some years the whole of the instruction was imparted by the tutors, Revs. John R. Beard, William Gaskell, John Wright, and Brooke Herford; but in 1865, on the recommendation of the tutors, the Committee established a Scholarship, to enable one student each year, after the completion of his ordinary course of studies, to attend for twelve months, special classes at Owens College. The Scholarship was awarded after examination, and the Rev. W. G. Cadman had the honour of becoming the first Owens Scholar. Since that time, the connection with Owens College has been widely extended and strengthened, and all our students for the normal course have, under our present regulations, to take an Arts curriculum of at least two years at that institution prior to entering upon their theological studies under our own tutors, hence the Owens Scholarship has been superseded. To it succeeded the Gaskell Scholarship, which, in 1878, was founded to commemorate the fiftieth year of Mr. Gaskell's ministry at Cross-street Chapel. This Scholarship of £70 a year, is applied to give successful students an extra year of study at the Owens College. In 1878, also, Sir Henry Tate, Bart., founded a Scholarship, tenable for three years, of the annual value of £60, to enable students showing proficiency and promise of scholarship to pass on to Manchester New College. A marked advance was made in the educational status of our College when, in 1895, the generosity of Miss J. Durning Smith prompted her to found a Scholarship of £90 a year, to enable promising students of not less than six months' standing to graduate at the Victoria University of Manchester. Since that time our students have repeatedly shone in the Honour lists at that University, and have earned high encomiums from the Professors.

A marked feature of the past history of the College has been in its connection with, and its relations to, Manchester New College, now Manchester College, Oxford. As we have seen, the Unitarian Home Missionary College was founded, tutored, and officered by Manchester New College men, and Manchester New College passed a resolution of sympathy when it was established. As time went on, this benefit was reciprocated, since many who had gained insight and experience in the management of the Unitarian Home Missionary College left her ranks to serve her elder sister as tutors, as officers, or as members of Committee. Through the Tate scholarship, there has been a steady flow of promising students from the Unitarian Home Missionary College to Manchester College—students who have done honour equally to their Alma Mater and to their adopted mother. Thus has this College materially benefited the other.

This intercommunication has led some too ardent supporters of Manchester College to propose that the Unitarian Home Missionary College should abdicate her functions as a theological training school and content herself with acting as a recruiting agent for Manchester College, with the additional function of drilling the students in pastoral theory and practical work during so much of twelve months as they could spare from the demands made upon them as assistants to missions or churches in the district. The dissent of the vast body of Unitarians from this suggestion has, it seems to me, been so plainly intimated, that I do not need to take up your time by showing its impracticability. I may, however, emphasise the fact that, as Dr. Beard stated at its initiation, this College was "founded by avowed Unitarians, hoping, with the blessing of God, to found, restore, and replenish Unitarian Churches," while Manchester College aims, in the final words of its last report (words which replaced a much stronger pronouncement of the same nature), aims "to leaven—a realm far wider than that of any single communion." We have a specific—they a cosmical work. We wish them God-speed on a noble quest, and we claim for ourselves the right to pursue undisturbed the task of building up and strengthening the "single communion" that breeds and nurtures such high ideals.

There are, no doubt, differences of opinion as to the relative advantages of Manchester and Oxford as places for the training for the Christian ministry, but I note that there are no less than five theological colleges in Manchester at the present time, from which I should infer that our brethren of other communions find advantages here. I am not satisfied that Oxford, where the influence of the Church of England is only limited by an intellectual agnosticism and an athletic indifferentism, is the best place for youthful, ardent, and sympathetic minds who design to serve Nonconformist churches, and I am sure that it will be a woeful day for Unitarianism if ever that day dawns that sees our students withdrawn from the mental activity—the practical philanthropy— the altruistic ideals—the virile influences which characterise this great centre of Nonconformity.

The founders of this College have passed into the region of wider knowledge, of clearer insight, of fuller achievement. It is for us, their sons and successors, honouring their memory, cherishing the fruits of their labours, and mindful of the still existing need to "found, restore, and replenish Unitarian churches"; it is for us, I say, to maintain, develop, and extend the resources and operations of the Unitarian Home Missionary College.

Sir Edwin Durning-Lawrence, Bart., M.P., was the next speaker. He said he wanted to speak words of encouragement, for he believed in Unitarianism, and that all causes were made, as the great earth was made of grains of sand, of small units. Their liberal thought was made up by men of liberal thought, standing shoulder to shoulder for the sake of the truth they believed in. He did not believe in cosmic fog, but in men working might and main, in season and out, for that which they believed to be true. He thought it was his duty to be there and give his word of encouragement. He congratulated the Committee upon their wisdom in securing Summerville for conversion into collegiate buildings. Not only were they wise, but also very lucky to secure such a place. The Chairman had told them how gradually their students were becoming students of the University of Manchester, and it was not impossible for Summerville to serve as a residence for other young Unitarians studying for other purposes than the ministry. It was a great work in which they were engaged. Their Jubilee meant that they must carry on in a larger way the work begun fifty years ago, and to that end he felt sure they would make of their new possession a real hall of residence connected with Manchester University, which should train men called Unitarians to take their place as missionaries, ministers, and laymen, in the cause of Unitarianism, which he believed to be the true cause. The outside public respect the man who said right out he was a Unitarian, and who was not a Free-churcharian and nothing else. He believed there could not be anything freer than the Unitarian name. No one respected more than he did, or was more willing to help other denominations, yet he believed that if they were to do their work in the world they must do it as Unitarians. At that Jubilee it was for them to say what should be done in the next fifty years. They had a wonderful opportunity if they put their backs into the effort, which should be a second founding of the Unitarian Home Missionary College.

The Rev. W. G. Tarrant presented a Memorial of sympathy from a considerable number of the alumni of Manchester College, Oxford. He said that if everyone had spoken well of their enterprise it would not have been what it was that night. Twenty-five years ago his connection with the College began, but there had never in all that time been anything quite so romantic as its present re-birth. They had inaugurated new institutions, and great things had been done, but never anything had been experienced like the thrill of sympathy and devotion felt on that occasion. For that they had largely to thank their opponents. From fifty alumni of Manchester College most

earnest greetings came. They have themselves felt the benefits of education, and though there might be some differences of opinion, they wished the sister College God-speed. When the Colleges were spoken of as one being the elder and the other the younger, he was reminded that Leah was the elder but Rachel was the more beloved; and this good Rachel sent forth of her sons to Leah, and although they acknowledged their debt to the elder, their hearts were with the younger. They heard from Mr. Street yesterday of the romance out of which that College was born. When the next chapter of the story should be told by the successor of Mr. Street it would not lack the same note of romance. It was a touch of Celtic fire which had given life to their present movement, and it would bring honour upon their Irish brethren. Was the money too much to spend about the College's equipment? Was that Institution to train ministers for a mere handful of churches while thousands still knew so little of what Unitarianism was? Theirs was a Missionary College. It could not have too many students. Masses of the people went nowhere; the life of the country was sapped by vice; and it was time they should do even rash things for the work of the Lord. Whatever that College might attempt in the way of deepening scholarships, his hope and prayer was that it would always send forth preachers. It was for the want of preachers that their churches died. He believed that the note which had been struck was precisely the one wanted, for many a man was waiting to know whether it was worth while to go on with Unitarianism. Now there could be no doubt about it. They saw there were men filled with gratitude for what the College had done for them in the past; £1,000 was promised out of the pockets of his poor ministerial brethren. What did it mean when compared with what might and no doubt would come out of great wealth? Those men knew what the value of education was. They were not rich, if they were it would ill become them to make such reference; but they turned to the laity, and they said:—"We have been touched thus far, what are you going to do?" The money could be raised over and over again if the hearts of men were right, and he was sure they were. They were pledging themselves to a religious faith in an age when people were pessimists, when some said the press had more power than the pulpit; and they had declared there was still room for the preacher and the prophet. They must pass away but generations of men, women, and children yet unborn would pour blessings down upon the memory of those who had taken part in that great work.

Professor PHILEMON MOORE next presented a Memorial from fifty-nine ministers who had been educated at Carmarthen, Meadville, and other Colleges than those in Manchester or Oxford. They sent their hearty good wishes for the success of the Jubilee effort. Forty-eight had been educated in Collegiate institutions for orthodox Churches, though afterwards they felt called upon to enter the ranks of the Unitarian ministry where they had freer scope for their religious intelligence, and were unhampered by the restrictions they felt elsewhere. He himself was the first Unitarian Home Missionary College student to go to Manchester New College. His allegiance to his Alma Mater was very strong, for its work could not be too highly praised. He remembered that if the Unitarian Home Missionary College had not existed, the way into the Unitarian ministry would have been barred for him. He was filled with a lasting sense of gratitude. He thought it was a good augury that this Jubilee occurred in the same year that the Free Faculty of Theology was established in connection with the University of Manchester. He knew what benefits accrued from the establishment of such a faculty in connection with the Welsh University; it had spread a beneficial influence throughout all the country, not merely in the Churches but elsewhere as well. It would have been a blot on the honour of the Unitarian name if they in Manchester alone of all religious bodies had failed to rise to the occasion, and omitted to found a suitable home for the College so that it might take equal rank with those others that would be in connection with the Free Faculty of Theology.

The Rev. RICHARD LYTTLE presented resolutions of sympathy from the Irish brethren. One was from the Association of Irish Non-subscribing Presbyterians and other Christians; one from the Remonstrant Synod of Ulster. Half, exactly, of the number of ministers in Ireland had been trained at the Unitarian Home Missionary College. In Ireland they were all Unitarians, and they knew that they were. Recently the hearts of them all had turned towards that institution, because it had as its principal a man whom for a number of years they had learned to love, and whose interest in their cause made him still one of them. It was in no spirit of hostility they sent their sympathy. The alumni in Ireland had foregathered early in the year, and were the first to definitely formulate the idea of providing a collegiate and residential home for the College. They intended to back the scheme to the utmost of their power. One fourth of the money already promised came from Ireland. Ireland would give of her poverty in the belief that England would give of her opulence, and insure the success of that movement. They in Ireland had four of their boys training for the ministry, and two of them were already labelled for Summerville. Remembering how that institution had trained him to work in the world for truth, liberty, and progress, he rejoiced that he had been permitted to be present in that hour of Jubilee, and he would say of his Alma Mater, with all his heart, *esto perpetua*.

Principal GORDON announced that many other memorials had been received. He first referred with infinite pleasure to that signed by so many of the alumni of Manchester College, Oxford, and said that the special letter of warm commendation from Professor Barnes Upton, made them feel that he was the noblest Roman of them all. Two hundred and ten ministers had signed the various memorials. Resolutions had come from the North and East Lancashire Unitarian Association; the Manchester District Association of Presbyterian and Unitarian Churches; the Yorkshire Unitarian Union; the Manchester District Sunday-school Association; the South Wales Unitarian Association; the Missionary Conference; and a telegram had been received from Hungary as follows:—"On occasion of Jubilee of Unitarian College, please accept and present hearty greetings from Hungarian Unitarian Churches," signed by Bishop Ferencz. The Committee of Manchester College, Oxford, had sent the following resolution:—"This Committee offers its congratulations to the Unitarian Home Missionary College on the Celebration of its Jubilee." The amount promised up to that moment was £9,830 17s. 9d. Why did they want £20,000? The appeal was broad based on the needs of the institution. They wanted elbow room; not Gothic Halls, but just space in which to do their work. In the Memorial Hall they felt sadly cramped, the students had not had needful access to their own books, the tutor's room was not private; they all wanted a little more taste of Home Rule. They asked for freedom, and only enough to do their own work. The sum was not a large price to pay for all that; and could the laity do anything better than set them free to work for God, for truth, and for the uplifting and education of the people?

The Rev. JOHN MOORE presented to the College on behalf of the alumni a large album containing photographs of most of the men who had passed through its curriculum. There had been difficulty in tracing some of the men, and, in the case of deaths, to find any relative who could furnish a photograph; 150 portraits were already placed in the album, and there were tidings of at least thirty-two more on the way, out of the total number of 194 who had signed the register of the College. In addition, a large framed photograph of the Rev. John Wright, an early Missionary Tutor of the College, was to be presented later, in order to make the College Portrait Gallery complete; and to mark the respect in which the students held the memory of William Binns, one of the earliest and most distinguished of the alumni, a large photograph of him was also presented.

The Rev. DENDY AGATE, formerly the clerical secretary of the College, acknowledged the gift. He had intimate personal acquaintance, he said, with between 150 and 160 of the alumni, though he himself was a Manchester College man. He testified to the devoted work done by the teaching staff, the committee and officers year after year.

The Rev. W. COPELAND BOWIE said it was twenty-eight years ago that he was admitted as a student of that College, and he desired to express his profound gratitude to the institution which afforded him an entrance into a work in which he had found blessing and strength and joy. The tutors of that day had all passed away, and with them dear old Dr. Marcus, who tried to give the students the rudiments of German, and Dr. Adamson, of precious memory, who at that time was the lecturer in political economy and logic at Owens College. He congratulated the officers

who had engineered that Jubilee movement. He had not been enthusiastically in favour of the scheme at the beginning, but he was sure that anyone who had been at the garden party that afternoon must have been convinced that a wise and prudent, as well as a courageous step had been taken. When the men and women of means once got to know the scope and meaning of the scheme inaugurated that day, they would readily find the money required. That College had never lost touch with the realities of the world; it had kept the missionary idea to the front; it had aimed not merely to acquaint its students with books, but with living and struggling humanity. It was in touch with the living needs of men. He believed that the propagandist spirit cultivated there would result in the spread of a more permanent religious thought and life. The only way in which they could get young men of ability and consecration was to show them what a great work there was to be done. The new institution would call forth a new spirit of zeal and enterprise in many of their young men. He hoped it would continue to send forth brave and noble ministers like those who had already striven fearlessly and conscientiously for truth and freedom, and for light and love in the hearts of men.

The Rev. J. E. MANNING moved a hearty vote of thanks to the Chairman of that meeting, and spoke of the eminent service he had rendered the College in the spirit of his revered father.

Mr. G. W. RAYNER WOOD, President of the Provincial Assembly, cordially seconded the motion.

Mr. BEARD, in reply, said he wished his services were ten times greater than they were, for the simple reason that he believed in that College as the keystone of the Unitarian force of the country, and that in refounding it as they were that day, they were starting it on another fifty years of such service for God and their fellowmen, as would produce a record superior to that which any other College could claim.

The secretaries of the Jubilee Committee, the Revs. C. Peach and T. P. Spedding, and its chairman, Lt-Col., Pilcher, were warmly thanked for the invaluable services they had rendered; and the wise legal and other counsel so willingly given by the lay secretary of the College, Mr. E. Talbot, was also suitably acknowledged.

Mr. Beard called attention to the regrettable omission of the name of Brooke Herford as missionary tutor from the brief historical sketch of the College which appeared in the printed programme; and he further announced that one generous friend who had already promised a donation of £100 towards the fund had been so convinced that the right step had been taken in the purchase of Summerville, that he had since promised an additional subscription of £25 anually, for five years, towards its upkeep. At an informal meeting on the following evening it was announced that £10,400 had already been promised towards the Jubilee Fund.

LOVE has but one symbol in language, and that is *for ever*.—*T. T. Munger*.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Atherstone.—The fourth anniversary of the re-opening of the chapel was held on Sunday evening last, about forty of the Tamworth congregation driving over to join in the service. Special music was rendered by the Tamworth choir, including two anthems: "O Lord, how manifold," and "Fear not, O land." The service was conducted by the Rev. F. W. Emms. The chapel was well filled, and the service gave much encouragement to the members. There was a good collection.

Chowbent.—The Sunday-school sermons were preached last Sunday, afternoon and evening, by the Rev. J. H. Weatherall; the address to the scholars and teachers being given in the morning by Mr. J. E. Jones, of Bolton. There were, as usual, very large attendances, and the collections amounted te £66 6s. 8d., a slight increase on last year.

Congleton.—On Sunday, July 3, a Flower Service was held in the Cross-street Unitarian Church. In the afternoon a sacred concert, entitled "A Flower Mission," was very efficiently given by the Sunday scholars. The connective readings were given by the Rev. G. H. Smith. In the evening the minister discoursed on "Flowers, and some of the Lessons they teach." There were good congregations on both occasions, and the offertory showed a result considerably above the average.

Croydon.—The third of a series of specia' musical services was given at the Free Christian Church last Sunday evening, when Mendelssohn's "Hymn of Praise" was rendered by an augmented choir, with a small string orchestra in addition to the organ. The music was excellently rendered and reverently listened to by a very large congregation.

Gateshead.—The anniversary services were conducted on Sunday, July 3, by the Rev. Arthur Harvie, and on Monday the annual tea meeting took place, followed by a public meeting to welcome the Rev. G. A. Ferguson, the newly-appointed minister. Mr. John Pattinson presided, and the Rev. W. H. Lambelle (Middlesbrough) gave the welcome to Mr. Ferguson on behalf of the churches in the district, in which the Revs. Francis Wood and Henry Cross also joined. On behalf of the congregation, the secretary, Mr. S. Hulse, assured Mr. Ferguson of loyal support. Mr. J. C. Christophers (secretary) offered the welcome on behalf of the teachers and scholars of the Sunday-school, and the Rev. Arthur Harvie also spoke, expressing the pleasure he felt at meeting old friends and their new minister. Mr. Ferguson having acknowledged the welcome, the chairman presented Mr. Henry Sutcliffe with a picture of himself on behalf of the congregation for faithful services as Sunday-school superintendent, treasurer of building fund, and musical leader. Mr. Sutcliffe, who is leaving the town, thanked his many friends, and then presented the picture to the trustees of the Church. Music was provided by several friends. The singing of "Our Fathers' Faith" brought to a close a happy reunion and successful anniversary.

Kingswood, near Birmingham.—Anniversary services were held on Sunday, July 3, the preacher being the Rev. Thomas Pipe, Birmingham. The morning congregation was poor, owing to the uncertain weather, but the evening one was excellent, the chapel being crowded. The collections amounted to about £8. The anthem, "Blessed is the Nation" (Sir J. Stainer) was very well rendered by the choir, as also were the hymns by the scholars, one of which, "Summer suns are glowing," appears in last month's *Christian Freeman*, with music by the organist, Mr. H. H. Matthews. The old custom of distributing buns to the scholars was again observed.

London: Highgate.—The school anniversary was celebrated on June 26, when Mr. C. A. Ginever was the preacher in the morning, his subject being "Not Your Own." The Sunday-school choir effectively rendered the anthem, "This is the Sabbath Day." In the afternoon about three hundred were present at a children's flower service, and Mrs. Ginever delivered a charming address on "The Promise of Youth." A collection and offering of flowers was made for Winifred House Convalescent Home. In the evening the Rev. J. L. Haigh's service of song, "The Story of Joseph," was successfully rendered by a choir consisting of teachers, elder scholars, and a few friends. Mr. F. Withall was the reader of the story. The collections for the school and Winifred House amounted to £5 and £1 8s. respectively.

London: Mansford-street.—On Tuesday evening, July 12, a Guild Service of Recognition was held, to welcome the entry of fifteen new members, all scholars in the Sunday-school who had previously attended the appointed preparation classes. In the course of his address, the warden, the Rev. J. Ellis, reminded his hearers that the Guild was intended to bind and strengthen them for service, pleading with them to work for and with the man who would take his place, and to spare some time for thought on the deep things of life, and for helpful deeds in the world. A number of friends joined in the service, and the meeting was a very gratifying one.

Manchester District Association.—The last of the present series of visits to the churches has been paid, and now the governing body is waiting to learn the common judgment of the churches as to the advisability, or otherwise, of continuing or modifying the scheme inaugurated for extending the usefulness of the Association. Hale, one of the oldest of the churches in the district, and Broughton, the newest, have been the last to invite the Association. The chapel at Hale Barns was packed at the beginning of May, when the Rev. W. E. George preached; and the weather was so delightful that, after the walk through the fields into the village, for tea at the school, everybody was glad to learn that the meeting would be held in the open air. The Rev. Charles Roper presided, and the Revs. A. L. Smith, W. E. Alack, and Mr. W. Simpson spoke, the last two showing unmistakeably, by the ease with which they made themselves heard, that they had done a little public agitating in their time. The visit to Broughton was very different. Instead of worshipping in a chapel hallowed by years of use, and made beautiful by loving hands, the congregation gathered from many churches, assembled on Saturday week in a hall belonging to a political club, and the noises that follow upon every game of bowls satisfactorily ended could be heard, until a kind friend persuaded the officials of the club to consider the feelings of the worshippers. The Rev. John Harrison conducted the devotions, and the Rev. J. E. Manning preached a very fine sermon. Then, service over, the congregation adjourned for tea, followed by a meeting which was addressed by the Chairman, the Rev. Dendy Agate, the Rev. Ambrose Bennett, and Messrs. Stanley and Thomas Holt. There seems to be a very considerable desire that these visits should be resumed; and valuable suggestions from various active committees as to how to improve the plan and operations are being received. If these help to double attendances at services and meetings everybody will be satisfied, and surely it is not too much to hope for, that before long congregations of between 300 and 400 will be the ordinary thing.

Middlesbrough.—On Sunday, July 3, the Christ Church teachers and scholars held their annual Floral Service, which was well attended. Parents and friends were invited. The service was conducted by the Rev. W. H. Lambelle, and addresses were given by Messrs. Harrison and Tarrant. The plants and flowers were afterwards taken to the Infirmary and Hospital. At the close of the service a collection was taken in aid of the scholars' summer treat.

Mottram.—Last Sunday, July 10, was the annual walking day in connection with Church and Sunday-school. At 1.30 a procession of 250 scholars, teachers, church members and friends walked through the village, assembled in the market-place, sang two hymns, and an address was given by the Rev. H. Bodell Smith. A large congregation attended afternoon service in the chapel, and at evening service the congregation crowded every part, some being seated, or standing, on the top of the stairs. Prizes were distributed to the scholars. The choir and scholars under Mr. J. W. Wild rendered special music. The Rev. H. Bodell Smith was the preacher.

North Lancashire and Westmorland Unitarian Association.—The quarterly conference was held at Lancaster, on Saturday, July 2. Delegates and friends met at St. Nicholas-street School, for an afternoon ramble in the

country around Lancaster. Tea was afterwards served to over eighty friends in the school; and, after the committee-meeting, selections of anthems and solos were given by the Lancaster and Preston choirs in the chapel.

Stockton-on-Tees.—The annual Sunday-school Flower Service was held in the school-room on Sunday, July 3, in the afternoon, when the teachers and scholars sang the cantata, "Summer Roses." The connective readings were given by the Rev. Henry Cross, who also gave an address. A collection was taken for the annual summer outing of teachers and scholars.

Todmorden. — On Sunday, July 3, the Sunday-school anniversary services were held. In the morning and evening, the Rev. E. Parry, of Ilminster (a former minister), preached to large congregations; at the latter services, chairs and forms having to be placed in the aisles. The afternoon service was conducted by the present minister, the Rev. A. W. Fox, and was intended specially for the scholars and teachers. The collections for the day amounted to over £52, a slight increase over last year.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 17.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. F. H. JONES, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Mr. A. H. BIGGS, M.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, Guild Sunday, 11, Rev. W. H. ROSE, and 6.30, Rev. FRANK K. FREESTON.

Wandsworth, Unitarian Christian Church, Eastthill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7. Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. T. R. SKEMP.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. J. W. BROWN.

CHELMSFORD, 11 and 6.30, Flower Service, Mr. GEORGE WARD.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS, and 6.30, Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.; Evening subject: "The King's Visit to Liverpool."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. S. ALFRED STEINTHAL.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. W. BIRKS.

PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—July 17, at 11.15, HERBERT BURROWS, "J. Allanson Picton's 'The Religion of the Universe.'"

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BIRTHS.

DAPLYN.—On July 6th, at Powis, Pattison-road, N.W., to Rev. and Mrs. Edgar Daplyn, a son.

WEISS.—On July 9th, at 20, Brunswick-road, Withington, Manchester, to F. Ernest and Evelyn Weiss, a daughter.

MARRIAGE.

OGDEN—HAIR.—On July 7th, at St. Mary's Church, Wavertree, Liverpool, by the Rev. Canon Harrison, Samuel Edgar Forbes, youngest son of the late Samuel Ogden, J.P., of Oldham, to Edith, only daughter of the late John Atkinson Hair, of Newcastle-upon-Tyne.

DEATHS.

CLEEVES.—On July 6th, in London, Kathleen Mary (Molly), elder daughter of Charles Edward and Edith Cleeves, of Llanelly, S. Wales, aged 3 years.

HOLLAND.—On July 6th, at Nantwich, Edgar Francis, youngest son of the late Francis Waverley and Mary Tait Holland, of Manchester, in his 39th year. Interred in the Nantwich Old Cemetery, July 8th.

SALE.—On July 9th, at Abington-grove, Northampton, Sarah Brown, the beloved wife of John Sale, aged 44 years.

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Service in West Hill Church at 2.30. Preacher, Rev. H. GOW, B.A. (of Hampstead).

Luncheon and Tea in Lecture Hall.

Public Meeting in the evening. Speakers: Rev. H. GOW, B.A., W. COPELAND BOWIE (Deputation from British and Foreign Unitarian Association), J. EWART, M.A., and Ministers of the District.

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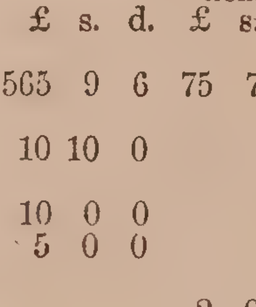
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THE COMMITTEE OF UNITY CHURCH, DEWSBURY, have approved of a Testimonial to their Minister, the Rev J. MORGAN WHITEMAN, who leaves them in September.

The Congregation are mostly of the "working class," and the trade of the district is much depressed, so the following contributions are very gratefully acknowledged:—

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 16, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3239. NEW SERIES, No. 343.] *LONDON, SATURDAY, JULY 23, 1904.* [ONE PENNY.

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NOTES OF THE WEEK.

THE Editor requests that until the end of August all correspondence may be sent to the office of THE INQUIRER, and not to his private address.

THE foundation-stone of the Liverpool Cathedral was laid on Tuesday afternoon by the King, who, as Prince of Wales, twenty-four years ago, performed a similar service for the cathedral at Truro, which was completed last year. The visit of the King and Queen to Liverpool was marked by great popular rejoicings, and at the Town Hall, after luncheon, addresses were presented from the city and the University. On the cathedral site, replying to a brief address presented by Lord Derby, president of the Cathedral Committee, the King said:—

It gives me deep satisfaction to lay the foundation-stone of the cathedral church of the great diocese of Liverpool, which will be the chief place of worship and the spiritual centre of this mighty community, and will, too, I am assured, be a noble building worthy to adorn this splendid city. I am well aware of the aspirations which have for many years been in the minds of Churchmen of this diocese for the establishment of a cathedral which shall do honour to God and bear witness to the spiritual zeal of our Church. These aspirations have ever had my deepest sympathy, and I pray that the blessing of the Almighty may rest on the work, and may enable you to bring it to a happy and successful fulfilment.

The service then proceeded, and the King declared the stone well and truly laid, after which the Archbishop of York declared:—

"In the faith of Jesus Christ, we place this foundation-stone, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"Here let the true faith and fear of God with brotherly love ever abide; and be this place dedicated unto prayer and unto the praise of the Most Holy Name of the same, our Lord Jesus Christ, Who with the Father and the Holy Spirit, liveth and reigneth one God, world without end. Amen."

This was followed by the hymn, "O God, our help in ages past," and after the concluding prayers and benediction the Hallelujah Chorus was sung.

AMONG those who accepted the invitation of the Bishop of Liverpool to be present at the stone-laying were several representative Nonconformist ministers in the city, including the Rev. R. A. Armstrong. To them were allotted some of the best seats at the ceremony. In the August number of his *Sermons for the Day* Mr. Armstrong is publishing a sermon on "The Ideal Cathedral for Liverpool."

A FINE statue of Mr. Gladstone, in bronze, by Mr. Brock, R.A., was unveiled last Saturday in Liverpool, his birthplace, by Earl Spencer. The statue, which has been raised by public subscription, occupies a central position in St. John's Garden, by St. George's Hall. Lord Spencer, speaking as one of Mr. Gladstone's oldest surviving friends, recalled his close association with Liverpool, and dwelt upon those great qualities not only of eloquence but of mental power and moral ardour, which secured for Gladstone his unique position among his fellow-countrymen. One passage of Lord Spencer's speech, from his intimate knowledge of his chief, was of special interest. Referring to the charge sometimes made that in movements of the highest importance Gladstone framed his measures to secure for himself political power, Lord Spencer said of his last great work in regard to Ireland:—

Did he introduce that great measure in 1886 in order to secure political position? Far from it. He was, it is true, sanguine as to the success of what he was proposing, but he ran the risk—and that eventually told upon him—because he was convinced that his was the right policy, and he was not at all guided by political or personal motives. He had before him the fact that the country in 1885 gave him an enormous majority, and he risked that because he was convinced that he was right.

ON the grave of President Kruger, who died last week at Clarens on Lake Geneva, in his 79th year, and had lived to see the destruction of the two Dutch Republics in South Africa and the bitter reversal of all his hopes, we are moved to lay a tribute of silent sorrow. It is vain to think now of what might have been, if the misery and desolation of the late war had been avoided, and the old man had died in his own country, how the natural fusion of the two races might now have been proceeding, and the peaceful victory of a more enlightened policy have been secured. At the present moment, so far as we can judge, it is the cause of Mammon only that triumphs in the Transvaal.

THE Garden City Company has arranged for a series of Saturday visits to the estate at Letchworth near Hitchin, to enable those who desire to inspect the site of the First Garden City to travel at reduced fares during the summer and autumn months. Special arrangements are made for each Saturday, including conferences at which Dr. Josiah Strong, Mr. B. Seebohm Rowntree, and others eminently interested in housing reform have taken part or will take part. Particulars can be had from the Secretary, 344-351, Birkbeck Bank Chambers, Holborn. It is stated that a large number of applications have been received for sites, and that satisfactory progress is being made with the work of development of the estate.

HOUSING reformers are coming to something near unanimity of opinion on two points: (1) The necessity of rating the site values of both occupied and unoccupied land, so as to secure the fair share of revenue from such property towards public improvements, and to prevent vacant land being held out of use while its value is being increased by overcrowding all around it; and (2) the need for new building districts being laid out according to a plan well considered beforehand by the public authorities, to which all builders must conform. At a recent Housing Conference at Bourneville, amid minor differences of opinion, the general agreement on these points was pronounced.

WAVERERS between Free Trade and Protection—if there be any left—should study the history of the young Chancellor of the Exchequer's re-arrangement of the tobacco duties, for that history explains in a nut-shell all the inherent evils of protectionist finance. When the new duty on "stripped" tobacco was first announced, it was excused on the ground that equity required that a higher duty per pound should be charged on tobacco leaf from which the stalk had been removed than on the unstripped leaf, because the stripped leaf, though of equal value to the unstripped, was

lighter in weight. It turned out, however, that this difference was already allowed for by a rebate given on the unstripped tobacco on the presentation of the stalks after the stripping process had been performed at home. It was also shown that although the differentiation in the duty amounted to threepence per pound, the cost of stripping was only a halfpenny, which means a discrimination in favour of the home-stripping industry of no less than 2½d.

As a matter of fact, the result of the tax is that there has been a complete collapse of the importation of stripped tobacco, and that the loss to those importers who had a stock of the stripped leaf in bond at the time of the imposition of the tax has been so great as to compel the Chancellor to grant them a rebate for 1½d. All this has, of course, been an enormous advantage to those importers who do their stripping at home. To do him justice, the Chancellor of the Exchequer seems to have been as much surprised as anybody at the effect of his impost, but his ignorance on the point gives all the greater significance to the most serious factor of all in the history of the tax. This is the open advocacy of the duty beforehand by those who have since gained so signally by it, and their large importations in the expectation that their advice would be followed.

No one suggests that these importations point to anything more than a happy guess at the intentions of the Chancellor, but they have their moral, nevertheless, for those who are inclined to listen to specious arguments in favour of a return to all-round protectionism. The gentleman who was foremost in the advocacy of the tax, and who was deeply interested in the adoption of his advice, was a member of the so-called "Tariff Commission." This "Commission" has been called together by Mr. Joseph Chamberlain to advise him as to the specific taxation to be put into effect if, and when, his policy of protection is accepted by the country. The "Commissioners" have been selected because of their supposed prominence in their respective industries, and in the belief that that prominence gives them authority to advise as to the method by which the new policy can best be applied to their trade in the national interest. It has frequently been shown that protective taxation by no means necessarily acts for the ultimate benefit even of the industry protected, much less of the nation as a whole. This tobacco tax incident comes as an opportune reminder that, even if the general principle be conceded that to "protect" an industry is to help it, it by no means follows that expert advice from within the trade is a reliable guide in fixing the incidence of the proposed taxation.

THE Rev. John Hunter, D.D., has addressed a letter to the congregation of the King's Weigh House Church, Grosvenor-square, informing them that he intends to preach for the last time as their minister on the morning of Sunday, July 24. Dr. Hunter will thus close a three years' ministry in London, and is returning to Glasgow. In his letter, which is dated July 1st, referring to his brief ministry, Dr. Hunter says:—

I came to an empty and quite unknown church, and with only two or three men about me on whom I could rely for help. In the days of Thomas Binney (forty years ago) the King's Weigh House had a commanding position and reputation, but these had been lost long before it left the City, and since its removal to the West of London it has hardly been known to the outside world even by name. London is so vast that it has not been easy work even to make the place known.

The initial difficulties had, however, been overcome, and the congregation had loyally supported their minister, adapting the church to his ideal of public worship, and being ready to do yet more. But other unexpected difficulties, partly of a legal kind, arose, in connection with the church and its mission in East London, and Dr. Hunter felt that he must go. Of his ideal he speaks further in this letter:—

The ultimate responsibility of all work undertaken by a church rests upon the minister; committees come and go, and ideas and policies may change with them. To do its proper work this church, also, requires, I am persuaded, to be delivered from the control of the "dead hand" and the rule of lawyers and outside trustees. It has been the dream of my life to build up a church free and comprehensive enough to give an honest welcome to all disciples of Jesus Christ—a church simply Christian and nothing more. This was the supreme attraction that brought me here. Knowing that there was practically no congregation I thought I should have abundant opportunity to realise my ideal. This, I now find, cannot be done. I must be content, therefore, to stand where I can without any compromise, till the day of a church truly Catholic shall dawn, or till my own little day of life is finished.

WE quoted last week from the *Spectator* some lines on the late George Frederick Watts. An article on the great artist in the same number of the *Spectator*, dwelt especially on the power of his imagination and the high purpose to which it was devoted. It was, the writer says, "of the serious kind which delights in primitive and essential things," and speaking of his treatment of death, adds, "A mother wrote to the painter and told him that his 'Death crowning Innocence' was the only solace she obtained after the death of her child." With true insight he quotes Wordsworth's lines as well describing the spirit of Watts:—

Whose high endeavours are an inward light
That makes the path before him always bright:
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care.

THE greatness of Watts was not less manifest in his portraits than in his more purely imaginative and symbolic pictures. On this the writer of the *Spectator* article has a very interesting passage:—

Mr. Watts was wont to say that in the National Gallery were to be found three portraits, each a perfect example of three different methods. Vandyck's head of Cornelius van der Geest he held to be the perfect representation of the outside of the man, the appearance before the painter's eyes as his subject presented himself in the studio. The "Lord Heathfield" of Reynolds stood for the type of heroic symbolism in which not only the aspect of the man but his actions were recorded. The third portrait was the head of Philip IV. by Velasquez. This picture Mr. Watts regarded as essentially different from the other two, as in it the painter had delved deep down into the personality of the sitter, giving by means of perfect but inscrutable art a psychological study of character. It was this last phase of portraiture that Mr. Watts himself practised. He who has had the opportunity of watching someone in a room on the walls of which hung that person's portrait by the master knows how great was the inward as well as the outward likeness. Tennyson embodied what the painter told him was his ideal of portrait painting in the lines:—

As when a painter, poring on a face,
Divinely thro' all hindrance finds the man
Behind it, and so paints him that his face,
The shape and colour of a mind and life,
Lives for his children, ever at his best.

Who shall say that the fulfilment fell short of the ideal?

IN his recent Visitor's Address at the Home Missionary College, Dr. Edwin Odgers concluded with words of farewell to Mr. Simon Jones, B.A., the leaving student, offering at the same time the following wise counsel:—

You come from a district where Unitarian Christianity has furnished for generations a truly popular religion. You do not need to be persuaded that it need not involve spiritual coldness, or a temper of negation, or critical superciliousness towards other forms of religious faith. It will be yours to cultivate the sentiments of natural piety, and of joyful, common worship, and of common service. Trust with all your heart in the importance of that culture. You will slowly learn how much it means to men and women and children also. Make a point among the subsidiary matters of your ministry, of stated teaching of the children of the members of your congregation, and, if possible, not teaching merely, but such children's church services as shall join all beautiful things with poetry and music to the child's thought of God and holy things. I am not speaking to you of the rewards of faithful labour. It is its own reward, and the blessings it reaps are largely of a wayside sort, a harvest often hard to connect in thought with any seed-sowing of one's own. It is God's husbandry.

THE July *Provincial Assembly Messenger* of London and the South-Eastern Counties has on its cover a familiar portrait of the Rev. J. Edwin Odgers, who preached the Assembly sermon in 1896, and in the monthly letter of the Minister at Large, the Rev. T. E. M. Edwards furnishes, with some interesting notes, pictures of the old chapels at Ditchling and Horsham. It is announced that the next annual meeting of the Assembly will be at Newbury on October 13. Friends will doubtless guess who is meant by "the Rev. H. Low," who is to be the supporter on that occasion. The *Messenger* embodies the *Seed Sower*, which contains much interesting matter, and among its notes some wise words on the Colleges question.

How dark the discipline of pain,
Were not the suffering followed by the sense
Of infinite rest and infinite release!
This is our consolation; and again
A great soul cries to us in our suspense,
"I came from martyrdom unto this peace!" *H. W. Longfellow.*

THE BOOK OF REVELATION.

AT the Summer Session for Sunday-school Teachers at Manchester College, Oxford, the Rev. J. ESTLIN CARPENTER gave two lectures (July 2 and 4) on the Book of Revelation.

He referred, at the outset, to Holman Hunt's picture "The Light of the World," to the wonderful picture of the "Adoration of the Lamb," by John Van Eyck, in a chapel of the Cathedral at Ghent, and the mosaic of the Christ, triumphant and reigning, beneath the cupola of the Cathedral at Pisa, as showing how from the twelfth century to the present day the Book of Revelation had supplied some of the main themes of Christian art. Painters as well as poets were witness how profoundly that wonderful book had moved the Christian Church. It still supplied some of the noblest symbols of some of the most exalted conceptions of religion. However much it might be misunderstood, behind its strange figures and the appalling passions which thrilled through its pages, it conveyed ideas of inexpressible solemnity, which were the root of all their religion.

Past Interpretations of the Book.

There had been three modes of interpreting the visions of which the book was composed. One school had regarded it as concerned entirely with the past, with the great conflicts out of which Christianity emerged triumphant over Judaism and the Roman Empire; another held it to be the mysterious story of the whole fortunes of the Church, from its foundation to the end of time, so that the Catholic interpreter easily identified the Beast with the reformer Luther, and the Protestant saw in the Scarlet Lady the Pope of Rome; and in a later generation the book was examined to see whether Napoleon would be successful in invading Great Britain. A third school pushed off the entire application of the events symbolised to the close of the world; except for the letters to the churches in the first three chapters, its events were regarded as still altogether to come.

The Modern View.

All such ideas had now passed away from the modern study of the book, in consequence of the discovery of the last half-century that it belonged to a great series of works, sharing the same character and having the distinctive impress of early Christian thought and feeling. The Book of Revelation was also called the "Apocalypse," the unveiling of mysteries and things to come; but the apocalypse of our New Testament by no means stood alone as a product of that period; it belonged to a group which must be studied together, if they were to understand the general method in which the book clothed the truths it had to teach.

From Prophets to Apocalypse.

From the time of the prophets Amos and Hosea, in the middle of the eighth century B.C. to the Captivity, the outlook of those great teachers of the people widened. In Jeremiah and Ezekiel they saw how far their horizon stretched both in the present and in the time to come. Ezekiel especially was the father of Hebrew apocalyptic literature, as he pictured the restoration of the people and their sanctuary, and the redeemed and purified in their ancient land. From that time there was a new element in Hebrew prophecy. The conception of judgment was changed. The restored people were regarded as purified and righteous, and the judgment was to fall not on Israel (as it was denounced by the earlier prophets), but on the nations round. The culmination of that type and the beginning of a new was seen in the Book of Daniel, called forth by the cruel persecution of the people by Antiochus Epiphanes. In the seventh chapter was delineated the establishment of the kingdom of the people of God, the saints of the Most High being typified by one like unto a son of man, after the brute beasts, the symbols of the Gentile powers, had passed away. The hope kindled by the Book of Daniel sank deep into the hearts of the people of Israel, the conception of the new city of God, which was to take the place of the old Jerusalem, became part of the popular belief. Among books of that class the "Book of Enoch" was the most remarkable; it had more than 100 chapters, and seemed to be a collection of various smaller books brought together, written in the name of one of the oldest of the heroes of Hebrew piety. The new literature was not occupied with the political powers immediately around, but ascended into the skies and penetrated the whole universe. There were visions of the places of the doomed, pictures of the glories of the blessed, and a strange scientific interest in the order of the world, one section dealing with the causes of winds and storms. The images of ancient prophecy were used, but ideas, figures, modes of thought circulating in the great confluence of nations in the East, Babylonia, Persia, and the rest, helped to shape the symbols and guide the ideas of those strange books. After "Enoch" came "Baruch" and "Ezra IV." (in the Apocrypha) and others of the same sort.

The Judgment to Come.

Those books represented the whole crisis of time as divided into two ages, that which now is, and that which is to come; the passage from one to the other would be a crisis of judgment. That judgment would be preceded by mighty portents, and then all would be summoned before the august throne of God. Nature sympathised with man. There would be shaking of the heavens, lightnings and thunders, and desolations in the world, as all were called to be judged before the holiness of God. Then the new heaven and earth would take the place of the old, and the new Jerusalem, already in the heavens, ready to descend, would come down and be the abode of the saints.

Some of those elements were found in the Gospels, where Jesus announces in veiled and mysterious language the coming of the Son of Man (*cf.* Daniel vii.; Mark xiii., Matthew xxiv.). The early church undoubtedly expected Jesus himself personally to re-appear, as it was declared at the beginning of the Book of Acts, and in Paul's Epistles (*cf.* 2 Thess. i. 7, 1 Thess. iv., &c.). Out of such expectations arose an impassioned kind of prophecy, which took a prominent place in early church life. Thus in the "Teaching of the Twelve Apostles" they would find a whole account of the travelling prophets of the day, and directions for discriminating the true from the false. It went on into the second century, and Justin Martyr said that prophetic gifts remained until his own day. The "Shepherd of Hermas" (*c.* 140 A.D.) was wholly engaged with those Christian prophecies, and was held in such high regard in the early church as to be nearly included in the New Testament, and there were other such books.

Date and Authorship.

To that group the Book of Revelation belonged. It called itself a "prophecy" and the time of its fulfilment was said to be close at hand. Its indictment against Rome included the complaint that it was full of the blood of the prophets of God's people put to death on the earth. The materials of the book were of different date, but the time of its construction was clearly indicated as during the Christian persecutions towards the end of the reign of Domitian or the beginning of that of Trajan, between 90 and 100 A.D. The writer apparently bore the name of John, but he did not call himself an Apostle or a personal follower of Jesus, and there was no reason in the book itself for identifying him with John the son of Zebedee. The constant practice of producing such books under famous names threw some doubt upon the tradition reported by Justin the Martyr and Irenæus. Though the secret of the authorship must remain obscure, there was plain evidence in the structure and material of the book that it was not all of one piece; various sources had been fused together by the final author. It was evident from the form of the book that reflection and art had a good deal to do with it; the constant recurrence of the number seven being a highly artificial element in its construction.

The book had remarkable links with the Fourth Gospel, though the literary style was so different. Jesus was the Word of God (though the sole occurrence of the name had very much the air of a later insertion), the Lamb (though the Greek word was different), the living water, the shepherd; and other words and phrases recurred with peculiar frequency in this book and the Gospel. Here was clearly relation of time and place, but not identity of authorship. Mr. Carpenter referred to the commentary on the Book of Revelation edited by Mr. C. A. Scott in the "Century Bible" (published by T. C. & E. C. Jack, of Edinburgh) as by far the best of its kind available in English. The Introduction gave an admirable account of that class of literature and of the problems of the book. So much he said, though by no means agreeing with many of its conclusions.

The Contents of the Book.

The letters to the seven churches with which the Book of Revelation opened, showed that it belonged to a time when the zeal of the first age of Christianity had had time to cool, and there was the picture of Christ standing at the door, knocking. So the way was prepared for the sublime vision in Rev. iv. of the heavenly worship. It was the fundamental note of the book, the peace and

glory of the eternal life, contrasted with the sufferings and struggles of the church on earth. In the opening lines of Henry Vaughan's poem "The World," they had a seventeenth century expression of the theme of the book:—

I saw Eternity the other night
Like a great ring of pure and endless light,
All calm, as it was bright:
And round beneath it, Time, in hours, days, years,
Driven by the spheres,
Like a vast shadow moved, in which the world
And all her train were hurl'd.

After that great vision, the book passed to another theme—the purpose of God in humanity, marred by evil, frustrated by sin, and the working out of redemption: the great conflict of the Church with the Empire. In Rev. v. there was the picture of the book with seven seals, and the lion which did break the seals and open the book. Messiah was pictured as the lion, but also as the gentle lamb, with seven horns and seven eyes, symbols of power and insight. The origin of the idea of the seven eyes, the seven spirits of God, was probably to be found in the seven immortal holy ones who surrounded Ahura Mazda in the Persian mythology. The mysterious book with the seven seals was given to the Lamb, and then followed the strange visions of doom. The pictures were couched chiefly in the language of the Old Testament, exaggerating to the utmost the catastrophic ideas of Hebrew prophecy, which were wholly alien to the Greek, and to the modern scientific view of the world and of the immanent presence of God. They should read those chapters not as a delineation of things that were really to happen, but as a palpitating expression of human passion at the greed and lust of Rome. In the long series of catastrophes invoked upon the Empire a marked difference was observable when the language of this book was compared with that of Jesus ("render unto Cæsar," &c.), or even that of Paul. The Rome against which these judgments were directed was not the Rome of the historians, the organiser of nations in one vast polity, the founder of laws, the mistress of arts, the promoter of education, the maintainer of peace; it was the Rome which persecuted the Christians, and was full of the blood of the saints; above all, it was the Rome which was guilty of the great apostasy, the worship of the emperors. Of this cult the lecturer quoted a remarkable illustration in an inscription recently discovered in Asia Minor by a German archæological expedition, belonging probably to the year B.C. 9, in which the birthday of Augustus was said to have brought good news (or a gospel) to the world. and he was designated Saviour, and even God (of course not in the high sense of the term). This power was in alliance with the ancient dragon, and needed all the might of God and his Messiah for its overthrow.

In Rev. vii. there were passages supposed to be derived from an old Jewish Apocalypse. When the seventh seal was broken there was silence in heaven; even the heavenly worship ceased in awe of the doom that was to follow. Rev. xiii. was the key to the whole series of dooms, the vision of the beast coming up out of the sea as in Daniel, and then the second beast, who promoted the worship of the first, and symbolised the false prophecy which was the companion and ally of heathenism. That should be compared with the other vision in Rev. xvii. where the beast seated on the seven hills was Rome. The number of the beast, 666, was generally supposed to represent the numerical value of the letters of the name of one of the Roman emperors, though at different times it had been interpreted as Mahomet, Luther, and Napoleon. There was a strange belief current that Nero was not dead, and would come back from the East to the throne again, so the most generally accepted interpretation was that the number, written in Hebrew letters, meant Nero Cæsar. There were difficulties arising from the fact that the letters did not quite fit; on the other hand, the alternative reading, 616, became intelligible according as the first name was read Nero, or in its full form, Neron. It was possible that the number really belonged to some older scheme, and was adapted not quite perfectly to Nero's name. Then followed the vanquishing of the dragon, bound for a thousand years, and the thousand years of Messiah's reign on earth with his saints. Finally came the great judgment, conducted (as in older apocalyptic visions) by God Himself.

The true Heart of the Book.

The conception of the great assize had passed out of their thought, to reveal judgment as a present reality, as the sanctuary of God was established in the heart of man, and on every thought, word, and deed God passed His inexorable award. The doctrine of the Book of Revelation belonged to a different world from theirs. They saw in it symbols of antique imagination, yet the inspiration of an impassioned conviction of the Divine righteousness of God's purpose in the history and judgment of the world. They should forget the lurid glow, the vengeance on tyrants, the demand for requital of cruelty and hatred of the persecutors, so different from the spirit of the Gospel, and contemplate the marvellous conception of worship with which the book closed, the impassioned adoration, the unity of the circles of men and angels, the fellowship of all orders of created spirits, all of it the inspiration of poetry and art, a world of wonder, beauty, and gladness, where, high above the struggles of mortal life, its sorrows, failures, sins, there was the realm of open vision, of solved problems, and achieved ideals. The Gospel summoned them to a quest, to seek the Kingdom of God and His righteousness. The Book of Revelation, which summed up the history of the race, fitly stood at the close of the Bible, which began with Eden, and showed them the first pair grown into a multitude which no man could number. Its aim was to show the Gospel quest fulfilled, the kingdom realised in the life of God with man, where all created spirits could join in the song, "Great and marvellous are Thy works, O Lord God Almighty; just and true are all Thy ways, O Thou King of saints."

WE can hardly learn humility and tenderness enough except by suffering.

JESUS IN THE NINETEENTH CENTURY.*

THIS book is the outcome of a course of lectures given by Dr. Weinel at the University of Bonn, where he is Privat-docent, in the winter of last year. It gives a powerful and graphic account of the more important phases of German religious thought during the last century, and concludes with a scholarly and outspoken statement of the writer's own conception of Jesus, with some thoughts on the prospects of liberal religion at the present time in Germany.

He first describes the work of the earlier critics, Reimarius, Paulus, Lessing, and Strauss, showing how the traditional image of the Christ was destroyed; and then he pauses to ask, "Does this destruction mean the destruction of Christianity? Are the liberal and socialistic opponents of Christianity, and the orthodox opponents of liberal theology right when they constantly assure us that it means the end of Christianity, when we can no longer believe in a miraculous birth, in the walking on the sea, in the miraculous feeding of the multitude, in the bodily resurrection and ascension? Is Christianity lost if Jesus is the son of Mary and of Joseph—the father who taught him to call God his Father in heaven—if we think of him only as a child of God in the purity and depth of his spiritual life, if we feel that his belief in the Father in heaven is the saving religion of our lives, if we believe that he could not remain in death but lives with God as we also hope to do?"

The answer to such questions will be given by the history of the world, not by any party feeling of our day. Indeed an answer has already been given by the history of the nineteenth century: when Strauss had finished his work of destruction the historical Jesus arose in living power. No century has busied itself like this century of criticism with Jesus, none has striven so eagerly to see his really historical characteristics, none has put to him the great questions of the day or sought an answer so earnestly from the mouth of the simple Man of Nazareth.

What these questions are, and what the relation that Jesus bears to them, forms the subject matter of the remaining fourth-fifths of the book.

Thus we have Jesus in relation to the liberal thought of the century, as a reformer of ethics and worship [Kultus], Jesus in relation to social questions, Jesus and the Buddhistic teaching, Jesus and the religious questions of the present day. We cannot, within the limits of this notice, touch upon the treatment of all these different subjects, but a few words may be said on the last as being that of most immediate interest.

What answer has Jesus given to the great religious questions which are now and always stirring in the hearts of men. Whence? Whither? What is the purpose and meaning of our lives?

He answered them, Dr. Weinel tells us, by giving to the world the two great thoughts by which it may work out its own development to ever greater and greater perfection—his new ideal of man

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* "Jesus im Neunzehnten Jahrhundert." By Heinrich Weinel, Ph.D. (Tübingen and Leipzig: J. C. B. Mohr (Paul Siebeck). 1903. 3s. net.)

and his new conception of God. But Jesus was a child of his age and race, and his thought and teaching were moulded by his inheritance and environment. Let it not be forgotten then that he had sprung from a people who, when first gathered into a nation by Moses, had worshipped a tribal and national God, Jahve, differing a little in characteristics and attributes from the gods of Tyre and Moab; a people who, after long training and suffering, had given to the world that sublime conception of the God of the later prophets; had survived shock after shock of national disaster, had seen the rites and ceremonies, prescribed for the guidance of their earlier days, harden into "The Law," had experienced the up-growth of a rigid sacerdotalism, the imposition of a burdensome and exacting ritual. Further growth of the religious life seemed impossible. Crushed by both political and religious oppression, the people looked to the long-foretold coming of the Messiah as their one hope of salvation.

"At last" (I quote from the text), "the heavens were torn asunder at the prayers and tears of the poor, longing hearts."

"A voice was heard crying in the wilderness," and John the Baptist appeared.

It is in this historical setting, we are told, that the life and work and character of Jesus must be seen in order to be correctly judged, for the burden of his people's need, which drove John into the wilderness, rested upon him also. It called him into the cities and villages, there to help and serve his fellow-men. His new ideal of man is shown in the life which he himself lived. No life of asceticism, no monkish ideal of the mortification of the body, but a life lived in the enjoyment of earth's good gifts, a firm, well-balanced noble life, full of work and helpful love for others, a life of simplicity and true humility, yet a life strong, if need be, to do and dare to the utmost, strong in that strength which comes from a trustful reliance on God.

And if this is the new ideal for man, what is the new conception of God?

We are reminded that to Jesus, as to the great prophets who had gone before him, God is the personal divine Will which ever watches over the world and over history, but the God of Jesus is greater even than the God of the prophets. He is above the just and the unjust, He is the Perfect Goodness, whose heart is greater than all human measurement, in whose hands lie all things, with whom is all knowledge, even to the very hairs of your head, even to the sparrow that falls to the ground. The paradox of calling such a God Father, of showing that the soul of man belongs to Him as does nothing else in all the world; this is Christ's teaching, the new conception of God which is given by Jesus.

The paradox is indeed great, and it becomes even more striking when Jesus utters such a petition to his God as "Lead us not into temptation." Can evil then be traced to God? Can any man still call such a God "Father?"

Jesus has left us no explanation, no "justification of the ways of God to man," a sure proof that he did not theorise about his God, but lived in Him.

It would take too long to follow Dr. Weinel further through this extremely interesting chapter; perhaps enough has been said to show the general trend of his thought. It may, however, be interesting to glance at his treatment of a few of the cardinal points of orthodox teaching.

That he is unable to accept the orthodox view with regard to the miraculous birth and bodily resurrection is sufficiently evident in a passage quoted above, and elsewhere when these subjects are referred to they are dismissed as follows:—

Even if the birth of Christ were no different from that of other men and no more holy, that need not trouble us. The question for us is, was his life holy and can he make us holy? . . We may understand the Resurrection as we will, to the disciples any appearance of Jesus could only be an outward God-given sign of his Messiahship. From their hearts they had already recognised him. Thou art the Christ.

The following passage summarises the introduction to the chapter on "The Christ and the Son of God."

It has ever been the custom of mankind, even though they may condemn their greatest to the cross or the scaffold, to recognise afterwards the greatness that was in them, and to ascribe it to some indwelling spirit, genius, or God. It was so with Jesus. From the day when glowing enthusiasm dared to utter the words, "Thou are the Christ!" there arose a great tidal wave of belief in, and concerning this Jesus of Nazareth, which never subsided until the confession "My Lord and my God" raised him to the very throne of God Himself.

No trace of the Atonement or of any satisfaction theory is to be found, it is stated, in the parables, or in any of Christ's teaching. No church was founded by Christ, and no sacraments or ceremonies were instituted by him.

Thus the supernatural and miraculous elements imposed by the worshipping reverence of his biographers, the imagination of his people, or the superstition of succeeding generations are dropped one by one, and the figure of Jesus of Nazareth stands before us in all the grandeur of simple humanity, but a humanity wholly given to God and to the service of his fellow-men. It is no weakly sentimental figure which is portrayed in these pages, but that of a man who knew what struggle and temptation meant, who could utter that pain-laden cry, which to Dr. Weinel betrays so much: "Why callest thou me good? There is none good save One; that is God"—yet a man whose strength of power were so great that men said of him, even in his own day, that he was "Elias or one of the prophets," "for he spake as one having authority."

The closing section of the book is by no means the least interesting or important. It deals with the present condition of the German churches, and echoes the cry so familiar in England that the orthodox churches are often crushing and choking the religious life. The writer states the difficulties and dangers of the position, suggests possible reforms, and dwells on the growing movement for greater freedom of thought and teaching pioneered by such men as Harnack, who may ultimately usher in a second and a greater Reformation.

THE "HIBBERT JOURNAL."*

THE July *Hibbert* completes the second volume of this "Quarterly Review of Religion, Theology, and Philosophy," which has secured for itself a unique position among the leading organs of serious thought in the present day. It has made a great beginning; may the coming years find it achieving a constantly extending influence for good, compelling men to think on the deepest questions, opening fresh visions of the highest truth, strengthening conviction in the abiding realities of the spiritual life! As offering an open field for discussion amid the present ferment of religious thought, and an opportunity for the frank expression of untrammelled thought from men of whatever church or school, the *Hibbert Journal* deserves the active support of every friend of freedom and progress in religion.

The place of honour in the new number is given to the Bishop of Rochester for some comments on Sir Oliver Lodge's article in the last number on "The Reinterpretation of Christian Doctrine." Dr. Talbot welcomes the incursion of a distinguished man of science into this field, but suggests that some of the criticisms of Christian doctrine as at present held were ill-considered. The spirit of the Bishop's article is well expressed in the following sentences from its concluding paragraph:—

The many mistakes of the past, the need of an open ear for the teaching of the future, forbid on the part of theology the kind of criticism which would either discourage or push aside a contribution like this. But the truth which Christian theology tries to set forth has a depth and a coherence, and has commanded from the conscience a response, which must compel the more respect the closer it is approached.

The article which will be read with the greatest interest is probably that by Dr. S. H. Mellone on "Present Aspects of the Problem of Immortality," which is a lucid and helpful exposition of some of the chief considerations on this great subject, as they are affected by the progress of modern thought. Dr. Mellone rightly notes the minor importance of the question of physiological beginning in judging of the nature and destiny of personal, spiritual life, and dwells upon the thought that this fulness of life, which alone can give adequate meaning to immortality, implies not selfish care for individual happiness, but the larger interests and service of a growing fellowship. On the moral aspect of the craving for continued life he writes:—

Is the desire for life after "death" merely the barren utterance of human egoism? It is not to be denied that the desire for another life as affording "compensation" has been so held as to become a refined form of selfishness. But the real meaning of the wish for "compensation" is nothing ignoble or selfish. Frequently we can trace in it a motive like that which animated Milton's great poem, "to assert eternal Providence, and justify the ways of God to men," to *live to see* the meaning of the apparently undeserved sufferings of life. Even when we regard it simply as the expression of a man's interest in his own destiny, it is the opposite of a merely personal or selfish wish. The man who desires the compensation of another life is not desiring anything which he can enjoy by himself, and from which others will be excluded. He wants to be allowed to go on loving all those

* Williams and Norgate. 2s. 6d. net.

whom he has loved here, and to go on doing whatever good he has done here, and more. If you will say that this is to seek a reward, then—as Tennyson reminds us in his noble poem on "Wages"—it is the reward of going on.

Dr. Mellone's comments on the results of recent psychical research are also of special value.

Another very attractive article is that by Professor A. C. Bradley on "Hegel's Theory of Tragedy," in which he expounds and offers some modification of the theory of the great philospher. "Since Aristotle dealt with tragedy," says Professor Bradley, "and, as usual, drew the main features of his subject with those sure and simple strokes which no later hand has rivalled, the only philosopher who has treated it in a manner both original and searching is Hegel." We have no intention of disputing that judgment, and remember that Schiller was not so much a philospher as a poet; but we are not sure that in his two brief essays on Tragic Art, and the reason why we take pleasure in Tragedy, we are not brought nearer to the true meaning of Tragedy than in Hegel's theory as expounded by Professor Bradley.

Mr. T. Bailey Saunders writes on "Herder," and finds in his unhappy lot as Court preacher at Weimar and "Superintendent" a parable for the liberal clergy of to-day:—

> It was his particular misfortune to have been placed in a position where his knowledge and his genius were at issue with the creed which he was expected to profess, and where he could not say what he would. It was a position which was not uncommon in his day, and is certainly not uncommon now, but it neither was nor is of a kind to confer happiness. In a word, he was a clergyman appointed to preach and teach particular doctrines, and dependent for his living on doing so, and yet all the while profoundly conscious that so far as he understood those doctrines at all or believed them, he understood and believed them in one sense, and most of his congregation accepted them in another. There is a pathetic touch in his suggestion that every man at death ought to leave a written statement of the things in life which he took to be mere show or deliberate farce, but from fear of consequences could never openly denounce. We should benefit, he declared in his grim fashion, by putting them off when we put on our shroud. The trouble, as one of his German exponents puts it—I cannot but believe correctly—was that Herder wanted to think freely, and found himself president of an ecclesiastical assembly.

Whoever is interested for the first time in Herder through the reading of this article will do well to turn back to the late J. Frederick Smith's essay on the same subject, which appeared originally as two articles in the *Theological Review* of April and October, 1870, and was republished in 1880 in the volume of "Studies in Religion under German Masters." There will be found also an essay on Lessing, to whom Herder was much indebted.

Of the remaining articles in the *Hibbert* we have found Mr. St. George Stock's on "The Problem of Evil" the least convincing, and Dr. Cobb's on "L'Hypocrisie Biblique Britannique" the most lively reading. Professor Sorley discourses for philosophers on "The Two Idealisms," and Professor William Knight contributes a paper on "The Value of the Historical Method in Philosophy," read originally at a meeting of the Scots' Philosophical Club. The last article on "Art and Ideas" is by Professor C. M. Bakewell, of the University of California.

Among the discussions are three criticisms of Canon Henson's treatment of "The Resurrection of Jesus Christ," to which it will be very interesting to have his reply. A number of interesting reviews of books follow, and the number concludes, as usual, with a valuable "Bibliography of Recent Books and Articles," classified under the headings Religion, Bible, Church, Doctrine, Ethics, Pastoralia, Biography, History, Individual Churches and Writers, Literature, Religions and Mythology, Philosophy, Art, filling twelve closely printed pages.

SHORT NOTICES.

Among the Dutchmen. By the Rev. L. Tavener. — This interesting little volume consists of a series of lectures, now printed by request. It is the outcome of a considerable amount of carefully selected reading and of personal observation during a well-spent visit to Holland on the occasion of the last gathering of the International Council of Liberal Religion. Mr. Tavener has the artist's gift of description, and never misses an opportunity of using what he has seen to add vivid touches to what he has read. He speaks first of the character of the people as influenced by their efforts to overcome the extraordinary difficulties of their physical surroundings; he shows how their character is reflected in their art, and contrasts in this respect the Dutch painters and the Italian. He goes on to picture their struggles for religious liberty, which have made Holland the "Holy Land of Europe"; then to speak of Erasmus, Luther, and the birth-pangs of the Reformation; of liberty at last won under William the Silent; of Spinoza, the excommunicated Jew, the "God-intoxicated man," the deepest thinker of modern times; finally, of the two great names of the Dutch school of painters—Rubens and Rembrandt. We confess that we like best the lectures dealing with these two great men. The author shows how their works illustrate the moulding of disposition by experience, but he does not forget to remind us forcibly that if man had not something in him greater than the power of his experience and environment Holland would now be beneath the sea. We feel sure that many besides those who have visited Holland will be glad to possess such a pleasantly written and suggestive account of one of the most interesting countries in Europe. (Arthur H. Stockwell, Creed-lane, Ludgate-hill, and at Essex Hall. 2s. 6d. net.) S. H. M.

EVEN those who can in no sense be called exclusively religious poets, if they grasp life with a strong hand, are constrained to take in the sense of something beyond this life.—*J. C. Shairp.*

GOD did anoint thee with His odorous oil,
To wrestle, not to reign.
E. B. Browning.

OBITUARY.

MR. WILLIAM ASHTON.

ON Wednesday, July 13, there passed away at Southport, in his ninety-seventh year, Mr. William Ashton, one of the founders of the Portland-street Church, and for many years before that closely associated with Bank-street Chapel, Bury.

"Mr. Ashton's temperament," said the *Bury Times*, "was one of the happiest conceivable, this being partly attributable, no doubt, to the perfect balance of mind and body. He is believed to have never absented himself a single Sunday from attendance at his place of worship for some eighty-two years, so uniformly good was his health and so devoted was he to the Unitarian cause. His life had been a wonderful one, not only for its length, but in the consistent industry, the strong sense of duty, and the unbending integrity of his character. The family of which he was a member has been in some ways a remarkable one. Mr. Ashton was the last surviving grandchild of Eleazar Ashton, of Pilsworth Moor, who died in 1840, in his ninety-eighth year." At the opening of the present century the married descendants of this old patriarch who were the heads of a family numbered 120 and the direct descendants upwards of 900.

William Ashton was born April 23, 1808, and was the last survivor of the thirteen children of Dan and Betty Ashton, of Pilsworth, near Bury. His eldest sister was born in 1792. For the greater part of his business life he was a cotton-spinner at Bury, and subsequently at Westhoughton, near Bolton. During the American cotton famine he suffered severe losses, and in consequence removed in 1863 to Southport, where he established a successful business as a paper merchant and manufacturing stationer. For some twenty years before leaving Bury he had been organist and choirmaster at Bank-street Chapel, with which his family have been connected for more than a hundred years. At Southport he was one of the earliest members of the Unitarian congregation, and laid one of the foundation stones of the Portland-street Church in 1867.

It is recorded of Mr. Ashton that when in 1865 a town's meeting was held at Southport, his was the only hand held up in favour of incorporation, but that in the following year an overwhelming majority agreed to the proposal. Mr. Ashton was a man of strong progressive views, but did not take public part in practical politics. His memory went back to the bonfires which celebrated the battle of Waterloo, and his experience of the hard times of the old Protectionist days served to strengthen him in his consistent Free Trade principles. Another of his recollections was of attending, seventy-nine years ago, the funeral in the Bank-street graveyard, of Mr. Charles Grant, the youngest brother of William and Daniel Grant, whom Dickens made famous as the Cheeryble Brothers. Mr. Ashton married in 1849 Martha, daughter of Edward Mycock, of Buxton, who, together with a daughter and two sons, survives him.

For over twenty years Mr. Ashton had been retired from business, and only after

he had celebrated his 96th birthday did his strength appear to fail. He suffered from no acute disease and passed quietly away at his home in Chambres-road. The funeral took place last Saturday at the Southport Cemetery.

MRS. GROVER, OF CROYDON.

ON Thursday, the 7th inst., at the house of her eldest son, Mr. John Grover, of Anerley, there passed away into the infinite peace, suddenly and sweetly as of one gently falling into sleep, at the ripe age of 80 years, Mrs. Ellen Grover, widow of the late William Grover, of Wharfedale Lodge, West Croydon. She was a daughter of John Sheppard, for many years post-master of Portsmouth, a man famous for his sturdy liberalism in politics and religion, and a brave fighter against Church rates, and all disabilities of citizenship. In a free atmosphere she was born and nurtured. She attended the High Street congregation from her earliest years. By her marriage with Mr. William Grover she intensified her own love of liberty and light. To him she bore sons and daughters who have followed in the steps of their parents, and treasured with great loyalty the lessons learned from their lips. Her career was very chequered, marked both with hardships bravely borne, and modest prosperity, honourably used for the good of others. Watching carefully over the education of her children she, at the same time, ever sought and found opportunities of usefulness among her fellow-creatures. She and her husband were, from the first, drawn to the successful effort to establish a Free Christian Church in West Croydon. She was associated with more or less closeness with Mr. Suffield, Mr. Geldart, Mr. C. J. Street, and Mr. Hopps, and was one who hailed with pleasure Mr. Jupp's pastorate of the church. Always in living touch with all the progressive movements in our churches, she yet enlarged her outlook and took an active and most useful part in efforts for raising the condition of women, and for the better training of children. From the outset of the establishment of the Dennett Hall Mission by the Rev. C. J. Street she was an active friend and supporter, and the ties of pleasing intimacy were strong between her and the workers in that useful mission. She was a woman of alert and progressive mind, a careful and earnest reader of the best literature, and in sympathetic connection with most of the progressive movements of the day.

Her remains were laid beside those of her late husband, on Monday, the 11th, the solemn service being conducted by her son-in-law, the Rev. J. C. Street, of Shrewsbury. All her sons and daughters, with their husbands and wives, were present, and each laid a floral tribute upon the grave of their parents. Friends from the Free Christian Church and Dennett Hall were present, and many children laid their flowers on the grave. So, amid the sunshine, the sunny nature of a God-loving and devoted woman was given back to Him who had sent it here to be a help and a blessing to many who thank God that "such as she have lived and died." J. C. S.

Shrewsbury, July 13.

THE CHILDREN'S COLUMN.

A-HUNTING WE WILL GO.

AFTERNOON is the world's play-time, so, to the sounding of the bugle and the baying of the hounds the hunting-party assembled on the green. Tally ho! and away we speed. Heads being counted, we numbered three, which included the two dogs, Miriam and Pete, and myself the huntsman. With double-barrelled sporting-piece and stout leather game-bag and a well-tempered blade for emergencies, we set off up the dingle.

There's nothing so helpful to the sportsman as a steady ground wind which rustles the grass and fern, and thus obliterates the sound of approaching footsteps. We were at once made aware of this advantage, for Pete, running on ahead, detected life in a ditch. Though a young dog, Pete is fairly intelligent and has learnt not to bark when he scents game. We saw him stop short, with knees bent and shoulders raised like an excited Frenchman, while he held up one finger of the left hand as a warning signal. As he turned his face we saw three round O's, the biggest of which was dumbly saying "Mole." So I stole softly forward and coming up against the wind laid my hand upon the velvet jacket of the beastie and lifted him high in the air. We stroked his silver-black fur, soft as seal, we discovered his tiny black eyes and his thought of a tail. We noted his snout and broad, burrowing hands and strong claws, and then, before his underground brain had had time to make out what in the world had happened he found himself among the leaves again and scuttled out of sight. Once when the wind was blowing hard off the sea, as we went down through the bracken on the headland we caught a full-grown rabbit. He did not notice in the disturbance going on in his retreat the human foot set down close to his haunches and the hand descending upon his long ears. Bunnies are not very good sport at close quarters though, as they are very nervous and it spoils the fun to frighten them. So it is best to fire at them from a distance with the double-barrelled field-glass. It's great fun watching the little skip-jacks scouting round their burrows at their favourite game of "I spy your white tail!" Their mothers encourage them to play this game, as it helps them to learn the use of the danger-signal.

You will most likely have made out that my dogs are of the two-footed species. These are preferable to four-footers when you are out for sport, as the latter will frighten things and make them fly or run away just when you want to look at them. So they are best left at home on such occasions to discuss a bone. A true sportsman never interferes intentionally with the happiness of the wild creatures. To injure them is to lose all the sport. It makes you as well as them wretched. One of our greatest living huntsmen said, "It's a pity we cannot have sport without killing." He is right, and he feels what he says—a little. It is a pity; but we can have it. The grand sport is to go out and try to learn wood-craft from the wild things themselves and watch them without letting them know that your eye is on them. Pete says that to take a gun and shoot the birds would be as silly as to take a gun with you when you go to the 'Cademy and shoot at the pictures instead of looking at them. Pete is young to express an opinion, but there may be something in what he says from the birds' point of view. We count up our "bag" by the number of birds and animals we have seen and *not* killed.

Miriam scored the next success. We had broken out on to the open common, and the dogs were good for a run, when a fern-owl flew up just in front of her; and away over the tips of the heather. "A nest!" she shouted, unable to suppress her delight. "A nest, with an egg and a young bird." An egg there was, with pale grey mottled shell, and a broken piece of another, and beside it a little brown chick, hardly to be distinguished from the fragment of brown fern leaf on which it was squatting, but no nest; only a bare patch of ground amongst the heather with a green brake frond leaning over and partly hiding it. We looked for the mother and presently saw her rise again and settle on a post at the edge of the wood. We lay still in the heather and had a good shot at her, watching her preen her long, narrow wings and then settle with her eye on us until we went away. We thought we could play at that game too, so we lay low, knowing that the infant would take no harm from exposure as the air was very warm. But Mother Goatsucker (her second name) moved not a muscle, and, at last, tired out our patience. We left her, looking straight towards us, but seemingly glued to the post. Since dusk we have heard her and her husband rattling to one another through the woods ("Nightjar" is their third and most proper name), and we know they are out hunting the white-winged moths and snapping them up in their big gaping mouths.

We continued our march across the common, and presently, on a hot, dry spot at the edge of a sandpit, I caught sight of a coil of dull yellowish rope. I held up my hand and said, "Hsh!" very softly, knowing that that particular kind of rope can hear, and has eyes that never shut. We all stood still, but it had seen or heard us, and perhaps felt the tremor of our footfalls, for with bewitching gracefulness it flowed out from its coil like a curving ribbon of water. For a moment the adder, for such it was, partly checked itself, and raising its head, looked straight at us, darting out a thin flicker of tongue. A moment more and it had vanished into an impenetrable furze bush.

We now set to work with trowel to fill our satchel with young foxglove and mullein plants from a corner of the moor where their innumerable seeds keep up a natural garden. We were going to transform a waste corner at home. As we came through the plantation a great green red-crested woodpecker ran up the trunk of a beech-tree and then flying to the top laughed at us with all his might, while a cheeky jay tried to imitate him. We returned the greeting with our own laughter and set them both a-flying. So here an end, for the dogs were thirsty. Like the three Jovial Huntsmen, we too had "powler'd it up and down a bit," and had a jolly run, and nothing was one whit the worse. H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JULY 23, 1904.

THE CLAYDEN MEMORIAL.

THE High Pavement Chapel at Nottingham has been enriched by a glorious window, executed by Messrs. WILLIAM MORRIS & Co. from designs by the late Sir EDWARD BURNE-JONES, and placed in the chancel as a memorial, thus inscribed :—"To the glory of GOD and in memory of PETER WILLIAM CLAYDEN, died 1902." Mr. CLAYDEN was minister of the old High Pavement Chapel from 1859 to 1868, when he fought a Parliamentary election at Nottingham and removed to London, where, while still preaching regularly for another fourteen years, he was for the rest of his life closely identified with the *Daily News*. Those who know the High Pavement Chapel will remember the great chancel window, and will be able to realise something of the wonderful radiance and beauty now added to the window, which before had almost an excess of light directly in face of the congregation.

From an "Interpretation of the Window" by the Rev. J. M. LLOYD THOMAS, the present minister of the chapel, we gather the nature of the design. There are twenty-one symbolic figures in the window, arranged in three rows, so that each of the seven lights has three figures, one above the other. The whole window, says Mr. THOMAS, symbolises Religion, which is embodied in the central figure of JESUS with the children. Above are symbolic figures of Truth, Light, Faith, Love, Hope, Joy, Peace, seeking to express the crowning realities and ideals of religion. The central row, on either side of the central figure, represents Justice, Courage, Reverence, Mercy, Purity, Humility. Below are figures representing those religious realities and moral virtues passing into practical human life, in Science, Literature, Theology, Labour, Philanthropy, Art, Philosophy.

This then is the main classification of the three tiers of figures, a classification which designedly suggests the close, even inseparable relation of religion and morality, and the active life in which religion and morality find expression.

Reading downward, religion is seen to enter into morality, and both to exert themselves in the callings and activities of life. Reading upward, human life reaches up into morality, and morality is transfigured in the light of spiritual religion.

But this does not represent the whole suggestiveness of the window, for the figures are so arranged, that each light considered separately with its three figures represents a unity. Thus in the central light, Love is over all, and there is JESUS, "the Master of those who love," "in sweet and gracious association with the children, for of such is the Kingdom of GOD," and below, Labour, fitly honoured, in close association with him whose life was a labour of love, whose faithful spirit glorifies the humblest task. And so the other separate lights, read downwards, have a like suggestiveness. Truth, Justice, Science; Light, Courage, Literature; Faith, Reverence, Theology; Hope, Mercy, Philanthropy; Joy, Purity, Art; Peace, Humility, Philosophy. Of this last Mr. THOMAS writes in his Interpretation :—

The calling of life tempered by *peace* and *humility* is philosophy. This is the active love and pursuit of wisdom. We speak of men who bear suffering and loss with peace and humility as men of a calm and philosophic mind. But philosophy, in its more technical sense, may be sufficiently defined as the science of sciences. Its aim is to grasp and co-ordinate all knowledge, and give to the whole mind of man that ultimate interpretation of reality in which the intellect, as well as the heart, may find rest and peace. Thus, having begun in the first light with a sincere passion for truth, we find here a final intellectual repose in philosophy; while over and in and through all is the religion of the Spirit.

A service for the dedication of the window was held on Friday, July 15, conducted by the Rev. J. M. LLOYD THOMAS. The window was unveiled and presented to the congregation by Mr. J. M. PERRY, chairman of the Memorial Committee, and an address was given by the Rev. R. A. ARMSTRONG, who succeeded Mr. CLAYDEN in the pulpit of the High Pavement Chapel. The service included the hymns, "All people that on earth do dwell," "For all Thy Saints, O Lord," and "Immortal by their deed and word"; the anthem, "Incline Thine Ear," and the canticle, "Lo! at length the True Light." Mr. PERRY, in presenting the window, said it was in memory of a dear friend and a good man. Mr. ARMSTRONG, in the course of his address, spoke as follows of Mr. CLAYDEN :—

A commemorative word: yes, the task may be delightful; but it is not easy. The personality of few men is so strangely vivid as was his. His picture stands out life-like in the gallery of memory. No signs of fading about this mental photograph. We who knew him can call him up at a moment's notice, a man slight of figure, but quick, lithe, rippling with life. His pleasant voice is in our ears. His cheery laugh echoes in our memory. We feel the eager, hearty handshake, and hear the greeting which was a tonic. But to catalogue him, to state his characteristics, what it was that made him a power, why we admired him, yes, and loved him, to designate the specialities of his virtues, to be eloquent about him—for some reason that is hard. He was an elusive man. You could not carve his figure in marble, for the immobility of marble would be his negation. You want the play of the light, and the motion of the breeze, if you are to compact his image. The moment you fix one characteristic you have already given a false impression—for at once there springs up in remembrance the other side of the man, the complementary and balancing quality, which for the moment you had forgotten.

The great men of our race are men dominated by some one supreme and all-governing characteristic. They are makers of history. They deal hammer-strokes in the shaping of the generations. PETER CLAYDEN was not one of these. He was too mobile for that. His quick and healthy vitality was well nigh mercurial. There never was a man more remote from the morbid mood. The introspection which is often the habit of the saint, had in him no place, because at every moment his agile mind was occupied with some living human interest outside himself. His religion was not of the sort which constantly contemplates itself, but of that more wholesome and virile sort which is ever going forth in helpful energy in the broad field of our common humanity.

And so I should be inclined to describe him as a man who was not preponderantly of any one of the types symbolised in the beautiful window this morning unveiled to his memory, yet having real and vital points of contact with them all. He was not a great man. Great men are always rare. But a good man he was—and a good man is the best gift of GOD. He was not a great theologian, nor a great scholar; I am not sure that he was even precisely what we mean by a great preacher. A deeply interesting, a most engaging preacher, one always awake and keeping his hearers awake, alive; lucid, luminous, always with something to say, and saying it in a way that carried it home to you; a man with fresh ways of thinking and fresh ways of putting his thoughts; a man whose mind was ever keen for the new ideas in the world around him, and ready to bring them to the pulpit so handled as to point new morals. But not a man with the devouring, fervent heat of an AUGUSTINE, a SAVONAROLA, or a WESLEY. Yet a most wholesome, helpful preacher, who would draw you to cheerful views of life and put heart into you, and help to make a man of you for the task you had to do.

He was, then, an intensely human man, a man keen in appreciation of all that was thought or said or done of a kind to help mankind forward a pace or two in the march of civilisation; and withal a joyous man, sparkling with the sheer gladness of life, alert, happy, kind, honest as the day, incapable of any

species of obscurantism, in touch with the interests of life around, in science, in art, in politics, in letters, in the all-embracing world of thought.

And so PETER WILLIAM CLAYDEN had his part in all the seven "callings of life" or "dignified activities" which you have symbolised in the third lateral row of figures in your window—had his part in them each and all because he had in his spiritual temperament all the seven emotions of the soul which you present in the topmost row, and all those moralities, springing out of those emotions which you have set forth in pictured symbol along the central line.

Labour certainly he knew. Because of his geniality, his freshness, because he never seemed fatigued or wearied, one was apt not to think of him as leading a laborious life. But a man does not write habitually for a great daily paper, and contribute to the leading periodicals of the day, and at the same time discharge the duties of the pulpit with vigorous efficiency, without living laborious days, and, if the truth were known, doubtless laborious nights, as well. And labour, and labour, too, which may reverently be registered, as in your symbolic presentation, immediately below the figure of JESUS, the Master of all noblest labour—labour through which flows, from the spiritual altitudes, the inspiration of that love which is central in all best religion—such labour may be set down as the dominating habit of the man whose life and work we gratefully recall this day.

Mr. ARMSTRONG then proceeded to speak of the manifold work of Mr. CLAYDEN'S life, done with such energy and single-minded sincerity; the characteristic vivacity with which he applied himself to history and biography, his interest in science, his eager philanthropy, his efforts for social and religious freedom; then of the growing concentration of his strength in politics, which for him "belonged to the very sanctities of life."

Religion was no religion to him unless it touched the practical life of men and nations. Whenever he opened his lips to preach, the burden of his message was that men must carry religion into the daily task and duty. It was no abstract theory, but an urgent importunity of life. The special application might be to life in the home or the shop or the factory, in the cricket field or the Council Chamber or the Senate. But the dominating purpose was to bring religion — which meant justice, purity, integrity, and service—into every province of the complex life of man. If you had charged him with preaching a political sermon, he would not have understood what you meant. He had meant to preach a sermon on righteous dealing, or honest stewardship, or the inviolate sanctity of freedom. He had preached it because his whole manhood was enlisted in the cause, and he believed it in his heart to be the cause of GOD.

So when he stepped from the pulpit on to the hustings, and threw himself into the work of daily journalism, there was nothing inconsistent; so he strove to perfect the ministry of his life.

In conclusion, Mr. ARMSTRONG spoke of the great tradition of freedom in the pulpit of the High Pavement Chapel, and of the call to each of their ministers to speak out his whole mind on the highest themes. "So," he said, "we welcome the flooding sunlight as it streams through the great southern window of your church, purpled and crimsoned by the beautiful medium set up by human art. The white light of GOD is of a pure and perfect radiance, but it reaches us through a multitude of human minds, each dyeing it as it passes with the tint and hue of its own temperament and its own tradition. The preachers that have held in succession the high charge of declaring to this people the living word of GOD are like the several lights of this window. Each gives you the ray of divine truth coloured by the complexion of his own individual humanity. But if so be he be a man loving truth and fearing GOD who speaks, his message has its primal source in the white light of GOD."

A LOCAL organising committee has been formed at Geneva, to arrange for the third meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers to be held in that city in September, 1905. Professor Auguste Chantre is the President, and Professor Edouard Montet chairman of the Committee, to whom, at the University of Geneva, all communications are to be addressed. The Committee's invitations to the meeting will be issued in October next.

LAST week the Dutch First Chamber rejected, by 27 votes to 22, the Government's Bill on Higher Education, which is to secure rights for the establishment of privately endowed sectarian Universities, regarded by the friends of liberal religious thought with grave misgivings. At the last meeting of the Protestantenbond, at Zutfen, Professor Bruining, of Amsterdam, brought forward a resolution, which was unanimously passed, protesting against the Bill, and there have been signs of misgivings on the subject even in orthodox circles. But on the rejection of his measure, Dr. Kuyper, the Prime Minister, advised the Queen to dissolve the Chamber. The election of the new Chamber next month will unfortunately result in a reversal of the Liberal majority, for the provincial elections, which determine the constituents, who choose the members of the First Chamber, have already brought in a Conservative majority. The Chamber is to meet again on September 20.

POETS are all who love, who feel great truths
And tell them; and the truth of truths is love.
Author?

GOD'S Spirit falls on me as dew-drops on a rose,
If I but like a rose my heart to him unclose.
Angelus Silesius.

A HUNGARIAN HOLIDAY.

II.

ONCE again I occupy a Sunday afternoon in preparing for the readers of THE INQUIRER some account of our visit to the Hungarian Unitarians. This time I am writing from the terrace of the beautifully situated and most comfortable Hotel Pension Kayser at Innsbruck, with a glorious view of the mountains, among which an Alpine storm is rumbling none too soon, to deliver us from fearsome heat. The Hungarian portion of our holiday is now a very pleasant memory, one week old. But its chief episodes are so vivid that I shall have no difficulty in recalling them.

After a long and very hot journey we arrived at Kolozsvár on Saturday evening, June 25, and were met at the station by my dear old college friend, George Boros, now theological professor and dean at the Kolozsvár Unitarian College, and an honorary D.D. of Harvard University. With him was his kind and gentle wife, whose acquaintance we had made some years ago, when with her husband she paid a visit to England. It was our pleasure now to be accepted as members of their family circle for one week, and share their genial hospitality. The memory of this happy home and of the three charming daughters of the household will long remain with us. The joy of renewing an old and treasured companionship was heightened by the new ties and associations of later life.

Sunday was a notable day. First, a brief visit to the magnificent Unitarian College, a more thorough inspection being reserved for the morrow. The immediate occasion of this flying visit was to make the acquaintance of the theological students, numbering about eighteen, if I remember aright. We were received with prolonged "Eljens," and then the senior student, Mr. Kovács, a nephew of Professor John Kovács, gave us a welcome in a carefully prepared and graceful English speech. To this I replied, as one associated in myself or family with our three colleges in England and Wales.

At eleven o'clock we attended service in the fine old church, built after the still older parish church had been forcibly taken away from the Unitarians in the eighteenth century. The present building is handsome in its proportions and majestic in its simplicity. There was a good congregation, though by no means such as to fill the building, which, I was told, would hold nearly two thousand people, having been erected at a time when there was a sanguine belief that everybody would soon become Unitarian! I was glad to see rich and poor sitting next to each other, without that disagreeable emphasis of class distinction which is often too marked with us. The separation of the sexes, however, during participation in public worship seems to me to be an anachronism in a free community. The service was simplicity itself—two hymns, a solo by one of the boys from the college, Scripture reading, prayer, and sermon. The singing was altogether in unison. During prayer the men stood, while the women sat with bowed heads. The prayer was read, but the sermon was delivered

memoriter, manuscript not being permitted for this function. The Rev. Denis Péterfi was the preacher. The delivery was good, and the tone earnest. Though I could not understand what he said, I gathered from a few familiar Hungarian words that the preacher was dealing with the higher happiness; and I was afterwards informed that this was so, the subject being "The Way to the Heavenly Life."

After service came a short visit to the home of Bishop Ferencz, whose charm of presence and manner is only equalled by that of his wife. Then came the great event of the day, the closing ceremony of the college session. The handsome assembly hall was crowded with professors, students, parents, and friends, the place of honour at the bishop's right hand being given to the English Unitarian minister. The honours of the session were announced and awarded. It should be understood that the college is not only one for the education of theological students for the ministry, but also a primary and secondary school for boys. It is, in fact, a denominational school, preparatory for business life, or for the university, or for the Unitarian ministry. There are about 400 students, nearly half of whom are boarders. It was a pleasure to see so many distinctions won, the merits of specially deserving students being warmly acknowledged by the plaudits of their companions. The serious business over, the bishop in a few English sentences expressed his cordial welcome to my wife and myself, and then proceeded in Hungarian to deliver an eloquent speech, dwelling upon the close sympathies between Hungary and England, and especially between the Unitarians of the two countries. Dr. Boros kindly interpreted this speech for us, afterwards translating my reply into Hungarian for the benefit of the greater part of the audience.

I said that my heart was almost too full for words, for the dream of a quarter of a century was at last realised. There might be a long distance between us in kilometres or in language, but not between our hearts. In olden times men had prayed to be delivered from the arrows of the Hungarians; but while they were mighty in defence of their liberties, as I trusted they ever would be, their arrows were for their friends but Cupid's darts tipped with love. I had, since boyhood, been a keen student of their history and a warm sympathiser with their national cause; and my close friendship with Dr. Boros had made me more than ever a lover of the Hungarian people. Kolozsvár, which used to be popularly described as "wealthy" (Kincses Kolozsvár), if not over-burdened now with gold and silver, was rich in precious memories. The names of King Mátyas and of good Bishop Francis David would ever make Kolozsvár honoured. But while honouring the past, our task was to make the present not unworthy of a noble history and bequeath an added legacy to our successors. After dwelling upon the glory of the Unitarian faith which bound us so closely together in spite of differing nationalities, and congratulating them on the semi-jubilee of the institution of the first Sunday-school in Kolozsvár by Professor Boros, I delivered fraternal messages of greeting with which I was commissioned from the Executive of the British and Foreign Unitarian Association, and the Sunday School Association; also from Mr. John Figorski, a member of my Sheffield congregation, who had been an officer of the Polish Legion under Bem on the Hungarian side during the war of 1848-49. The few words of Hungarian upon which I ventured were received with appreciation, and the various points of the speech were cheered when interpreted later in the native tongue.

The Sunday afternoon was spent on the promenade, studying the busy stream of life, almost every one of the many nationalities which form the Hungarian people being represented in picturesque costume. On Monday morning we were conducted through the college buildings, with the magnitude and excellence of which in every respect we were delighted.

Time would fail to tell of the round of hospitality, for which Hungary is famed, through which we passed during our week's stay in Kolozsvár. It was an experience very enjoyable, and never to be forgotten, abounding in after-dinner or after-supper speeches. At the Bishop's table we had the pleasure of giving our felicitations to his daughter, who, during our visit, was married to the Bishop's secretary, Mr. Vaig. Manchester College memories were pleasantly revived by fraternal association with Messrs. Kovács, Péterfi, Boros, Csifó, and Galfi.

A glorious drive to Torda, and a warm welcome from our Unitarian friends there, needs a special word. Here were more Manchester College associations, for we were greeted by Messrs. Varga and Derzsi, and once again by Mr. Józan, who had come over to spend his holiday there. We drove to the famous gorge, looking down on the way from the hill to eight or ten villages in the plain, or nestling on the further hillsides. In every village the white spire of the Unitarian church was the most conspicuous object, and only in one was any other church to be found, for practically the whole population of the district is Unitarian. After a visit to our church at Torda, where the organist greeted us with the English National Anthem, and by request we were favoured with the Hungarian one also, we were entertained to dinner by the Torda friends, and honoured by the usual toasts and round of speech-making. A visit to the remarkable salt-mine and the drive back to Kolozsvár brought a delightful day's experience to a close.

When we left Kolozsvár on the night of Saturday, July 2, we had quite a large party of friends at the station to bid us "good-bye," and we heard something about "jolly good fellows" as the train moved off. It was a "send-off" as characteristic as the welcome. We left Hungary with the happiest recollections of our reception and experience there, and greatly rejoice to have realised this dream at last.

And now we are on our homeward way. From Kolozsvár to Gmunden in the Salzkammergut was a long journey without a break. The week just past has been spent in this lovely district of Austria. Pictures of beauty rise in the mind's eye as we recall Ischl, Altaussee, Grundlsee, Hallstadt, St. Wolfgang, Salzburg, and Zell-am-See. And now the Tyrol, on Wednesday Zürich, and on Friday home. So will end a beautiful chapter of life's story. If the recounting of some of its incidents has given pleasure to any of the readers of THE INQUIRER, it is well. I shall be glad to give any information in my power to friends who may be desirous of travelling over the same ground as we have traversed; and may they enjoy their journey as much as we have done.

C. J. STREET.

Innsbruck, July 10, 1904.

A GREETING AND REPLY.

To the Unitarians of Hungary, Greeting.

WE, the Unitarians, worshipping in "All Souls' Church," Wolverhampton, England, hereby send a message of greeting and goodwill to the Unitarians of Hungary through their revered head, Bishop Joseph Ferencz.

We had the pleasure of listening to a lecture entitled "Holiday Rambles in Hungary," by W. H. Shrubsole, Esq., F.G.S., a member of our body, resident in London, who will be known to a good many Hungarians, as he has shared their hospitality during several visits to their country.

In that lecture he enlightened us on many points with regard to life in Hungary, and we were pleased to know that there are a large number of Unitarians in that country.

But what we were specially pleased to hear was that our churches are treated by the State on an equal footing with other sects, and enjoy the same religious recognition and liberty, and that they are represented in the House of Lords by their bishop.

This is as it should be, and we trust the day will come, when the English State Church will be disestablished, and all religious sects will have equal treatment at the hands of the State.

That this is not so now is partly due to the Conservatism of the English people as a race, and partly to the great power and influence which the Anglican Church possesses; but signs are not wanting that this power is being shaken, and we hope that England will soon hold up the banner of progress in religious matters, as she has done in other spheres.

We were touched and gratified to hear of the hard struggle, so nobly borne, which was the lot of our co-religionists in Hungary in times past, and which is bearing such good fruit now; and we trust that that struggle will be continued, and the fight for liberty and justice waged, whenever occasion arises in the future.

We believe a time will come, though it may still be far off, when all men will dwell peaceably with each other as brothers of one family, and all as children of one Father, even God Almighty.

In faith and goodwill we herewith subscribe ourselves on behalf of the congregation.

JAMES BELLAMY HIGHAM,
Minister.
HERBERT EDWARD PERRY,
Chairman of Committee.
THOMAS FLETCHER, *Treasurer.*
WALTER L. TEASDALE, *Secretary*

An Answer to the greetings of the "All Souls' Church" Unitarians at Wolverhampton.

We received with great pleasure your greetings sent to the Hungarian Unitarians from May 15. Please accept our heartiest thanks for them.

W. H. Shrubsole, Esq., whose lectures of us had given you the opportunity of greeting us so warmly, is really known to, and kindly remembered by many of us, since he visited our country several times, and we cannot deny we feel happy to count him among the true friends of our country and churches, which fact he himself testifies best by his lectures, one of which your audience had the pleasure to enjoy.

It is true indeed that our religion and churches were exposed during the last 350 years to great trials. However, we must say thanks to God for the zeal of our predecessors, and the divine providence, for all the trials have served only to increase our strength. We are looking to-day with full confidence into the future, not because equal rights are assured by the laws of our country to all sects, for we must confess that the Roman Catholic Church does still possess some advantages over the rest, but we are looking with strong confidence into the future, because the spirit of age has decidedly taken the direction that is entirely favourable to our religion and belief. And the spirit of age teaches everybody that it is the common sense and conscience that must rule over even the matters pertaining to religion.

In this belief did our predecessors fight in the past, under this standard are we fighting to-day, and shall do so in the future for an entire victory.

Please accept repeatedly our heartiest thanks for your kind greetings. May God's blessing rest upon you and your congregation. Do keep us in your sympathy and brotherly feelings, so many signs of which we have had the pleasure to experience from the part of our English brethren.

From the meeting of the Representative Consistory of the Hungarian Unitarians, held at Kolozsvár on June 8, 1904, we are with kindest regards and brotherly love,

JOSEPH FERENCZ, *Bishop of the Unitarian Churches in Hungary.*
L. NAGY, *General Nosar.*
M. VEGH, *Secretary.*

THE love that will be annihilated sooner than be treacherous has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being.

R. W. Emerson.

THE true end of poetry is to awaken men to the divine side of things, to bear witness to the beauty that clothes the outer world, the nobility that lies hid, often obscured, in human souls; to call forth sympathy for neglected truths, for noble but oppressed persons, for down-trodden causes, and to make men feel that through all outward beauty and all pure inward affections, God is addressing them.—*J. C. Shairp.*

THE CO-OPERATIVE HOLIDAYS ASSOCIATION.

HOW IT CAME, AND WHAT IT STANDS FOR.

THE work began at a Congregational Church in the busy regions of industrial Lancashire, when, as its minister, I discovered the demoralising influences of the holiday life of our young people in places of the Blackpool and Douglas type. The thoughtless spending of money, the inane type of amusement, the unhealthy overcrowding in lodging-houses, the absence of any rational idea of enjoyment, all tended to vitiate conceptions of life and conduct, and produced permanent effects on character. It was clear that the majority of our young folk did not know how to get the most out of their holidays. Pent in grimy streets or hot mills for the rest of the year, they had lost the power, if they ever had it, to gain the reaction of a well-earned and well-spent holiday. This was the more remarkable as "Bonnie Colne," as we called our town, stands amongst the beautiful uplands of the Pennines, with Charlotte Brontë's moors on the one hand, and the wilds of Pendle Hill, Ribblesdale, on the other, and almost within sight of the mountains of our English Lake District.

As a first step a rambling club was formed, and the joys of those Saturday afternoon tramps live in one's memory yet. The next was the announcement of a long week-end holiday at Ambleside on Lake Windermere when over thirty of our young fellows spent from Saturday to Tuesday scaling the mountains and entering into the quiet delights of that lovely region, with talks about wayside flowers, and Wordsworth, and the hundred and other things that greet the eye of a wayfarer. That a real "jolly" holiday could be spent in this way was a revelation to many of the fellows who had always associated holiday pleasures with bands, crowds, and shows. The chief inducement to some was the cheapness of the outing. Twenty-one shillings covered everything, including fare, so they did not stand to lose much if the experience turned out a "frost"! Never did we spend such a time; everybody described it in the one word Lancashire folk always apply to anything superlatively good—"It were champion!" And so the holiday became an annual event. We explored the northern part of the Lake District and then went south to the wild country of North Wales, with ever-increasing numbers and deepening love of our holiday fellowship. Other blessings came to us, not the least important being the wholesome religious atmosphere engendered by those Sunday services we held on the quiet mountain sides, and the talks we had on our evening strolls.

Then that wonderful discoverer of potentialities in both men and movements—Dr. Paton, of Nottingham—came on the scene, and the result was a great extension of the Co-operative Holiday idea, and the beginnings of a national movement were made. In 1887 we formulated our constitution, and called ourselves the "Co-operative Holidays Association," a name that has sometimes given rise to misapprehension, particularly among our Scottish friends. Yet no other word in our language expresses the chief idea of our movement in which each member at a centre is expected to contribute to the common good whatsoever powers and abilities he may possess. In this sense our holidays are truly "co-operative," though we have no connection with any "Stores" and pay no "divi." beyond that of human health and happiness.

Such are the beginnings of our Association. What it may grow to it is difficult to forecast. That the work needs expanding there can be no doubt to anyone who realises the decadence that is coming over the youth of our country as the result in part of the folly of sin-spent play hours and play weeks. Equally certain is the popularity of our movement. We have never yet been able to accommodate all that applied for places during our holiday weeks. But the further growth of our movement depends upon our ability to enlist sufficient men and women of strong magnetic character to act as voluntary leaders and hostesses. The Association cannot exist by paid labour. As with our churches the area of work is so considerable, and the enthusiasm demanded so great, that but for our crowd of voluntary workers, organisation would be impossible. We have much to be thankful for in this respect. Men like Lewis Paton, the big-hearted lover of boys and young men, recently elected to the High Mastership of the Manchester Grammar School, are the strength of our movement. Numbers of clever young professional and business men give us their summer holiday and act as leaders of our parties. These give tone and character to our centre-life. We do not run mere boarding houses, or arrange "tours" on cheap lines. Our Association has a definite ethical mission to fulfil, namely, the cultivation of character, and we seek to achieve this at a season when men and women are most susceptible to better influences. Almost every grade of society is represented in our Guest-Houses, and amid all differences of creed, political opinion, and social status we discover how much there is in which we are agreed as we tramp together, sit together at the same table, learn the same lessons of tolerance and goodwill, and gather together reverently at the feet of Mother Nature to listen to her teachings.

Comradeship, simplicity, reverence may perhaps be regarded as watchwords of our movement. Response to the first is not difficult under the happy conditions of life that prevail in our guest-houses and out in the open sunshine. Whilst providing things necessary for tired folk to enjoy themselves, we have always set ourselves against providing even the milder luxuries of most boarding-houses. We are not waited on hand and foot by servants: we are encouraged to wait on one another. There are frequent opportunities for tasting the joy of service. On excursions the menfolk carry lunch in satchels, and hand it round; at afternoon teas we do the same. At one of our centres—the cheapest—the men black their own and the ladies' boots, make their beds, whilst the ladies wait at the tables. We have in part, at least, solved the domestic service problem. Our "domestic helpers" are sensible, and, in many cases, cultured

women who undertake to do the ordinary drudgery of the houses on the understanding that they have fixed hours of leisure and service, a fair wage, and—most important of all—are enabled to share in all the pleasures and advantages of the guest-house whilst they are off duty. This frank acceptance of all that is involved in the theory of the dignity of labour has never been regretted, and the pleasant feeling of friendliness never fails to strike a newcomer to one of our centres. Other noteworthy features characterise our outdoor life. We believe in spending long days in the open, exploring the wildest and most interesting places in the neighbourhood of our centres. Led by enthusiasts in natural history, antiquities, or folklore, we train our eyes to see the beauty, and our hearts to feel the wonder of the world we live in. Whilst not discouraging the flow of animal spirits, we do not fail to infuse feelings of reverence for natural beauty. It is part of a liberal education for a man to realise the wrong of leaving a litter of lunch papers among the bracken on the hillside, or remorselessly rooting up wild flowers that there is no possibility of keeping alive. Such are some of the ideals that the C.H.A. stands for.

The business man asks as to our finances, Briefly, we are not a charitable concern, though a large part of the labour that has made the movement what it is is voluntary. We furnished our first permanent guest house, the Abbey House, Whitby, with loans free of interest. To furnish our other houses—Ardenconnel, Row and Park Hall, Hayfield, and Newlands—we raise loans, repaying by annual instalments. For guarantee purposes we have a small company with a large amount of deferred liability on the shares. To safeguard the movement from the possibility of ever being exploited by the company for monetary gain, our memorandum limits the dividend to 5 per cent., and pledges the company to promote the interests of the Association. We present our balance sheet to our annual conference, consisting of officers, local secretaries, and delegates, one of the latter being elected by each week's party at each of our centres.

We do not work for profit, though we have a reserve for the inevitable rainy day. Each year we make a large grant to the National Home Reading Union and to such societies as the National Trust for Preserving Places of great National Beauty, Footpaths Preservation Societies, &c., and each year we raise a considerable sum to provide free holidays for poor folk. Last year we raised over £293 for this purpose.

Our centres this year are at Row, in Scotland, Whitby on the East Coast, Hayfield in the Peak District of Derbyshire, the English Lake District, N. Wales, N. Devon, the North and West of Ireland, as well as in Switzerland. Fuller particulars may be had on sending stamped addressed envelope to the Holidays Association, Hayfield.

T. A. L.

To CORRESPONDENTS. — Letters, &c., received from C. D. B., G. B., G. H. C., H. D., J. T. D., H. A. R. J., W. J. J., H. M. L., J. M. M., J. E. O., M. P., C. B. U., F. H. W., J. W., P. H. W.

AMONG THE UNITARIANS OF CARDIGANSHIRE.

I WISH a good many English Unitarian friends could have been present with Mr. T. Grosvenor Lee, myself, and two lady visitors who happened to be staying at Aberystwyth, at the meetings of the Congregations in Cardiganshire, reported in THE INQUIRER of July 9. I had often heard these meetings described by my friend the Rev. T. Lloyd-Jones, but I hope he will not feel hurt if I say that I attributed some of the glow with which he surrounded his accounts to the patriotic fervour which does him so much honour. But now that I have been and seen for myself, I am very glad to set down for the benefit of the readers of THE INQUIRER some of the impressions which I carried away.

I left home on Saturday, June 25, and returned on the following Friday. Most of the intervening time was taken up with listening to Welsh sermons and speeches, which I did not understand, or preaching and speaking in English, which some of my listeners could not understand. That does not sound very interesting, perhaps; still, in spite of the lack of a common tongue known by all, it was good to be there. Certainly I found it rather tantalising now and again to catch the sound of my name, and then to see a rippling smile pass over the face of the congregation, at the expense, I suppose, of my ignorance of the language spoken in Paradise! Yet the good fellowship that prevailed, the sustained interest that was manifested, the splendid congregational singing (Robert Collyer would not have found it necessary there, in giving out the hymns, to say, "You will *all* join in, please"), the lovely scenery, the glorious weather, the abounding kindness and hospitality, made that a red-letter week in my memory. In the sermons, prayers, and hymns I was struck by the frequent recurrence of "Cariad," and another word, which I hesitate to spell but which sounded something like the name of the secretary of the B. & F. U. A. I wanted to know the meaning of these words, and was told they stood for "love" and "life." Fitly do they express the predominant spirit, and surely one could desire no nobler watchwords for any religious gatherings.

These Cardiganshire churches—thirteen in number (not counting the one at Aberystwyth, only recently formed)—offer an interesting problem to the student of religious history. They lie within a small area, pretty near to each other, and in some places are the only homes of worship. How is it that they should be confined to such a small district, and yet within that district be the power that they undoubtedly are? I have not been able to ascertain that any satisfactory answer to these questions has so far been given. The churches, no doubt have owed something to the proximity of Carmarthen College, where most of the ministers received an education which fitted them not only for their ministry, but also for becoming the leading schoolmasters of the district. Through their schools it is probable that the ministers acquired a special position and influence, as did many of our ministers in England in the early part of the last century. Yet, after all, this is to be regarded as a secondary, rather than as the prime cause of the exceptional state of things. Otherwise, we must expect a change. For, in the first place, the establishment of the Intermediate schools, which are working such educational wonders for the Principality, has put an end to the private schools, formerly conducted by ministers; and in the second place, from a variety of causes Carmarthen College does not now supply our Welsh pulpits. Recently there has not been a single Unitarian student there; Oxford and Manchester seem to be more attractive. In Wales, as in England, the College question is now to the fore. In more than one quarter I heard the opinion expressed that the wisest policy for the Presbyterian Board to adopt now, is to remove the College from Carmarthen to Aberystwyth, sending its students to the University College for the arts course, providing, in combination with other colleges for ministerial training already or about to be established there, some of the theological courses, and giving some tuition of its own. This seems reasonable and desirable. But academic questions move slowly, and much water will flow under the bridge before any change is made.

The Welsh have a marvellous appetite for sermons. On the Tuesday evening there were two; on the following morning we had a presidential address, nearly equivalent to two more; in the afternoon and evening there was a further brace at each service. A similar programme is supplied three times a year, and this is considered rather below than above the average, for I was told of another denomination which recently held meetings extending over one evening and the following day, in the course of which there were six sessions with three sermons at each—eighteen sermons in less than thirty hours! For the reason indicated above, I can say nothing about the quality of those which I heard, but the manner of delivery, the preaching power, certainly seemed to me superior to what one would find at a similar gathering in England. But then people speaking a language with which one is not acquainted, always do seem to possess gifts of speech denied to those who use one's own vernacular. It may therefore possibly be only an illustration of the rule, by which we reckon *omne ignotum pro magnifico*. I think, however, there is more in it than this, and that the Welsh have a natural gift for preaching, which they assiduously cultivate. The meetings that were held in the chapel did not seem to arouse nearly so much interest as the preaching did. A sense of propriety apparently forbade the manifestations of approval which with us are usual at meetings, though it was easy to gather where the people's political sympathies are to be found when my co-representative, Mr. Lee, was introduced as a candidate for Central Birmingham.

In connection with the meetings of the South Wales Unitarian Association, the new chapel at Lampeter was opened. It seemed rather daring that in a district where farming is the main occupation this important event should be fixed for

a time when the hay-making was in full swing. No doubt many people were kept away from this cause, but had they come there would have been no room for them in the chapel. As it was, extra forms had to be introduced, and every inch of space was occupied at some of the services, so that if those who were unavoidably kept away could have been present, probably the new chapel, like its predecessor, would have had to be *opened* after what seems an Irish method, by an open-air service!

Seeing that the previous building after less than thirty years proved unsound and had to be taken down, the superstitious may find comfort in remembering that the new chapel has been opened in more regular fashion. It will fare none the worse if the kindness of friends relieves it of the debt of about £200 at present resting upon it. The Rev. R. C. Jones and his people were cheered by many signs of sympathy and good-will. Some orthodox ministers were present at the services, and the authorities of St. David's College most considerately lent neighbourly help.

Not the least interesting of the gatherings which I attended was one held at Allt-y-Placa to celebrate the fortieth anniversary of the ministry of the Rev. John Davies. Mr. Davies settled in this *living of £8 a year* on leaving Carmarthen College. After some years he ventured to suggest that an increase would be acceptable. The congregation rose to the occasion splendidly, and doubled the amount at a single stroke! Not many ministers, I fancy, have received such a proportionate and sudden increase. Nor did it stop there, for I understand it has been more than doubled again. But Mr. Davies has reaped a harvest of a kind that cannot be measured by the currency. His old schoolmaster (the venerated Thomas Thomas, of Green-park), pupils trained by himself, younger men whom he had inspired with a desire for the ministry, aged members of his congregation, brother ministers of his own and of other communions, all these in succession bore witness in the crowded chapel to their regard and affection for Mr. Davies. One who in honour of the occasion came specially from Oxford, and who must have had special opportunities of hearing good preaching, declared Dr. Fairbairn is the only man he knows who possesses equal power with Mr. Davies, of close, consecutive thinking, *as he preaches*. The hero of the day was naturally much moved by these striking testimonies, and ministers who are liable to "fits of the blues" might well take heart from what they saw and heard.

I was taken to see the dwarf oak under which the great-grandfather of the present editor of THE INQUIRER, who holds an honoured place in the story of our Welsh churches, was ordained. I also visited the old chapel at Llwynrhydowen, from which more than twenty years ago the landlord of that day evicted the congregation, and which a few years later his relative and successor honourably restored to its former occupants. These are historical landmarks, with a deep and touching interest. All the chapels in regular use, which I was able to visit, are bright and cheerful, evidently loved and well cared for. Many changes, social and educational, have taken place in recent years, which might have most seriously endangered these churches, had not the Sustentation Fund happily come to their rescue. It is chiefly owing to its assistance that the ministers, on giving up their day-schools, have been able to devote themselves more fully to the service of their congregations. It was a great pleasure to renew acquaintance with some of them, and to meet others for the first time. To any who wish to add to their knowledge of our churches, I can only say, "Go to Cardiganshire!" Their experience will be very different from my own if they do not return with a gladdened feeling that great opportunities still await us.

JAMES HARWOOD.

EASTERN UNION.

THE annual meeting of the Eastern Union of Unitarian and other Free Christian Churches was held at the Old Meeting, Yarmouth, on Thursday, July 7. Mr. R. Newell, of Framlingham, conducted the morning devotional service, and the annual sermon was preached by the Rev. L. Tavener, of Ipswich. Taking for text Neh. xi. 16, "The outward business of the house of God," Mr. Tavener spoke of the different conceptions of the House of God, and referred to Jacob, the cheat and fugitive, who found it even on the bare earth, overarched by the silent sky. It was the sense of God's presence which made for anyone the reality of His House. They who were gathered in that Union belonged to churches looked upon by others as having little religion. They must see to it that they realised the great truth that they themselves were "a temple of God," and that in their worship together there was a deep sense of the Divine presence. They must keep their doors open for all who would come in, not shutting out the doubters or the irreligious, and then make them feel the real power of religion. Their lives must witness to the reality of their faith.

Luncheon followed, to which seventy visitors sat down, afterwards reinforced by a party of fifty from Norwich. After lunch the business meeting was held, and an excursion was then made by boat to Gorleston. In the evening, after tea, a public meeting was held, during which the Norwich Octagon chapel choir gave an admirable rendering of Gaul's "Ruth."

The Business Meeting.

The President, Mr. A. M. STEVENS, took the chair at the business meeting, and expressed his gratitude for having been allowed to fill that office during the past year. He spoke of his life-long interest in Unitarianism and the grand conception of their churches, standing simply for the religion of Jesus. The progress of liberal thought was to be seen in other churches also, and their aim should be to live together in unity, and in a common spirit of helpfulness, each being true to their best and highest convictions.

Councillor J. WILLIMENT, on behalf of the Old Meeting, offered a welcome to the visitors, and spoke with satisfaction of the settlement of the Rev. John Birks at Yarmouth.

Mr. RUMP, of Hapton, referred to the old connection of that place with Yarmouth, and Mr. F. H. SMITH, of Ipswich, remarked on the improved appearance of that meeting as compared with an annual meeting three years ago. It showed that a little organisation and renewed effort would secure success for their meetings, and augured well for the future of Unitarianism in East Anglia. Their motto must be, "Work will Win."

Mr. R. HAMBLIN, of Ipswich, the hon. treasurer, presented the accounts, which showed an income of £82 8s. 10d., including grants from the B. and F.U.A., and a balance in hand of £15 11s. 5d., as compared with £7 16s. 4½d. at the beginning of the year.

The Revs. F. W. STANLEY (representing the British and Foreign Unitarian Association), ALFRED HALL, and W. J. POND also spoke.

Public Meeting.

After tea, at which about 140 sat down, the public meeting was held, the Rev. John Birks, the newly-elected President, in the chair.

The REV. F. W. STANLEY, who was the first speaker, said it gave him great pleasure to attend that meeting, and to convey to the Eastern Union the earnest wishes of the British and Foreign Unitarian Association for its success. He enumerated some of the undertakings of the Association, and expressed the desire, not only to tell of work done, which they could read of in various reports, but especially to help them in their church life. In London the Salvation Army had been holding great meetings. The age they lived in was one of organisation, so that the contrast was very marked between their gatherings and those of the Army. But there was another difference besides that of magnitude. At their own International meetings twos or threes came from various countries, but they were usually men who were centres of influence, whose work would affect the coming generations. Their work as a church was one which needed to be done. It must be attempted often in isolation. Had they strength to accomplish it? The religion of the future would need a new expression. The old creedal forms were not true to the moral sentiments of men. There must be agreement between profession and inmost conviction. Here lay their office. Here they could help the world. And they could do it as individuals, regardless of numbers and organisations. Their lecturers could speak with eloquence, and tell of the value of their faith; but those who heard them would judge not by eloquent recommendations, but by the value they themselves put upon it. If they cherished their religion, lived it in daily life, and longed to make it a treasure for others, onlookers would believe in its worth, and be more prepared to yield themselves to it for their own uplifting and the well-being of mankind.

Mr. GOSH, of Cambridge, and Mr. R. H. FULLER, of Braintree, also spoke. The Rev. JOHN BIRKS proposed from the chair, the Rev. ALFRED HALL seconded, and the meeting unanimously adopted a resolution, conveying the congratulations of the Eastern Union to the Unitarian Home Missionary College on its Jubilee, and best wishes for its prosperity and the success of the Jubilee Memorial Appeal

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

CARMARTHEN COLLEGE.

SIR,—The Presbyterian College has often experienced much kindness at the hands of the INQUIRER, and it may seem a little ungracious to complain of the curious treatment of our Prize-day proceedings in to-day's issue. And yet a word of protest seems necessary, in loyalty to the important principles for which the College stands and to the interests of its students. It deserves to be remembered that ours is the only theological institution in the kingdom that systematically recruits its professors from more than one religious body, and offers the advantages of its tuition, prize-money, bursaries, external exhibitions, and post-graduate scholarships impartially to all that seek admission, without distinction of creed or sex. So that what others have only dreamt of in theory, the Presbyterian College has long, in a modest way, accomplished in practice. And now that the managers have strengthened the staff by the appointment of a fourth Professor, and are making a determined effort—with the assistance of the Dr. Williams, Hibbert, Berman and Dr. Daniel Jones trustees—to meet the other exacting demands which admission to the University of Wales has imposed on us in connection with its free theological faculty, it has just the appearance, I am afraid, of being discouraging to our friends in England and elsewhere, if a journal like the INQUIRER, avowedly devoted to the interests of liberal religious thought, does not think it worth while to give to our one public function of the year even a moiety of the space allotted in the same issue to an evangelical college in China. I reckon in the Essex Hall Year Book more than thirty Unitarian ministers who owe their positions of usefulness primarily to the Presbyterian College; and we have trained many times that number of other ministers who are doing yeoman service in the Congregational or Baptist churches of Wales or England or the Colonies, distinguished, most of them, for the robustness of their characters, their love of liberty, and their enthusiasm for progress. Our students during the year just ended numbered 26 (representing three denominations), and included four Bachelors of Arts, who have all passed, under the tuition of the Carmarthen staff, the first of the two examinations prescribed for the post-graduate Divinity degree of the University of Wales, and to these graduates we hope to add at least two more—one of them a lady—before the opening of the coming session. I make these points because our results compare favourably with those of other theological colleges, and because I think our position is ill-understood even in Unitarian circles. In these days of competition and advertisement great ideas have little chance of making way without the assistance of the Press, and if an open theological college is not to find cheerful recognition in THE INQUIRER where is it to look for it? The Orthodox organs, as a rule, are absorbed in the interests of sect and party.

WALTER J. EVANS,
Principal of the Presbyterian College.

July 16, 1904.

[We are glad to afford Mr. Evans this opportunity of referring to the high aims and the achievements of Carmarthen College, which will always find cheerful recognition in these columns. As a matter of fact it was the Jubilee of the Home Missionary College which this year cut the Carmarthen report so woefully short. Those four Bachelors, who have passed the first examination for the B.D. degree, were even in type, but at the last moment had to go out at the bottom of a column. —ED. INQ.]

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Accrington.—The annual floral services were held on Sunday, July 10, at the Oxford-street Unitarian Church, when appropriate sermons were preached by the Rev. J. E. Jenkins, of Padiham, afternoon and evening. A scholars' service, conducted by Mr. Jenkins, was held in the morning. An anthem was sung at each service, and the collections amounted to £7.

Bolton: Bank-street.—By the generous kindness of Mr. and Mrs. John Harwood, the members of the choir spent a happy day at Windermere, on Saturday, the 16th inst. The arrangements for the day included a sail on the lake, drive, and a short stay at the host's beautiful summer residence, Wykefield, where photographic groups were taken and glees were sung. The day's proceedings were brought to a conclusion by a substantial meal at Rigg's Hotel, Windermere.

Chester.—The Sunday-school anniversary sermons were preached at Matthew Henry's Chapel on the 17th inst. by the Rev. G. A. Payne, of Knutsford. The chapel was beautifully decorated with flowers, which were afterwards presented to the Infirmary and the Wrexham-road Children's Home. In the evening Mr. Payne prefaced his sermon by a short address to the children. On the 18th inst. a meeting of the congregation was held to discuss a recommendation made by them at the last annual meeting to the vestry, that the experiment be made for one year of taking collections, except on Sundays devoted to special collections, at all services in aid of chapel expenses—instead of, as hitherto, only once a quarter. The Rev. H. E. Haycock presided. The vestry reported in favour of the proposal, and after an animated discussion their resolution was carried by a substantial majority.

East Cheshire Christian Union Bazaar.—Sir John T. Brunner, Bart., M.P., has consented to open the bazaar on the first day, November 30.

Liverpool Sunday School Society.—The annual summer meeting was held last Saturday at Gateacre. Most of the party, which numbered close upon 150 teachers and friends from the associated schools, went by train to Hunt's Cross, and, conducted by the Rev. J. C. Hirst, walked up to Woolton Wood, where, by the kindness of Mr. Holbrook Gaskell, the orchid houses were inspected and a very pleasant time was spent in the grounds. The party reached Gateacre Chapel in time for tea at half-past five, most hospitably provided in the schoolroom. A very cordial vote of thanks, moved by the Rev. J. Morley Mills, President of the Society, and seconded by the Rev. J. C. Odgers, was passed to the Gateacre friends. A service was afterwards held in the old chapel, conducted by the Rev. J. C. Hirst. The Rev. C. Craddock gave an address, in which he spoke of the high ideal of the Sunday-school teacher, and the great opportunities of such work. Beautiful summer weather added greatly to the enjoyment of the gathering.

London: Stratford.—The annual services in connection with the Young People's Guild were held on Sunday, July 17. The morning service was conducted by the president of the Guild, the Rev. W. H. Rose, who spoke upon the need of seeing the world through the spiritual as well as the physical senses. The evening service was conducted by the Rev. F. K. Freeston, who spoke of the object of such a guild as being to develop the powers of dedication, service, and friendship. At the close of the service a number of copies of the Rev. W. H. Channing's "Symphony" were distributed. The services were fairly well attended. Collections were taken on behalf of the Provincial Assembly.

Manchester: Pendleton.—The annual Choir Sermons were preached on Sunday, July 17, by the Rev. J. E. Manning. The services were well attended, and special music was effectively rendered by the choir.

Reading.—The anniversary services were held on the 17th, when special sermons were preached by the minister, the Rev. R. H. U. Bloor. On the 20th the Sunday-school excursion took place to Shinfield by the kind invitation of Mr. Haynes. Many friends were present.

Saffron Walden.—On the 14th inst. a thanksgiving gathering was held at the General Baptist Chapel, in gratitude to God for the recovery from their severe illness of the pastor and his household, with several members of the congregation. Some twenty persons had tea together, after which they sang a hymn and joined in prayer. It was a gathering of "sufferers and workers," the latter being those who ministered to the sick during their illness. Upwards of an hour was spent in examination of Chapel history, with its bearings upon present life and work.

Stalybridge (Farewell Presentation).—On Tuesday evening, July 12, a well-attended meeting was held in the Hob Hill School, to make a farewell presentation to the Rev. W. Harrison at the close of his ministry there of nearly sixteen years. Mr. James Jackson presided, and with Mr. Harrison on the platform were the Revs. S. A. Steinthal, H. S. Tayler, W. C. Hall, W. E. George, Messrs. J. Hall Brooks, Edwin Oliver, and W. Thompson, secretary, who read letters of regret for absence from the Revs. R. A. Armstrong, C. T. Poynting, and others. The chairman spoke in warm terms of Mr. Harrison's ministry among them, and Mr. Edwin Oliver, a former secretary, in rising to make the presentation, said that in selecting a minister to follow Mr. Freeston they wanted a man who would be good in the pulpit, in the school, and in public affairs. Mr. Harrison had more than fulfilled all those conditions. He had been a friend and brother to them all. He concluded by handing to Mr. Harrison an illuminated address in album form, and a purse of gold, and to Mrs. Harrison a gold brooch set with pearls. The album containing the illuminated address is richly bound in morocco, bevelled and richly gilt, with the initials "W. H." in gold letters. The interior contains water-colour drawings of the Church and School. The text is as follows:—

"THE STALYBRIDGE UNITARIAN CHURCH.
"*To the Rev. William Harrison, Minister,*
"1888-1904.

"DEAR MR. HARRISON,—After a ministry extending for nearly sixteen years, we have learnt with deep regret of your resignation of our pulpit. We cannot allow you to leave us without some expression of the respect and esteem in which you will always be held by those who worship in this church. We would testify with gratitude to your ministrations in the pulpit. You have ever given us of your best. Your sermons have always breathed of the best and highest traditions of our Unitarian faith. They have been models of simplicity and diction, and could be understood and followed by all. In our homes we have looked upon you as a friend. You have entered into our sorrows and our joys as one of us. You have always done your utmost in times of trouble and sickness to bring consolation and hope to the afflicted ones, and we thank you for the sympathy which has always flowed from your heart at such times. And we have been happy to think that in times of rejoicing you have shared with us in our joys. For all

these you will always command our gratitude. We would also testify to the warm interest you have taken in the Sunday-school, to your faithful and devoted work as teacher of the Young Women's Class during the whole of your residence amongst us, and the services you have rendered to all the allied institutions of the school. To your public work we would also add our testimony. In matters social and political you have taken an active and useful share, and we have always felt that nothing you said or did on the public platform would bring discredit to our body. We have always felt safe in your hands. In your final retirement from the ministry we feel that the wrench must be very severe to you, and that this decision has not been arrived at without anxious thought and communion on your part. We would ask that God's blessing may rest upon you and the members of your family; that you may be spared many years to enjoy your well-earned retirement, and that you will always have the satisfaction of feeling that your last ministerial charge was your longest, and that your last congregation will always regard you not only with esteem and respect, but with something far closer and more sacred—with love.—Signed, James Jackson, warden; William Thompson, secretary; Joseph Matley, treasurer."

Mr. Harrison in acknowledging the gifts first read a letter from the Rev. H. Enfield Dowson, of whom he spoke as the Bishop of the Diocese of East Cheshire. Mr. Dowson, writing from Norwich, expressed great regret that he could not be present, and went on to speak in warm and affectionate terms of Mr. Harrison and his work in the district. Proceeding in his acknowledgments, Mr. Harrison said that he felt such farewell meetings very trying. That evening marked the final severance of their connection and the close of his ministry. Yet he should continue to be with them, and as in the past should visit the sick. He recalled some of the facts of his ministry, and thanked them for their gifts on his own and his wife's behalf. She had admirably fulfilled the first duty of a minister's wife, that of looking after the minister. In conclusion, he thanked the congregation for their kindness. He wished them prosperity in school and church, and hoped they would drink deeply at the fountain of pure religion, and that God's blessing might rest upon them. The meeting was afterwards addressed by the Revs. S. A. Steinthal, W. E. George, Wm. C. Hall, Hugon S. Tayler, and Mr. John Hall Brooks. On the following Wednesday evening Mr. Harrison received the gift of a writing case from the Band of Hope, of which he has been president throughout his ministry at Stalybridge.

Sunderland.—The Sunday-school anniversary and flower services were held last Sunday. The children had been carefully trained, and sung their special hymns exceedingly well. Good congregations assembled, the one in the evening being especially gratifying. In the morning the Rev. F. Wood preached on "The Ministry to Children." In the afternoon a children's service was conducted by Mr. J. G. Stirling. In the evening the Rev. Frank Walters, of Newcastle, preached on "Childhood."

Wakefield.—On Sunday, July 10, the annual floral services were held at Westgate Chapel, conducted by the Rev. G. A. Ferguson, of Gateshead, and the Rev. A. Chalmers, and the chapel has rarely been more beautifully decorated. Eight prizes had been given to scholars the previous day for the prettiest baskets and bouquets of wild flowers, and these were arranged near the Communion table. There were large congregations at all three services, and the collection for the Sunday-school realised £12. The school feast was held on the 13th inst., and was attended by more than 300 children.

Whitchurch.—On Sunday, July 17, flower services were held at the Church of the Saviour, when three very appropriate sermons were preached by the Rev. C. D. Badland, and special hymns were sung by the children.

When tree, or river, or rock shows beauty, and my soul answers to it, it is as though the spirit of nature said, "We understand one another; and so thou art mine, and I am thine." And then everything in nature feels dear.—*William Mountford.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 24.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. F. SUMMERS, Collection for London Domestic Mission, and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. W. COPELAND BOWIE.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. JOHN ELLIS.

Peckham, Avondale-road, 11, Rev. H. WOODS PERRIS, and 6.30, Mr. A. H. BIGGS, M.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. H. TITFORD, and 6.30, Rev. F. H. JONES, B.A.

Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Mr. B. CHANDRA GHOSH, M.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. W. G. PRICE.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. T. E. M. EDWARDS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. W. L. SCHROEDER.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A., and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.; Evening subject: "Our New Cathedral."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 and 6.30, Rev. A. W. TIMMIS.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E PIKE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45.

PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11. Mr. J. PARK DAVIES, B.A., of Manchester College.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY

SOUTH PLACE, FINSBURY.—July 24, at 11.15, JOHN M. ROBERTSON, "Unitarianism and Modern Thought."

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BIRTH.

GEORGE.—On July 18th, at 280, Worsley-road, Swinton, to Rev. and Mrs. W. E. George, a daughter.

MARRIAGE.

COOLEY—SMITH.—On July 9, at Avondale-road, Peckham, by Rev. G. Carter, Sidney, third son of W. J. Cooley, of East Dulwich, to Clare Florence, second daughter of H. Smith, of Peckham.

DEATH.

BIRCHALL.—On the 13th inst., at the residence of her nephew, W. Brereton Hibbert, Hillcrest, Egerton-road, Monton, Frances Andrews Birchall, in her 85th year.

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Copies of the Address delivered by the Rev. R. A. ARMSTRONG, B.A., at the close of the Session 1903-4, may be had from the Secretary, 38, Barton Arcade, Manchester, price Sixp ce.

THE CHATHAM CONGREGATION intend holding a Sale of Work early in October to clear an outstanding debt. Gifts of handiwork will be gratefully received by Mrs. M. L. WOOD, Westfield, Borstal-road, Rochester.

TESTIMONAL to the Rev. J. MORGAN WHITEMAN on his leaving the pulpit of Unity Church, Dewsbury.

The Congregation are mostly of the "working class," and the trade of the district is much depressed, so the following contributions are very gratefully acknowledged :—

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 23, 1904

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3240. NEW SERIES, No. 344.] *LONDON, SATURDAY, JULY* 30, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Editor requests that until the end of August all correspondence may be sent to the office of THE INQUIRER, and not to his private address.

UNDER the general title, "Thoughts on Theism," we shall publish during August four articles on the fundamental truths of religion, by Dr. Warschauer, of whose "Anti-Nunquam" a notice appears in our present issue.

OUR readers will remember the case of Mr. Gottfried Schwarz, of Heidelberg, who in the spring of last year was tried at Mannheim on a charge of "insult" to the Roman Catholic Faith, on the ground of his unsparing criticism of the Pope and the Sacraments, and, after a full hearing and an eloquent defence, was acquitted. Since then Mr. Schwarz, who has removed to Karlsruhe, has vigorously carried on his campaign against Roman tyranny, in his magazine, *Das Banner der Freiheit*, and by means of other leaflets and public lectures. On July 6, he had again to answer to a charge under the same law (§166 of the Penal Code) for an expression of vehement moral reprobation of the policy of Rome. The trial was this time at Karlsruhe, and the result, we are glad to say, once more acquittal.

THE Wesleyan Conference, meeting this year in Sheffield, has a Yorkshire man, the Rev. Silvester Whitehead, for President. Not very widely known till now in this country, he has a foreign reputation, it seems, of a rather exceptional nature as the author of a commentary on the Epistle to the Romans in Chinese. He was missionary in China from 1867 to 1877. The Rev. C. H. Kelly has been chosen President for 1905. The new hymn-book has been received with joyous welcome, and a special conference to celebrate the publication of it and the accompanying tune-book is reported as a magnificent success. The tune-book is edited by Sir Frederick Bridge, organist of Westminster Abbey.

THE most important debate at the annual assembly of the United Methodist Free Churches was the discussion on Methodist Union. A series of resolutions, which in the aggregate meant a determination to proceed with the negotiations already commenced with a view to organic connection with other Methodist bodies, was carried with enthusiasm, not a single hand being held up to the contrary.

Now that the Licensing Bill has been forcibly placed beyond the reach of amendment in the House of Commons, interest turns to the attitude which will be taken towards it in the House of Lords. The concession of the principle of the time limit in regard to new licences makes it exceedingly difficult for the Government to resist the amendment to be moved by the Archbishop of Canterbury, fixing for old licences a time limit of fourteen years, and giving those which survive the same seven years' tenure as the Bill bestows upon new licences. It remains to be seen what support, both within and without the Episcopal Bench, Dr. Davidson can secure for his Amendment. The Amendment is conservative in the best sense of the word, and puts a limit upon ther evolution worked by the Bill which the House should be glad enough to secure. Of course, were they consistent, the Lords would throw out the whole Bill as having been passed without a mandate from the country, but the acceptance of the Archbishop's amendment would go a long way towards vindicating their consistency without completely throwing over their traditional tenderness for the claims of "property," just or unjust.

THE reception accorded to the first report of the Tariff "Commission," no less than the terms of the report themselves, has its clear lesson for those, if there be any, who imagine there is any half-way house between absolute Free Trade and all-round Protection. Mr. Chamberlain has told us—repeating the assurance even within the last few days—that all he asks for is a slight rearrangement of our fiscal burdens in the interests of our colonies. But this is not the idea of the "Commissioners" he has called together to draw up a detailed tariff. It is no small rearrangement of duties which they propose, but the establishment of an all-round system of Protection, not only against our foreign imports, but against our colonial imports as well! All they will concede to "Imperialist" sentiment is a slight reduction on the "general tariff"—to be called the "Preferential Tariff"—in the case of those colonies which, on their side, are prepared to give preference to us. A similar distinction is to be made in the case of foreign countries, but here the "general tariff" is to be increased to a "maximum tariff" against countries whose duties on our goods are held to be unreasonably high.

HERE is a declaration of fiscal war against every trader, foreign or colonial, with whom we at present have any trading relations at all. Canada at present gives us a preferential tariff acknowledgment of the free market for her goods we give to her. What is to be our response? The clapping on of a tariff! That tariff, it is true, will be lower than that we impose on some other people's goods, but the fact will afford her but very partial consolation. Australia is the scene of a prolonged struggle between Protectionists and Free Traders, and neither side show any inclination to compromise their principles in the direction of preferences. To Australia our pioneers of closer Imperial unity will present, in substitution for our present open ports, a "general tariff" discriminating against them in their competition with their Canadian brothers. "Foreign countries which admit British wares on fair terms" are to have their fairness rewarded in their turn by the withdrawal of the open market which taught them to be fair, in favour of the all round "general tariff." Finally, to those countries who hamper our trade by duties which are not "fair" we are to present a maximum tariff doubling at a stroke those impediments to our mutual trade which we consider so unjust to ourselves.

AND all this gratuitous warfare—all these artificial restraints upon international commerce—we are to embark upon to draw closer the bonds of Empire and to further the principles (*vide* Mr. Balfour) of Free Trade! Is it to be wondered at that the scheme has been received

abroad, wherever it has been deemed worthy of notice, by the equal hostility of the communities which will come under the "maximum," the "general," and the "preferential tariff" alike? Where it has been approved at home, the criticism has been that the duties proposed, under whatever category, are too low. The fact is that the tariff reformers have been trying to combine, in support of their propaganda, two incompatible currents of opinion. Those who desire "reform" in the interest of Imperial unity do not, of course, desire tariffs on our Colonial imports at all, however small. Those who desire "reform" in the interest of "languishing" home industries, do not desire to concede preferences to their colonial rivals, however fractional the preference may be. The two ideals are wholly distinct and wholly incompatible, and not all the ingenuity of Mr. Chamberlain and his friends can keep them in double harness a moment after the propag nda gets beyond the declamatory stage. Imperial unity is good, but so is international amity. Barriers between colony and colony are evil, but so are barriers between sovereign states. The only consistent and unified principle is that of universal Free Trade and universal amity and goodwill. England cannot bring this about alone. But with her trade predominance she can do much, and at least she can abstain from stimulating re-action.

THESE lines which we quoted last week, not knowing their author, are from Bailey's "Festus":—

Poets are all who love, who feel, great truths
And tell them. And the truth of truths is love.

Here is another passage from the same poem which we take from the "Festus Treasury," published for 3d. by Mr. Albert Broadbent, of 19, Oxford-street, Manchester:—

Heart goodness shows its truth in self-restraint,
In acts of peace and kindness. Hand and heart
Are one thing with the good, as thou shouldst be.
Corruption's splendour hath no vital power.
Content in sin shows apathy, not peace. . . .
All things that speak of heaven speak peace.
Peace hath more might than war. High brows are calm.
The host of stars is still. Their silence weighs
More mightily with the mind than though they spake
Thousand tongued, musically; and truths like suns
Stir not; though systems round them come and go.

EVERY wide-spread error contains a concealed truth. That is the point on which we must fasten if we wish to overthrow the error.—*Dean Stanley.*

WITH forward glance beyond polemic scope,
He scanned the sweep of time,
And everywhere changed looks with blue-eyed Hope
Victress o'er doubt and crime.
But inward turning he of gentle heart,
And spirit mild as free,
Most gladly welcomed, as life's better part,
The rule of charity.

Lines on Dean Stanley.

A FESTIVAL OF ST. JOHN.

JUNE 24 is St. John's Day (one has to remember Church festivals in Italy); and the following Sunday is marked by a Festa very characteristic of this lovely Lake of Como. Several churches about here are dedicated to San Giovanni, and one of them stands on a little island about an hour's row south of Tremezzo. Quite a steep rocky little island it is, with every inch of available soil cultivated with vines or fruit trees or vegetables or retained for hay, with one steep path that rises by steps and *cordonata* to the summit 100 feet above the level of the Lake, where is perched the little church. A lonely little church, no doubt, most of the year, but on this one day the centre of a great gathering from all the neighbouring villages and country districts. We reached the landing place soon after half-past nine, and found already a large collection of the boats used by the country people; substantial craft, each capable of holding from 12 to 20 people, and bearing a curious round framework and resembling three hoops of a barrel with one connecting stave on the top. Over this framework an awning can be spread or nets hung to dry. We left our boat, and beginning to ascend the pathway found themselves in the midst of an animated country fair. On either side of the path were stalls for selling everything that Italian peasants were likely to buy. Bright-coloured garments, umbrellas, sober black and gaudy green, sickles and other agricultural implements, sweets of all sorts, and the dubious ice-cream. Mounting through all this, and reaching a more level spot close by the church, we found it occupied by something still more incongruous, viz., a roulette table in active operation. Italians are inveterate gamblers, and poor as Italy is, she spends £9,000,000 a year on a lottery which the Government runs, taking care to secure thereby an enormous profit. No doubt this roulette table had to pay handsomely for its privileged position, and it did its best to secure something over for its proprietor. Inside the church all was cool and quiet, and we were glad to sit there waiting for the procession, which we were told had been delayed (no uncommon thing in these parts). A few peasants came there and said their prayers, and after a while an occasional Italian or foreign visitor wandered in to stare about; the decorations were not elaborate. At length, shortly before eleven, we rose to go. The crowd outside had greatly increased as boat after boat had deposited its load at the landing place. But there was no sign of the procession, and we had seen only one single priest mingling with the throng that mounted the steps as we went down. We found our boat and began our return journey, and soon caught sight of this belated procession just when it looked most picturesque, *i.e.*, on the water. It occupied four large vessels, gaily decorated with flags, and each capable of containing fifty people or more. In the first was a band of music, in the next two priests with a choir, banners, &c., the third contained men, and the fourth women. All four were being slowly rowed along a course encircling the little island. When we first caught sight of them, we heard the singing of a slow, solemn chant or hymn, and this sounded beautiful and appropriate as it came to us across the water. But it soon ceased, and then the brass band struck up a most lively tune, either dance music or some bright festive march. So they moved on towards the landing place, and then we were told there would be a service lasting three-quarters of an hour in the church, after which the procession would file back to their boats and return as they came.

Whatever may be thought of the incongruities connected with it, there can be no doubt that the whole incident is highly characteristic of Italian Catholicism. You can take as much or as little of this religion as you like; but if you are "a Christian" at all, you can hardly fail to be brought into close contact with some of it, and to have every opportunity of making a beginning. And then, if religion takes hold of you, an easy path leads you into ways where religion more and more absorbs your time and thought, till, finally, it may claim your whole life. Probably in this way the Church would explain its tolerance of so many secular intrusions, and, to our mind, of one that is immoral, into its numerous commemorative celebrations. High above the Lake, occupying situations that command views of glorious beauty, are many little lonely churches. We climbed to one, San Martino, the other day, passing a couple of shrines on the way. We found it locked and deserted, and could only see a dark interior through a grated window. But outside were stone tables and seats, and it is easy to imagine the scene, full of animation, at the yearly festival. The Catholic calendar provides many such Festas, the people enjoy them, and the Church takes care not to be left out of the day's enjoyment. Herein lies much of the strength of Roman Catholicism. It unites the people, gives them what they like, and does not deprive them of what they don't want to give up. It does *not* say, "You must take all or nothing"; but says, "Take as little as you please to begin with, and go on to as much as you become inclined for. Your salvation from a frightful hell is secure if you comply with certain very easy conditions, and you can win more and more treasure in heaven by greater spiritual exertion and self-sacrifice." There can be no question of the worldly wisdom of this policy. The only doubt is whether it is the religion of Jesus.

H. SHAEN SOLLY.

Tremezzo, Lake of Como.

THERE was nothing transcendent in Savonarola's face. It was not beautiful. It was strong-featured, and owed all its refinement to habits of mind and rigid discipline of the body. The source of the impression his glance produced in Romola was the sense it conveyed to her of interest in her, and care for her apart from any personal feeling. It was the first time she had encountered a gaze in which simple human fellowship expressed itself as a strongly-felt bond. Such a glance is half the vocation of the priest or spiritual guide of men, and Romola felt it impossible again to question his authority to speak to her.

George Eliot.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

III.

THE CHURCH IN THE WOODS.

WE are on our way to Melbourne, and thanks to the care and generosity of our people at Adelaide, are travelling as comfortably as reasonable man or woman could desire, in a first-class compartment with sleeping berths, and, what is more important, well lighted and warmed. Looking back in the quiet of night on the last fifteen days, I am filled with a sense of gratitude and affection for all the kindnesses I have received, and encouraged to go forward on my mission with braver heart. From the hour of my first welcome on board the ship to the last good-bye at the carriage platform as the train left the station I have been treated as if I were an old friend, beloved for past services and honoured for present worth. It is but a very small portion of the goodwill shown to me that I could possibly conceive to be due to any merit of my own. Arriving an entire stranger, I have been used as might be a dear guest, first because I came to the Unitarians of South Australia as representative of the Unitarians of the Mother Country, bearing the assurance that, parted, as we were, by half the world's orb, we were one in maintenance of the same principles and in profession of the same faith, unfettered by definition in words of doubtful and changing meaning. At Perth I should probably have had a larger following if I had had something new to tell, some Gospel or version of the Gospel more or less peculiar to myself. There I could but gather together the very few—scarcely double of "two or three"—whom I found holding to the old universal faith, and scatter seed which might in the course of months or years come to grow up and bear fruit. But at Adelaide I found myself among old Unitarians before yet I had set foot on land, and before the day closed I had been introduced to a congregation as much like my own at Mill Hill as could be, though, of course, on a scale as much smaller as Adelaide is smaller than Leeds. Oh, the young people, girls and boys, youths and maidens, how dear they were, how kind and good! And how could they be otherwise when their elders and grand-elders set them such an example? They didn't want any doctrine of me, old or new, were quite content with what they had heard from infancy, only wanted to hear it all again in fresh tones and as a message from home.

And then I was not only a Unitarian but an Englishman, fresh come from the Mother Country, not a "new chum" seeking work, nor a tourist come round the world to see the sights, but expressly to convey a message of sympathy and encouragement. And their hearts were opened to us both, and they gave us welcome for the sake of England, as I myself have welcomed to my heart a common dust-covered daisy found by some chance growing alone of its kind by the parched roadside beyond the walls of Rome. It seemed to me a bit of life from my own country, and for my country's sake I loved the humble flower. So did we move about here as bits of English life, a pledge that distance had not divided our hearts.

That the day will come when, in the natural order of growth, Australia will become an independent commonwealth I cannot doubt. The grown-up child does not hold on to the mother's skirt, and even now the tie which binds us is of the slightest, and with a little strain would part. What we have to hope for and to cultivate is not a material interest which will take the place of present loosening attachment. Such interests are of the frailest to bind nations to one another, and they are disregarded directly nobler considerations intervene. No; let us carefully and tenderly cherish the strong ties of sentiment which bind the grown-up children in loving care and reverence to the parents. These ties are appreciated on this side far more than they are on ours. The remark of a West Australian minister at the time of the war was quoted to me with approval, and received with applause when quoted again by me at a meeting. "We know nothing of the right and wrong of the matter, all we know is that somebody has 'biffed' mother, and we mean to see it through." It is my dearest hope that my mission may do something to bring English and Australian Unitarians nearer together, and if it effects this little it will do something towards the far greater object "to turn the hearts of the fathers to the children," to quicken England's love and interest in the nations to which she has given birth.

I have preached five times at Adelaide and have had congregations improving each time, till last Sunday evening the church was crowded. I don't suppose I have made a single convert, nor have I tried to. Unless I greatly deceive myself and others deceive me, I have done what I hold to be better, and what I suppose I was sent for—I have brought some new life and hope to the brethren here. At any rate so they say, and are profuse in their acknowledgments of my services; and the goodwill with which they received me will doubtless return to their own benefit.

The best of many good days was that on which I went with a small party to Shady Grove, "the church in the woods." (There are no "chapels" here as distinguished from "churches," and no "ministers" as distinct from "clergymen.") A well-appointed carriage drawn by a pair of sturdy horses was provided for us by the committee, and we made our winding way up and up into the heart of the hills, till we reached the small township of Hahndorf, where a German colony had made themselves a home, and in a strange land, among foreign folk and under foreign rule have maintained to the third generation the language and religion of the Fatherland. There we were met by another conveyance, for the twenty miles we had come was by an excellent road which does credit to the Colonial Government, but now we were on a track through the woods, and must needs divide our load. A four miles' drive took us to our destination—verily "a church in the woods," for all around and close up to the walls grew the gum trees, and there was no building of any kind in sight. The congregation was waiting for us, some fourteen in all, in age from over seventy to under twelve. Our own party brought the number up to twenty, and we had a brief service, singing two hymns from Martineau's well-used collection, with a prayer and short exhortation following. It was to us all, I think, very impressive. The tiny church and the surrounding solitude and the old familiar words, and the two simple memorials to the founders, "John Monks, who died Nov. 7, 1889, aged 74 years, donor of the church and land," and "Francis Duffield, died Dec. 25, 1888, aged 85. He officiated here gratuitously for 27 years."

This is, I believe, the first place in which Unitarians met for worship in Australia. The first service was held in it in December, 1854. It sets an example which unfortunately has been rarely followed either here or at home, for they have never had a regular minister, but have maintained regular services for now nearly half a century. Since the death of Mr. Duffield, Mr. Frederick C. Smith, who owns and lives on a farm in the neighbourhood, has acted as minister. There is an average congregation of about 24, some of them coming from a distance of nine miles. "There are no seat rents or collection, or fees of any kind, nor any charge for burial allotments in the little cemetery adjoining. What is required is done gratuitously, no money is necessary, and none, therefore, is accepted." The trust deed of the building and the four acres of land which belong to it is held by the Adelaide Church.

I will conclude this letter by quoting the admirable words of Mr. Francis Duffield in a brief communication printed in 1872 in "the seventeenth Annual Report of the Unitarian Christian Church, Adelaide." "We have proceeded," he wrote, "through the year in our usual course, and have thus supplied our families with the means of social worship and spiritual progress, in accordance with the great fundamental principles of the Unitarian faith. I make it a prominent feature to inculcate the necessity of individual thought, and a persistent adherence to the personal convictions—this last I consider as peculiarly demanded from us by the signs of our times, when there is so much actual Unitarianism entertained by persons who professedly belong to the orthodox bodies. Another great object of our labour is the inculcation of a thorough spirit of liberality of thought in regard to the professors of other forms of faith." The writer was not a literary man but a farmer out in the bush; the expression might be improved, but the meaning is clear enough, and I am here now to preach the same principles maintained so manfully by Mr. Duffield thirty years ago.

CHARLES HARGROVE.

Melbourne, June 8, 1904.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mrs. Blake, £2; Mr. Carslake Thompson, £2; Mr. and Mrs. David, 5s.; Essex Church Flower Service, £1 5s. 1d.; Mrs. Jevons, £1; Miss Hibbert, £1 1s.; Mrs. Talbot, 10s.; Miss Glover, 5s.

THE PARTING MESSAGE OF GEORGE FREDERICK WATTS.

THERE can be no morbid sadness at the passing of such a life as that of George Frederick Watts. It is a grief to know that the world must do without such a brave, unselfish teacher, for his largeness of thought and nobility of mind are far too rare even among the exalted ones of earth. Whilst most of us cling to the little, immediate things which continually force themselves upon our notice, with such as Dante, Michael Angelo and Mazzini, he knew how to pass them by and live in the realm of the universal, the ideal, and the spiritual.

The air which he commonly breathed was the spacious atmosphere of the spiritual. He thought as one that lived in a realm not bounded by the material or by time. One realised this as the first impression on coming into his presence. In my own first conversation with him I recollect being thus impressed. We had been talking about his pictures, and I had hinted that I had never seen a picture of Christ painted by him, and ventured to suggest that it could not have been on account of any lack of reverence on the painter's part. I shall never forget how earnestly he told me of his love for that name which was, to him, above every name. But he went on to say there must be millions of people who do not reverence Christ as he did; and, consequently, were he to paint the Christian's ideal, it would have but little power over the mind of, say, a Buddhist. Religion is far more universal than Christianity; and, though he felt that Christ was dearer to him than Buddha or Mohammed, in the hope of some time influencing such religious people of other faiths, he would not paint that which would probably narrow his influence.

It was during the same conversation that we talked of the great religious teachers. We walked over to some bookshelves, and Mr. Watts put into my hands two volumes of sermons by Dr. Martineau, saying what a great inspiration he found those writings to be. When the painter had retired leaving me to the books, I turned over the pages eagerly, finding pencil notes on the margin opposite nearly every paragraph of those sermons. In these notes I found practically no adverse criticism, but added thoughts and indications of the logical issue of thinking on such lines. I felt there was but little to which Dr. Martineau would not have agreed. Every line so written indicated a depth of spiritual insight, and a breadth of religious conception which seemed even to refuse to be bound by any laws of philosophy.

The knowledge that Watts was quietly working on his pictures of the ideal was the compensation of living on after Ruskin, Browning, and Martineau had gone. Of late years we seem to have given ourselves up to commercialism and materiality; but the fact that the small figure of Watts was painting away in his studio at his lofty conceptions of life, and would soon exhibit his beautiful uplifting work, saved us from altogether having lost the ideal. But he has passed from our earthly gaze, and he will paint no more. It is, however, good for us to know that his paintings are with us, and are not hidden away in some private gallery, but belong to the nation, to be seen by everybody. It will take a long time for the ideals of our nations to arrive at the level of those pictures. There was nothing local, passing, or small in his work. He did not try to catch the fleeting material scene, but to win for us the eternal thought from the silences of the spiritual realm. And these can never die.

It is not without significance to note the paintings which were being exhibited as the latest productions of his brush, while he was passing hence, for they form, as it were, his parting message. In the 1904 exhibition of the New Gallery there were two pictures called respectively, "Whence! Whither!!" and "Progress."

The first belongs to the cupid series which Mr. Watts made so popular some years back. This is a very simple design, but worked out beautifully, and full of that mysterious feeling which Mr. Watts knew so well how to work into his pictures. There is a great stretch of ocean reaching away to the horizon, where is seen a band of sky-light marking a kind of dawn, as though, beyond where the eye is allowed to wander, there are other conditions than those which pertain where we stand. This great ocean, with its tides coming from the unseen land, is breaking upon our sandy shore in waves which bring with them evidences of the unknown land beyond. The one wave just tumbling at our feet brings a chubby, eager child. One foot of his is upon the beach and the other just emerging from the wave, which, after breaking about his plump body, will retire and leave him to his new experiences. But he hastens forward, with outstretched arms and inquiring features to join the company of those he will presently find upon the beach.

The shore is the realm of our experiences of life, our arena for struggling. Here we stand watching the new comers, and looking into the mysteriously rolling and never-ceasing waves, wondering about the realms from which they have come. They are part of the ocean of Eternity, which, though so full of uncertainty as to keep us puzzling about its very existence, is for ever reminding us of its realities, by the coming and going of the evidences of life.

"Whence! Whither!!" The new life wakened in our homes at the birth of a child: Whence has it come? That life which passes from our observation when death darkens the house: Whither is it going?

The other picture of this, the last year of Mr. Watts' earthly working, is called "Progress." It is a fine majestic design of large conception. As in the poems of Homer and some of the plays of Shakespeare, we see in it the work both of mortals and immortals together.

The mortals are painted in the foreground of the picture. Here there are four figures representing four great phases of life and work. One, a bald-headed, white-bearded man is bending over an old book, and, with the light of a small candle, is working out some intricate problem. By his side, without paying attention to his neighbour, a magnificently dressed man is stooping to the earth scooping up some dark-looking material. A third man, overcome with too much work, is sinking to the ground exhausted, letting fall a spade and pincers. These three figures do not look up; the first two because they are so intent upon their definite work, the third because he has no power to do so. They see nothing, therefore, of what is taking place above them in the spirit realm. The other figure, on the contrary, sees little of what his companions are doing, but, being turned the reverse way, reclining on his back, has been intently gazing towards the sky and seeing visions. Now he is getting so interested in the movements of the higher plane that his very excitement is raising him on his elbows, so that his better position may enable him to miss nothing. The scene he beholds on the spiritual plane is intended to represent the thought that progress is the true outcome of the work going on at his side. His companions help to produce it; though, because they are absorbed in their own individual concerns, they see not the general result. This idea is indicated by the figure of a white horse treading victoriously and majestically onward, proudly tossing his head in the midst of clouds mingled with flashes of light. The rider is the spirit of "Progress," who is shooting arrows from a bow, as he rides ever onward.

The student works laboriously with his dim light, making out the wisdom of the past ages which are enshrined in literature; and the reforming practical man works on in politics and economics, gathering together the produce of earth, and the results of world-directed energy; while the labourer sinks under the burden of toil which he has to sustain. These three are interested in and occupied with the personal things of their immediate surroundings, over-busied with what they consider will be to their own interest and profit, without much thought of the general trend of things. So occupied are they as to be unacquainted even with the bright visions that are passing, whilst the fourth companion cares nothing for the treasures of past learning or for the wealth of present worldly accumulations, but dreams of the future and the ideal state. He looks away from earth, disgusted with its puny acquirements, convinced that there are greater and higher things to be obtained than those which these other men are spending their lives and energies to acquire. He thinks their objects and aims are vanity, they think he is a foolish, time-wasting dreamer. They make the progress, and he sees it. Thus, Mr. Watts tells us that the dreamer, the student, the man of the world, and the labourer are each, while probably thinking lightly of their fellows' work, contributing their portion to the condition of things which make Progress possible. Progress is not only possible, but inevitable, and is, even now, marching on. With this thought given us by the painter, may we not confidently assert that the works he has left behind him will do much to help on that progress in the higher life he has indicated? May we not also say that, by means of all his pictures, he both worked consciously for this progress, and had, at the same time, definite visions of the ideal to which mankind is hastening.

LUCKING TAVENER.

LITERATURE.

THE DOCTRINE OF GOD IN MAN.*

IT has from the first been an accepted doctrine of the Christian Church that the Old Testament bears witness to Christ, and that the whole process of divine revelation there unfolded had for its central purpose to prepare the way for his coming, and furnish to the world an irresistible testimony to his divine authority. In Christ was the fulness of the divine light revealed, and the perfect truth of God. And yet, when one reads the history of the following centuries and traces the development of theological doctrine in the Church, as finally embodied in the creeds of orthodox Christendom, this startling fact emerges. The Old Testament record is of a gradual uplifting out of crude beginnings of the religious life of a people, the supreme testimony in the ancient world to the truth of a pure spiritual Theism, perfected at last in the religion of Jesus himself. And yet his followers, immediately after his death, appear to enter upon a direct reversal of that process of thought, and step by step bring back into their thought of God elements which threaten a return to the old polytheism. After three centuries of theological activity, it is only by a kind of metaphysical *tour de force*, in the bold assertion of the doctrines of the Trinity, and Incarnation, that the Church escapes from that intolerable position.

What is the meaning of so strange a process? How is it that such doctrines came to be accepted, and are still maintained in the Christian Church, and that effort after effort is made, by new interpretations, to bring them into harmony with modern thought? If these doctrines contain that which answers to a profound religious need in the heart of man, is there not some better way by which that need may be satisfied, without doing such violence to reason? Is there not in the religion of Jesus himself the true way of deliverance from these theological confusions? These are some of the questions which Mr. Armstrong answers in his new book on the "Trinity and the Incarnation":—

When we see (he says) a belief which we are convinced is untrue and contrary to right reason prevailing persistently through long ages of time and over vast areas of territory, what we have to do is to try and find out what widespread human need it meets. For the most strongly rooted faiths are not held because they are logical and reasonable, but because they help, strengthen, or console. And it is amazing with what persistency they will endure if they do that, after they have been triumphantly refuted over and over again. And so he who would weaken their hold upon the hearts and consciences of men—as indeed every true man must desire, if he holds them to be untrue and has faith in the God of truth—must show that they themselves are not essential to that helping, comforting, and strengthening, but that these will be found in yet richer measure in a doctrine nearer to the veritable truth of God.

The book is divided into three parts. The first gives a brief and lucid account of the growth of the doctrine of the Deity of Christ up to the time of its embodiment in the Creed of Nicæa, with a word added as to the subsequent Church Councils, the sheer contradictions of the "Athanasian" Creed, the doctrine of the Protestant Reformers, and the persistent Unitarian protest. The second part is a keen criticism of "Modern Pleas for the Doctrines of the Trinity, and the Deity of Christ"; and the third part, which we wish Mr. Armstrong would elaborate in another volume for this same series, is on "The Heart of the Argument," showing what is the abiding spiritual truth which the old doctrines attempted to express, and which demands new and fuller utterance.

The first part shows how in the first generation of the disciples of Jesus the idealising process began, and how in the New Testament itself several steps of that process are marked, leading afterwards to the substitution "for the historic Man of Nazareth, a completely superhuman figure and at last the Incarnate God Himself." The most striking passage in this part is on the Christ of the Fourth Gospel, a creation in which elements of Greek thought played so significant a part, and laid a firm foundation for the subsequent development of orthodox doctrine. It was the doctrine of the Logos ("more or less accurately translated into English as the Reason, or the Word, or perhaps best of all as the Thought of God") by which the author of this Gospel was possessed. Of him Mr. Armstrong writes:—

This wonderful man was not only a philosopher. He was one kindled with the energies of vivid and vital religion, one who had been moved to that intense sense of divine love which has been the moving force in all the great masters of spiritual truth. And he knew and felt that this illumination of uplifting had come to him through that Jesus who had arisen a hundred years ago among the Jews. Of the earthly life of this Jesus he had some written record, I doubt not, and many reminiscences of him, or quasi-reminiscences of him, floated around him borne from mouth to mouth, though both record and tradition differed widely from those on which elsewhere the three earlier gospels in our canon were built up. Widely? Nay, often quite irreconcilably. And they seemed to him, I suppose, not so much the material for a careful biography, for that was not his motive, as the material into which might be poured a new and ideal presentation of the person and career of their wondrous subject.

And pondering these things—both the mystic Logos philosophy and also the moving and mastering personality of the Jesus who had so profoundly touched his soul—there came to him, whether by long and laborious thinking or by the sudden flash of rapturous imagination, a sublime conception which drew together into one luminous centre the two foci of his *thinking* and his *emotion*, and so rounded out the perfect circle of his pondering. It seemed to him that that divine Thought which had for ever been emanating from God, and which had bathed the world and man through all time in its vague, intangible light, had, at a certain moment in the ripeness of days, been poured in full and perfect concentration into the Man Jesus, tabernacled in his earthly flesh, given to him the wisdom and holiness of God; that from that lamp the spirits of all men might be illumined; and then, having spoken in him, the Man Jesus withdraws once more to the bosom of God. And, stirred with the thrill of this vision, he sat down and wrote:—

"In the beginning was Thought, and Thought was with God, and Thought was God. The same was in the beginning with God. All things were made by Thought. In Thought was life; and that life was the light of men. There was the true light coming into the world which lights every man. It was in the world, and the world came into being through it, but the world did not recognise it. . . . But then Thought became flesh and entered, as it were, into a tent of flesh among us. And we saw the gloriousness of him, gloriousness as of an only begotten one from God, full of grace and truth. . . . God no man ever saw. The only begotten son, he who was in the bosom of the Father, he interpreted."

I have abridged and modified and retranslated; but I believe that I have accurately set forth the essence of this supreme passage in the great march onward towards the doctrine of the Incarnation (pp. 40-43).

For this long quotation we make no apology, and hardly refrain from adding another page or two. It is a fine example of Mr. Armstrong's power of interpretation, and should send many readers to the book itself.

The modern exponents of orthodoxy dealt with in the second part are Dr. Fairbairn, Dr. Lyman Abbott, Dr. Whiton, the Rev. C. J. Wood, the Rev. R. J. Campbell, Professor Knight, Dr. Horton, Dr. C. A. Briggs, and Dr. Hastings Rashdall, writers in whom a great variety of method is found, and not a little mutual contradiction, but not one of them successful, in Mr. Armstrong's view, in establishing a really consistent defence of Trinitarian doctrine.

He who maintains the Trinity either so dissolves the three members thereof as to rob them of all significance, or else so elaborates the distinctions between them as to dissolve the unity of God into sheer fiction. He who, again, maintains the dual nature of Christ, does one or other of these three things: he either makes the manhood of Jesus a mere appearance, or reduces the deity of Christ to no Godhead at all, or else breaks up the personality into two persons without any real personal unity.

For the several criticisms we must refer our readers to the book itself, noting especially the importance of Mr. Armstrong's comment on Dr. Fairbairn's doctrine of God as "a society," and his indignant protest against Dr. Horton's assertion that from Unitarianism "the vision has gone," and that it "surrenders the revelation of God in Christianity." It is "in the abysmal scepticism which deep down underlies the current orthodoxy" that Mr. Armstrong finds the explanation of such astonishing assertions and the polemic of which they are a part. In Dr. Rashdall's interpretations there is a much nearer approach to harmony and the fundamental truth of Christian Theism.

The third part of Mr. Armstrong's book is rightly called "The Heart of the Argument." It is the shortest of the three sections of the book, and we wish it had been the longest; but we have already expressed the hope that he may elaborate this part into an independent work, though indeed a good deal of what might be said on the subject is already to be found in his earlier essay on "God and the Soul."

In turning to the question of the vital content of the doctrine of the Incarnation, Mr. Armstrong makes very effective use of Mr. Gladstone's advice in his Rectorial Address at Glasgow as to the right method of dealing with scepticism:—

* "The Trinity and the Incarnation." By Richard A. Armstrong, B.A., Author of "God and the Soul," "Back to Jesus," &c. (London: Philip Green, 5, Essex-street, Strand, W.C. 2s. net.)

Rigorously cross-examine it; allow none of its assumptions; compel it to expand its formulæ; do not let it move a step except with proof in its hand; bring it front to front with history . . . In the meantime, I would recommend as guides in this controversy, truth, charity, diligence, and reverence. When this method is applied to the orthodox doctrines, the result is a complete refutation; but then it remains to find an explanation for their existence, and to show how the truth must receive a more complete and a more universal expression.

The teaching of Jesus is clear, that there is direct access for the human spirit to the Father in heaven; in the strength and joy and peace of that communion he himself lived and died, and his constant pleading with the people was that they also should surrender to that true child-like spirit, and so find the secret of the heavenly life. But after he was gone, men found it more difficult to believe that God was so near to them, and they longed for some fresh assurance of conviction. They had not their Master's open vision, and yet they believed that *God was with him*, and finally the doctrine was received that in his single person God and man were one. Thus he became the central object of their faith, and in him they had courage to believe that God was very near to the children of men. So Mr. Armstrong explains the persistent power of the doctrine of the Incarnation in the Christian Church:

The doctrine of the Incarnation has been the cry of the human soul for communion with its God. It is, behind its particular form, behind its limitation, its crudeness, its contradiction, the bold and triumphant allegation that the spirit of God comes into touch with spirit of man, that the spirit of man can breathe in the spirit of God. And that bold and triumphant allegation is an allegation that is absolutely and everlastingly true. There may be a thousand misapprehensions, delusions, superstitions in the doctrine of the Incarnation; but the truth out of which it has grown and drawn the sap of life is a supreme and fundamental fact of the spiritual world. (Pp. 152-3.)

But to realise that supreme truth men must turn away from the ecclesiastical doctrine and believe once more in Jesus himself: They must realise that with them, as with Jesus, the Father is ever present in their daily life, their helper in every need; that it is to *Him*, in all the fulness of His love, that they must go in prayer, even as Jesus taught them to pray, and so enter into the strength and joy of the true life with God. To this end Mr. Armstrong makes the final appeal of his book: "That God does enter into communion spirit to spirit and heart to heart with his human children, that fact stands clear and luminous above all particular explanations or conceptions thereof which may be offered for our consideration. And therein lies the richness of our hope and the wonderful fulfilling of our joy."

Novel readers who value good literature will cordially welcome the popular edition of the works of "Mark Rutherford," cloth bound and in very good type. The first three volumes issued are *The Autobiography of Mark Rutherford, Mark Rutherford's Deliverance*, and *The Revolution in Tanner's Lane*. Others are to follow. (T. Fisher Unwin. Each volume 1s. net.)

A TRENCHANT CRITIC.*

Our readers had a foretaste, in February and March of the present year, of Dr. Warschauer's stringent method of dealing with Mr. Robert Blatchford's arguments and assumptions on the subject of religion, in his popular attack on Christianity, embodied in "God and My Neighbour." In four consecutive articles of great ability, Dr. Warschauer discussed "Nunquam's" capacity for such an inquiry into fundamental questions of religion, his Agnosticism, and his Determinism, and grappled also with the crucial question of the problem of evil in the world.

Now, in the eight chapters of "Anti-Nunquam" we have the same trenchant criticisms repeated and carried further, in a more complete examination of "God and My Neighbour," and if argument alone could determine the issues in this great conflict in the religious life of the people, we should say at once that the work is done. "Nunquam" is not likely ever to be at a loss for a clever answer to his critics in that style which secures for him so wide a hearing, but the verdict of sober reason and competent knowledge is unmistakable. Professor Carpenter, in his thoughtful Prefatory Note, commends Dr. Warschauer's arguments "to those who have felt the force of 'Nunquam's' criticisms and do not see how the older theology can survive their attack." As a matter of fact, what "Nunquam" attacks, and with so much satisfaction to himself imagines he has overthrown, is a grotesque parody of the religion which prevails among earnest and enlightened people of the present day. This Dr. Warschauer makes abundantly clear, while at the same time with great skill he penetrates the many weak places of his antagonist's armour. "Anti-Nunquam" is a master-piece of clever controversy, especially notable for the effectiveness with which "Nunquam" is made to answer himself. Indeed, at the end of his first chapter Dr. Warschauer cites the author as the most damaging critic of his own work:—

Why look for further proofs of this intellectual carelessness within the covers of "God and My Neighbour," when we have an explicit admission of it from "Nunquam" himself? In the *Clarion* of January 19, 1904, he makes this statement: "I have not said half that I meant to say; I have said a great deal that I did not mean to say; *I ought to begin again and do it properly; but I cannot.* . . . Let others have their share of the wrangle, *I'm tired.*" Such a confession of indifference to accuracy, to the possible effects of circulating admittedly faulty statements upon the most important themes, is calculated to take away one's breath; "Nunquam" actually knows that he ought to do the work over again, and do it properly—but he is too tired. He feels no sense of obligation to set right those whom he may have misled. It is the final touch, the final revelation of that fatal lightness of heart with which this writer set out upon an enterprise for which he had neither the training, the ability, nor the temper!

We need not dwell here on the details of Dr. Warschauer's criticisms, his exposure of the hopeless crudity of "Nunquam's" views of the Bible, of the shallowness of his "Agnosticism," his failure to grasp the deeper meaning of the presence of pain and the true significance of sin in the world. Dr. Warschauer supplies not only trenchant criticism but helpful suggestions of more reasonable and profounder views of the facts of religious life. So also in the chapters on "Nunquam's" Criticism of Christ, and his Indictment of Christianity, from which we will cite one typical passage:—

Of greater interest, if not of any greater validity, is the claim to superiority over Christianity which "Nunquam" makes on behalf of Buddhism, for which indeed he evinces the liveliest admiration. So great, in fact, is that admiration that though he says himself (p. 151) "the fact must be insisted upon that *all* religion, in its very nature, makes for persecution and oppression," he is never tired of telling us that Buddhism—which he thinks a numerically more successful religion than Christianity—strictly abstained from persecuting. But this is a minor inconsistency in an author who on p. 108 gives the number of Buddhists as 400,000,000, of Christians as 200,000,000, while on p. 116 he allows to Buddhism 450,000,000, to Christianity 375,000,000 of adherents—an instance of the minute care he has employed in obtaining or verifying his facts. Both sets of figures, I may say in passing, are erroneous. Statisticians compute the number of Christians at from 535,000,000 to 556,000,000, while the number of pure Buddhists in Asia is computed by the editor of the "Geographico-Statistical Tables" at something like 120,000,000. This, however, by the way, as a correction on a matter of accuracy, not of argument. Christianity was not less true than at any subsequent period, when an upper room was large enough to accommodate its adherents (p. 73).

Then follows a contrast, to which we would draw special attention, between Buddhism and Christianity, as the religions respectively of Pessimism and Optimism. In Christianity, it is pointed out, the emphasis is on life, of which Buddhism desires only to be rid. "The goal of Buddhism is self-extinction, that of Christianity is self-realisation through self-conquest."

In a final chapter on "The Real Parting of the Ways" Dr Warschauer shows how the lack of spiritual faculty, as of one born colour-blind, is accountable for this unfortunate excursion of Mr. Blatchford's into the field of anti-religious polemic. And thus he concludes:—

That, in spite of its author's complete lack of qualification for the task which he has attempted—his want of learning and logic, temper and taste, reverence and fairness—"God and My Neighbour" should be making a successful popular appeal, is the sole reason for this reply to a work which, had it been issued by any unknown man, might have been safely left to sink beneath the weight of its own demerits. Of one thing—be the immediate and temporary effect of the anti-Christian propaganda of which we have recently heard so much what it may—we can be sure: its permanent result, so far as the Christian religion, so far as religion in any form, is concerned, will be "less than nothing, and vanity." Eternally the eternal realities of the Spirit will appeal to the kindred spirit of man; eternally, in the experiences of awe and wonder and aspiration and love, in the sense of a Law that rightfully exacts his obedience, and against whose unwritten ordinances he may offend only to his own hurt, in the felt necessity of prayer—adoration, confession, thanksgiving, supplication—will man be conscious of One

* "Anti-Nunquam: An Examination of 'God and My Neighbour.'" By J. Warschauer, M.A. (Oxon), D.Phil. (Jena), author of "The Coming of Christ," "The Problem of the Fourth Gospel," &c. With Prefatory Note by Professor J. Estlin Carpenter, M.A. (London; H. R. Allenson. Sixpence.)

who inhabiteth eternity, whose Name is holy, yet Who is not far from every one of us, and dwelleth with him that is of a humble and contrite spirit; eternally the revelation of God the Father in Jesus Christ will hallow human life and strengthen human purpose and inspire human love, bringing the kingdom of heaven nearer and yet more near, and making this world "a fitting forecourt to that sanctuary not made with hands, where our life is hid with Christ in God."

In vain the surge's angry shock,
In vain the drifting sands:
Unharmed upon the Eternal Rock
The Eternal City stands.

There is only one other thing we desire to say at present in connection with this subject. To the instructed mind the absurdities of "God and My Neighbour," with which it is difficult to have patience, are sufficiently apparent; but on those who, for other reasons, are devoted followers of Robert Blatchford, it is to be feared that even the most effective criticism will make no impression. Of its kind, this work of Dr. Warschauer's could hardly have been better done; but now the most urgent need is not of polemics, but of positive and nourishing religious teaching, with demonstration of the power in daily life of a reasonable and truly spiritual faith. It is a reproach to the churches, and to all professing Christians, that such writing as this of "Nunquam's" should hold the people as it does. Truth will prosper, and the common people gladly hear, when those who claim to be its servants shall be manifestly given over to well-doing in unwearying faithfulness, in the strength of their hidden love and trust.

SHORT NOTICES.

A NEW edition of Mrs. Tileston's little book of selections, entitled *Great Souls at Prayer*, is marked "seventh thousand." First published in 1898, we welcomed it at the time as a very helpful companion to her other priceless little book, the "Daily Strength for Daily Needs." The prayers are gathered from fourteen centuries of devotion, from Augustine to Stevenson. In this new edition the index of authors might have been brought up to date, by adding the years of the death of James Martineau (1900) and William Bright (1901). The prayer on p. 45 is given as from "Martineau's Common Prayer for Christian Worship." If any name is given, it should be that of Dr. Sadler, as chief editor of the volume. Dr. Martineau contributed the Ninth and Tenth Services. (H. R. Allenson. 2s. 6d. net.)

Four volumes of the *Wisdom of the East* series, edited by Messrs. L. Cranmer-Byng and S. A. Kapadia, have now been issued. The little books are very attractively produced, and the idea of popularising some of the best literature of the East is warmly to be commended. The first volume issued was "The Duties of the Heart," by Rabbi Bachye (1s. net), the fourth is "The Awakening of the Soul," a philosophical romance, rendered from the Arabic by Dr. Paul Brönnle (1s. 6d. net). We hope soon to publish a fuller notice of these works, which may be seen in the Book Room at Essex Hall. (The Orient Press, 168, Fleet-street, E.C.)

THE CHILDREN'S COLUMN.

THE ANGEL OF THE HEARTH.

As the incidents concerning Miriam related in the Children's Column happened some years ago, it occurred to me that as she is more than old enough to tell a story for herself, she might as well take my place, just for once. I am glad she has agreed to do so, as I should not have felt at liberty to tell this tale about her. The rest is in her own words.

It was not winter though it looked rather like it. It was one of those vagrant winter days which, loosened from their moorings like Greenland icebergs by the heat of the summer drift aimlessly down into the warm latitudes of July and August. It was cheerless and wet outside with the wind from the North-East, and during the afternoon we young folk—a little younger than we are now—began to feel dull and to fancy that we were on the way to being dismal. And then mother, who had a wonderful knack at reading our hearts, saved the situation. She sent us out to get wood. "Bring in a good armful or two of nice short oak blocks," she said. So, as a stock of logs was not kept in the summer, we had to set to work with saw and axe to cut them from the timber pile which formed our fuel store. The bark was wet enough, but when the pieces were cloven that mattered little—added rather to the vitality of the fire by the hissing and sputtering it caused. The best part of an hour passed before we had got together a supply sufficient for the night, piling it up on the wings of the hearth to dry. So it came about that in the course of the evening, when everyone had positively decided that they could do nothing more without a light, we next decided to have no light but the flicker of the fire so that we might do nothing except keep the fire warm. We next captured mother and fixed her with her blind man's knitting in her little low armchair. The rest of us found a perch by preference on hassock or floor. Every sign of dulness had disappeared.

It was on one such cheery, unforgettable evening the winter before that mother had told us a story about the Angel of the Hearth. I shall perhaps tell it you one day, but there's not time now; and I'm afraid I cannot tell it as she did. From that time forward we had come to think of the Angel of the Hearth as one of our own selves; and whenever we had a chummy time like this and the fire was bright and we were all in good temper with one another, mother used to say that the Angel of the Hearth was there. But the reason why I shall never forget that wintry August evening I will tell you.

We had been chatting over our happy nothings for some time. We had raked up our school memories—tales well-worn though we were all still at school—but of undying interest to us.

After a time the fire had burnt down, and mother had told one of us to put another log on, and then we felt that the Angel wanted us to sweep up the hearth. So young Pete took the brush and cleared the ashes up; but he had no sooner done so than the Angel said again, "Sweep up the hearth!" "*You* can't do it, Pete," said Madge; "give me the brush." Pete surrendered his arms and Madge went to work. She thought she had done it beautifully, and so she had. This time every speck of ash was swept into the fire, and the red tiles were as clean as if they had been washed. And then what should happen but the Angel said again, with a voice that seemed to come right out of the fire, "Clean up the hearth!" We were really perplexed now, and looked up at mother to explain the mystery. "I expect," said she, "as we are so near the hearth and the firelight is on our faces that the Angel thinks of us as part of it. I wonder if all our hands and faces are clean?" Immediately we were all looking into one another's faces, and then, kneeling as close as we could get to the fire to scrutinise our hands by its light. The faces all passed muster, and only one small pair of hands was sent down as doubtful. And yet, no sooner had their owner returned with fingers and palms beyond suspicion, than the Angel whispered, "Miriam, clean up the hearth!" Neither Reg nor Pete heard it. Mother thought she did, but I was quite sure. Though the voice was very gentle I felt the least bit frightened. I had been sitting on the floor, leaning against mother's knee. I now knelt forward and brushed the hearth, but there was nothing to sweep up, and I felt sure that was not what was wanted. We tried to talk about other things, but the conversation fell dead. Joan got up and proposed that we should light the lamp. But the rest of us sat still. "A penny for your thoughts, Miriam!" shouted out Reg suddenly. "Well," I replied deliberately, "I was thinking that Ma'm'selle is a perfectly horrid old thing." "Miriam!" said mother in surprise. And then she told us, what none of us knew before, how our demure little Ma'm'selle might have been rich and had a beautiful home of her own if she had not remained instead at the side of a careless, spendthrift brother who fell ill and was nursed for years by his sister, how he treated her badly, and at last died leaving her penniless. "No," said mother, "Ma'm'selle is loving and resolute and true. But this is a great secret. You must never let her know that I have told you, as she likes to keep her brave deeds to herself." "I am so glad, though, that you have told us," I said. "I shall love her now, and I'll try to love her all the more because she's strict with me and *will* say, 'Miriam, think!' I expect she's quite right, because often I don't think. But Reg must give me a penny, mustn't he, because I told him my thoughts?" This could not be gainsaid, and the pledge was honourably discharged.

The fire had burnt low, but just then a log rolled over, and with its uncharred side gave a fresh start to the embers. It crackled briskly, the flames shot up, and in the midst of the curling band of thin grey smoke a lovely figure appeared for a moment. We all saw it, we all cried out together, "The Angel!" And then we all heard a sweet low voice say as the face disappeared again in the curling smoke and the leaping flame, "*The hearth is clean.*"

H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, JULY 30, 1904.

LIVERPOOL CATHEDRAL.

IN his essay on the Problem of East London, in the volume which gathers up the results of the *Daily News* Religious Census of the Metropolis, Mr. PERCY ALDEN pleads with great earnestness for an "institutional church" as alone fitted to meet the needs of the people amid the crowded life of great cities. Only a church which actively shares in all the better interests of their daily life, and in its place and methods of worship offers a *homely* welcome to the people will, he is convinced, persuade the masses once more of the reality of religion and enlist their sympathies and secure their participation in the services of public worship. "A magnificent Gothic church," he says, "seems to compel attention to their poverty." "For the mass of the people the very beauty of the church presents some difficulties." "If it is possible to show—and I think it is—that the average working man is less able to worship and is less at home in a splendid Gothic building, which to him seems cold and severe, than he is in a plain hall simply furnished, brightly lighted, and well warmed, then it seems to me that the advantage is all on the side of the hall."

In Roman Catholic countries, indeed, devout people of all classes, even the poorest and most ragged, find their way naturally into the most splendid cathedrals and perform their acts of worship, undeterred by any apparent incongruity between themselves and their surroundings; but in this country, among Protestants, there can be little doubt that Mr. ALDEN is right, and that at any rate for the first stage of return to the observances of religion it is the friendly room or hall and not the noble church that best succeeds in gathering in the poor.

At the same time, a beautiful church even in the poorest district, if it is made the centre of active human interests and offers a devoted ministry of compassion and encouragement, in constant touch with the homes and daily lives of the people, has a great power of attraction, and by its beauty and the very contrast with surrounding squalor, the quiet of the sanctuary in the midst of noise without, offers a real welcome to the tired and neglected and lonely, and speaks of a better hope and nobler ideal of life. The human friend, in CHRIST'S spirit, *can* compel the people to come in, and surely they are the better for the vision which meets them there.

And certainly for the whole community it is a great gain, if in the midst of the city a great and beautiful cathedral rises, as symbol of the noblest purposes and highest aspirations of the people. Its beauty is the possession of all alike, it has a supreme opportunity for the highest service of all. It is a great gain—provided always that the purest spirit of religious service and broad human sympathy does centre there.

For our great English Cathedrals as a national possession we may be thankful, even while we must desire that the teaching which alone is permitted there, and the character of the worship offered, were nearer to the true ideal of religious inspiration for the people as a whole; and we rejoice that Liverpool also is to have a great and beautiful Cathedral, which may speak to all alike of the highest things, and which in the coming years, we must hope, will learn ways of broader, more universal service, a more inclusive spirit, and closer touch of spiritual sympathy with the needs and aspirations of the whole community than any as yet permitted or realised in the Anglican Church.

In reporting last week the laying of the foundation stone of the Liverpool Cathedral by the King, we noted that in the August number of *Sermons for the Day*, the Rev. R. A. ARMSTRONG was publishing the sermon he preached after receiving an invitation to be present at the ceremony—an invitation which he cordially accepted—on "The Ideal Cathedral for Liverpool." In that sermon he spoke of what a Cathedral might be to a great city in the following words :—

I believe in Civic Religion. I believe that a great community gathered in one place, like this which we sum up in the designation "Liverpool," has and ought to have a corporate life. We are not only a catalogue of individuals. The lists of the Directory do not constitute the living city, any more than the several cells constitute the body of a man. There is a living organism which is something more than the mere addition of its parts. There is a life which is Liverpool's life, in which we all have our share and lot. And good and wholesome is it for you and me and our neighbours, in our separate homes and houses, to feel the beat of the heart of Liverpool in our hearts, and to have the sense of this larger individuality which transcends the individualities of all the merchants and the men of affairs, all the men and women and children serially reckoned.

And if specifically, we could all thus feel the religious consciousness of the city throbbing in us in sympathetic thrill with our personal religion, that would be a great and beautiful thing. It would be a high and noble thing, if there stood forth prominently a visible and tangible symbol of this common civic religion, a declaration challenging the world that Liverpool, as Liverpool, has a conscience, a great love and desire of righteousness, a sense of the Everlasting GOD brooding over smoke-stained city and broad-bosomed river and far away western hills and the neighbouring sea, highway of her myriad ships.

Temples of Justice, temples of Art, temples of Letters, temples of Education, all these have their solid and dignified embodiment in our midst, municipal monuments, indices of our common life. Good, surely, that the highest and purest of human interests should have its solid symbol too, and that Liverpool should set forth, in the enduring hieroglyphic of stone, her desire to dedicate all the splendour of her wealth and strength to such ends as the GOD of justice and the CHRIST of love would veritably approve.

But then he turned to speak of the actual condition of religion in the Church of England, its dogmatic limitations, its failure to answer to the ideal of a truly national church. While all good men must hope, he said, that that enterprise might bear the seeds of much spiritual good for the Liverpool that is to be, and all must recognise the eminent services of the church in nurturing vast stores of true and simple piety, yet it was necessary to declare why it was that they could not all unite in helping to build that Cathedral.

The real and bottom question that divides us is one concerning the true and proper basis of spiritual fellowship. What is it that generates, and ever must generate, a living Church of GOD? Is it unity of professed doctrine or is it unity of heart and spirit? Is the brotherhood of CHRIST fundamentally a brotherhood of intellectual creed or a brotherhood of mutual love? For my part, the longer I live and read and watch and think, the more am I persuaded that, while the understanding by its very nature must inevitably divide, true religion must by its very nature inevitably unite. The more a Church sets itself to define with scrupulous exactitude the nature of GOD, of CHRIST, of the law of human destiny, the more will it separate men heart from heart, building barriers when it should build bridges. The more a Church sets itself to appeal to the simple emotions of pure religion, the deeper down will it dig its foundations and the more stable will its structure be. The intellect is individual, the heart is common. Dogma divides, love unites. GOD never meant us all to think alike; but He meant us for fellowship in the great emotions of the soul. JESUS never laid upon men the articles of a theology; he poured out upon them, as they thronged about him on the mount, the sublime assurances of the Beatitudes. Let a national Church arise which shall have for its foundation deed the words "GOD is love," for its

Liturgy the immemorial prayer to "Our Father," for its ritual the visiting the widows and the fatherless in their affliction, and the keeping unspotted from the world, for its sacraments the doing to others even as we would be done by, and, though it may have no other floor than the earth's grey rocks and verdant fields and no other dome than the vast vault of the deep blue sky, it shall gather the people to it as one congregation and found a theocracy which shall endure for ever.

What we must hope for our English Cathedrals is that as the years pass by, and one generation succeeds another, they may more and more be conformed to that ideal, and not only their silent testimony to divine beauty and the loftiest aspiration, but their active ministry may represent and inspire what is best and most strenuous and devoted in the religion of the people.

RELIGIOUS EDUCATION.*

By Miss Clephan.

I know myself to be in the midst of a gathering of friends and fellow-worshippers, who are all earnestly engaged in trying to carry out practically the work of religious education in the churches, the Sunday-schools, the Guilds, and other institutions connected with our own little household of faith. Among you are many who have listened to addresses on the aims we should set before ourselves in undertaking such work, and the ends we should seek to attain. Among you, also, are some who have given these addresses in the past—words of wisdom, hope, and encouragement, which have sent us all, old and young, back to our several posts with that renewed desire to accomplish some good thing, which is the valuable outcome of these occasional hours of meeting for mutual consultation and counsel. Now, religious education is a very wide subject, capable of approach from many sides, too wide to be fully dealt with within the limit of a twenty minutes' address; therefore I am going, this afternoon, to leave the consideration of the subject in its immediate connection with our own special church work, and touch upon that part of it which looms so large on the horizon of our national life to-day (and our attitude towards it)—the religious training which should (or, according to some, should not) find a place in our present national system of elementary education.

In Elementary Schools.

It is undoubtedly a question which has to be faced; and the English people are curiously averse from really getting to close quarters, and squarely facing their national defects and difficulties; in this case with the result that religious education, which, if it is to find a place in our day—schools at all, ought to be based on the firm foundation of truth and justice, to be broad and generous as life itself, and as high as the heaven above, has been narrowed down to a struggle for the supremacy, or survival, of churches and creeds—to a wrangling and wrestling of sects which must cause in the end the "evaporation" of the very atmosphere of religion it was designed to preserve. And in the midst of this fruitless parleying the children are treated as passive instruments, not living souls; the masses (the parents of the children, that is), mistaking the manner for the matter, become indifferent, or even antagonistic, to a Christianity so strangely at variance with the spirit and teachings of its Founder; the philosophic turn aside with a shrug of good-humoured contempt; and the disgusted and disheartened seek to find relief from strife in banishing creeds and their interpreters alike from the schools, in favour of what is sometimes called a "purely secular instruction." Have we not all, in moments of discouragement, impatiently declared this to be the only possible remedy? But we know in our inmost hearts that the remedy would be worse than the disease—it would be an acquiescence in confessed failure. "To do little is bad, to do nothing is worse," sings Robert Browning, and no nation—any more than an individual, dare sit down either content, or discontent, under failure to attempt, if not to actually attain, its highest ideals. We know that even cessation of strife at the cost of a lowered national ideal would be a peace too dearly purchased.

Religion for the Children.

Under all the war of tongues lies the earnest desire that the youth of the nation should know their inheritance as children of the heavenly Father, and the perception that anything which should tend to shut them off from this knowledge would be an injury done to them by those who hold them in their spiritual charge. To Unitarians the need of a religious element in daily school life should appeal very strongly—since with us the Deity shrouded in mysterious creed and doctrine, worshipped from afar through the medium of an advocate, has mercifully given place to the nearer God in whom we may feel "we live and move and have our being," in the church, the home, the school, and the playground alike—a God who need not be especially invoked, or approached with fear, who is with us in every hour of the day, the God whom we would fain our children should learn to know and to love.

Yet, while all are striving towards the same end—the uplifting of the national life and the training of the children in the principles of righteousness and truth, the confusion increases as the years go by, and at this hour the situation suggests a "tug of war," in which the church in privileged possession is pitting itself against the dogged resistance of the Dissenter—who is staking his whole strength on his determination to maintain, at least, his present boundary line. Now a "tug of war" between equal forces and determined opponents may prove the strength of each, but unduly prolonged, each of the combatants is using up valuable energy needed for more productive service.

Our Contribution.

And what are *we* doing meanwhile? Trusted and sought as an ally by neither side, what is our share in the settlement of this grave difficulty? Or, are we merely standing aside, feeling that, as the success of neither side in this conflict will advantage our cause, there is no need for us to concern ourselves in the fortunes of the one or the other? It would be a natural enough conclusion to come to if our own welfare as a church were our only consideration. That our right place is not amongst the combatants of either side—our aims being in a great measure different—I suppose we may be agreed, but I am persuaded that for that very reason, that we are not called to fight for our own hand, we have all the more urgently a call to use our best energies for the securing of national justice, and of right and wise thought and action from our legislators; to use all our freer charter in dealing with moral and spiritual questions, and our opportunities of broader reasoning, in order to think out the wisest and justest means of attaining the end for which others are striving also—but striving so hotly that they give themselves no chance to think calmly for what end they are really making.

That the religious world at large does not seek our aid, or trust our conclusions on these points, does not free us from our responsibility: our aid has been rejected and our conclusions distrusted on many grave points in times gone by; but our sturdy forefathers did not refrain from taking the necessary lead; and by slow degrees the main body followed on—followed on until at length they stood on the ground which had been made ready for their feet by the faithful little band who went forward into the unknown stony ground, bearing aloft the banner of freedom. Shall we lower the banner, and linger in the comfortable and populated green places, because it is pleasanter than struggling on ahead, alone? We have to realise that thought, reasonable far-reaching thought, has not yet characterised our national action in its attempts to establish a general equitable system of education either secular, or religious. The same blight of expediency has impeded the progress of the one as of the other. Expediency may be one way of getting out of a difficulty, but what we have failed to grasp is that we really want not to get out of—to evade—a difficulty, but to get into the very centre of it, to grapple with it, and eventually decipher it and master it. It is religion we need to seek, and that has no alternative of expediency to be adopted merely for the allaying of strife.

Simple and true Religion.

It is religion simple and true that the children need, that the nation waits for. It is for the simplicity and truth of the religious education which is to help our children live their lives honourably, that we Unitarians must stand; and I believe that this is our message to-day not only for the churches, but for the schools of the land. Is it not our part to try and show that to feed young souls with creeds, and catechisms, and formulæ (some of which have now lost their force in the world in which these young things are growing up) is to make for the destruction rather than for the development of the religious nature of the child? It would seem strange in these days to have to urge that the technical part of religious training, the learning and

* A paper read at the annual meeting of the Sunday School Association, Essex Hall, May 24.

repetition of ancient—historical—forms and dogmas, is not the main point to be sought in the development of a child's spiritual nature, any more than are the technical details of a trade the points to be aimed at in its secular training. The object in both cases is surely to prepare and cultivate the ground, to make it fallow, and receptive, so that the husbandman who shall follow in due season shall find it ready to receive the seed best suited for it—that it may bear fruit a hundred-fold. The teaching of theological dogmas and catechisms as school routine (and that is all it stands for in day schools) can be but a dull task for children whose fresh young lives demand living experience, not theoretic forms; and anyone who has watched a child yawn its weary way through the long passages of the Catechism—its duty towards God and its neighbour—repeated merely as a school task, feeling no spark of human interest or affection for the theme, may realise that in seeking to free the day-school from such task-work, or to hinder its entrance therein, is, far from wronging the child or the church, to do signal service to both.

Ritual, creeds, confessions of faith hold a subtle, emotional charm of their own for many minds, and they are often very beautiful adjuncts to religious worship; but they are, after all, only the accessories; the ornament wherewith the structure is enriched and adorned. But to burden a child with the accessories before it has learnt to recognise the fundamental basis of religion is to overwhelm rather than to enlighten it. We may all be in full agreement with the plea of one of the most earnest of Churchmen for religious training in day-schools: "I do not say that you might not teach the three R's without religion, but directly you begin to educate, to develop the child's moral nature, then I maintain that the inculcation of religious principles is necessary." True! but when he goes on to affirm, "as Christians we utterly reject the idea that you can teach morals apart from the light of the Incarnation," we answer, as followers of Christ's teaching, that it is quite possible to implant in a child's mind a very definite conception of the principles of morality, goodness, and religion, and to connect these with a reverence for God and a loving belief in Jesus Christ, the friend and guide of little children, and to build up on these an ideal of daily conduct, without binding these principles in any way to the "light," the "mystery," of the Incarnation; a mystery which it must be impossible to make adequately comprehensible to the intelligence of a child.

The Child's Response

It is not that a child is incapable of accepting mystery at all—we all know how naturally a child accepts the existence of an unseen power. There is no need to enter into elaborate explanations as to the reality of God's existence as a loving, though unseen Father, the Creator of the Universe. A child early appreciates and responds to love as one of the most beautiful features in the world he lives in; he knows he can feel its effect, although he can neither see nor touch it; he is able to understand that it proceeds from an unseen Being who is Love. He sees all around him mysteries that he cannot account for—sunshine and rain, green grass and trees and flowers, animals; all of which he soon learns have not been made by the cleverest of the grown-up people about him; and he is quite ready to believe that some one he cannot see, who loves beauty and kindness and goodness, is at work to do for him what he has no power to do for himself. He learns also to know of thoughts and impulses within himself which, as they sway him to this action or to that, make him feel "good" or "bad," nearer to his Heavenly Father or further from Him. These are all mysteries before which he learns to bow because they touch chords belonging to his own spiritual nature. But the mysteries born of sin and suffering, and man's attempts to account for their presence in the world, are not for children, nor are the statements of bygone theologians and doctors of the Church on the nature of the Deity, and declarations of faith, or even, I am inclined to add, of duty; before these the child's interests are apt to flag, his affections to be chilled. "Do you know, sir," said a bright, out-spoken lad to his head-master, "do you know the more I hear about God, the less I like him." It is the instinctive rebellion of a healthy nature against an artificial God, who seems to have no connection with vivid life; a God bound up in creeds and catechisms and phrases, in unreasonable demands and judgments, in long sermons and perfunctory Scripture tasks—who seems to have nothing in common with the God who smiles on little children, sets the trees and flowers a-growing, the birds whistling, and the rabbits scurrying round in the fields, on Sunday and weekday alike.

When by dull degrees the God of nature and of love—whom children are so easily persuaded to regard as a Friend—has been supplanted by the artificial god of the schoolroom (and often of the church), the mischief has been done, and religion is voted by the youngsters as one of the dullest of the tasks the working day holds. And if, for the child of educated parents, it is easy to check the budding blossom of religion in his soul by overloading it with unnecessary detail and repetition, is it not doubly needful in the case of the child of the slums and alleys to make use of the simplest realities, to be content to raise up in his soul the picture of a loving Father who cares for all His children, who wants them to be good and happy, who stands for all of justice, truth, right, happiness, and love that are found, or are to be made possible, in the little world in which he moves?

Simple Elements of Religion.

Is it not for us to plead for a religious element in elementary schools which shall be free from sectarian dogmas and creeds; not for the sake of furthering our own particular views, nor for the sake of securing a fictitious kind of peace—as is the case at present in nationally provided schools—but for the real welfare of the children themselves, that they may all of them together, and in harmony, have their attention fixed on the few simple but eternal verities, those vital principles of love, justice, truth, and righteousness which form the true foundation of a sane and healthy national life?

The more closely defined tenets of each separate section of the religious community will surely be more spiritually treated, more effectively and lovingly placed before the young scholar, when given in the quiet shelter of the home or the Sunday-school, where, under the guidance of fitting teachers, these could be made to yield their full measure in the education of a child in the tenets of its own church; without causing contention, or a bitter sense of injustice in the case of those who may be forced into unwilling partnership, or even subordination. Over the exact nature of the Father and of the Son the Christian world has argued for centuries, but in what age has contention arisen over the truths contained in the Lord's Prayer, the Prodigal Son, the Good Samaritan, or the "golden rule"? And the counterparts of these universal truths are to be found in every system of religion the world has known, whether it be of Christ or of Buddha, of Confucius or of Apollos. Who can picture a world from which the two great principles of love to God and love to man shall be banished as obselete?

The People would Welcome it.

This message of the simplification of religious form into its essentials seems to be especially ours, since we are free to deliver it as we will. We believe that the people are, unconsciously to themselves, waiting for this message, and that they would welcome it for their children too. It is our part to waken them to a consciousness of what they are seeking, so that they may wake from indifference and ask that these simple truths may be given to their children as well as to themselves. "For the scepticism and indifference among the working men and women it is a great pity that the principles and teachings of the Unitarian Churches are not more widely known," wrote a working man, a Wesleyan, to a member of our Postal Mission the other day; adding that a fuller knowledge of these principles had brought "good" to him, also "pleasure and a 'Glad Good Morning' every day since." Also he said:—

> One thing I like about Unitarian ministers is their outspokenness, and fearlessness in declaring what they believe to be the truth. If other Church ministers were as fearless in speaking out, I rather think—in fact I am sure—there would be less scepticism and agnosticism rampant amongst men, and larger congregations of them would be found in the Churches. I know men who like myself do not go to church because the so-called orthodox have either no message, or present it in such a half-hearted manner that the impression is created in one's mind that the preacher does not believe in the doctrines he is proclaiming.

Speak out Bravely.

Are not such words encouraging to us in our work of religious education? We may thank God that we have amongst us such true-hearted, brave-voiced servants of His, who are ready to speak out fearlessly in the name of His holy truth; and then let us see to it that we do not leave it there, but that each one of us may be ready, according to our several ability, to speak out as fearlessly as our leaders in the service of truth and freedom. This,

too, we know we may thank God for, that the finest and broadest thinkers amongst our ranks may speak out as clearly and boldly as they choose, without let or hindrance, whereas (and we deplore it) the finest and broadest thinkers in most other denominations are hindered from fullest freedom of outspokenness by the limitations, not of their own convictions, but of the traditions and professions imposed upon them from within their own ranks. Shall we not use our precious heritage of freedom, dearly acquired and fully paid for by our forefathers, to try and further the cause of the nation's children, so that they may not grow up unprepared to stand firm amidst a generation which, having felt the shock of changing and vanishing creeds, without having yet grasped the import of the change, have through want of understanding fallen into scepticism or indifference.

A plea for greater unity amongst all sects in dealing with this question of "religious education" may bring a smile to the lips of those who know most about the stumbling-blocks across the paths of progress. It is a dream, no doubt, as it was in the days when Christ was moving amongst men with his message of brotherly love and charity, as it was four centuries ago when good Sir Thomas More had his vision of the land whose people, disregarding "the sondry and manifold kindes and fashions of their religion," yet "agree together in the honour of the divine nature as going divers wayes to one ende": and all worshipping together in one church keep "any distinct kind of sacrifice peculiar to any several secte for execution in their owne houses"; therefore, "no prayers be used but suche as everye man maye boldelie pronounce without the offendinge of anye secte, nor no ymage of anye god is seen in the churche, to the intente it maye be free for everye man to conceive of their own religion after what likeness and similitude theye will."

Can we not picture a church where all true seekers after God would be united in His service; where the inward serenity of the Quaker, the zeal of the Anglican, the obedience to the claims of the Church of the Roman Catholic, the self-abandonment to religious influences of the Methodist, and the wider outlook of the Broad Church, the Congregationalists, the Unitarians, would all find their special work to do for the whole? So much real religious force is going to waste through this absence of unity, especially in our schools. I should like to see in the schools throughout the land simple general forms of service (drawn up perhaps by ministers and laymen of all denominations in amicable conclave), to be used at the opening and closing of the school day, consisting of hymns and songs of praise and supplication, prayers suitable for children (with the universally accepted Lord's Prayer), short and simple Bible readings, without the "cut and dried" expositions of the text which too often pass muster as "harmless unsectarian biblical instruction;"—the children, by this joint act of worship, reverently undertaken, being led to feel that for them the day was not complete that did not recognise the presence of the Father of them all, watching over their young lives and blessing them in their work and in their play, and assisting them in their efforts towards goodness.

I do not think that it is definite teaching about God that is needed for the children in our day-schools so much as the sense of His constant presence in their daily lives. Think of the advantage to the unity and harmony of village life to-day, if in the single school into which all must be drafted, the children of the Church and of Nonconformity, the clergyman and the Dissenting ministers could each pass freely into the school, each with a greeting and—why not?—a prayer for their own and for all the children gathered together there. That also is a dream; which some day may be realised.

There is a breath of unity somewhere in the air, which is stirring both nations and individuals, a breeze as from the mountains fresh and life-giving. There is in every church a nucleus of broader faith and reasoning, a group of earnest thinkers looking eagerly out towards freedom. And with such we need to join forces, and march onward, an ever-increasing body. We need not be zealous for them to adopt the Unitarian name with its principles; we have but to seek out the freest souls in each church to find these principles already established. As broad a statement of the religion best fitted for the soul of a child as we could desire was given by a bishop of the American Episcopal Church—Phillips Brooks, honoured and beloved of all men—to the eager inquiring soul of his little deaf and blind friend, Helen Keller, in answer to her perplexity over the many religions offered to the one God.

"There is *one* universal religion, Helen, the religion of Love;—love your Heavenly Father with all your heart and soul; love every child of God as much as ever you can; and always remember that the possibilities of good are greater than the possibilities of evil, and you have the key to heaven."

"And," adds Helen, "Phillips Brooks taught me no special creed or dogma, but he impressed on my mind two great ideas, the Fatherhood of God and the Brotherhood of Man, and made me feel that these truths underlie all creeds and forms of worship." There, in the very heart of the church, in the heart of every church at its highest and best, is to be found our religion, God's religion, the religion we ask for our children. The one universal religion we must strive to cherish in our hearts, and to awaken the desire for in the hearts of all humanity.

ANOTHER sermon by the Rev J. Morley Mills, of the Bootle Free Church, which appeared in the *Christian World Pulpit* of June 22, is issued as a penny pamphlet by Messrs. Jas. Clarke & Co. The subject is "Radium Light: What it suggests to the Preacher," and the sermon not only gives an interesting account of the discovery of Radium and its remarkable properties, but uses the parable in a striking way for the enforcement of spiritual truth.

OF every noble work, the silent part is best,
Of all expressions, that which cannot be expressed.—*W. W. Story.*

THE CREED OF A POET-NATURALIST.

NOT the whole of his creed, but just one line of it which he has written out in plain words and confessed to the world—an article of faith which, though not theological, might be of interest to theologians in times of reconstruction or revision.

When Ellery Channing wrote the biography of his friend, and entitled it "Thoreau, the Poet-Naturalist," he coined a very happy and significant phrase. Its meaning is perfectly clear, and there have been many since Thoreau to whom it may be applied. John Burroughs and Seton-Thompson in America; Richard Jefferies and W. H. Hudson in England, are of the true race of Poet-Naturalists. The latest but not the least of this goodly fellowship is the American writer, William J. Long. His four books, "Beasts of the Field," "Fowls of the Air," "The School of the Woods," "A Little Brother to the Bear and other Animal Studies," are delightful contributions to our knowledge of nature and her wild, free children of the woods and the wilderness.

Trained for the ministry of religion, but rejected at the start, through suspicion of heresy, Mr. Long has turned from preaching sermons for a few people to hear to writing books for all the world to read. His training for this has been much longer and more complete than his training for the pulpit. In the preface to his last volume he tells us that his observations recorded there "cover a period of thirty years—from the time when I first began to prowl about the home woods, with a child's wonder and delight, to my last hard winter trip into the Canadian wilderness."

One secret of the unique charm and fascination of Mr. Long's books is discovered in the fact that he has studied living creatures as individuals—one might almost say as *persons*—rather than as members of a class, or for scientific classification. He is perhaps more of a poet and a lover than a Naturalist—or is that only saying he possesses the highest quality, the supreme excellence of the true Naturalist?

In all my work, or rather play, out of doors I have tried to discover the things that mark an animal's individuality. I have passed over a hundred animals or birds to watch one, and have recorded only the rare observations, such as are seldom seen, and then only by men who spend long days and seasons in the woods in silent watchfulness.

As the result of such study he has come to believe something about the life of wild creatures of which it is worth while to take serious note. It has brought to me a new consolation, a fresh inward resource of joy. I wish to commend it to others.

Much has been written during the last half century about the cruelty of Nature and the sufferings of her creatures. The world of living things has been described to us as a kind of huge slaughter-house, wherein beast and bird and insect were mainly occupied in killing or being killed—"a system of terrorism from beginning to end," as one writer described it. Tennyson's line about "Nature red in tooth and claw" has been persistently quoted till, for many, all the loveliness of the earth has seemed blighted with dark thoughts of misery and death. If, turning awhile from all this, we take up Mr. Long's "School of

the Woods," and read steadily through, we shall come to a chapter headed, "The Gladsomeness of Life," and another on "How Animals Die," and we shall then know that there is another way of looking at things—another and very different theory of the conditions and "goings-on" of existence in the non-human world. This man who has watched for thirty years the ways and habits of wild creatures does not hold the creed of the slaughter-house or the battle-field. We may believe that during those years he will have seen a goodly number of these wild creatures. He will have seen many individuals of many species in those vast solitudes of forest and lake and stream, among the great hills, in quiet valleys, and on wide American plains, and he will have seen many at close quarters and under various conditions—in the spring and summer when young life abounds, and in winter, when food is scarce, and the struggle for existence is stern. Yet during all this time, and amid all these changes of season and of circumstance, he tells us he has "never once met an unhappy bird or animal"—has "never met one in whom the dominant note was not gladness of living," never one "to whom life did not seem to offer a brimming cup, and who did not, even in time of danger and want, rejoice in his powers and live gladly, with an utter absence of that worry and anxiety which make wreck of our human life."

Now I will not propose that we accept such testimony off hand, and conclude that everything in the natural world is as delightful and joyous as such words imply. It may be an extreme statement; and as it was on a beautiful summer morning, when everything was at its best, that Mr. Long tells us it suddenly came home to him that he had never "seen an unhappy bird or animal," perhaps we ought to take his words with some reserve and hesitation. Also we should bear in mind the fact that, to a man of sunny and joyous disposition, a great deal of misery may exist all about him which he does not see; the mind can throw its own glamour or its own gloom over that on which the eyes rest, and the personal equation is always coming in, and needs to be reckoned with, when we are really concerned for the truth of things and not for mere opinion or theory. Still here is a bit of evidence about Nature and her children, at first hand; and such evidence may at least be set over against the darker view and allowed to modify, if not entirely to reverse it.

In another passage Mr. Long tells us that, in all his watching and study of living creatures, his aim has been "not to record or to make a story, but only to see and understand for myself just what the wild things were doing, and what they thought and felt." And when one who watches them in that spirit has to confess that he has never seen one of them unhappy, his words should have some weight and worth for those who read with like intent.

Moreover, this poet-naturalist has two reasons to offer for his faith in the general happiness of living creatures. First, that the animal is not exposed to sufferings in the way that human beings are. He does suffer, of course, but only in his body, not in his mind. He does not worry; he makes no fuss; he suffers quietly, and escapes the misery of impatience and fretfulness. Here is one among many facts of observation recorded in proof of this.

I have sometimes found animals in the woods bruised, wounded, bleeding, from some of the savage battles that they wage among themselves in the mating season. The first thought, naturally, is, how keenly they must suffer as the ugly wounds grow cold. Now comes Nature, the wise physician. They sink into a dozy, dreamy slumber, as free from pain or care as an opium smoker, and there they stay, for hours or days, under the soft anæsthetic, until ready to range the woods for food again, or till death comes gently and puts them to sleep. ("School of the Woods," p. 330.)

The other reason for faith in the almost universal gladness of animal life is that "the animal has no fears." That which seems to us fear in animals, and which keeps them alert in presence of danger, should, Mr. Long contends, be called by another name, such as "watchfulness or timidity or distrust." Of the three main causes of fear in man—the thought of pain or bodily harm, the thought of future calamity, and the thought of death—of these the animal knows nothing. As a rule he is healthy, and has very little experience of pain of any kind. Of hurt he is soon healed and then forgets all about it. If assailed by beast or bird of prey, he is scared for a moment and then either escapes or is swiftly put to death. Take this one of many illustrations:—

I saw a big hawk swoop into some berry bushes ahead of me, with strong, even slant, and rise in a moment with the unmistakable air of disappointment showing all over him, from beak to tail tip. I stole up to the bushes cautiously to find out what he was after, and to match my eyes with his. There I saw, first one, then five or six well grown young partridges crouched in their hiding-place among the brown leaves, rejoicing apparently in the wonderful colouring which Nature gave them, and in their own power, learned from their mother, to lie still, and so be safe till danger passed. There was no fear manifest whatever; no shadow of anxiety for any foolish youngster who might turn his head and so let the hawk see him. In a moment they were all gliding away with soft, inquisitive *Kwit-kwits*, turning their heads to eye me curiously, and anon picking up the dried berries that lay about plenteously. Among them all there was no trace of a thought for the hawk that had just swooped. And why should there be? Had they not just fooled him perfectly, and were not their eyes as keen to do it again when the need should come?—("School of the Woods," p. 318.)

"As for death, this is for ever out of the animal's thinking." He knows nothing of it till it comes, and when it comes he accepts it as some strange thing—he is either killed, as a rule very swiftly, by an enemy, or goes away alone to sleep his last sleep in peace. The chapter on "How Animals Die" is one of the most significant in all these volumes; it is also one of the most beautiful. I will not do it wrong by trying to summarise it. Here are its closing words:—

The vast majority of animals go away quietly when their time comes, and their death is not recorded because man has eyes only for exceptions. He desires a miracle, but overlooks the sunsets. Something calls the creature away from his daily round; age or natural disease touches him gently in a way that he has not felt before. He steals away, obeying the old warning instinct of his kind, and picks out a spot where they shall not find him till he is well again. The brook sings on its way to the sea; the waters lap and tinkle on the pebbles as the breeze rocks them; the wind is crooning in the pines the the old, sweet lullaby that he heard when his eyes opened to the harmony of the world. The shadows lengthen; the twilight deepens; his eyes grow drowsy; he falls asleep. And his last conscious thought, since he knows no death, is that he will waken in the morning when the light calls him.

This gospel of joy, preached by my poet-naturalist, is surely worth hearing. If that world of living wild creatures *is* a happy world, it were well for us to know and rejoice. For it is a very large and populous world. It teems with such myriads of beings that, in proportion to their numbers, the human inhabitants of the earth are a very little company. And if it be in any wise true that among all these myriads, when let alone by men, there is "not one in whom the dominant note is not gladness of living," the thought of that must be so sweet, so re-assuring, that we may well give it a place in our minds, and hold it there as a very precious thing.

And we should remember that this writer is not alone in his faith, though no other has proclaimed it with so much ardour, or sustained it with such manifold evidence of personal experience.

Charles Darwin and Alfred Russell Wallace have strongly asserted their belief in the general happiness of all wild creatures when unassailed by man. Kropotkin, in his remarkable book on "Mutual Aid Among Animals, &c.," has given many facts and arguments in support of this view. And W. H. Hudson, the beautiful writer on birds, says:—

Always bear in mind that the children of life are the children of joy; that the lower animals are unhappy only when made so by man; that man alone, of all the creatures, has "found out many inventions," the chief of which appears to be the art of making himself miserable, and of seeing all Nature stained with that dark and hateful colour. ("Birds in a Village," p. 193.)

May we not hope that it is true? And if true, shall we not "rejoice with them that do rejoice," and cease to "weep with those who do (not) weep?" And if we learn to be glad with all the gladsome children of nature, and take heed not to lessen their joy—

Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels,

it may be that we shall come to *have faith in happiness—even our own*—to believe that our human miseries and megrims are but for a time, and that we are not intended to be a permanent exception to the world-wide enjoyment of life. This is a stage, toilsome and distressing to most, wretched often because of personal ailments and worries, or because of the social chaos into which we have managed to get ourselves through ignorance or greed or cruelty. But here and now we may often rejoice "in the living beauty of the universe," and in the freeborn happiness of our humbler fellow creatures. And we may work in hope for the better time, when men shall dismiss their fears and surmount their follies, when they shall be gentle and just one to another, and shall dwell together, on this fair earth, as lovers, and as the wiser, nobler brothers of those children of the wild, who know the secret of happiness, because they do not worry and because they are not afraid.

W. J. JUPP.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MINISTERS' BENEVOLENT SOCIETY.

SIR,—Some time ago I drew attention in your columns to certain defects in the constitution and working of the above, laying special stress upon the exclusion of ministers over forty-five years of age from its benefits.

I am glad to see by a copy of the last Annual Report (kindly supplied me by the Hon. Sec.) that an alteration of the rule embodying the age limit has now been made, and that the period of admission has been extended to sixty years. This must be a very great boon to a number of ministers; and you, Sir, may congratulate yourself on having done a good work in opening your columns to communications on this subject. Specific reference indeed is made in the Directors' Report to the recent correspondence in the INQUIRER.

Nevertheless even the present alteration does not meet the necessities of the case; for it only admits ministers who had reached the age of forty-five before they became "accredited Unitarian ministers." Those ministers who became Unitarians before they were forty-five, and did not join the Society, are thus still excluded. It appears to be assumed that the fact of their not having joined proves a neglect of proper provision on their part, and apparently the Society makes it one of its objects to punish such neglect.

But in view of the circumstance that the only official intimation of the existence and objects of the Society, vouchsafed to ministers, is a short and ambiguous statement in the Essex Hall Year Book, to the effect that it affords relief to Unitarian ministers and their widows in Great Britain, there would seem to be very slight ground for such an assumption. And even supposing it were well-grounded, there arises the question, Is there to be no place of repentance for such ministers? Because they have neglected to make provision during one period, must they be punished by being prevented from making provision at any time afterwards? Surely it will be a strange thing if, in a group of churches which repudiates everlasting punishment in theology, it transpires that that extreme principle is acted upon in the administration of a benevolent fund.

I rejoice to see that, at the annual meeting, there was a minority who opposed this restriction of benefit to ministers who were forty-five at the time of becoming Unitarians. The minority was led by an eminent minister and an honoured layman, who have specially distinguished themselves by their efforts to secure for all ministers the opportunity of making suitable provision for the future. They deserve the lasting gratitude of those for whom they have worked so hard.

And yet, ungracious though it may seem to say it, I am not sorry this amendment was defeated. It was, however well intentioned, only in the nature of a palliation. It would have admitted those who are at present excluded. It would not have prevented others being excluded in the future. It would have left the door open to a recurrence of all the present causes of complaint.

What is wanted is:—(1) a resolution directing that a clear and complete statement of the character and conditions of the Society replace the present inadequate note in the Year Book. (2) That this resolution be made retrospective in its effect, thus enabling every minister who can show that he only failed to apply for admission through lack of information, to at once become a member.

The issue before us is surely simple enough. Here is a Society which holds in trust large sums of money for the benefit of Unitarian ministers. It is manifestly the duty of that Society to remove any hindrance to ministers availing themselves of its advantages. It should not let it be possible for any Unitarian minister to say—as one at least I know most truthfully can—I am excluded from the benefits of the Society through no fault of my own. FRANCIS WOOD.

25, *St. Vincent Street, Sunderland, July* 14, 1904.

A WARNING.

SIR,—I have reasons for believing that some person is making a wrong use of my name, and I wish to take the opportunity of warning people against this individual.

MARY DENDY,
Hon. Sec. of the Lancashire and Cheshire Society for the Permanent Care of the Feeble-minded.

13, *Clarence-road, Withington, July* 21.

LE JARDINOMANIE.

"Pères de famille, inspirez le *jardinomanie* à vos enfants."—PRINCE DE LIGNE.

I AM a parent, and my trust
In princes once I placed,
Or to be quite exact and just,
In one French prince of taste:

Of taste for gardening and its joys,
And for implanting it
Deep down in little girls and boys,
As in a fallow fit.

Inoculated I each child
With taste, which took, alack!
And showed itself in madness wild,
In each sweet maniac.

My own fair garden was the type
And pattern for their eyes,
And theirs, a strip all rife and ripe
For such high enterprise.

Oh! Muse, hast thou a curtain wide,
Or sympathetic veil,
My garden and my griefs to hide,
Since all descriptions fail.

Their wilderness, indeed, was glad,
And blossomed as the rose;
Their wilds a sudden verdure clad!
And mine! It scared the crows!

E. L. H. THOMAS.

SOUTHERN ASSOCIATION.

THE annual meeting of the Southern Unitarian Association was held at Bournemouth on Wednesday, July 20. Luncheon and tea were provided in the Westhill-road Lecture Hall, and at the service, which was conducted by the Rev. J. Burton, of Poole, the church was well filled. The annual sermon was preached by the Rev. Henry Gow, of Hampstead.

Mr. J. COGAN CONWAY, the President, took the chair at the business meeting, and the annual report was read by the Rev. E. J. Wilkins.

The report furnished a record of quiet work faithfully maintained. As no church seemed prepared to take up the work of a special mission on the lines of the Poole mission held in 1902, nothing was attempted in this direction last winter. But, remembering the encouragement given to the churches by the visit of the Rev. J. C. Street in the spring of 1903, the executive welcomed an offer from the British and Foreign Unitarian Association of a similar visit from the Rev. Dendy Agate during March of this year. A provision adopted at the April meeting with regard to churches seeking grants from the Association deserves special attention. It was felt that application for such grants should be made beforehand and be supported by signed balance-sheets or statements of accounts, so that the whole facts should be before the committee before their decision was asked. A resolution to that effect was adopted. Taking the district through, the dominant note of the reports appears to be hopefulness for the time to come; much good work has been done in the past—here with more encouragement, there with less—but in every quarter there is a spirit of steady, unremitting work which promises well for the future. The duty that lies nearest to our hands changes in form from year to year, and to-day, when the demand upon Christianity to justify itself by works of practical usefulness is, perhaps, more urgent than ever before, we need to show, by every possible means, that whilst standing firmly by what seems to us the truth of God, we are, in all matters that tend to social helpfulness and moral uplifting, no whit behind the most earnest church in Christendom, and that we are ready to co-operate in works of practical philanthropy with any and with all, so far as opportunity is given to us.

Miss SPENCER, of Southampton, the treasurer, presented the accounts, and said she had pleasure in doing so for the fourteenth year. The receipts amounted to £205 18s. 2d., and while they began with £59 3s. 3d. in hand they ended with a balance of £39 9s. From the Dorchester Chapel Trust Fund £30 had been granted to Poole, and there was a balance of £54 19s. 9d. in hand. The Postal Mission had £6 18s. in hand.

The Rev. C. E. PIKE presented the report of the Sunday School Union, and regretted that the progress reported last year had not been maintained. Only one school showed an increase in the number of scholars, but average attendance in the schools had improved. He hoped that next year the slight falling-off would again be made good.

The PRESIDENT moved the adoption of the report, and said their best thanks were due to the acting secretary, Mr. Wilkins, for the admirable way in which it was drafted. It was a record of steady, unremitting, unpretentious work, and those who knew the district would know that last year, in two cases, it was work in the face of the very gravest difficulties

and discouragements. He thought they had every reason to cherish the hope that they would do still better in the future.

Mr. H. BLESSLEY, of Landport, who seconded, said the religious world never needed their faith so much as it did to-day, and it was for them to press forward with all the zeal they possessed and make their grand faith known. He was not so sure that they were not a bit behind other denominations, for others were pressing forward with tremendous success and zeal, and sometimes he thought Unitarians wanted waking up a little.

The motion being carried, the President and other officers were thanked for their services, and re-elected.

On the motion of Mr. J. BUSHROD, seconded by Mr. W. CARTER, the following were elected to form the Advisory Committee:—Rev. C. C. Coe, Rev. C. E. Pike, Mr. F. Pinnock, Mr. C. Isaacs, Mr. G. Pinnock, and the President.

The Rev. W. COPELAND BOWIE was welcomed as the representative of the British and Foreign Unitarian Association, and he conveyed the hearty good wishes of the Association and the desire of the committee to co-operate with the churches in all good works.

The suggestion of a monthly magazine for the churches of the district, brought forward by Mr. BUSHROD, was, after discussion, referred to a committee, with power to act.

The Evening Meeting.

After tea a meeting was held in the church.

Mr. CHARLES ISAACS, who presided, said that there was room for gratification and encouragement in the character of the meetings which had been held throughout the day.

The President of the Association (Mr. CONWAY), acknowledged the warm welcome given to the Association by their Bournemouth friends, and then reviewed the position of the Unitarians as a separate body. They were, he said, a branch of the church militant. They testified to the truth as they saw it—Unitarian Christianity; but they were obliged to stand apart and assume a controversial attitude. The so-called liberal movement in orthodox churches was nothing more than a species of theological smuggling. Some people wanted freedom of thought without paying the duty. The duty imposed upon them was unpopularity, isolation, neglect, and the cold, sneering contempt of society and the world, but their consciences were clear, and they would pay it.

The Rev. W. COPELAND BOWIE, secretary of the British and Foreign Unitarian Association, trusted that the congregation at Bournemouth would long continue to enjoy the helpful ministrations of their revered and, he was almost going to say, patriarchal friend, Mr. Coe. If they had, he argued, sufficient backbone in themselves, as well as enough faith and hope in what they were doing to resist the first onslaught, then they would earn as much respect and notice as they had a right to look for, and as an illustration of that he mentioned the Salvation Army. They must not lose touch with the world in which they were living. They must not shut themselves up in such a way as would lead people to think that they were satisfied with a centre in themselves, with no outlook or influence upon the thought and life of struggling humanity. The mission of the Unitarian Church was to nourish in men and women entire independence of thought, and courage in the expression of that thought. Their one desire was to help on the progress of the world and the good of mankind, but they would never make headway until their young men and women were made to realise that they were associating themselves with a living missionary movement for the harmonising of life, for the uplifting of thought, and for the beautifying of the world.

The Rev. H. Gow and Mr. J. EWART also spoke, and a vote of thanks to the Bournemouth congregation and to the chairman brought the meeting to a close.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: Mountpottinger (Induction Service).—A largely attended service was held on Friday, July 15, for the induction of the Rev. Joseph Worthington, B.A., as minister of the Church. The first part of the service was conducted by the Rev. W. H. Drummond. The Rev. J. E. Manning offered the induction prayer. The charge to the minister was delivered by Principal Gordon, who besought him to bring not only his studies but his preaching to the test of experience. It was not cleverness but depth that would be desired of him; not admiration but conviction that he would have to produce. A purposeful ministry would bring a purposeful people. He should strive to relieve the services of any notion of mere routine, ceremony, or monotony, and to make them valued by both old and young. It was essential that he should visit his people. A good deal of the minister's work in this respect often seemed very trivial and of little value, but that was only because they had not attained to the experience of true visitation. When the minister had found his way to his people's hearts the most ordinary call and the most common salutation would have its meaning, its use, and its spiritual power, and would more closely knit his soul to the souls of those among whom he lived, and make devotion and self-consecration at once stronger and sweeter. The Rev. Charles Peach, who gave the charge to the congregation, said that Mr. Worthington came to them with all the credentials of personal and intellectual fitness, and a record of long years of faithful service in his own Sunday-school and class. Ministers could be as easily spoiled by churches as churches by ministers. He had known ministers petted into utter imbecility and uselessness, and others he had known who had been worried into utter despair. He begged the members of that church not to go to either of these extremes in their treatment of Mr. Worthington. It would depend upon their sympathy and help whether their new pastor ever attained to the full possibilities of his nature. He asked them to sympathise with his aims, and, above all, to respect his ideals. Rev. Douglas Walmsley, having offered a welcome on behalf of neighbouring ministers, Mr. Worthington acknowledged with gratitude the welcome extended to him, and said he could assure his brother ministers that they could reckon on his co-operation and help in any work which had for its object the extension of the Kingdom of Christ. He should endeavour to be a faithful follower of Christ. In the evening a public meeting was held in the Central Hall, Rosemary-street. Mr. James Davidson, who presided, mentioned that since the opening of Mountpottinger Church, in 1875, there had been six pastors previous to the coming of Mr. Worthington; as secretary of the Church, he offered to Mr. Worthington, on behalf of the whole congregation, a very cordial welcome. Messrs. Andrew Hanna, Henry Napier, David Young, Samuel Scott, and John Griffiths joined in the welcome. Mr. Worthington, in responding, reminded the meeting that congregations were themselves largely responsible for the way in which their ministers turned out. He felt fortunate in having, so to speak, dropped into their hands, and he looked with confidence to the future. That was, perheps, not the occasion for making special reference to the duties of the church, but he hoped they would take up, with all earnestness and sincerity, the work of the Sunday-school. To this they could not attach too much importance. Rev. J. A. Kelly expressed the pleasure of the country ministry in seeing Mr. Worthington in Belfast, and good wishes were also offered by the Rev. W. H. Drummond, and Messrs. John May and John Allen. On the motion of the chairman, Principal Gordon and the Rev. J. E. Manning were thanked for their presence and their interest in the Church.

Bristol: Domestic Mission.—Dr. Warschauer having resigned the secretaryship and his place on the committee, Professor Sibrée, of University College, already a member of the committee, has kindly consented to undertake the work of secretary. The members of the Mothers' Meeting had their annual outing to Cleveden, on June 21, when a very enjoyable day was spent, and on July 11 Mrs. Worsley entertained them to tea in her garden at Rodney Lodge. The Mission and Lewin's Mead Sunday-schools had their annual outing on July 6, at Cheddar. Teachers and friends of both schools were present in goodly numbers. Unfortunately, neither the Missionary, Mr. J. B. Robinson, nor Dr. Waschauer were present, but the Rev. A. N. Blatchford joined the party in time for tea.

Bury District Sunday School Union.—A very pleasant Saturday afternoon ramble took place on July 23, in which a party of seventy joined, and under the leadership of Councillor W. Healey, J.P., of Heywood, visited the new reservoir, which is being constructed on Ashworth Moor. The leader's discourse on points of interest in the county traversed, and in the new works, was greatly appreciated, and after tea, at the Waterworks, a cordial vote of thanks was passed to Mr. Healey, and the other leaders, and those who had served the tea, on the motion of the president of the Union, Mr. D. Kenyon, seconded by Mr. Amos Smith.

Chorley (Resignation).—The Rev. Andrew Doel has resigned the Park-street pulpit, and will terminate his ministry at the end of September.

Chowbent.—The teachers and elder scholars of the Sunday-school, numbering about 200, were entertained at a garden party at Newbrook House, by Mr. and Mrs. Frank T. Wright, on Saturday last. The Atherton brass band enlivened the proceedings, which, with various games and sports, were greatly enjoyed. The host, hostess, and family, including Mr. and Mrs. Walter Eckersley and Mr. William Ramsden, were very active and helpful. At dusk, a hymn, and a word of thanks by Rev. J. J. Wright, on behalf of all present, with various cheers, brought the successful party to a close.

Cirencester.—The anniversary sermons were preached on July 10 by the Rev. J. Fisher Jones, of Cheltenham. The Sunday-school Picnic took place on the following Thursday, at Cleeve Hill, Stratton, the residence of the minister, and all passed off very successfully.

Evesham (Resignation).—The Rev. Rudolf Davis has resigned the pulpit of the Oat-street Chapel, where he has ministered since the autumn of 1893, having accepted the appointment of District Minister to the Western Union, together with the pulpit at Bridgwater. He will conclude his ministry at Evesham in September.

London Guilds Union.—The annual summer excursion was held on Saturday, July 16, when members met at Highgate Station, and, under the leadership of Mr. James Cooper, jun., enjoyed a pleasant ramble through Highgate Woods. About 100 members afterwards partook of tea at the Highgate Schools, and were welcomed by the Rev. R. H. Greaves. The Union is sustaining a great loss by the removal of its President, the Rev. John Ellis, from London. In his farewell remarks Mr. Ellis expressed the hope that the Union would continue to prosper, and be a power for good in the London district. "If the religious life of our young people is fostered, and we can lead them on to personal service, there is a great future before our Free Churches. And this,"

said Mr. Ellis, is the ideal of the Guild movement." On the motion of the Rev. W. H. Rose, seconded by the Rev. Gordon Cooper, heartiest thanks were given to Mr. Ellis for the excellent work he has done for the Guild movement in London. The Highgate friends were also thanked for their kind hospitality, and the remainder of the evening was devoted to songs, recitations, and social intercourse. The next meeting is to be at Essex Church, in October. The Rev. Joseph Wood, of Birmingham, has promised an address on some practical suggestions for our London Guilds, gained from his experiences of the Young People's Religious Unions in America.

London: Peckham.—Several events of exceptional interest to the members of Avondale-road Church have occurred during the past two or three weeks. The first was the wedding of Mr. Sidney Cowley, third son of the hon. secretary, when the minister of the church (Rev. G. Carter) performed the ceremony, being the first public service he has conducted since his recovery from illness. This was followed on Saturday last by the marriage of the minister's youngest daughter (Kate) to Mr. Arthur Sydney Bright, when the Rev. W. G. Tarrant officiated. The Sunday School excursion took place on Tuesday in unexpectedly fine weather, a good number of adult friends accompanying the scholars.

London: Stratford-le-Bow.—At a meeting of the congregation, after evening service on Sunday last, a resolution protesting against the Licensing Bill was passed with only two dissentients, and a copy of the resolution has been sent to the Earl of Carlisle and the Bishop of London.

Richmond (Resignation).—At a special congregational meeting held on Tuesday, July 26, in the Free Church, Ormond-road, the following resolution was carried unanimously:—"That the members of the Richmond Free Church, in accepting Mr. Farrington's resignation, beg to tender to him and to Mrs. Farrington their warmest thanks for their untiring devotion to the church during fifteen years, and for the efforts which have upraised the building for the worshippers of years to come. They trust that a long and happy leisure may follow upon their fifty years of ministry, and that this church may still have the advantage of their help and counsel." Mr. Farrington will retire from the pulpit the last Sunday in October.

Sunday School Summer Treats.—In addition to those mentioned elsewhere we have news of successful summer excursions at Middlesbrough, Saffron Walden, and Wick.

Western Union (Appointment.).—The Rev. Rudolf Davis, of Evesham, has accepted the appointment of District Minister to the Union, together with the pulpit of Christ Church Chapel, Bridgwater, in succession to the late Rev. T. B. Broadrick, and will enter upon his duties at the beginning of October.

Yorkshire Unitarian Union.—The Rev. J. Morgan Whiteman being about to leave Dewsbury, owing to the re-arrangement of work on the appointment of the District Minister, the Committee of the Union have passed a resolution recording their high appreciation of the services rendered by him as their minister at Dewsbury during 3½ years, and trusting that he may soon find a congenial sphere of labour elsewhere.

A THOUGHT is deep in proportion as it is near God. To be deep you must see the subject in its relation to God, yourself, and the universe; and the more harmonious and simple it seems, the nearer God and the deeper it is.—*Charles Kingsley.*

OF (moral) Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—*Richard Hooker.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 31.

Acton, Central Auction Room, Market-place, High-street. Closed until August 28th.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. B. KIRKMAN GRAY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. GORDON COOPER, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. JAMES HARWOOD, B.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. F. H. JONES, B.A.

Peckham, Avondale-road, 11 and 6.30, Mr. BIMAL CHANDRA GOSH, M.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. H. M. LIVENS.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. W. F. TURLAND.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. J. H. SMITH, of Deal.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. T. E. M. EDWARDS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS, and 6.30, Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.; Evening subject: "Our New Cathedral."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, PLATT CHAPEL, 11 and 6.30. Rev. T. R. SKEMP.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. J. D. JONES, of St. Catherine's Hall, Oxford.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—July 31, at 11.15, JOSEPH McCABE, "The Scholastic Side of Dante."

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MARRIAGES.

BRIGHT—CARTER.—On July 23rd, at Avondale-road Unitarian Christian Church, Peckham, by Rev. W. G. Tarrant, B.A., Arthur Sydney, eldest son of Samuel Bright, to Kate Elizabeth, youngest daughter of Rev. G. Carter, Peckham.

FERGUSON—HOMER.—On July 26th, at the Unitarian Free Church, Walsall, by the Rev. E. A. Voysey, M.A., of West Bromwich, the Rev. George Argyll Ferguson, of Unity Church, Gateshead, eldest son of the Rev. W. Ferguson, of Chamba, India, to Edith Maud, second daughter of Anthony Homer, Esq., of Walsall.

DEATH.

CASTLE.—On July 21st, at Newark, Elizabeth, widow of the late Mr. John Castle, coach builder, Newark. Aged 85 years.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 30, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3241. NEW SERIES, No. 345.] *LONDON, SATURDAY, AUGUST* 6, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Visitors' Address at the close of the last session at Manchester College, Oxford, by the Rev. R. A. Armstrong, is now published for the College by Messrs. Williams & Norgate (price 6d.). It was also issued, as we have already noted, with the address of Welcome into the ministry to the students leaving college as the July number of Mr. Armstrong's *Sermons for the Day*. In the interest of publication one could have wished that the Address had a title.

To one unacquainted with our usage in such matters, the announcement made on Tuesday night with regard to sessional legislation must surely seem just a little scandalous. Parliament has been in Session for about six months, with considerable breaks. Only one Bill of moment has passed through the House of Commons in addition to the necessary financial legislation. Yet it is now announced that no other measure of any importance at all—unless it be the Bill for the coercion of the Welsh County Councils—is to be pressed forward this Session. Some of the Bills thus sacrificed have occupied a considerable amount of time, and have reached a comparatively advanced stage, as, for instance, the Education Bill for Scotland. Yet the fruits of all this labour are to be thrown aside.

AND why? Not because of the hot weather, for an adjournment to an autumn Session would get over that difficulty. But simply because a certain number of members of Parliament desire to be free from next Friday onward to shoot hundreds and thousands of birds, first grouse, and then partridges, and after that to fill out the autumn and winter with other forms of "sport." What kind of view of their legislative functions is it which leads members to consider the preservation of their six months of leisure as more important than any number of the measures spoken of by their leaders in the earlier stages of the session as vital to the national welfare? It has always seemed to us that there is nothing in the whole Parliamentary calendar more suggestive of insincerity in the professions of politicians of a desire to promote national progress than this helter-skelter clearing of the decks of big Bills and little Bills the moment the Twelfth of August comes into view.

OF the Bills thrown overboard, by far the most important is the Scotch Education Bill. It is not surprising that the authors of the two English Education Bills should be ready to set it aside, but it is certainly just ground of complaint that so much time should be spent upon it if it was not to be persevered with. But, on or off the Statute Books, the Bill will remain as a model for English legislation, stamped with the Government's approval as suitable at least for a portion of the inhabitants of this island. The reasons put forward by Ministers hitherto for proposing it for Scotland and not for England and Wales will not hold water for a moment. It is said that denominational education is the rule in Scotland, and that before the Scotch system could be applied to England Nonconformists would have to agree to denominational teaching in Council schools. Denominational teaching is only given in the Scotch Board schools because the constituents of the School Boards desire it there. The method of religious teaching in the Scotch schools is, relatively speaking, accidental and subsiduary. The vital fact is the direct popular control over all rate-supported schools. Let that be granted in England as in Scotland, and the religious question can be left to settle itself here as there.

THE House of Lords has read the Licensing Bill a second time, rejecting, by 142 votes to 47, an amendment by Lord Peel, which declared that the House could not "accept as a satisfactory settlement of the licensing question a Bill which creates a perpetual interest in a terminable licence." Defenders of the Bill are never tired of saying that it does not create any such perpetual interest, but merely recognises an accepted custom. That was the burden of Mr. Balfour's letter this week, and of the Lord Chancellor's speech on Tuesday. He admitted that no lawyer would deny that a licence was granted for a year only, and that as a matter of law the licensee had no right to its continuance, but it was the ordinary practice, and the intention of the legislature in the interests of the public, that unless there was something against the licence it should be renewed.

Exactly! and that is why most temperance reformers are willing to agree to a transition period during which, in compensation for the loss of a reasonable "expectation of renewal," payment shall be made to those losing their licences from no fault of their own, in proportion to the length of the unexpired portion of the transition period.

IT is because the Government Bill proposes to give compensation, not merely for the loss of a reasonable expectation of renewal, but for the loss of a non-existent perpetual freehold, that it is so vigorously opposed. By offering compensation on this scale, the Government are creating a vested interest which has not existed hitherto, and it is on this ground that the Government are accused of impeding, instead of facilitating temperance reform. If it were only the expectation of renewal that was to be compensated, Mr. Balfour would be right in saying that the Bill cleared away a recognised difficulty in the path of temperance reform. As it is, his letter is meaningless.

THE August *Cornhill* publishes a letter on "Nathaniel Hawthorne" by Mrs. Humphry Ward, written to the American Ambassador at his request, to be offered with other tributes at the centenary celebration at Salem on June 23. "It seems to me a great honour," Mrs. Ward writes to Mr. Choate, "that you should have asked me to join in the homage of this anniversary; for the author of 'The Scarlet Letter' has always filled a place of peculiar sacredness and delight in my literary memory." And she adds:—

When I look back to the books which most strongly influenced my own youth I am aware of a love for certain writings of Hawthorne, a love most ardent and tenacious, which succeeded a passion of the same kind for certain writings of Mr. Ruskin. . . . It was the result, I think, of a vague, inarticulate sense of an appealing beauty, and a beauty so closely mingled with magic and mystery that it haunted memory "like a passion." Some scenes from "The Scarlet Letter," and some pages from "The Stones of Venice," haunted me in this way.

IT was Hawthorne's austerity and deep-rooted Puritanism, which, in the first

instance, appealed so strongly to Mrs. Ward; and with this blended his Romanticism. He was born, Mrs. Ward notes, two years later than Victor Hugo, and four years after the father of nineteenth century Romanticism, Chateaubriand, had published his tale of "Atala," a year before the publication of "The Lay of the Last Minstrel." "The love of the past, the love of nature, curiosity, freedom, truth, daring, and all these romantic traits are Hawthorne's." And Mrs. Ward adds:—

What makes him so remarkable, so perennially interesting, is that he is a New England—a Puritan Romantic, a Romantic with a "sense of sin"! That is not how we shall any of us describe Victor Hugo, or George Sand, or Alfred de Musset! A French critic finds the inmost note and essense of Romanticism in that mad glorification of the "I," which in the wilder Romantics set all laws, æsthetic or moral, at defiance. M. Brunetière must be wrong! Hawthorne's genius is enough to prove it. For in his case the Romantic instinct finds its chief food in what seem to him at all times the majestic verities and sanctions of the moral life, and those not the verities and sanctions of the individual conscience merely, as George Sand might have enforced them, but the plain matters of ordinary law and custom, as the plain man understands them. His attitude is the Pauline one, "the strength of sin is the law," and it is in the vengeance or the triumph of law that he is perpetually seeking and finding his noblest artistic effects. He moralises perpetually, and his danger of course is the didactic danger, wherein he differs from your other great Romantic, Edgar Allan Poe, whose danger is that of morbid excess and extravagance, as with so many European writers of the movement. But Hawthorne is saved, first by poetry, and then by his perpetual love of and interest in the common life. The preacher indeed is ultimately absorbed in the poet, and his final aim is not reform but beauty—the eternal immortalising aim of the artist. While for him, also, the spectacle of human character and human suffering is in itself so absorbing, that he is able to communicate his vision to us, just because his touch is so disinterested and true—so free indeed from that preoccupation with the "I" which we are told to regard as typically Romantic.

WHOEVER will sit down and read the discussions of the Wesleyan Methodist Conference in its "Representative" session will have before him a story, some of the chapters of which are disordered and unsatisfactory, some exciting, some provocative, but still a story whose interest never flags. Freezing under the President's sermon, boiling amid the Champness controversy, anxious during the time that educational matters are being discussed, indignant here and amused there, the reader will still keep awake. He feels the pulses of a great organism. He catches glimpses of living, individual men. And he is impressed everywhere with something that is greater and stronger than any individual man, the power of tradition, the sense of a "cause" which has a claim upon everyone, and to which everyone must in the end submit. And at last the one problem of permanent interest is, What is the character of the cause? That is, What is Wesleyan Methodism as a factor in the management of this world? How far does it make for progress, moral, intellectual, social? How far does it help mankind to *realise* the Sermon on the Mount and John xvii.? The reader to whom *that* question has occurred will most likely postpone the answer—till after the next Conference.

THE education debate was in some passages lively, but quiet in its main result, namely that a committee will inquire into the working of the Education Acts, 1902, 3 and 4, in so far as they affect the educational interest of Wesleyan Methodists. Further a resolution was passed condemning ecclesiastical tests, but in favour of giving simple Biblical instruction in common schools. The proposed resolution of sympathy with the Rev. Thomas Champness, who had been sent to prison as a passive resister provoked a scene. Mr. Champness himself seemed to be the coolest of those who took part in it. He explained that he had not sought notoriety, that the discussion was painful to him, that he had done what he thought was right, and wanted no fuss. This sounded manly, awakened sympathy on both sides, and practically ended the controversy, for the resolution was shortly afterwards withdrawn.

THE proceedings in connection with the Twentieth Century Fund have chiefly a denominational interest. One notices that about £790,000 are already allocated to various departments, the highest sum being £250,000 to the trustees of the Connexional buildings.

MR. PERKS'S resolution inviting the Methodist New Connexion to confer with the Wesleyans with a view to organic union was felt by many to be ill-timed. Dr. Rigg used a stronger adjective. The New Connexion is already well on its way towards union with the Bible Christians and Free Methodists. To ignore that fact and to say, "Oh, never mind those smaller bodies, come and join with us," would be a proceeding not likely to promote either union or mutual admiration. Happily the resolution, though carried, was weighted with such a qualification as must probably defeat its own end. For a proviso was added that in any terms of union the separate functions of the Pastoral Session of the Conference as now existing should be preserved. That is to say, the New Connexion would first have to get clear of all its negotiations with two other Methodist bodies, and then go back on its own history, and admit the right of that pastoral supremacy against which its own existence is a protest, before it could take advantage of this resolution. It is as certain as mortal things can be that union will not come in that way.

IN the Wesleyan President's sermon at the opening of the Pastoral Session the dilemma which forms the motive and argument of Liddon's Bampton Lectures was once more urged as a serious argument: "Either Christ was more than a perfect man or he was the most astounding impostor the world had ever seen." If there is one thing about which thoughtful Christians of almost every school are agreed, it is the unreality of that dilemma. The reality of Christ's human goodness, the purity of his soul, the friendliness and faithfulness of his "conversation" in this world, the everlasting worth of his teachings, are neither strengthened nor imperilled by this or that man's theory of his Divine nature. They are neither strengthened nor imperilled by two or three mysterious utterances of Jesus himself, in which one man finds hints of a superhuman origin and another reads nothing other than the enunciation of spiritual truth as applicable in their degree to Paul or John, to Wesley or Channing, as to Jesus. We may worry as we will over these enigmas. The character and the influence of Christ are independent of them. That Jesus was first of all a good man, so good that from his time to this hour others have become better through him—what theory can overset that truth or endanger it? What good will come of pretending that it is or may be endangered? Who in these days will be alarmed into orthodoxy, or driven from a rational faith, by an invented perplexity? The time is past for any such poor shadowy argument.

THE monthly calendar of the King's Weigh House Church for August, referring to the close of Dr. John Hunter's ministry on July 24, says that his eloquent and forcible preaching will be long remembered, and expressing earnest wishes that great happiness and prosperity may come to him and his in his future activities, adds:—"It may correct some prevalent misconception to state that no difference of theological opinion has ever disturbed the harmonious relations between Dr. Hunter and the Committee of the Church." There is also the following note as to the character of the church:—

The King's Weigh House Church is Congregational, or Independent; free (that is) from all external ecclesiastical control; a self-governing society in all matters relating to its own worship and work. It invites and welcomes to its membership all disciples of Jesus Christ. It holds that beyond the simple and separate assembly or "congregation of faithful people" the only true and catholic unity consists in the recognition (without formal alliance with them) of all Christian Churches of every name as sections of the one Universal Church. The flock of Christ is one, but it is gathered into many folds.

During August Dr. Reuen Thomas is to preach at the King's Weigh House Church. Thirty years ago Dr. Thomas left London to become minister of Harvard Church, Brookline, Mass., where he is still settled.

HOWEVER seriously Christian statesmanship may have been overthrown in the Transvaal, Gipsy Smith has scored an immense success at Johannesburg, for he writes to the Rev. Thomas Law, of the Free Church Council, that his work goes on apace; that he has never seen anything like it. He speaks of 3,000, mostly men, at a midnight meeting, sights enough to break hearts and make stones weep. He adds that the strain on him is dreadful. Is it not all rather beside the mark? There are so many other things to make stones weep, if they could weep. But it rather seems that what is wanted is not so much midnight conversion at Johannesburg as a daylight conversion of the temper of the people of England.

LITERATURE.

HERBERT SPENCER'S STORY OF HIMSELF.*

MR. HERBERT SPENCER'S Autobiography is a ponderous piece of work. The life of Martineau weighs 3 lbs. 8 oz., Bradlaugh's 3 lbs. 13 oz., that of Huxley 4 lbs. 5 oz., Spencer's 4 lbs. 10 oz., Gladstone's 7 lbs. 5 oz. But while in the last-named memorial every page is of vivid and vital interest, it must be acknowledged that the philosopher of evolution can be pretty tiresome and has an appalling gift of loquacity.

We confess, then, that his monumental works remain, in our opinion, his best memorial. The magnificence of his achievement in linking together in one fabric of thought the whole of the phenomena of time and space is sufficient testimonial to his greatness; little is added, perhaps something is taken away, by the elaborate picture of the philosopher contemplating his own personality, and laboriously registering every trivial movement of his youth and early manhood. The Autobiography of John Stuart Mill (which, by the way, only weighs 1 lb. 8 oz.) and the Autobiography of Herbert Spencer will stand out conspicuous examples of how a philosopher should, and how he should not, tell the story of his mind.

But if the book is too long and not seldom somewhat dreary, one would certainly rather have it as it is than not have a life of the man at all. Conscientious perusal elicits much that is interesting and not a little that is characteristic. It is instructive to learn the stock of which the great questioner and thinker came. His family might well have borne a note of interrogation as its coat of arms. The one notion of family intercourse was discussion and debate. Of his father and his father's brothers Mr. Spencer says:—

> Whenever they were together some discussion or other, mostly religious, or political, or ethical, or occasionally scientific, was sure to be raised; and as, although at one in their chief views they diverged in details, there arose arguments which not unfrequently ended in warm words. Doubtless a part cause of this was a strong regard for truth. While very many people do not care much whether the opinions they hear expressed are correct or not, members of the Spencer family usually cared a great deal. Nothing concerning right and wrong, truth and error, was indifferent to them. Of course there were apt to result hot controversies. (Vol i. p. 40.)

His father was a man of very considerable erudition and much thoughtfulness, and, though attached to Evangelical religion, held much and varied correspondence with his gifted and adventurous son. But the Rev. Thomas Spencer, uncle to Herbert, seems to have been the man of most keen intellectuality and reforming temper in the elder generation.

> Among the State-appointed teachers of rectitude there was, I believe, one other avowed Free-trader, though not an active one; but with this qualified exception my uncle was, strange to say, the only clergyman out of fifteen thousand who contended that the people of England, mostly poor, should not be compelled to buy corn at artificially-enhanced prices to enrich English landlords. (Vol. i. p. 30.)

"Mad as a March hare" was a contemporary verdict on this notable radical parson.

Much of the interest of the Autobiography lies in the glimpses it reveals of the critical tendency of young Spencer's intellect in his earliest years. He was still in the first years of infancy when his father's attention was caught by a sudden titter from the little chap as he sat by the fireside. "What are you laughing at?" said he. "I was thinking," was the answer, "how it would have been if there had been nothing besides myself." (Vol. i. p. 68.) As a child he had a staunch hatred of the Latin grammar. This hatred, in his mature reflection, he ascribed "in some degree" to his "vague dislike to the dogmatic form." "The mere authoritative statement that so-and-so is so-and-so, made without evidence or intelligble reason, seems to have been from the outset constitutionally repugnant to me." (Vol. i. p. 84.)

It is not surprising, then, that by the time he was on the verge of manhood, he found himself unable to respond to the religious questions or the appeals to his religious emotions in his father's letters. In boyhood the learning of hymns had been repugnant to him, and the family religious observances alienated rather than attracted him.

> Memory does not tell me the extent of my divergence from the current beliefs. There had not taken place any pronounced rejection of them, but they were losing their hold. Their hold had, indeed, never been very decided: "the creed of Christendom" being evidently alien to my nature, both emotional and intellectual. To many, and apparently to most, religious worship yields a species of pleasure. To me it never did so; unless, indeed, I count as such the emotion produced by sacred music. A sense of grandeur and sweetness excited by an anthem, with organ and cathedral architecture to suggest the idea of power, was then and always has been strong in me—as strong, probably, as in most—stronger than in many. But the expressions of adoration of a personal being, the utterance of laudations, and the humble professions of obedience, never found in me any echoes. (Vol. i. p. 151.)

A paragraph which reveals not only a temperament in which the worshipping faculty was undeveloped, but, by its tone and vocabulary, a failure of the imagination sympathetically to comprehend what worship and prayer and thanksgiving and sense of the nearness of God mean to those that love Him.

An intimate friend writing to Spencer when in his twenty-third year—surely the epoch of maximum infallibility in the average human being—says: "I think that my definition of your mind as a *radical* one is as good a one as can be given. You are radical all over in anything and everything—in religion, in politics, in engineering, manners, &c., &c." At twenty-eight in a letter to his father, he definitely and emphatically announces his conviction that the human mind can know nothing of origins.

> I hold that we are as utterly incompetent to understand the ultimate nature of things, or the origin of them, as the deaf man is to understand sound or the blind man light. My position is that I know nothing about it, and never can know anything about it, and must be content with my ignorance. I deny nothing and I affirm nothing. . . . Finding that either attempt [the theistic or the atheistic] to conceive the origin of things is futile, I am content to leave the question unsettled as *the insoluble mystery*. (Vol. i. p. 346.)

Yet his mind was already steadily moving towards that conception of things which, though giving no account of their ultimate origin, takes them up at their remotest conceivable past and presents a story of their orderly development to their present condition. As far back as 1833, when he was but thirteen years old, he stood out stoutly against his uncle and all the accepted authorities, denying the validity of the scientific dogma of "vis inertiæ," which he afterwards relates as showing that he possessed "a quick insight into physical truths." "It seems as though I knew by intuition the necessity of equivalence between cause and effect—perceived, without teaching, the impossibility of an effect without a cause appropriate to it, and the certainty that an effect, relevant in kind and in quantity to a cause, must in every case be produced." In 1840 he read Lyell's "Principles of Geology," and his argumentative disposition led to Lyell's adverse criticisms of Lamarck's views on the natural origin of species, giving him a decided leaning to them. Five years later he received a further stimulus towards "the development theory" from Humboldt's "Kosmos."

But already in 1842, at the age of twenty-two, the young thinker had contributed to the *Nonconformist* articles which contained the germs of his future system. He here expressed a belief in the universality of law in the realm of mind no less than in that of matter, and in a universal process of adaptation by which faculties are fitted for their functions. From these letters originated "Social Statics"; and from the preparation of that work and the "Principles of Psychology" arose the vast and momentous structure of the "System of Synthetic Philosophy." (Vol. i. p. 212.)

The immense sweep of thought by which we stand severed from the men who led the world in Spencer's youth is indicated by his casual remark (Vol. ii. p. 6) that "such notions as uniformity of law and an established order were, of course, not then entertained." The publication of the "Origin of Species," that turning point in human thinking, found Spencer engaged in writing sundry miscellaneous articles and brooding over the supreme project of his life. The influence of the book, however, seems hardly to have amounted to a crisis in his mental history. "That reading it gave me great satisfaction may be safely inferred. Whether there was any set-off to this satisfaction I cannot now say; for I have quite forgotten the ideas and feelings I had." (Vol. ii. p. 50.) The first public announcement of the scheme of works constituting the Synthetic Philosophy was almost synchronous with Darwin's epoch-making essay.

The Autobiography reveals an individuality, remarkable indeed, but hardly of the most attractive order. Mr. Spencer inspired warm and steadfast friendship, and it is said that he was fond of joking both practical and conversational. But there is nothing winning in the Herbert

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* An Autobiography, by Herbert Spencer. (Two vols. London: Williams & Norgate.)

Spencer portrayed with such photographic accuracy in these thousand pages of self-reporting. He was without either the imagination or the humour which go so far to make a man do sympathetic justice to men of a different type to his own. And so we have many depreciatory notices of contemporaries who influenced the mind of the age. "Anything like passive receptivity is foreign to my nature," he truly says. (Vol. i. p. 242.) And so of Carlyle he records that he had little influence upon his thinking; and later on, in personal intercourse, he found him repellent rather than attractive. "He had a daily secretion of curses which he had to vent on somebody or something." (Vol. i. p. 383.) Emerson was "rather too mystical to please me," at any rate on a first acquaintance. (Vol. i. p. 242.) Of Wordsworth he makes the extraordinary criticism that "most of his writing is not wine but beer." (Vol. i. p. 263.) Of Huxley he says that "he is too yielding," not, indeed, in opinion or in principle, but "he has difficulty in saying no" when asked to do anything for anyone. "The temptation to assent is commonly too much for him." (Vol. i. p. 404.)

Nor was Spencer's temperament such as to draw him readily to the feet of the master-minds of all time. When he had read a few books of the Iliad he felt that he "would rather give a large sum than read to the end." Of Dante, too, he quickly tired—"a fabric full of beauties but without beauty in outline, a gorgeous dress ill made up." (Vol. i. p. 263.) He began reading Kant's "Critique of Pure Reason" at twenty-four, "but did not go far." Kant's doctrine of time and space he "rejected at once and absolutely," and he forthwith gave him up, "rather glad of an excuse for doing so." (Vol. i. p. 253.)

Thus we are unable to speak of this massive Autobiography with any real enthusiasm. Herbert Spencer, in spite of the marvellous grasp of his intellect, was surely essentially a narrow man. Not, indeed, narrow in the range of his knowledge or his interest, but with narrow measure of that sympathetic imagination by which men's minds become enriched and mellowed through intercourse with minds drawn on lines other than their own. And so whole vast regions of what many of the greatest have held true and beautiful were without access to his mind, and the whole area of his teaching was touched with a certain pedantry of individualism. His contribution to human thought and knowledge is immense; but it would have been yet more rich and rare had he had within his composition some fellowship with the temper of the poet.

Yet the last word must be one of admiration of the heroic courage and the splendid constancy with which he launched and sustained the supreme task of his life. Even before he began it he was already a hopeless invalid, and it was carried on with dogged pertinacity through decade after decade in spite of physical ills which might well have daunted a man in a far less colossal undertaking. Volume after volume met with cold and chilling reception. Very few were they who realised that a system of human thought, a theory of the universe, was being built up before their eyes, stone by stone and tier after tier, which must for all time profoundly modify all thinking concerning every realm of phenomena. The philosopher's scanty means were lavishly expended, and he was far on in his laborious and devoted life before his works began to yield returns either in hard cash or in growing influence on the mind of his contemporaries. Only in old age was it given to him to see the vastness of his empire.

If you seek his monument look upon the series of his works from "Social Statics" onwards. His Autobiography we replace upon the shelf with the reflection that, not there, but in the linked chain of the system of the Synthetic Philosophy lies the true greatness of the man.

R. A. A.

HINDU THOUGHT AND CHRISTIANITY.

IT is a hopeful sign for the future relations of Hindu and Christian teaching that the religious life of India, whether past or present, is becoming the object of serious and sympathetic study on the part of representatives of the great orthodox churches. Two little books exemplifying such effort have lately fallen in my way; and though neither of them is very recent, they are not yet too old to be discussed in the columns of the INQUIRER.

In "The Higher Hinduism in Relation to Christianity" (London: Elliot Stock, second edition, 1903), the Rev. T. E. Slater (of the London Missionary Society) describes the various phases of the Vedântic philosophy, ancient and modern. His survey embraces a wide field from the Vedic hymns to the movement of revival represented by the late Swami Vivekânanda. No one can be equally familiar with all the stages of so long a history; and Mr. Slater sometimes seems to miss the mark. Thus it is surely erroneous to describe the sacrificial system as "suppressed during the period of the Upanishads" (p. 66). The Upanishads represent the speculations of recluses for many generations, possibly for many centuries; and there is no evidence to show that there was any interruption of the ordinary Brahmanical rites while the teachers in their forest retreats were discussing the problems of God, the world, and the soul. Similarly *yoga* is constantly interpreted as "union" when it really means effort, energy, or concentration; and Mr. Slater speaks from an abandoned standpoint when he persistently describes the Buddhist *nirvâna* as the cessation of existence. Doubtless that cessation was the sequel of the holy life, when the saint passed away without leaving any trace behind which could become the basis of a new being. But *nirvâna* is expressly defined in the Pali texts as the extinction of the three fires of passion, ignorance, and delusion or stupidity; and it involved the maintenance of a high moral tension of self-control associated with continuous intellectual activity. To have done with fault-finding it may be well to point out a few misprints which a third edition may correct. The date of Rammohun Roy's death was 1833 not 1842 (p. 20). The two Burnoufs, Eugène and Émile, men of very different calibre, are confounded on p. 109. For "casual body" read "causal body" (p. 190), and spell "Shelling" "Schelling" (p. 275); "intimations" has got itself printed "imitations" (p. 217); and on p. 159 a quotation from Illingworth is ascribed by misadjustment of commas to Plato!

Mr. Slater does much better than this when he insists at the outset that if we want to judge a religion fairly, we must try to understand its best ideals. For the lofty aim of the Vedânta philosophy—"union with the Supreme Spirit in eternal peace"—he expresses sincere sympathy: "here we have the consummation of religion: the conception is the truest and most sacred that the soul can possibly entertain" (p. 274).

This is, in truth, also, the goal of the modern theistic movement described by the Rev. F. Lillingston in his essay on "The Brahmo Samaj and Arya Samaj in their Bearing upon Christianity" (London: Macmillan & Co., 1901). Mr. Lillingston writes as a convinced Anglican, and finds his chief theological guide in Bishop Westcott, whereas Mr. Slater follows Dr. Fairbairn. His book falls into two unequal parts: (1) A sketch of theism in India previous to the birth of Rammohun Roy, pp. 11–43; and (2) A very careful account of the rise of the Brahmo Samaj, the Sadharan Samaj, and the Arya Samaj, pp. 44–113. The historical sketch is too slight to be of much use; though the recital of reformers from Ramanuja to Nanak is a useful supplement to Mr. Slater's presentation, which is weak on this side. If, however, Mr. Lillingston deals with the wide theme of theism in India, why does he wholly ignore the theistic development of Buddhism, with its theory of the Infinite and Absolute manifested in the historic personality of Gotama and his predecessors? He criticises the Brahmo Samaj on the ground of its lack of historic attachments (p. 85). Here is a theory presenting numerous parallels to Christian theology, but he passes it over without mention. History is not, however, Mr. Lillingston's strong point, otherwise he would not select Tertullian with whom to contrast Rammohun Roy—Clement or Origen would have been much more appropriate if he wanted an early Christian father, nor would he have set up the Unitarianism of two or three generations ago in the person of Dr. Lant Carpenter to be bowled over by Mr. Balfour and the "Foundations of Belief."

Behind these historical questions, however, lie the great themes of Hindu and Christian theology. Mr. Slater discusses these in reference to the revival of native ideals in contrast to the religion of the Bible. Mr. Lillingston is concerned with what he calls the "fundamental subjectivity" of the teaching of Keshab Chunder Sen and Mozoomdar. That much of Christian thought is being read into Hinduism is the testimony of both writers: but Mr. Lillingston will be content with nothing short of the acceptance by India of the whole historic creed of the Church; while Mr. Slater evidently looks for a Hindu Christianity which shall combine elements of the older culture with the spirit of the new faith.

The West has to learn from the East and the East from the West. The questions

raised by the Vedânta will have to pass into Christianity if the best minds in India are to embrace it; and the Church of the "farther East" will doubtless contribute something to the thought of Christendom of the science of the soul, and of the omni-penetrativeness and immanence of Deity.

This is undoubtedly a much sounder position than Mr. Lillingston's claim for Christians "to possess a more comprehensive experience, that of all men, at all times, and under all conditions of life." It is precisely because there are phases of religious experience outside Christianity which may yet have a value for it, that Mr. Slater urges a closer intimacy between English and Indian thought. The Anglican clergyman is in this respect less open to impression than the Congregationalist missionary. Each writer naturally speaks the language of his school. Mr. Lillingston justifies his view of the Trinity off-hand on the ground of a "triunity in man," of subject, object, and relation, though he does not attempt to explain in what sense the object of thought and the relation between knower and known, can be persons in the same sense as the thinker. Mr. Slater maintains the superiority of the Bible over the Veda on the ground that the one contains divine promises and the other does not: and with a conception of the separation of man from God wholly inconsistent with his sympathy with the Vedântic doctrine of the divine immanence, he explains the wanderings of Hindu speculation on the ground that God "would let men see what they were capable of accomplishing by their own power." In other words Mr. Slater's idea of revelation is still limited to an inspired "Scripture." On this field there is little chance of approximation, until the notion of the supernatural communication of particular truths is replaced by the wider recognition of a divine education of the race.

But a graver stumbling-block arises over the conceptions of sin and forgiveness. Till Christian theologians can agree on what they mean by forgiveness, there will be little hope of coming to an understanding with systems that are based on Karma, the doctrine of "the Deed." Mr. Lillingston plumply defines forgiveness of sins as "the annulling of their results," and these results may include "results in others" as well as in the sinner. But who does not see that the vague phrase "results" covers two entirely different sets of consequences, the external issues of action as when self-indulgence brings on physical disease, or a crime inflicts loss and suffering on a widening circle of the injured, and the internal issues of disposition and temper? What "forgiveness in Christ" could annul the results of the Liberator frauds? This is the unguarded language of the theological amateur. No less so is the statement that apart from the crucified Christ there is not even the possibility of forgiveness. The teaching of Jesus involves no such limitation. Let Mr. Lillingston turn to his Gospels and he will find that Jesus assumes it to be a universal process resulting from the relation between God as Father and mankind as sons; and it is conditioned not by the death of the Messiah, but by the disciples' own readiness to practise it themselves towards others.

Very different is Mr. Slater's handling of the problem. He is confronted with the age-long principle of "the Deed," which he rightly expresses in the maxim of St. Paul, "Whatsoever a man soweth, that shall he also reap." Much powerful criticism is directed against some Hindu forms of the doctrine; but it is powerful from the Western point of view rather than the Hindu. Thus he charges Buddhism with "gross injustice" (p. 228), because it affirms that the effects of a man's deeds "will not be experienced by the man himself but by some other being." It is quite true that Buddhism denies that a soul passes from A on earth into B who follows on his mortal being in some heaven or hell. But B is the moral *continuum* of A, and as such (in Buddhist teaching) is really identical with him. Mr. Slater forgets (p. 246) that the higher holiness involves the power (whether for Buddhist or Hindu) to perceive this continuity, and the charge of "injustice" falls altogether to the ground. The limits of this article do not permit of a discussion of Mr. Slater's theory of forgiveness, but it is far sounder than that of Mr. Lillingston, as the following passage shows:—"Divine grace does not annihilate the past, does not annul the consequences of wrong-doing; but it does this, it *brings the soul into right relations with God*, and hence gives it *a new start and direction* for the future" (author's italics). His presentment is somewhat encumbered by a comparison of spiritual reactions with physical—"forgiveness *converts* the *destructive* power of sin into the *constructive* power of sincere repentance, just as the energy of motion is converted by friction into the energy of heat or electricity" (p. 214)—which is not helpful, any more than the interpretation of Karma by heredity. This is only a name for the fact that the children of a human pair will be human; why two children of the same parents reared in the same home and trained in the same school should exhibit precisely opposite characters, it cannot explain; and till it can, the appeal to heredity is simply a veil for ignorance. Mr. Slater's thoughtful book deserves attentive study, and the testimonies which he has collected from modern native writers to their consciousness of the effective force of Christianity for social reform are very interesting.

In line with Mr. Slater's studies we may name the translation of a small Vedântic tract ascribed to the great teacher Sankara, published by Professor Yogesa Chandra Sastree under the name of a "Handbook of Hindu Pantheism" (Calcutta, 1900). It is divided into four chapters; the first treats of the soul as a distinct entity from the body; the second enforces its nature as pure consciousness; in the third the three states of the intellect, waking, dreaming, and deep sleep, are discussed; while the conclusion establishes the positive nature of the soul as eternal, free, pure, unchangeable, and the like. The little book is useful to the student who is already acquainted with the terminology which it employs; but without some previous knowledge or some popular introductory exposition, such as that of Mr. Slater or Professor Max Müller, the maxims and their explanations will not convey much meaning to the ordinary reader.

J. ESTLIN CARPENTER.

FREE CHURCH *v.* UNITED FREE CHURCH.

THE decision of the House of Lords, given on Monday in the presence of an unusual number of hearers, though it was Bank Holiday, in the case of *The General Assembly of the Free Church of Scotland and Others* v. *Lord Overtoun and Others, the Trustees of the United Free Church*, is one of very great importance. In 1900 the Free Church of Scotland entered into a union or corporate alliance with the United Presbyterian Church. The question of union between them had long been discussed, and it was decided by an overwhelming majority in the General Assembly to unite, only 27 being in the minority. But the minority held out. They resisted attempts to eject them from their kirks. They claimed to be the true representatives of the Free Church. They argued that in joining with the United Presbyterians their former brethren were departing from the fundamental principles of the Free Church in respect to the question of Establishment, and by qualifying or denying the Calvinism of the Westminster Confessions of 1647. The question was carried into the Courts. The remnant Free Church, consisting of some twenty-four ministers and their adherents, mainly of the remote Highlands and Islands, claimed the property of the Free Church, consisting of over £1,000,000 in capital, some 800 churches, and as many manses, besides college buildings and other endowments. The Scottish Court of Session decided against them. They appealed to the House of Lords, and, as lawyers predicted, the appeal has there been sustained. The minds of English judges are saturated with the doctrines of the inviolability of trusts. The Lord Chancellor stated the question as being one of breach or non-breach of the trust created by the founders of the Free Church in 1843.

His Lordship held that the Calvinistic doctrine contained in the Confession of Faith, to which the Free Church subscribed, was incompatible with the doctrine set forth in the standards of the United Free Church, and that upon this question also the appellants were entitled to succeed. The Dean of Faculty (Mr. Asher, K.C.) had argued, however, for the respondents that any Christian church had an inherent power to change its doctrines. He (the Lord Chancellor) did not dispute the right of any man or collection of men to change their religious principles according to their own conscience, but when men subscribed money for a particular object, and left it behind them for the promotion of that object, their successors had no right to change the object endowed.

The United Free Church has thus learnt by bitter experience the futility and mischief of stringent doctrinal trust deeds with no provision for revision. In addition to the plea of Mr. Asher noted above, Mr. Haldane also argued that, regarded from a philosophic standpoint, the freedom from the State which the Free Church claimed at the time of the Disruption gave her necessarily the power to alter her confession of faith. It is interesting to notice this argument coming from Scottish Presbyterians. Truly the whirligig of time brings round its revenges. In the memorable Hewley suit (1830-1842), the Scottish Presbyterians domiciled in England, on the declaration of the judgment, put in a

claim to the Hewley fund on the ground that they were identical in doctrine with Lady Hewley, the foundress. They denied the legitimacy of any progressive development in theology. They had already in some cases seized chapels that had come normally into the possession of Unitarians and Independents, claiming to represent more closely the opinions of the English Protestant Dissenters who founded them. It looked as though a campaign of wholesale spoliation of the Unitarians was about to begin. It was stopped by the Dissenters' Chapels Act and by the fortunate circumstance that the deeds of the earlier Dissenters were usually drawn in general terms. And now the lesson is driven home to the Scottish Presbyterians themselves. It looks as though they will have to go to Parliament for an Act to legalise their position after satisfying the claims of the remnant Free Church. Lord James of Hereford expressed the hope that neither party would get the "spoils of war," and that they would come to some friendly arrangement. The *Manchester Guardian* concludes a leader on the subject with these noteworthy words:—

But there is one obvious moral to be drawn, and it is this:—When a congregation draws up a deed vesting the ownership of a new chapel in trustees, or when a new religious society draws up a constitution, it is advisable to insert in the body of the deed or the constitution some provision for making a change in the fundamental doctrines. The alteration in charitable trusts which may be made by the agency of the Charity Commissioners cannot cover all such cases that may arise. And it is only Parliament, that is so sovereign that it can change everything except, as someone has remarked, change a man into a woman.

It is to be hoped that Nonconformists of all Churches will observe the moral.

WALTER H. BURGESS.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME *and all private information should be accompanied by the name and address of the sender.*]

EARLY UNITARIANS IN AUSTRALIA.

SIR,—In the last of the interesting letters from the Rev. Charles Hargrove, he describes his visit to Shady Grove, "the church in the woods," and says, "This is, I believe, the first place in which Unitarians met for worship in Australia." The first service was held in it in December, 1854.

I have before me the "Report of the Committee of the Melbourne Unitarian congregation for the half year terminating on July 30, 1853, with particulars of the ceremony of laying the foundation stone of the first Unitarian church in these colonies on July 5, 1853."

The report states: "At the request of the Rev. Maxwell Davidson, a few of the colonists, known to be favourable to the views of Unitarianism, were invited to meet on Nov. 29 last, for the purpose of adopting measures to establish a church. That meeting, consisting of ten individuals . . . at once avowed itself to be an Unitarian congregation, and requested the Rev. Maxwell Davidson to officiate as minister." . . . "On a subsequent occasion, Dec. 9, it was determined that application should be made to the Government to grant two acres of land in the parish of East Melbourne, whereon to erect a church, school-house, and minister's dwelling. This request in the first instance met with a decided refusal" . . . but after much correspondence half an acre was granted for Unitarian church purposes.

"The reading-room of the Mechanics' Institution . . . was engaged as a temporary place of worship, and on Jan. 30 the congregation assembled for the first time, the service being conducted by the Rev. Maxwell Davidson." [This would be nearly two years before the service at Shady Grove on December, 1854.] "On Feb. 13, last, the congregation elected a committee. . . . and in the course of the same month, communications respecting the proceedings and prospects of the society were forwarded to the secretary of the British and Foreign Unitarian Association in London, and to the Editor of THE INQUIRER newspaper." Five trustees were elected, and my uncle, the late Mr. Charles Heape, being one of them, as well as being on the first committee, is the reason of this report being in my possession. The report is a booklet of sixteen pages, and with other interesting matter has a detailed list of subscriptions to the Building Fund, as well as to a Temporary Fund.

RICHARD HEAPE.

Hall Bank, Rochdale, Aug. 3, 1904.

SUFFERING IN NATURE.

SIR,—May I, in appreciation of Mr. Jupp's article, "A Poet Naturalist," point out that not only has man undoubtedly a capacity for suffering not shared by other species, he has also a capacity for *inflicting* suffering altogether without parallel. It may be very necessary for some of us to look on the sunny side of animal life, and Mr. Jupp's observations make it clear that there is a sunny side, and to those needing more detailed evidence I beg to recommend Wallace's "Ethical Aspect of the Struggle for Existence," in his "Darwinism" (pp. 36-40, 1st ed.). But before mankind rejoices in this sunny side, it must put on sackcloth. It ought to be impossible for us to speak of the subject without a feeling of intolerable shame. Man is the sole creature capable of deliberate and purposeless cruelty. Only yesterday I found a green fly—a rare species, too—writhing on the pane of a railway carriage, against which it had been crushed—without question deliberately—by some blunt instrument—end of pencil or walking-stick. That is only one of countless instances one meets with everywhere from our hellish ways of killing mice and flies—which we *imagine* harmful or inconvenient—to the delight boys take in holding a burning-glass over worms and snails, and the fiendish results of "sport." Really, when I read Mr. Blatchford's quarrel with God for "building the world on cruel lines," I cannot suppress a kind of Swiftean gleam. If I had not in view the sum of human altruism and heroism, I should say God's chief mistake was Man. No other creature is chargeable with the wanton cruelty or crass inconsiderateness of man. May I ask any of your readers to enlighten me on this baffling human trait? It is quite apart from the struggle for existence, nor can I see that it is the counterpart of altruism in the same way that sin is the necessary counterpart of virtue. The solution of the general problem of suffering necessarily awaits the explanation of this. In brief, the great barrier to faith is Man.

Yours faithfully,

THOMAS J. HARDY.

Gunnersbury, W., July 31, 1904.

OBITUARY.

MRS. ELIZABETH PEACOCK, MANCHESTER.

WE regret to have to record the death at Mount Agar, Pendleton, on the 28th ult., of Mrs. Elizabeth Peacock, an old and deeply attached member of the Cross-street congregation. Her husband, Mr. John Peacock, solicitor, who predeceased her about fifteen years, was for a long period secretary of the chapel trustees, and rendered useful service in connection with several charities. They had an only child, a daughter, who died in early womanhood, to their profound grief. Mrs. Peacock, being of strong, deep nature, bore her irreparable loss with fortitude; but, though she did not complain, the wound was never healed, and her legacies to several hospitals and in aid of a crippled children's home bear testimony to her abiding feeling. She was regular in attendance at the services, although the growing infirmity of age made this difficult. And she was interested in the various denominational movements, and generously responded to appeals, and gave help at bazaars. But she was also a true friend in numerous private cases, and her loss will be much felt. On Sunday morning the Rev. E. P. Barrow made mention of her worth, and conducted the funeral service on Monday at the Weaste Cemetery in a most impressive manner. There was a large attendance.

MR. JAMES GREENWOOD SLATER, BRADFORD.

THE Chapel-lane congregation has sustained a severe loss by the sudden death of the late Mr. J. G. Slater, which took place on July 24, in his 71st year. The deceased gentleman was much respected by his fellow-worshippers, as well as by a large circle of friends outside his religious home, and much sympathy is felt for his widow and nine children. He was interred at Scholemoor Cemetery on July 27, and a very large number of friends assembled to show their respect for his memory. The Rev. E. Ceredig Jones officiated, and paid a high tribute to his friend's noble character.

On the following Sunday a memorial service was held at Chapel-lane Chapel, and there was a very large congregation. Mr. Ceredig Jones selected for his text Matt. xxv. 34: "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the

world," and in the course of his address said:—

He was one of our oldest members, having been connected with our church for about thirty-three years; and in his happy relation with his religious home he was faithful unto death. Whatever the state of the weather he was here as a devout worshipper; and whoever the minister he was an intelligent and appreciative listener to what he had to say.

He has served the cause here in every way possible. As Sunday-school teacher and superintendent he has wielded the most beautiful influence. He has filled the offices of member of the committee, sidesman, chapel warden, and trustee; and in each of these capacities his efforts have ever been to promote peace and goodwill among men. As it was said at his funeral on Wednesday he embodied in himself all those qualities which we associate with the character of "a true Christian gentleman."

At the service the deceased's favourite hymns and anthems—"O God, our help," "Lead, Kindly Light," "Nearer, my God, to Thee," "Happy and blest," and "Yea, though I walk"—were sung.

SHORT NOTICES.

In her *Stories of the Early Italian Masters*, Miss Katharine F. Lawford has made a welcome addition to our children's books. From experience in talking to young people of the pictures in the National Gallery, she has been convinced that much can be done to awaken a genuine interest in such works of art, while interest in the pictures themselves is greatly enhanced by stories of the artists who produced them. Ten of the pictures by Italian masters in the National Gallery are here reproduced, Cimabue coming first and Titian last, while for Raphael the mother and child of the Sistine Madonna is the illustration, and for Fra Angelico one of the frescoes in San Marco at Florence. Fifteen artists and sculptors altogether are included. The story of the boy Giotto is specially charming, and there are several others sure to hold the attention of children, such as that of Donatello and Brunelleschi's crucifix. We trust that the welcome accorded to this volume may encourage Miss Lawford to give us a companion volume on some of our best known British artists. In their pictures a greater variety of human interest, specially attractive to children, would undoubtedly be found, and of good stories also there should be no lack. (Sunday-school Association, Essex Hall, 1s. 6d. net.)

The Life and Times of Machiavelli, by Professor P. Villari, author of the well-known "Life of Savonarola," was first published in 1878. The first complete English version by L. Villari in one substantial volume is now issued at a popular price. (T. Fisher Unwin. 2s. 6d. net.)

The Simple Life Series, in handy little paper-backed volumes, includes "Walden: My Life in the Woods," by H. D. Thoreau; "Master and Man," by Leo Tolstoy, and a study by Ernest Crosby of "Tolstoy as a Schoolmaster" (each of these 6d. net). Two threepenny booklets in the same series are selections from Tennyson's *In Memoriam*, and Emerson's *Culture*. (A. C. Fifield, Simple Life Press, 44, Fleet-street, E.C.)

THE CHILDREN'S COLUMN.

The Night Comes.

A coombe on our left was filled and overflowing with a deep purple mist, and woolly strips of dew-cloud hid the shoulders of the Eastern ranges when Miriam and I gained the top of the Beacon. The great plain was spread out far and wide below, chequered with woods and fields and hedges, and with its villages and churches and farms sinking into the common shadow. The sun had gone. The landscape was turning into a dream, and the dream was changing and losing shape and sinking into the deep thoughtless sleep of the earth. The dull glow over the far away Western hills died like the embers on the hearth; a mist stole upon us from behind, and all things were shut out from view. The darkness was closing around us. A few drops like rain fell from just above our heads. I wondered whether Miriam would quite like this. It was very lonely. Was she afraid of being lost? I don't think the idea occurred to her for a moment, for she just nuzzled down in the long tussock-grass where we were resting on the hill top, and seemed to take the trailing vapour for a blanket. She was getting drowsy, for the afternoon nap which had been prescribed by way of preparation for the present exploit to see the world to bed had, I fancy, not proved very real, and in a few minutes she might have dropped off; but seeming to think that it was not quite regular, she looked up and asked "Shall I say 'Now the day is over?'" and forthwith repeated her verses.

The cloud which had enveloped us glided away, and we turned homewards, watching the stars come out one by one as we strolled slowly down the shepherd's path. It was very, very still, and the vapour was settling in dew on the short thymy pasture and the peeping mushroom buttons. The sky grew clear and vast and grand as the darkness deepened. Whilst there was still light enough, we had noticed the tired butterflies, like children ready for early bed, asleep with close-shut wings, head downwards on the tall stalks of the bent. We turned into the beech-wood. A rustling in the dry leaves and brambles bespoke a forager of the night. We tip-toed along the moss to get near enough to discover what it was. The creature crossed the track close to us, but it was too dark to see it; most likely a hedgehog, so sluggish in the day-time, so agile at night. The crackle of dead twigs beneath our feet awoke the feathered sleepers overhead. A frightened clatter of wings as though the occupants of the tree-tops had been pushed headlong off the branches, told how one ring-dove after another was roused and flew away over the forest of shadow. And so on through the dark woods.

"You said you would tell me," said Miriam, presently, "about the picture of the wedding in the night, when the people had to bring their lamps to see the way." Miriam had seen the great painting of the Ten Virgins on the wall of the Chapel of the Woods. She remembered the white-robed Bridegroom hailed by the five watchful maidens whose lamps were burning, and how their careless comrades, whose lights had gone out, had to stand ashamed in the darkness outside. "Now it happened," said I, "one day, that I went into the Chapel of the Woods to rest. The door is always open, and there was no one there. I sat down and looked at the figures on the wall. There within was the cheerful scene where the friends are greeting with lights that never die and songs that never end. This is the House of Joy. Outside in the darkness of the night stood the forgetful and disappointed ones. All this was painted as a story on the wall. Now I was sad when I thought that they who had been heedless once should have to crouch in gloom and dismay for ever after, for the figures I saw were as real women to me. Is there not always and for everyone some pity and forgiveness and love? I thought. And even while that thought was in my mind, through a coloured window set in a niche at the side of the chancel, there fell a violet beam of light which rested on the dark-hooded head of one of those despondent ones, crowning her sadness with beauty.

And next a golden beam shot through, touching the shoulder of the comrade who was stooping and crying at her sister's feet. It lay upon her shoulder like the King's sword on the shoulder of a kneeling knight; it travelled warmly down her languid arm; it reached the dry wick of the lamp, and lit it with the Flame of Love. Thus was I rejoiced to see how Sadness was sought after by Pity, and to know that He who is the Light of Life, and who greatly loves them that are faithful, also forgives and seeks to bless them that are careless and forgetful."

"I think it was very kind of the sunbeam to pity the naughty girl and light her lamp for her," said Miriam; adding the question, "Did it really light the lamp?"

"It did so in the painting on the wall," I replied. Meanwhile we had come out into the open. We left the trees like a ragged-edged black wall behind us.

"I wonder if the stars are sorry and shine in the night when we forget? Aunt Mab says we all forget sometimes, so I 'spect the little stars shine and then we remember." Such was Miriam's way of applying what a gentle old friend had told her, that the things that are wrong mean that people forget—forget what is beautiful, forget what is noble, forget what is best.

"Don't you see, Uncle," she went on, "there are thousands and thousands of stars, so I 'spect God is sending a little beam of light to all the people in the world who forget; and then if they look up and see it perhaps they'll remember."

"He's kind to us all," I said.

"Is He always kind?" she asked.

"Always; and after every day, for pity of the world He sends the Night—the great, cool, silent Night—full of rest and comfort and peace, for those who are faithful and for those who forget. And He lights the stars so that we may all remember."

H. M. Livens.

The world is God's broad word, whose sense is heaven
To those who wisely read.

Bailey's "Festus."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, AUGUST 6, 1904.

TRUSTS AND TRUTH.

THE House of Lords, as a judicial body, has just pronounced judgment in a case of capital importance. It has decided, by a majority of five out of seven "Law Lords," that the practical unanimity of a religious community cannot override the binding force of an ancient trust. This decision, like that of "Sharpe *v.* Wakefield," is likely to open the eyes of a good many people. "Sharpe *v.* Wakefield," it will be remembered, exposed the insecurity of the position of holders of licences. Whatever may have been the usages of licensing boards and the expectations of licensees, it was announced that the law knew only that a publican received his licence for one year, and no more. At the end of that period his licence might be renewed or not at the sole discretion of the licensing magistrate, tempered by Quarter Sessions. Hence, as everyone knows, the new legislation on the subject. Whether "The General Assembly *v.* Lord Overtoun" will lead to any attempt to alter the law affecting the tenure of property held under church trusts remains to be seen, but cercertainly, if there was hardship in the case of the publican, there is hardship no less pronounced in the case of the dispossessed Free Church ministry in Scotland.

The questions involved, however, are by no means of the simplest. We have to ask, in the first place, whether it is lawful and right for individuals, or groups of individuals, to set aside their money or other property for the furtherance of specific principles and doctrines. On the face of it, nothing seems clearer than that such a course is as open as that of contributing to the offertory or subscribing to a political club. Within the wide range of principles tolerable in a civilised community there would appear to be no ground upon which such a disposition and assignment of property can be pronounced improper. It was in pursuance of this liberty, which they also felt to be a duty, that the seceders of 1843, by dint of much self-sacrifice raised large sums of money. They erected places of worship, and manses; and, as years went on, they created a large denominational and educational apparatus of funds and buildings, all being devoted towards the maintenance and propagation of definite ecclesiastical and theological teachings. The law which admitted the creation of this denominational endowment now says, through the highest tribunal in the realm, that it is applicable to-day simply and solely to the ends held in view by the original endowers and founders of the trusts. As a matter of dry logic what could be clearer?

But there is another side to the matter. The lapse of years has brought a change over the minds of men, a change so great that the sons and successors of the Disruptionists have recently decided, by an overwhelming majority, to unite with another body, the United Presbyterians, whose principles as to Church and State differ (the judgment maintains) from those of the Free Church as formed in 1843; while in 1900 the Free Church Assembly accepted a resolution seriously modifying the standard of belief on the particular subject of predestination. The story, as told in another column, is extremely interesting and significant. Out of about eleven hundred ministers hardly more than a score opposed the change; and we must presume that the bulk of the laity are with the great majority. It is not unfair to add that in this majority are included all the more prominent and gifted men of the body; those who adhere to the letter of the bond being described as obscure persons remote from influences that tend to broaden men's thoughts. Of course the law can make no distinctions as to persons. It is of the very life of judicial procedure that the obscurest and most ignorant person shall not be ousted from his rights on account of his obscurity and ignorance. To do the "remnant" barest justice, it must be acknowledged that it has fought hard and pursued its course with keenness. If one could but sympathise with its views he might easily recognise something like heroism here.

But what of the rights of the majority, of the men who, whether or not their views exactly correspond with those of the original seceders, are those who have entered into their labours, and inherited the greater burdens and living spirit of their Church's life? If the law knows nothing of development and growth, except as these are registered in statutes, the world of thinking men knows much. Such men have hailed the recent union of Seceders and United Presbyterians as a welcome sign of the times. It shows the existence of a feeling that earnest people had better work together, if possible, than lose in opposition force which should be directed against the evils of society. The mitigation of theological severity, also, has been grateful to the feelings of those who, while themselves engaged in the pursuit of truth, recognise with humility their own proneness to error, and suspect it to be a condition inherent in our humanity. To such minds, and they are more numerous in all churches than we are apt to suppose—the impossibility of remaining in thought just where our fathers were is obvious. How could thought live to-day and not change? Is there no way of allowing for such development and growth while safeguarding the rights and, indeed, stimulating the generous zeal of individuals to devote their means precisely to such ends as they think best?

That is a problem that we suggest to the patient thought of our readers. We venture to warn them that it is not quite so easy as it may look to one or another. Cases arise from time to time in which the perversion of trust property to other than the original intention is glaring and offensive to every sense of equity. On the other hand, there are instances nearer home than Scotland where the dead hand grips the living heart and chills the living brain. Men are kept from doing and saying the things that they would really and heartily consent to, and are unwillingly dragged by ghostly chains along the corridors of obsolete thought and practice. The well-meant gift of the pious founder has too often proved a bribe to the weak or the insincere, and truth is injured by the means intended to protect it. Who is he that will devise a workable plan both to secure a continuance, and even an extension, of the enthusiasm that endows churches, colleges, and other ameliorative institutions, and, on the other hand, to preserve to the thinking community the right to live and grow? It is a task worthy of a statesman, though beyond the power, we fear, of a mere politician.

THE Bishop of Central New York, Dr. Frederic Dan Huntington, whose death was recently announced, was born at Hadley, Mass., in 1819, and, after graduating at the Harvard Divinity School in 1842, the year of Channing's death, was for thirteen years a Unitarian minister in Boston and then Professor of Christian Morals at Harvard. In 1859 he received episcopal ordination, and ten years later became the first bishop of Central New York. The collection of "Hymns for the Church of Christ," which he made in 1853 with Dr. F. H. Hedge, contains three hymns of his own. Some verses from one of these, an ordination hymn, were included in Johnson and Longfellow's "Hymns of the Spirit," 1864. Huntington and Hedge were also the joint editors of "Elim: Hymns of Holy Refreshment," a collection of sacred poetry. The venerable bishop died at the house in Hadley in which he was born.

THOUGHTS ON THEISM.

I.

THE DIVINE MYSTERY: "I AM."

Is God knowable? And how, if at all, is He known? These are questions which we feel inclined to regard as in a peculiar manner, or at least in a peculiar degree, typical of our own age. Did not the most widely read of English thinkers of the past half-century in set terms deny the knowableness of the Deity, and is not the rapid adoption of the word Agnosticism in itself significant of much? Has not, wherever modern physical science has come into conflict with the older theological teaching, the result seemed to favour the Agnostic rather than the dogmatic attitude? And is not an aggressive "rationalism" abroad, proclaiming with no lack of self-congratulatory assurance that reason does not furnish us with an intelligible notion of the Divine Being, and that *therefore* religion is "played out"?

All this is true, but not the whole truth; for we exaggerate in assuming that this way of envisaging the ultimate problem of religion is the discovery—real or pretended—of our particular epoch; rather is this recognition of the incapacity of the intellect to fathom the Divine Mystery common to many ages and thinkers—characteristic, moreover, of not a few of the deepest religious thinkers of the world. It is scarcely an over-statement to say that this is the general philosophy of the Bible—a philosophy expressed by the author of Job in such words as "Great is God, and we know Him not," or still more explicitly in the familiar questions and answers "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou know? deeper than Sheol; what canst thou do?" Similarly, of Jehovah's reply to Moses' inquiry as to His name, "I am that I am; say I AM hath sent me to you," one might say that it is couched in the very idiom of the Unknowable. And does not the most orthodox creed in Christendom speak of God as the "Father Incomprehensible," making that attribute one of the things to be believed by all who acknowledge what it calls the "Catholic faith?" Broadly speaking, one might feel justified in maintaining that thus far at any rate religion and Agnosticism are at one, both agreeing in the affirmation of the incapacity of the reason to "know" God.

But a protest at once arises. A third school of thought makes itself heard, claiming, it too, the name of Rationalist, but proclaiming what each of the other two denies, viz., that the reason is in effect an adequate instrument whereby God can be found and known. Religion, according to this school, is "natural"; theology a science proceeding by the same ratiocinative methods which furnish us with evidence concerning the subject-matter of other sciences. It profoundly distrusts mystery and mysticism, and is so assured of the possibility of arriving, by the legitimate use of our powers of reasoning, at true and satisfying views concerning God that it cannot understand why religionists of a different type should agree with "Rationalists" of a different type in testifying to the insufficiency of the finite reason for the attainment of such results, or why the world at large will have none of its non-mysterious, rational, comprehensible theology.

Perhaps it may clear the air of possible misunderstandings if we succinctly set forth what can be achieved or proved by the methods of natural religion—viz., the existence of a Creator-God, His personality, including or manifesting itself in consciousness, intelligence, purpose, together with His possession of certain moral characteristics. The God of natural religion is, and has, at least these things. And if the assurance thus argumentatively gained amounted to a knowledge of God, soul-stirring and heart-satisfying, the expectation would be justified that men, once made acquainted with this way of obtaining such knowledge, would gratefully confess themselves contented therewith, and commend it to others: the great simplicity of the method should be its universal recommendation, and its appeal sure and universal. When, however, we find that, instead of being a "religion for all mankind," its record is one of uniform failure to appeal to average humanity, to say nothing of individuals of acknowledged spiritual insight, we feel that such a fact cannot be due either to accident or to its own superior excellence. If experience shows us that men turn away as by instinct from this intellectually unimpeachable type of religious thought, instead of eagerly embracing its conclusions; if the "knowable," rationally demonstrable God it gives them, leaves their deepest longings less than satisfied, we are constrained to seek for an explanation of such a circumstance. If the overwhelming majority of religious people do, as a matter of fact, decline the intelligible Deity of natural religion, may not the explanation lie in the intuitive conviction that no religion can be true which forgets that God is in His essence "past finding out," impossible to define? Deism—for this is what in the last resort natural religion resolves itself into—tells us of a God who is a Great Artificer, external to "His Universe rather than immanent, above all, and through all, and in us all;" and yet we see this comprehensible doctrine—comprehensible in contrast to one that surpasses all the intellect enables us to understand—vainly appealing to mankind.

Instinctively, we repeat, men turn away from any religious system which appears to disclaim or disparage mystery: that, in essence, religion is ultra-rational, is the truth to which even the Agnostic bears an inverted and involuntary, but perhaps, for that reason, the more valuable testimony.

And, indeed, how could religion, how could God, be other? What do we really mean when we speak of God as Infinite, as Eternal—nay, as One? Who shall dare to say that "eternity" conveys any intelligible meaning to him, or that he can form any conception of a Being described as everlasting? How can we conceive of One who, before this solar system of ours came into existence, *was*, who never began to be, never was-not, who in the farthest future, long after this globe will have ceased to revolve, a lifeless ball, round a shrunken sun, will be no older, no other, than He is—now—nay, who, properly speaking, neither was nor will be, but simply *is*—who exists not in time but in whom, if at all, time has its existence?

Again, it is a commonplace to point out the immeasurable vastness of the universe which modern science has revealed to us; our eyes are wearied, and our minds feel paralysed when we merely *read* of the distances between star and star, and we grow dazzled at the thought that beyond the farthest sun illimitable space, and space again, extends. How, then, can the mere reason think of Him who not only is simultaneously at every point of space, but *contains* space, has created it, and called it into being? Does not such a thought pass all understanding? It might be easier to imagine the universe swayed by a *number* of supernal beings, dividing between themselves the various departments and functions requiring to be respectively supervised and exercised; but the mystery deepens when we verily believe that it is One God, and One only, who is to be discerned in all the myriad phenomena of the world—One God, Uncreate, Unconditioned, Indivisible, in whom we live and move and have our being, and who—still more inconceivable this—lives and moves and has His being in us, for that His true name is I AM. Such a faith may be described as mysticism; from a merely "natural," "rational" type of religion it is divided by the whole diameter of being.

And yet this thought of the one and only God, this unity underlying all the multiplicity of phenomenal existence, though it is an incomprehensible, is also an inevitable one, as witnessed by history and philosophy alike. Even where polytheism flourishes and men nominally acknowledge gods many and lords many, as soon as a certain reflective stage has been reached, there appears the idea of a great Father God—"Father both of gods and men," Zeus is called by Homer—a Chief Disposer of human destinies, the main object of all truest devotion; and presently we find that Overlord spoken of simply as the Deity, as God in very deed, by whose side the other divinities appear dwarfed and puny and scarcely real; the one ultimate Ground and Cause of all that is hidden to sense, transcending all efforts of the mind, impossible to "find out" in the fulness of His being, yet felt and realised by the soul of faith.

This is what may be called the paradox of all religion, the Unthinkable God being the outcome of all thinking pushed to its utmost reach, the necessity by which we are driven to assume One who yet eludes our senses and surpasses our power of imagination; and nowhere is this tendency of the human mind perhaps more clearly exemplified than in the thought of ancient Greece. In the search, first for the one Universal Substance, then for the one ultimate Cause of all causes—described now as the universal Nous or Mind, now as the Divine Logos or Word—the philosophers of Greece are seen to be fascinated throughout by this problem of Unity,

seeking for the One behind the many, the One from whom the many things apparent to sense derive their existence, the One who therefore is the sole real Existence, pure Being, very God. Looking upon this world as an orderly whole, a cosmos, the Greek is compelled to assume one unifying Cause creating, one co-ordinant Reason sustaining it. But, moreover, to the Greek this idea of unity suggested also that of totality, of infinity. The All, the whole of things existing, must be described as One. The Infinite, too, is clearly One, it being impossible that there should be two Infinites; but the Infinite, no less clearly, is also seen to be All, since it cannot be less than all; and so, at the very threshold of speculation, we are met by that thought of the One in all, the All in one, which is the beginning and end of all spiritual religion. But One God, exclaims Xenophanes, is greatest, being neither in body nor in thought similar to mortals. He is altogether eye, altogether ear, altogether understanding; without an effort He rules all, merely by thinking. He is ever the same, immutable and immovable. He neither came to be, nor can cease to be, but is absolute Being. Beside, or rather in, this Infinite and Absolute One, there exists (he continues) the visible world, which is the region of change, of imperfectness, of finitude, entirely subordinate to the self-existent Deity. "Then," said Xenophanes' successor, Parmenides, "let us draw the complete inference: only God, only Spirit, only the One is, and there is none beside Him—all the rest is delusion; the Eternal Thinker, the Eternal Thought, is the sole existence—nothing else has being save the One God."

"This is a hard saying; who shall hear it?" we may feel inclined to exclaim in the presence of such uncompromising inquiry into what is involved in the "simple" thought of the Divine Unity; there may be—there appears to be—no logical escape from these deductions, and yet their truth, even though admitted, is wholly incomprehensible! Incomprehensible, because—and here we reach the consoling truth—it is of the essence of the Deity to be so, and no other; none but the Infinite and Eternal can comprehend Infinity and Eternity; and that our vision of Him should be broken and imperfect, that our thought of God should, on the intellectual side, involve us in enigmas and antinomies, is in the nature of things inevitable. A comprehensible God would be wildly incredible. He transcends our thinking—what can we do? Baffles our searching—what can we know?

Such a view might appear to condemn us to the darkness of Agnosticism, were it not for one fact—the fact that there is that in man which answers to God, a self which is not altogether of the earth earthy, but of spiritual origin, a soul that partakes of the Divine substance, and is fitted to know itself as so partaking. As the ancient writer has it, God hath set eternity in the heart of man, so that in knowing themselves, men know God also, apprehending where they do not comprehend Him, receiving His revelations of Himself in their own souls—the souls that reflect Him because they were created by Him in His own image. It is thus that where intellectual processes fail, and must fail us, spiritual experience comes to our aid, and tells us that the One whom heaven and the heaven of heavens cannot contain, nor mortal tongue express, nor mortal mind conceive, is nigh unto us, is love, is all we mean by God. It is thus that the Mystery of mysteries is transformed into the certainty of certainties, that that which is incomprehensible, rationally, is assured to us, ultra-rationally, by the very fact of our own existence; thus, that, in Tennyson's phrase, the Infinite Ideality becomes to us the Immeasurable Reality. We do not seek to understand Him, we only know that He IS, the One and the All—we in Him, and He in us, the Soul of our souls, the life of our lives; and if that thought overwhelms our reason with its unrealisableness, raising problems definitely beyond our power to solve, it immerses our finite being in an infinite sea of the Spirit, and enfolds our souls in a great peace.

J. Warschaueb.

WOODSIDE.

By the late James Arlosh.

[The following lecture was delivered about a quarter of a century ago by the late Mr. James Arlosh, and was printed in a local periodical. To understand a passage near the commencement it is necessary to know that Mr. Arlosh's ancestors, before they founded Woodside, in Inglewood Forest, in the fourteenth century, appear to have been graingers on the fertile lands under the rule of the Abbey of Holm Cultram, near the Solway, where the family still possesses an estate.—C. B. U.]

An old house is not of merely fanciful interest to the antiquarian, but is of real service to the thoughtful student of our social history; for every old house crystallises within its outer walls a lasting reflection of the manners and customs of the age in which, first, its owner and designer lived, and then of those following ages through which his successors passed down to to-day.

Thus by the marked individuality of its separate characteristics it congeals many times mere fluid traditions into authentic history, and stands as an abiding witness to the truth.

For instance, some ancient Norman Keep, frowning down from its proud eminence of wind-swept cliff, speaks with grim eloquence of the feudal power which set its nest on high in those old days when might was right, as surely as the lavish quaintness of fantastic ornament, and yet attention to substantial comfort withal, seen in some old Tudor manor-house, confirm our views of the rich exuberance of thought, mixed with a full measure of realism, so typical of the age of great Elizabeth,—as surely again, as in a yet later time a prodigality of debased Grecian ornament, a cold glitter of false and foreign decorations, point to that wonderful period, the triumph of the artificial, when English originality was well nigh swamped in the flood of an unreal classicality.

In Woodside we have a notable opportunity of tracing the outward signs of the inner life of many successive generations of the domestic history of a Cumberland family. The hearth of the old home yet remains, and there are still standing the massive walls of "cobble" stones and clay upon the basement, rammed hard and fast as by hands of the old borderer, who, a-weary of his life in the richer lands of Holm Cultram under his priestly lords, here first founded his stronghold, with range enough of dungeon-like chambers to hide good store of stolen beeves away, with a steep, short flight of stone steps leading to some upper place of refuge or espial, and a stout oaken bar sliding back into the wall's thickness, to pull across his portal gate. All this remains so far to the present day; and thus a time wide separate in thought and spirit from the present is brought back quite near by these fragments of the past. For these same old walls must have echoed in that far gone time to many a rude jest, must have rung with the wild uproar of many a bloody brawl, whilst jester and brawler and the age which bare them have alike been gathered into the irrevocable past; and *they* stand still the impassive witnesses of a wild and lawless time.

And round this core, this "focus" of the house, there has gathered, as years have rolled by, a varied crowd of buildings; each successive owner apparently having builded for himself what he himself desired, regardless of harmonising his work with that of his predecessors. The jovial yeoman's out-built kitchen is shown to have been here by the perfect stone arch of the great mantel yet standing; and we see how the old founder's sons have advanced with the advance of the age, and can, from this relic, picture a great feast of rude plenty on some Christmas or other holytide; huge joints sputtering before blazing logs of Inglewood oak; greasy scullions and idle turn-spits hurrying to and fro, and the house-mistress, in high starched ruff, rating a laggard or swearing with Tudor freedom at the blunders of some awkward knave; the open court-yard outside noisy the while with the tramp of horses, and all the jocund din of fast arriving guests.

And next we may discover the impress of a narrower age; the more formal entrance through a double row of lime trees; the straight passage and parlours on either side of the door, in one of which, doubtless, the squire would sit of an evening, the sash-windows open and the lindens all a hum with bees, as he took his tobacco, sipped a cool tankard, and read the last old news-letter.

Then, after this, great strides would be made, for the young squire of the new period has been a traveller, the final polish to his university education given by the grand tour; and we find straightway, in a finely proportioned room, a marble chimney piece of Italian work, and plaster cornices so delicate as to warrant the belief that deft Italian fingers must have wrought them where they yet charm us with their graceful pattern.

And so have clustered round the walls of the old stronghold different fronts to the one old house; the Western trim and formal as was the taste "when good Queen

Anne ruled the realm"; the Northern of the Georgian type with a string-course fair to look upon, and a dainty portico; and the Southern, the latest, in Italianised Tudor.

And as of the outside, so of the interior, the produce of many ages and many minds, easy to be discerned by the careful observer, a chance medley of styles to the heedless. The long corridors of wood, polished bright by the friction of years; the broad and easy oaken staircase with dark and heavy balustrade; the dining-room with its quaint copper casements; the later library with its rich ceiling of carven beams and rafters, and its coloured shadows flung now and again by the shifting sunbeams through the upper lights of coloured glass; and the long parlour, suggestive of blue china bowls of roses, comely lads with powdered hair and fair girls in short waisted frocks singing together old English glees and catches. All bear the impress of the temper and progress of their respective ages.

And as of the house generally so of the furniture, particularly from the old flour "kist" of time-blackened oak and the old oaken table, scarred and hewed with the jack-knife and chopper, in the rough fashion of their simple strength, bespeaking a by-gone age, when time was valueless and joiners' tools were few and rude, though the more delicately wrought *sauve chat* chest yet telling of primitive ways when cold meats stood ready to hand in the "house-room," through varied specimens of divers kinds of the ante-Chippendale, the Chippendale, and earlier Chillow epochs, down again to the present.

So in this old house we have a comment upon historic periods and a rich store for ample thought, learning always how the world goes on unresting in perennial youth, generation succeeding generation, culture advancing and progress never staying, till the free-booter's stronghold becomes in its development the home of the English gentleman as it is to-day.

So we have essayed for a little space to make the dry bones live, to people once again the empty chambers of the past, to fill the old house, from age to age of its history, with figures meet and fitting. The old stone walls stand firm, and the rooms are there, but the hearts of the passionate ones of old are for ever stilled, the brain of the cunning has ceased to work and strive, the strong right arms have mouldered into kindred dust, the wail of the infant of days is hushed for ever in the silent cradle of our great mother earth, life's way-worn traveller has heaved his latest sigh, the curtain falls and we are compelled to cry aloud "*Vanitas vanitatum!*"

To CORRESPONDENTS. — Letters, &c., received from A. B., K. B., J. F., A. K., J. P., M. R., R. W.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—E. D. G., 5s.; Miss Panton Ham, 10s.; Miss Cornish, £1; Mrs. Charles Freeston, 10s.; Holly Hill Guild, per Mrs. Matheson, £6 6s.

CHARLES WAGNER AND HIS BOOKS.

FIVE books, not at all large, are on my table as I write, and I should like to introduce them and their author to such readers as do not already know them. Those who do know the man and his writings will share my satisfaction if others come thus to share the knowledge. For, in Chaucer's phrase, he is a "manly man," and the flavour of a strong, clear, sweet, and wholesome manliness clings to all he says. If he had been born this side the Channel, we should have said, "How English!" Had he been born on Norman Macleod's side of the Cheviots, we should have said, "How Scottish!" Americans find him American, as if he were a rather evangelical Emerson; while Germany, I suppose, would be glad to rectify afresh her mental frontiers in order to claim him as really a countryman of Luther and Schleiermacher.

The fact is, however, that Charles Wagner was born in Alsace, long, but not too long, before that province changed masters. He was eighteen years old when the war of '70 broke out, and, though his name evidently allies him still with the race that was victorious in that struggle, his love and his life are given to France. Well may that land be proud of such as he, whose genius is at once the assurance of a national re-birth, and the pledge of an aim and an understanding that are truly international.

He comes, on both sides, of an ancestry of preachers. His father died when Charles, the eldest of five children, was but seven years old; and the widow, like the mother of Emerson, had scant resources besides love and faith. He grew up a happy country lad, a lover of nature, accustomed to rustic speech and labour. The Lutheran pastor taught him Latin and Greek, and the reading of the Iliad accompanied the tending of cattle in the fields. The Lutheran pastor also taught him orthodoxy—a lesson that cost much to unlearn. He was sent at fourteen to school in Paris, and graduated in the Sorbonne in 1869. Then came six years of tutoring while he studied theology at Strasbourg. The opening of this period coincided, it will be seen, with the years of the Franco-German war, and our natural expectation would be to hear of the young man's agitation as the swift tragedy of that time marched on. But there are crises in the soul's life when even the most stirring of outward events pass by unnoticed. Such a crisis had befallen young Wagner. The bonds of the orthodox conception of things were cutting into his growing nature. In the reaction, he passed through "The Everlasting No" into "The Everlasting Yea," an experience which assuredly has given him precious insight into the mind of youth.

Spinoza, the God-intoxicated man, came to his rescue. Amid all that was uncertain, he became, like the Amsterdam Jew, and like our own Browning, "very sure of God." He was immersed in the Absolute, now leaning towards Tauler's mysticism, now resting quietly in the revelation of cosmic power and beauty made manifest by the great mountains and the simple, fair countryside. By degrees his mind and heart ripened. The ineffaceable consciousness of a Divine Immanence received its necessary complement in the perception of dear humankind. In 1875 he left Strasbourg for Göttingen, and there completed his theological course. A short assistant pastorate close to the frontier, but on the German side, was soon surrendered, as the young man felt himself more and more drawn to share the sorrows and face the problems of his own France. He crossed the border, for a time served in the French Vosges, and in 1882 returned to Paris as a preacher, though, in his way, a student still.

His twenty years since then of strenuous yet, on the whole, joyous labour in the ministry in Paris need no detailing here. Their best record, apart from minutiæ of dates and places,* is written in his books. I said five of these books are before me. They are all that at present are translated into English. But seven other volumes swell the total of his publications, and he, being as yet only just over fifty (which may be considered, I think, a most promising age), the list may be expected to extend considerably.

The books have come out of his ministry, but they are not, as a rule, sermons. If they were, they would but better illustrate the special kind of ministry he has arrived at. He loves men, not converts. He yearns over workpeople, over students, over young people in general. He and his works represent an invaluable element in the regenerating crusade which France, to her credit, is leading on behalf of the rising race. The whole family appeals to his sympathy. One of his books consists of stories and mirth for children. To see him, tall, strong, ruddy, bright-eyed, ready of quip and laugh in the midst of a knot of fascinated listeners is to realise that here is one of nature's most companionable sons. But let there be no mistake. There is here an earnest soul and a sincere thinker. Listen to the titles of the (as yet) untranslated works: *Justice*, *L'Evangile et la Vie*; *Le Long du Chemin* (short essays); *L'Ame des Choses*; *Sois un Homme* (talks about moral questions for young people); *Protestantisme libéral et Libre Pensée*. "Four Replies" to letters, shows a controversial mood rare with him; and again a forthcoming book consists of simple moral *Causeries* for primary schools.

Of the works before us, one, entitled *The Simple Life*, has been before the English-reading world for several years, though, being in an American (and therefore rather expensive) edition, it has, I fear, escaped attention in quarters where it should have been warmly welcomed. That President Roosevelt should have commended it unreservedly to his countrymen should count for something surely. It is a brave, shrewd, kindly, winsome word to the age. Along with the true Emersonian disdain of the world's worldliness, there is the equally true Emersonian belief that life is good to live, if a man will be a man and not a

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* Pasteur Wagner preaches in a hall in the Boulevard Beaumarchais, and gives occasional courses also on Sunday mornings at the rooms of the Geographical Society, Boulevard St. Germain.

slave of opinion and conventionalism. In *Courage* and *Youth*, volumes closely allied in subject and similar in treatment, we have the voice of a genuine reasonable religiousness pleading to the heart and conscience of all those in whose hands lies the future, not only of France, but of all the nations. The allusion to features conspicuous in French manners enhances, I think, rather than lessens, the profit of reading these books. One point should specially be mentioned. The author deals candidly with the temptations of the flesh, and those who know the rarity of "straight" speech on this subject will proportionately value this notable exception. Two volumes of tenderer note remain. *By the Fireside* is an admirably conceived series of talks on the gospel of home—a more welcome companion for occasional reading aloud in the home circle could not well be found. *The Better Way* is the one volume of the series that betrays the author's capacity for tears, and thus rounds the story of the man. Once again we are reminded of Emerson. This Parisian preacher, who, like him of Concord, has for his parish "all young minds seeking their way," had a beloved boy whom he lost early. *The Better Way* is Wagner's "Threnody." It is a work of varied suggestiveness, often profound. Taking the form of a dialogue at times between the heart-stricken mourner and "The Friend" who brings comfort and cheer, it discusses bravely the problems of pain. In some respects it touches me like no other book I can name. Six months after its translation it had run through three editions.

Now I ought to quote freely by way of illustration of this mine of good things. But at present it must be to the reader according to his faith. If he will believe that his five shillings could be well spent in the purchase of a book of 250 pages of good, sensible, stimulating reading, let him make the experiment. People *do* spend money for things less nutritious. Any bookseller should be able to get the books. *Courage* and *Youth* are both published by Dodd, Mead & Co., and the others by Maclure, Phillips & Co., both New York firms. W. G. Tarrant.

THE PRESENCE.

Thy face I cannot see,
Thy voice I do not hear,
No form appears to me,
Yet Thou art near.

I feel Thee all around
In love enfolding me;
O mystery profound,
I live in Thee!

And from thy face there shines
A light upon my way;
While thought of Thee divines
What Thou dost say.

Thy words are silences
That tell of perfect peace;
With heavenly calm they bless,
And troubles cease.

As in thy love I lie,
Yet closer would I be;
Thy will be mine, that I
Be one with Thee.

A. Irvine Innes.

Aitkin, Minn., U.S.

OUR RELIGIOUS OBLIGATIONS.*

I.

By the Rev. J. W. Chadwick.

The things that men have done for religion in times past are such as we could least afford to spare from our remembrance of things creditable to our human kind. They have gone for it on far and lonely quests, giving up all the comfort and the joy of life to serve it well. For it they have endured imprisonment and suffering and death with patient hearts. Thus they have added to religion the splendour of their high fidelity and solemn trust. If I should speak of these things in detail, the lengthening catalogue would keep you here until the morning broke. Besides, I wish to bring this matter nearer home. I wish to ask particularly what our liberal religion has done for us, if haply so we may the better understand the nature of our religious obligations, and more intelligently reckon up the debts we have to pay. I say "our liberal religion" rather than "our Unitarian faith," because I like the more inclusive term. If there ever was a time when Unitarianism included all the liberal religion in the world (and I think there never was), that time has not extended to our own. To call orthodox or illiberal all theology that is not Unitarian or Universalist, as we did formerly, would now be monstrously absurd, and the acme of illiberality. Any one who is decently acquainted with the religious literature and preaching of the present time knows that the liberal note is one that sounds in every Protestant sect, here faintly and there strong and clear, and that not even the Roman Catholic Church is secure against the invasion of liberal ideas and a truly liberal spirit. And just here let us assure ourselves that a truly liberal spirit is a consummation more devoutly to be wished than any system or congeries of liberal ideas. You and I have known Unitarians as bigoted as any of those adhering to the traditional creeds. You and I have known adherents of those creeds whose liberality was perfect and entire, wanting nothing. By liberality I mean respect for the sincerity and seriousness with which men hold convictions and opinions different from ours—not only willingness, but eagerness, to discover a soul of truth in what we cannot but regard as an erroneous form of thought, and a steady resolution that we will not make men's theological opinions the measure of their moral worth.

And here is not the slightest inclination to that rottenest of all possible absurdities—that it makes no difference what a man believes. We are not built with spirit-tight compartments, so that nothing of the intellectual can go over to the moral side. There is an integration of man's faculties, so that he cannot hold a just opinion upon any vital matter without some corresponding advantage to his moral and spiritual nature. But the degrees through which the just opinion works for spiritual advantage are many, ranging from the mind "which, like an infant's hand, holds purposeless whatso is placed therein" to that whose grip on its opinions is that of the soldier's on his sword, the farmer's on the handles of his plough. We of the Unitarian body cannot too often or too seriously remind ourselves that, however admirable the body of truth shaped for us by the great leaders of our thought, it is no measure of our spiritual significance as individuals or as a body, it is not imputed unto us for righteousness. How real is it to *us*, how intensive? How vitally do we appropriate its form and spirit? In what manner and degree does it take hold of us and shake us? Does it bow us down like the full-headed grain when harried by the wind? Does it drive us as the storm the sea? Does it make our bed in hell for us until we bestir ourselves and pull ourselves together and go forth to do some man's or woman's proper part in "widening the skirts of light" and making honour, kindness, temperance and purity, peace and justice, more widely and more gloriously abound?

Our Debts to Liberal Religion.

First of all we owe to liberal religion a debt of gratitude for the salvation it has brought to us from the degrading fears and horrible anxieties which are inseparable from such a doctrine of religion as is still current in the majority of Christian churches in respect to the future state of the unbelieving and impenitent—a state so horrible that there is no man of generous heart who would not much prefer annihilation for himself and all mankind to such a holocaust as that which the imagination of the penal theologians has conceived. Wherever there has been a kind and loving heart, this doctrine has been a fount of bitterness. No matter if the individual has assurance of his own salvation! There are those with whom he is connected by ties of kinship and affection, and, if not so, by ties of human sympathy, who have not a like assurance; and he would rather share their endless pain than enjoy a heaven into which dreams of that might come, or that could breed indifference to others' ghastly woe. Few sermons are now heard upon "The Use of Real Fire in Hell," the actual title of a sermon preached in Boston less than a century ago; but there is much danger that we too readily assume that the former things have wholly passed away because here and there a Beecher or a Farrar lifts up a voice of manly protestation. There is much danger that we too lightly estimate our debt to such brave pioneers as Chauncy and Ballou, and to the many following up their lead who have made impossible for us any such hell as that in which Edwards revelled piously in many sermons besides that superheated one at Enfield—"Sinners in the Hands of an Angry God." Were our debt for this escape our only debt to liberal religion, the claim on us would not be small.

Add to this our debt for the emancipation which liberal religion has assured us from the old, mean anxiety for the salvation of our individual souls. The great salvation is not salvation from any possible calamity coming on us from without. It is salvation from being something less than we ought to be and may be if we will; something less physically sane and sweet, less intellectually clear and

* From a sermon preached in Boston in Whit-week, at the anniversary meetings of the American Unitarian Association. In an earlier part of his sermon Mr. Chadwick had shown what evil had been wrought by a blind and cruel fanaticism in religion.

strong; something of narrower heart; of conscience less inexorably just, and less expansive soul. How good to be delivered from perpetual anxiety as to what shall happen to us individually in another life, to the end that we may spend our unimpeded energy in the "bright, crowded, and momentous fields" of this world's thought and act!

Intellectual Emancipation.

Another great addition to our debt to liberal religion is that proportioned to its liberation of our minds from that maze of intellectual confusion in which so many are involved by the traditional renderings of the nature and offices of Jesus and his relation to the eternal Father of all souls. Well might Browning cry,—

"How very hard it is to be a Christian!"

if, to be a Christian, it were necessary, in accordance with the terms of the pseudo-Baconian definition, to "believe three to be one and one to be three; a father not to be older than his son; a son to be equal to his father, and one proceeding from both to be equal with both; a virgin to be the mother of a son and that very son her maker." Our modern liberal-orthodox Christology is, no doubt, far removed from these bewilderments, but only to involve itself in others quite as distracting and profound. Indeed, if there was less of human interest, there was more of logical coherency in the double-nature Christology than there is in the more modern forms which render Jesus as at once erring man and infinite God. And we of the Unitarian corner of the liberal house cannot be too glad and grateful that taking another path, at first miserably narrow, dull, and commonplace, we long since emerged into a view of the unqualified humanity of Jesus, clouded by no lingering mists of metaphysical theology, standing out white and clear like Mount Tacoma on some perfect day of days.

But it is less becoming to rejoice in what we hold in difference and severalty than in what we hold as "joy in widest commonalty spread." And the inclusion is much wider than our Unitarian bounds when we appreciate the debt of gratitude owed to liberal religion for its deliverance from that waste of intellectual energy inevitable so long as the letter of the Bible must somehow be made to yield agreement with the conclusions of science, natural or critical, in its various fields. If width of departure from the traditional standards were a sufficient proof of this deliverance, many who are not Unitarians would have more occasion to rejoice than we. So like the driving of Jehu is the criticism of Cheyne and Van Manen and Schmiedel that some of our own best charioteers are toiling far in the rear of their precipitate advance. But what warping of Scripture on the one hand and of science on the other there has been to bring the two into apparent harmony! It is pitiful to think upon how many roads the wheels of science have been blocked by Bible texts, from what possible advances we have been debarred by the dogma of Biblical infallibility wedged into every avenue of scientific argument and observation. But liberal religion long since made all her followers free of this huge embarrassment, permitted them to seek the truth of nature in her glorious magazines of water, earth, and air, without one sidelong glance at any possible discomfiture of the traditional beliefs. What wrigglings and contortions of the mind have been escaped by this simplicity of intellectual procedure! What saving of men's self-respect has been assured! Those who were ever in the net of wilful reconciliation need have no fear lest they exaggerate the good of their deliverance and the greatness of their debt.

Higher Estimates of Man and Life.

This is again augmented by the encouragement which liberal religion affords our inclination to think well of human nature and of human life. What a festering lump of intellectual and moral imbecility was either human nature or human life as apprehended by the Protestant theologian down to a time when some of those who hear me were already born! A just-published history of Congregationalism quotes this definition of human nature from a New England theologian contemporary with Channing and Dewey: "By nature," he said, "man is in stupidity and in sensibility a block; in sensuality and sottishness, a beast; and in pride, malice, cruelty, and treachery, a devil." That is laid on with a trowel, but not thicker than the custom generally was both in the morning and the afternoon of every seventh day. Blessed, forever blessed, be the faith which has delivered us from this monstrous estimate of human nature, so revolting, so depressing, so little calculated to encourage men to any grace of life! Honour, perpetual honour, to the saint, the man, who more than any other stands for the emancipating thought, the dignity of human nature—a dignity which cannot be successfully impeached by any theory of our human origins or impaired by any challenge of our hope of personal continuance beyond the article of death!

Closely associated with the doctrine of man's intellectual and moral imbecility is, and has been for a long time, the doctrine of the contemptible inferiority of this present life. I fail to understand the logic of those writers and preachers who from the badness of this present life infer the dignity and glory of the life which is to come. God here or nowhere is the logical inference. The best that some of us could ask of heaven would be that it should bring back to us some hours, some moments, and some faces that have made this present life divine.

> The stately ships go on
> To their haven under the hill;
> But O for the touch of a vanished hand,
> And the sound of a voice that is still!

Be these things as they may, great is our debt of gratitude to liberal religion for its instruction in the excellence and glory of the present life. If better waits beyond, we shall enjoy it with less clouded heart if we are well persuaded that God's presence in our mortal life did not o'erpass us like a summer cloud without our special wonder.

The particulars which I have named do not exhaust the claim of liberal religion on our gratitude for the ideas and principles which have effected our spiritual emancipation, to the good men and women in whom these ideas and these principles have found illustration and embodiment. For these particulars are only incidents of a long and ever-widening sweep of human thought and feeling toward an ideal of intellectual freedom, of inclusive fellowship, of the supremacy of character above all the other great realities of life. To apprehend it not merely as our right, but as our duty to exercise our freest thought upon the highest themes; to recognise a high and kindling fellowship with all, however named, who seek the true and love the beautiful and try to do the right; to acknowledge the transcendency of character to any doctrine that can be formulated by the human mind—here are privileges and exaltations that we cannot prize too much; here is a place so large that, by whatever way we have come into it, by whatever guides we have been led, we cannot rejoice too gratefully in its plenitude and peace.

OUR CHURCHES.

As I have had an opportunity during recent months of visiting many of our churches in various parts of the country, the Editor of The Inquirer has invited me to gather up my impressions and to offer any suggestion for improvement that may occur to me. I accept his invitation the more willingly from a desire to supplement what I said on the subject at the annual meeting in Whit-week. Partly because I was not well that evening, and partly because I was flurried by that merciless old hustler—the clock—I had the mortification the moment I sat down of realising that I had omitted one of the things I was most anxious to say.

It is often asked—Are our churches progressing?—a question which it is much easier to ask than to answer. That they are keeping pace with the population will hardly be maintained by the most optimist observer. But it is doubtful whether at the present time any religious community is doing that. There are many causes—intellectual, social, and political—which combine just now to tell with serious effect upon all forms of organised religion. And we, who rely almost exclusively on inward impulse and conviction which are strong enough to assert themselves against great odds, we who have much less than most others in the way of what may be called secondary supports, such as personal association and attachments, loyalty to institutions merely as institutions, naturally suffer in a special degree from the stress of the times through which we are now passing. I imagine that the decision to join our ranks is formed much more deliberately, and the decision to leave them is formed much more easily than is usual with regard to other Churches.

Many of the causes just referred to are beyond our control, and we can therefore only wait with patience for the turn of the tide. This is sure to come, sooner or later, if the experience of the past and an assured conviction that religion and worship are essential factors of humanity may be trusted. But there are also other causes hindering our progress which may be dealt with by a reasonable amount of devotion and wisdom.

In almost all our town congregations one hears of families who once belonged to them, then removed to where there was no chapel within easy reach, and so dropped away from our fellowship altogether.

Of course, that is the easiest thing to do, but no religious cause,or indeed any other that was worth much, was ever promoted by merely taking the easiest course. In days gone by some of our predecessors, without either a chapel or a regular minister, yet felt the need of the worship which is offered in spirit and truth, and provided for it. About 50 years ago an English barrister with some relatives went out to New Zealand to make a career. In time he became a judge, while another of the party became a Cabinet Minister. They were Unitarians, and at that time there was no Unitarian church (or its equivalent) in the colony. So Sunday by Sunday service was held in the house, in which friends and neighbours would join. One of the daughters,now settled in England, and a most devoted member of the congregation to which she belongs, told me the story, saying, "I was brought up on Martineau and Thom; and now that I have children of my own my great desire is that they should enjoy the religious advantages for which I have always felt so thankful." Here at home under similar circumstances arrangements, more or less like these, were adopted a generation ago in some places—Pendyffryn, in North Wales, and Cleator, in Cumberland, occur to me at the moment. They are not always practicable, nor perhaps always the best way of meeting the case. I daresay there are places in which a fuller religious fellowship, without any injury to veracity or loss of sincerity, might be obtained in churches that are nominally orthodox. Everyone, of course, must judge for himself; but now that so many of our friends live, wholly or for a good part of the year, away from the ordinary "means of grace," it is well to remember from cases such as those just mentioned how much may still be done for the religious life, and also for "the household of faith."

Leaving now the isolated groups which are too small to form a congregation in the usual sense, we come to the congregations which have buildings of their own and wish to have ministers, but yet cannot provide, even with the assistance of "grants," an adequate stipend for a really effective man. I lay emphasis on the adjective "effective," because I admit that there is "a sort of minister" willing to go anywhere, for almost any stipend, in order to gain (or keep) a footing in the ministry. This kind of man, once called by Dr. Martineau "a wrecker of congregations," is well known to those who have had much to do with the difficulties of many of our smaller congregations. The truest kindness to the man himself, who in one way or another has mistaken his vocation, and certainly the best service to our churches at large, is not to hold out any encouragement in such cases. One of the most vital element, for the welfare of the churches is the fitness (to use the most general term) of their ministry.

This being granted, the problem to be solved is: how best to man the churches and to maintain and increase the fitness of the ministry with the limited resources at our disposal. For, after all, though this sometimes seems to be forgotten, our resources are limited—limited, but fortunately not inelastic. I doubt whether two years ago anyone would have believed that there was in our ranks a generous friend, hiding in congenial anonymity, who had both the will and the means to provide £1,000 a year for the extension of our work. There are several who have the means, but not the will, and more who have the will, but not the means; but it was quite a new thing in our experience to find the two combined in the same individual. In the most gratifying way this splendid example proved infectious; and now we may take it, I think, that our people will respond not less liberally than others, when really good work and a practical programme are placed before them. Our greatest need at present is that of men. The man with a true call to the ministry will not be deterred by the certainty of having to forego many of the things which are commonly prized. But even he may well ask whether he can fairly count on being provided with what is essential to do his work and live his special life. He will think not only of financial considerations, but quite as much, perhaps even more, of the way in which the ministry is regarded by those among whom he hopes to work, and of the tone which is characteristic of the ministry itself. Perhaps there is no gift more important to the minister than sympathy. Now, we are so constituted that the man who is apt at imparting sympathy is also the one who specially benefits by receiving it; he cannot bring forth of the best within him except under the stimulus of congenial fellowship.

This consideration, however, though most important as bearing on the character of the ministry, and therefore on the condition of the churches, is not one with which we are just now immediately concerned. Put in a concrete form, the question that meets us is this: Here are two congregations within convenient reach of each other that can each offer a stipend of £90 to, say, £120 a year, all told. Shall each of them have a minister to itself, or shall they combine their resources and share in the services of the fitter man whom they may hope to secure by doing so?

I am persuaded that the latter would prove the wiser course for the best interests of the congregation and also of the ministry (if, for the moment, we regard these as distinct). Of course it is easy to raise objections and difficulties, but if these are balanced against the alternative objections and difficulties of which we have a large and discouraging experience, it soon becomes clear, I think, where the advantage lies. Many considerations are too obvious to need dwelling on; I will only here name one, which perhaps lies less on the surface. In all callings, I suppose, men do the best work who have plenty of it, but not too much. Some of our congregrations are too small to develop the energies of the minister, to keep, as it were, an edge on his faculties, and he himself would feel the stimulus of a larger and more varied sphere instead of the benumbing effect of his limitations. The Church of England authorities in London (who are not generally regarded as dangerous innovators) are wise enough to see this, and are now combining City parishes in order to set free resources of men and means for places which have greater need of them. In our different circumstances there is the same call to meet new conditions by changed methods.

To sum up: We need to realise (1) how much is possible where there is no minister; (2) the importance, where there is one, of taking the best means of getting the best, and then of trusting and backing him up heartily. Wherever half-a-dozen or a dozen earnest religious souls meet together for worship and encouragement in the higher things of life, they may, as the New Zealand experience already quoted shows, derive influence that shall be uplifting and permanent. Perhaps I ought to apologise for taking up so much space in pointing out what to many will seem so very obvious. But the old story of Elisha and Naaman has still its lesson for us. What is often needed for our restoration is not the doing of some great out-of-the-way thing, but just the faithful use of such knowledge and resource as lie ready to our hand.

JAMES HARWOOD.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdeen.—The Rev. F. W. Stanley, Brixton, conducted forenoon service in the Church, on Sunday, July 31. There was a good congregation. In the afternoon the Rev. A. Webster held his usual meeting on the Broad Hill. The showery weather lessened the attendance, but about 500 were present. Mr. Stanley gave a brief eloquent address at the close, and his presence and fervent words were evidently much appreciated. These meetings have drawn large numbers of attentive persons, and are a feeder of the church.

Bedfield.—On Sunday, July 24, the Sunday-school Anniversary Services were held. In the afternoon, Mr. H. G. Chancellor, of Highgate Hill, London, conducted the service, and gave an address to scholars and friends, the subject being "Birthday Wishes," with which he associated anniversaries of Sunday-schools, &c. Many of the children gave suitable recitations, special pieces were sung, and the chapel was quite filled with an attentive and appreciative congregation. In the evening, the service was held on a meadow at Monk Soham (the adjoining village) kindly lent by F. S. Stevenson, Esq., M.P., who also sent a contribution to the funds. A number of people from the surrounding villages assembled. Mr. Chancellor and Mr. Newell (the pastor) gave addresses in the open-air, the former on "Rest and Service," and the latter on "The Training of the Young in Religion." On the following Thursday the scholars had their annual field-day. The Sunday services are said to have been the best for numbers, the collections the largest on record, and the whole anniversary the most successful and helpful. Last Sunday (31st) was also a special occasion, on which a memorial tablet, to the memory of the late William and Mary A. Marsh, was unveiled by the daughter of Mrs. Marsh (Miss E. Francis), and an address appropriate to the event was given by the minister (Mr. Newell). The aged couple died both in one week about two months ago under very distressing circumstances. They were in extreme poverty, but their lives beautifully adorned the Christian teaching, and were so exemplary that it was considered most suitable thus to perpetuate their memory by a simple memorial, which, it is hoped, will be a constant reminder of these worthy lives, and also an inspiration to the younger generation.

London: Essex Church.—On Thursday, before a large congregation, the marriage took place of Miss Caroline Aspland Lawrence, daughter of the late Alfred Lawrence, Esq., Commissioner of Lieutenancy of London, and of the late Mrs. Lawrence, of Kensington Palace-gardens, with the Rev. Evan Ceredig Jones, M.A., of Bradford, Yorkshire. The bridesmaids were Miss Dora Lawrence (daughter of the late Sir James Clarke Lawrence, Bart.), Miss Leighfield, and Miss Saint. The bride was given away by Sir Edwin Durning-Lawrence, LL.B., M.P., Bart., while the bridegroom's best man was Dr. W. E. Heilborn, of Bradford. Among relatives present were Lady Durning-Lawrence, Miss A. J. Lawrence, Mrs. W. Jenkin Davies, Mr. and Mrs. F. Lawrence, Miss Ridge, and Mr. and Mrs. Morton and their three daughters. The service was most impressively read by the Rev. F. K. Freeston, and an eloquent address was given by the Rev. S. A. Steinthal, of Manchester. The work of Miss Lawrence has been well known in London, and what the South loses in her departure the North gains. The best wishes of many friends go with this happy couple, who now for a short time will repair to Devonshire.

London: George's Row.—The result of the late bazaar has been the addition to the funds of the London Domestic Mission Society of £150 14s. 8d. On the two last Sunday evenings the services have respectively been taken by the Rev. John Page Hopps and Dr. Gyorgy, the Hungarian student at Manchester College, Oxford. The people of the Mission have presented the Rev. F. and Mrs. Summers with a handsome silver tea service, as a mark of affection after their twenty-five years' service. Mrs. Carlier made the presentation.

London Teachers at Ascot.—On Monday (Bank-holiday), as usual for many years past, a large party of Sunday-school teachers and ministers visited King's Ride, Ascot, by invitation of Sir Edwin and Lady Durning-Lawrence. The weather was perfect, and the company, numbering about 250, had a delightful holiday. Unfortunately the hostess was kept in London by indisposition, and the host had to leave early in the day for Parliamentary duties. Their kind hospitality was dispensed in their absence by Miss Shawcross and Miss Carrie Lawrence. To the latter a warm greeting was given after tea, when Principal Gordon and the Rev. F. Summers, in moving a vote of thanks, specially alluded to her approaching marriage. A pretty bouquet, of unquestionably bridal aspect, was also presented to her on behalf of the household at King's Ride; and her short speech of acknowledgment was heartily cheered. Among the visitors were two young American ministers, the Rev. Houston Kent and the Rev. H. Ives. The Rev. J. Toye, who usually arranges the excursion, was prevented attending through an attack of influenza.

Netherend.—On Sunday, 24th ult., very successful organ reopening services were held in this ancient chapel. The instrument has been thoroughly renovated and greatly improved, a new pneumatic arrangement being introduced, as well as several minor additions. The services were of a special nature, and of a character to test the capabilities of the organ, which stood the trial well. The Rev. A. H. Shelley gave an appropriate discourse in the morning, and in the evening organ solos and excerpts from the great masters were rendered by the choir and organist. The attendances were large, and the collections satisfactory, considering that special services were being held all over the district.

Pontypridd.—The induction of the Rev. Simon Jones, B.A., of the Unitarian Home Missionary College, Manchester, to the pastorate of the Pontypridd Church took place on Thursday afternoon, the 28th ult., the Revs. Principal Gordon, J. E. Manning, M.A., J. M. Lloyd Thomas, and R. J. Jones, M.A., officiating. The service was most impressively conducted, and will long be remembered by all who were privileged to be present. In the evening a public meeting of welcome was held under the presidency of Mr. John Lewis. The Rev. W. Whitaker, B.A., opened with prayer. Speeches full of warmth and cordiality were delivered by Professor Moore, of Carmarthen, and the following members of the orthodox churches:—Alderman Richard Lewis, J.P., Glamorgan County Council (Calvinistic Methodist); District Councillor James Roberts, J.P., and the Rev. G. Parry-Williams, M.A. (Presbyterian Church of Wales). The Rev. W. G. Jenkins, B.A., and Rhys Morgan, Esq., M.A. (Congregational). Captain Davies, of Llwynrhydowen, Cardiganshire, representing the church where Mr. Simon Jones received his religious training prior to his entering college, expressed the interest the mother church evinced in Mr. Jones' career as a student, the pleasure it felt at his successes in college, and the hope that his ministry at Pontypridd would, under the blessing of God, be fruitful in the building up of a church rich in the deep things of the spirit. The meetings were attended by a large number of representatives from the various Unitarian churches in the district, as well as from the orthodox churches of the town, the number in attendance at each meeting being about 300.

Windermere.—The summer services in the Albert Hall, Cross-street, promoted by the Missionary Conference, were begun on July 24, when advantage was taken of the presence in the neighbourhood of the Rev. J. E. Odgers, M.A., D.D., who preached to a gathering representative of most of the Unitarian families in the district. The attendance was very satisfactory. The congregation was slightly better on the following Sunday. The Rev. J. Ch. Pollard was the preacher. During August the preachers, it is hoped, will include the Revs. W. Stephens, James Harwood, B.A., and H. Gow, B.A.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 7.

Acton, Central Auction Room, Market-place, High-street. Closed until August 28th.
Bermondsey, Fort-road, 7, Rev. F. ALLEN.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. T. E. M. EDWARDS.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. H. M. LIVENS.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Mr. HERBERT RIX.
Highgate Hill, Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR, and 7, Mr. J. H. S. COOPER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. B. KIRKMAN GRAY.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 Rev. F. ALLEN.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11, Mr. H. E. BRISON, and 6.30, Mr. A. J. CLARKE.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for cleaning.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. R. H. GREAVES.
BUXTON, Hartington-road Church, 11, Rev. C. PEACH, and 7, Mr. W. WALKER.
CANTERBURY, Ancient Chapel, Blackfriars. Closed for cleaning.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30.
HORSHAM, Free Christian Church, Worthing road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. F. B. MOTT; Evening subject: "What makes a Good Unitarian."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. C. E. PIKE.
OXFORD, Manchester College, 11.30, Rev. E. P. BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45 Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11; Mr. R. MANSELL, of Shrewsbury.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY SOUTH PLACE, FINSBURY.—Closed during August.

BIRTH.

PEARSON.—On August 1st, 1904, at Eltham, to Frank and Kate Earp Pearson, a son.

MARRIAGE.

JONES—LAWRENCE.—On the 4th inst., at Essex Church, Kensington, by the Rev. F. K. Freeston, assisted by the Rev. S. A. Steinthall, the Rev. E. Ceredig Jones, M.A., of Bradford, to Caroline Aspland, youngest daughter of the late Alfred Lawrence, Esq., Commissioner of Lieutenancy for London, and of the late Mrs. Alfred Lawrence, of 26, Kensington Palace-gardens, W.

DEATHS.

ALLEN.—On the 3rd inst., at 29, Stanwick-road, West Kensington, W., Marianne, widow of Benjamin Allen, in her 83rd year.

LEWIS.—On July 31st, at 128, Green Lanes, N. Janet, wife of Arthur Lewis, and daughter of the late Rev. Chas. Wicksteed, aged 64.

SLATER.—On July 24th, James Greenwood Slater, of 52, Priestman-terrace, Bradford, in his 71st year.

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	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Aug. 6, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842] [REGISTERED AS A NEWSPAPER.

No. 3242. NEW SERIES No. 346.] LONDON, SATURDAY, AUGUST 13, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. J. Collins Odgers' sermon, "A City's Joy," preached at Ullet-road, Liverpool, on the occasion of the laying of the foundation-stone of the Cathedral, has been published by request, "We hope and believe," said he, "that the new cathedral will symbolise for all a city's impulse to worship, a city's respect for righteousness, and a city's ideal of Christian sympathy and love."

THE revolt of the Bishops has not been a very imposing affair, after all. Their amendments were rejected by large majorities, and the endowment of the liquor trade is now completed. Just as in the recent joint conference of the Northern and Southern Houses of Convocation and of Laymen, they were hopelessly outvoted by the minor clergy and the laity of their Church, so in the House of Lords the Bishops proved themselves unable to influence the secular Peers, the bulk of whom, of course, are Churchmen, to abandon their traditional championship of reaction. The two incidents, while reflecting much credit upon the protesting Bishops, show only too clearly how poor an instrument their church organisation affords them when they seek to use its influence for the vindication of the cause of humanity against the cause of privilege and vested interests.

THE Government have got their measure through Parliament, but we do not imagine that "the trade" will feel quite at ease in the enjoyment of the gift presented to it. It knows that the Bill was passed by a Government which has long forfeited the confidence of the country, and in the teeth of a vigorously expressed popular opposition. More disturbing still, it knows that the discussion of the most vital points was baulked by an unheard-of abuse of the power of numbers. It knows, therefore, as the country knows, that the measure can have no moral authority with the next Parliament, which will proceed at the earliest opportunity to its radical amendment.

THE time limit which will then be imposed must be a good deal longer than need have been the case had it been imposed at the outset, but a time limit of some sort there must certainly be. If compensation be given under the Bill to-morrow on the basis of thirty-three years purchase, there can be no injustice, in some future legislation, in giving notice that thirty-three years thence no further compensation will be given, and that from the date of the amending Act onward, compensation will be given only on the unexpired portion of the thirty-three years. That is taking an extreme limit. In our opinion full justice would be done, in all the circumstances, even with this year's legislation an accomplished fact, were a much shorter transition period established than thirty-three years.

THE "peaceful mission" has reached Lhasa, but the Dalai Lama is not there, and the question is: What is the Mission to do next? Captain Younghusband has promised that if the Thibetans behave nicely under this unparalleled provocation, he will go away again as soon as a treaty has been signed. What that treaty is to contain we are not told. The only grievance we have of any substance against the Thibetans is their exclusion of our trade. It would be a sublime achievement, indeed, for this Government to sign a treaty with the Dalai Lama containing a promise that he will in future be guided by Free Trade principles. The difficulties in the way are, first, that the Dalai Lama is a fugitive, and, secondly, that our forcible occupation of his capital has, in all probability, robbed him of the requisite authority over his subjects to secure the execution of any such undertaking. Thibet will not be "opened up" with the acquiescence of the Thibetans. If our rulers are resolved that it shall be, and remain open, they will have to retain by force what they have forcibly secured. They are deeply pledged to do no such thing. But the forward party in India have the bit between their teeth. Can the Government and will the Government pull them up?

IT is now more than two years since the Congregational Union of England and Wales appointed a special committee and instructed it to draw up a new draft constitution for the purpose of uniting Congregational churches more closely for common purposes. That committee presented a first report over a year ago. This was referred to the separate churches and to the County Unions for consideration and proposed amendments. The Committee has now, after dealing with all the material of a prolonged discussion, issued its final report, which will come before the Assembly at Cardiff in the autumn for its acceptance. The committee remarks that its sittings have been long and protracted; it suggests that its report should be fully revolved before the meeting of the Assembly—its report which is issued just in time to serve as a holiday exercise for the ministers and church secretaries. It is not a startling document, and falls far short of the glowing ideal of the late Dr. Parker, to whose eloquence the question owes its origin.

IN what are regarded as internal affairs the autonomy of the churches is apparently left untouched. The nature of the distinction between internal and external will appear from the preamble which is as follows:—

(1) Certain powers and duties belong to the individual Church in self-government under the Headship of the Lord Jesus Christ. For example: The reception and dismissal of members; the discipline necessary to preserve purity of communion; the election of pastor and deacons; the order of worship; financial arrangements; and all that concerns the internal administration of the Church.

(2) Certain duties and responsibilities concern Congregational Churches as a whole, and these can be most effectively fulfilled by a union of Churches. For example: Congregational Church extension, and the promotion of missionary work at home and abroad; the assistance of Churches needing support; the introduction to the ministry of properly qualified and suitable men; the support of Congregational Colleges in the training of ministers; the admission of none but worthy persons to the privileges of the Denomination and of THE UNION; the provision of facilities for the settlement and removal of ministers; the adequate support of the ministry; the assistance, when necessary, of ministers of good standing disabled by age or infirmity; the bringing of Congregational societies and institutions into closer connection with THE UNION and with each other, and the brotherly co-operation with other Christian denominations in the extension of the Kingdom of God.

THE constitutional interest of these proposals is found in the powers that

would be delegated to the Council. This body is to consist of 300 delegates from the County Unions. To these 300 delegates, supplemented by an *ex officio* and a small co-opted element, it is proposed to transfer the functions which have hitherto been exercised in a rather haphazard manner by the officers and trusted members of the Assembly. It is to be a deliberative body, which the Assembly never has been, and one of its duties will be to control the discussions of the larger body, to decide what it shall become enthusiastic about, and what speakers shall be chosen to address it. Yet it is not proposed that the Council itself shall really do the work. It is to meet at least twice a year, which, in ordinary times, may well mean not more than twice. Its main operation would be by means of ten committees, and the real power might be expected to fall into the hands of the General Purposes Committee. But the Council is to do much more than this. It is hoped that several independent societies will be absorbed into these several committees. At present various common interests of the churches are in the hands of the Church Aid Society for financing weak churches, the Pastors' Retiring Fund, the Chapel Building Society, the Young People's Union, and the Total Abstinence Association. Whether any understanding has been arrived at that these societies are willing to yield their separate existence does not appear. The Committee does no more than express a hope. Certainly some mechanical advantage might be expected by bringing them all under one control.

By far the most significant clauses of the document are those that deal with the question of the ministry. Churches do not as a matter of fact in the selection of their ministers act in entire independence. They are frequently influenced by the advice of secretaries, influential laymen, and leading ministers. The settlement of ministers, their credentials, and status is under the scheme to be dealt with by a Committee of the Council. The Council will have no legislative or executive power except in the case of aided churches, but the proposals certainly seem to suppose a considerable advisory action. What is even more suggestive is that the committee is to be one not only of settlement but of removal. Here again the clauses are vague, and it does not appear whether the removal of ministers who wish to leave, or of those from whom churches wish to be freed, is in contemplation. Light may probably be shed on these questions when the proposals come up for final discussion.

The Rev. Marshall Hartley's charge to the young men entering upon the work of the Wesleyan ministry was, as a whole, a wise and timely utterance, which included several admonitions and cautions that might well be borne in mind by others than Wesleyans. As this:—"For heaven's sake don't be ashamed of enthusiasm. A man must murder (? merge) himself in his life work, whatever it is, if it is to be work that will tell, and work that will last. This is true even of secular work, and is still more true of your holy calling." And further:—"You are called to exercise your ministry in times of peculiar difficulty. The attitude of the age is one of indifference to religion, and to the earnest minister that is a severer trial than pronounced hostility. The teachings of agnostic science and rationalistic criticism are affecting the beliefs nf many. Great Christian verities are coming to be regarded as open questions. The duty of attending the House of God, the necessity of conversion, the urgency of accepting Jesus as a Saviour, have in many cases ceased to be convictions. . . . It is a trying season for the Church of Christ, and therefore a trial of the fidelity and patience of her ministers." One more word:—"A flippant and sensation-loving people will not be brought to reverence God and sacred things by flippancies in the pulpit. The pulpit should set the touch of eternity on the life of to-day. The preacher must speak to his fellow-men in the language of earth, but he ought to speak that language with the accent of one who has tarried in the heavenly places."

On the motion of the Rev. Frank Ballard the Wesleyan Conference passed this resolution: "The Conference earnestly recommends that, wherever practicable, the Revised Version, if not already used, shall be supplied for the public reading." Mr. Ballard's speech, if correctly reported, contained arguments that might very well lead further than he or the Conference might wish to go. "They had no right," he submitted, "to read in public that which was not true, and there were many things in the old version which were simply not true, and the time had come for them to say so plainly." A man who put aside the A.V. on that ground would surely very soon find himself in serious difficulty with the R.V. The latter version may be as superior to the old as the new Wesleyan hymn-book is superior to the last one, but we shall wait as long for a Bible "all true" as for a hymn-book all poetry.

A recent Government report on "The Health of Cornish Miners" reveals a very serious condition of things. It appears that the death-rate among Cornish miners, which has always been unnecessarily high among the older men, has in recent years increased rapidly among the younger miners from the age of 25 to 40. The present excessive mortality is the result of the inhalation of stone dust, chiefly in the process of drilling dry holes by rock drills. The resulting disease is tubercular consumption. According to the terms of the report the enormous increase in the death rate is easily avoidable, for the dust produced can be prevented by a small jet of water. And the report recommends the prohibition of percussion drills in hard rock unless satisfactory precautions are taken. It is possible that measures may now be adopted to lessen the evil, for the remedy is simple. But then it involves some little extra cost, some little diminution of profit; and too often, in the stress of industrial life and the eagerness for profits, it looks as if dividends were everything and human health and happiness counted for nothing. So it goes on from district to district, and from business to business. Here and there only, when a Government inspector issues a report, do we gain a glimpse of the useless sacrifice of our manhood which is the normal process of competitive business carried on without consideration of moral issues.

With a carefully prepared table, compiled from the last twelve published annual reports of the Registrar-General of marriages, so far as they relate to London, a correspondent has sent us some interesting notes. The total of marriages, it appears, rose from 36,752 in 1890 to 37,341 in 1891, then fell each year to 36,924 in 1894, and from that date rose each year to 42,043 in 1898 and has since fallen each year to 40,037 in 1901. The population has doubtless been increasing all the time, and these variations indicate fluctuations in the prosperity of the metropolis. It is observable that in 1890 the number of marriages averaged rather over 100 per day, and in 1901 it was very nearly 110 per day. The numbers of the Church of England marriages have fluctuated with the total marriages, but instead of fluctuating about a rising line they have fluctuated about a level line, and the number in 1901 was actually 595 less than in 1890. The non-church marriages during the same years have risen by somewhat irregular steps from 9,723 in 1890 to 11,603 in 1901, the former number being about 21 per cent. of the total marriages, and the latter nearly 29. It is clear that the proverbial churchiness of London has very sensibly diminished during the last twelve years; but if we look to see who has profited by the diminution, the result is not so satisfactory. Roman Catholic marriages and Protestant Nonconformist marriages have done little more than fluctuate with the total marriages. There is, indeed, a proportional diminution in the former and increase in the latter, but in both cases the change is slight. Jewish marriages have more than doubled, but this is doubtless due to immigration, and not to conversion. At the same time, civil marriages have risen from 4,081 to 7,029, each year showing an increase on its predecessor. The greater part, therefore, of the defection from the Church of England has gone to no other church.

In the current issue of *Concord*, Mr. G H. Perris, the editor (formerly associated in the editorship of The Inquirer) gives an interesting sketch of a visit paid last month to Tolstoy. He is able absolutely to contradict the absurd rumours about respecting friction between the Countess and her radical husband; and to report the continued activity of the latter's mind, still bent on serving his generation, if it were possible.

The August *Seed Sower* gives special prominence to the life and works of the late Mr. G. F. Watts. The contributions include a sermon by the Rev. J. Wood; two sonnets by Dorothea Hollins; notes of a visit to the artist; and other interesting matter.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

IV.—MELBOURNE.

DURING our three weeks' stay here it has been our good fortune to enjoy the hospitality of Mr. Henry Gyles Turner. the foremost Unitarian of Victoria, who through forty years has been faithful to our church alike at its best and its worst. He will not see these lines till many weeks have passed from my having bidden him a farewell in all probability final so far as this world is concerned, otherwise I should hesitate to write what I think, or rather know, of him for fear of seeming to flatter. As an individual it can be of little interest to English Unitarians to hear of Mr. Turner. They will take it for granted that there are good and true men here as there are in every country, and that such a one bears this or that name will not concern them. What interests me and will interest others is to mark here what kind of character is the natural product of our faith, firmly maintained and consistently avowed. Roman, Anglican, Quaker, Jew, Buddhist, Mahomedan, every form of religion produces good men and women, but the type of goodness is different in each, and in my host I recognise a type quite distinct from any I have seen or heard of in other churches, and altogether like what I had happy experience of among Unitarians at home.

He is not what would be commonly called a pious man; indeed, his genuine piety has to be inferred from his life and conduct, for of outward signs he is most reticent. One might live in his house from Monday to Saturday, and put him down for a man who was indifferent to churches and creeds of all kinds. But it would be impossible to spend a day in his company without discovering in him the unprofessional philanthropist, one who was interested in all that tended to promote the welfare of his fellows; a politician, but not much of a party man; a reader, without any pretension to be a scholar; a lecturer and even occasional preacher in case of need, but always keeping to the broad way of common sense opinions and practical subjects; averse to speculation and fancy opinions, yet with the complete tolerance even of those who, otherwise agreeing with him, follow after such themes: all his life, up to old age, a man of business, dealing in money, yet never hardened by his calling, scrupulous as to the justice of his dealings with his fellows, yet in no wise content with having done mere justice; doing good not as a duty, and not to win heaven, not even to please God, but because his heart inclines him to it; setting no immoderate esteem upon this world's goods, yet in no wise contemning them. Moderately successful in making his way from small beginnings to a position of comparative wealth; eminently successful in winning the recognition of his fellow-citizens as a man distinguished for probity, charity, intelligence, and business capacity. Of such sort have been the laymen who have extorted from the most narrow-minded of other creeds the tribute to Unitarianism, as a religion which in a unique degree combined culture and good works. As long as such men are left to us we need not fear extinction, for each one of them is a host in himself, and a minister should account it more honourable and profitable to exercise a spiritual influence in any degree over such a man than to preach to a crowd of unthoughtful men and women of small account for the regeneration of the world. Of Mrs. Turner it would not be seemly to say more than that she is in every respect a helpmeet worthy of such a husband.

To-morrow we quit this home, in which plain living and high thinking are realised without any discomfort or privation or ostentation of simplicity; it will be our fault if we are not the better for having enjoyed the society of such a host and hostess.

During our stay the weather has been unfavourable both for pleasure and work. It is midwinter here, and most like a wet autumn in England, except that we are spared the melancholy reflections suggested by the falling leaves; but it has been wet and chilly. One night that I was advertised to lecture at the church "On the History of English Unitarianism" there was a heavy thunderstorm, and on my arrival I found just nine men and Mrs. Turner assembled. It was suggested that I should forego the lecture, and for the sake of my damp and depressed audience I gladly assented. The public buildings are not warmed, and it is difficult to get people out on cold wet nights, for which indeed I do not at all blame them. One way and another, I have been very fully employed and very pleasantly; how far profitably I cannot say.

For, in addition to the ordinary difficulties of our position with which we are so well acquainted in England, there is here that of distances to a degree I have never met with before. Melbourne is a town, or rather a collection of towns, of somewhat over half a million in population, and extending five, six, and even in some directions eight miles from the centre. The tramcars do not run on Sunday morning, and apart from the time and difficulty of getting into church is the expense involved, which would form a serious item in a moderate income. A man who would desire to come in to worship with his wife and say, two children, only once on a Sunday, could not put the cost down at much less than £12 a year, an almost prohibitive charge on a family of small means. The problem, as it presents itself to me, is how to maintain a little nucleus of regular church goers, who would receive the moral support of a scattered flock of occasional worshippers, avowing their connection with us and prepared to give their assistance and encouragement on special occasions. Such an occasion was the welcome meeting given to me as representative of the Association, and I certainly had no reason to complain either of numbers or heartiness. Dr. Rentoul, the Professor of Theology at the Presbyterian College, who some years ago was the stoutest champion of orthodoxy and led the movement which ejected Dr. Strong from the Church, was prominent among the speakers of the evening. I only regret the scanty notice of his speech which appeared in the papers, for it was of a kind which it would do us all good to read and reflect on. He paid a high compliment to Mr. Lambley, and warned him and us against the delusion of counting heads as a test of success. And, indeed, whoever holds the position of Unitarian minister here has need of much encouragement if he is to keep heart and hold on. Melbourne has many times brought to my mind St. Paul's impression of Athens as a city "exceedingly religious." The four chief denominations—Roman, Anglican, Presbyterian, and Methodist—the last really united for the various sections which in England compete for favour are no longer separated here — these all have their churches, schools, and colleges. The Anglicans have a fine cathedral, and the Roman Catholics a still nobler one, which would be a conspicuous ornament of any English town. Then, besides Baptists, Congregationalists, and Friends, every sect known to me, including even Mormons, have their places of meeting. The Salvation Army have obtained a splendid building at the cost of the over-vaulting ambition of the Young Men's Christian Association. It would be a disgrace to us, and a loss to the city, if we gave up our efforts to hold our ground, and proclaim a free and wholly reasonable faith. It is true that Dr. Strong, while abjuring the Unitarian name, which has for him no associations such as it must needs have for those who have grown up with it, or, like myself, have had the opportunities of their best work in churches which are known by it, preaches the same doctrine; but while in entire sympathy with his work and doctrine one cannot but feel that it has the weakness of being all his own, and if he failed or left Australia, "the Australian Church" would, I fear, cease to exist. Mr. Lambley is much more than an able and devoted minister, a gentleman and a scholar; he is the representative of a body, which if numerically insignificant, is recognised far and wide for its maintenance of great principles. He has grudged no labour in preparing the way for me not only here, but in Sydney and Brisbane, and if I were not grown brazen-faced by the necessities of my position, I should have blushed to read on the walls "The Rev. Charles Hargrove is coming. Look out for Press Notices," but I reflected that it was just because I was unknown to fame that such advertisements and Press Notices were required. Had I come with the modesty which would befit me as a mere private individual, Melbourne would not have known that I had been here, and the object of my visit would not have been fulfilled. As it is, I have not done much, but I think many will have had Unitarianism brought under their notice who had never heard of it before, and some may be led to inquire, and perhaps join themselves to us instead of "going nowhere," as is the case with so many. Whatever little I may have done, or how much I have failed to do, certain is it that the minister, with the assistance of a few zealous and faithful friends, have done everything on their part that was possible to make my visit a success. I am told that 8,000 pamphlets supplied by the Association have been delivered by post or by hand, and 5,000 circulars sent out. I am grateful to those

who have done so much to help me on my mission, and if the result has not been brilliant it has certainly not been *nil*. The mere assurance which my visit has brought of the sympathy and interest of English Unitarians with their Australian brethren would by itself have justified the cost and trouble which it has necessarily involved. To-morrow I leave for Launceston, thence on the following Monday for Hobart, and after a week there I shall go to Sydney and Brisbane. I hope to reach Auckland on Aug. 12. Chas. Hargrove.

Melbourne, Australia, June 27.

OUR CHURCHES.—II.

The conditions of English life to-day demand from those who are concerned with providing for the religious wants of our people a combination of faith, judgment. and courage—especially courage. The commoner kind of courage is needed, which impels people to break new ground, to start fresh enterprises in places where there is no experience to serve as guide. This is absolutely essential if any progress is to be made. But there is also at times a call for the rarer kind of courage, which profits by experienee, is not afraid to face the facts and to own that hope's fond tale has not been realised, or that the conditions have changed and demand other treatment. Places which were once flourishing undergo a process of decay from causes beyond our control. What happens at our chapels located in them? The ranks of the older members are gradually thinned, while the younger and more active spirits—just those who should naturally succeed to the lead—go elsewhere in search of a career. Everyone must feel a tender sympathy with the regrets which this state of things excites, and all consideration is due to those who, in face of many discouragements, loyally stand by the old cause. The entire closing of the chapel is the last thing to be thought of, though there are cases where that would not be the worst thing that could happen. But, as I pointed out in the previous article, there are more ways than one of sustaining worship and the religious life, and even when it is no longer possible to have a regular minister, the congregation, if it has got any vitality in it—if it has not, why keep up the semblance of it?—can at least meet for worship and mutual edification, while from time to time ministerial visits may be provided. These are details which will naturally vary with the circumstances of each place. But what I wish to emphasise is that while trying to make the best of "the things that remain" in places that are declining, we have to remember that new centres of population are continually being formed, and that, if we mean to have a share in the religious life of the country, we must above all else see to it that we are adequately represented where the life of to-day most abounds. Of course, it is tantalising to see, on the one hand, a building with perhaps many pious memories but hardly any congregation, and, on the other hand, a mass of people, among whom it is reasonable to suppose are many for whom we have the needed message, but without any building to meet in. Yet, after all, chapels are for people and not people for chapels, and I confess my hope for the future depends upon our recognising this rather obvious fact more readily than we have hitherto done.

Another point in this connection. Some districts seem to have hidden affinities with that for which we stand, while others are just as indifferent, or even hostile. I pointed out recently how, *e.g.*, in a small part of Cardiganshire, Unitarianism has gained a wonderful hold. It would not be difficult to mention other places where, in spite of repeated attempts made under different auspices, no real footing is gained. It is not easy to say why this should be so, and it is impossible to tell in advance which will prove, from our point of view, the good and fruitful ground, and which the unfruitful. But until, at least, we have made trial of all, it does seem a pitiful waste of resource, and, what is even worse, a needless perpetuation of discouragement to go on year after year with a place which gives not the least promise of producing any satisfactory results. The wiser course would surely be to recognise the actual state of things, and to find some other place which offers better conditions for our work.

The most successful effort at forming a new Church that has recently come under my notice is one that has been made in Bolton, and the method adopted is most instructive. About half a dozen years ago the then minister of Bank-street Chapel (the Rev. C. J. Street) was provided by his congregation with an assistant, who, in addition to helping in the general work at Bank-street, was to take charge, *under Mr. Street's direction* (this is an essential part of the scheme) of new work in another part of the town. It was arranged from the outset that the junior minister should only remain for a limited time, and then, if all went well, another student leaving college should be appointed in his place. Some cottages were taken and adapted to school and congregational purposes, and a most encouraging start was made. The movement has gone on increasing in strength until a short time ago there were present on an ordinary Sunday, without any special attraction, 200 scholars in the school, and a congregation of about 140. So far from weakening the older church it has rather given fresh life to it. It might have been thought that the changes of the minister-in-charge would be prejudicial, but apparently this has not been the case. Much, no doubt, was due to the sympathetic but firm lead of Mr. Street, who did not leave Bolton until this mission was fairly well established. The highest testimony to the permanent value of his work is to be found in the fact that there has been no flagging of interest even after his removal. Of course, he is a man of exceptional power in organising and kindling others with his own enthusiasm, and every allowance must be made for that. Still, some of this success must be attributed to the method adopted, which, though usually followed in the formation of new parishes by the Church of England, is, I think, a new one among ourselves. Among other advantages it secures these may be specially mentioned:—

(1) The presence of a responsible, experienced minister at the head is of immense value in the difficulties incident to every new movement.

(2) The Mother Church has a more direct personal interest in its offspring, and the latter starts with the advantage of helpful associations and traditions.

(3) The ministry at large is strengthened by the opportunity thus afforded to some of the younger men, on leaving college, of gaining experience which will be simply invaluable to them for the rest of their lives, and which they could hardly gain in any other way.

On this last point I would venture to make a suggestion. Probably several of our congregations, if they cared to do so, could, as a few do already, provide the moderate stipend needed for a young assistant minister—not to relieve their regular minister, but to enable him to extend the work. Others would be glad of the opportunity, but are unable to provide the means. Fortunately there is a body in existence one of whose main objects is to improve the standing and efficiency of the ministry. Could not the Hibbert Trustees, who are always anxious to find useful and appropriate ways of applying this Fund, be induced to help? It is no part of their functions, I imagine, to assist missionary or congregational work, *as such*. But it would seem to be quite in accord with the purpose and practice of the Trust to assist in qualifying men who propose to devote their lives "to the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private judgment in matters of religion." Many of us are deeply indebted to the Trust for benefits conferred in preparing for the work of the ministry. And surely no preparation could be more valuable at the end of a prolonged course of study than that of making acquaintance with the practical work of the ministry under the guidance of a man of experience, attainment, and character. James Harwood.

AWAKE, O HEART!

Awake, O heart! spend not thine hours
In futile hopes for what may never be;
The world has need of laughter, not of tears,
Cast off the cloud that still o'ershadows thee.
The world is waiting for thy song of gladness,
The world is waiting for thy happy smile;
Go, cheer the sick, the sad, and sorrow-laden,
And in their comfort thou shalt peace beguile.

Awake, O heart! earth is not all;
Things that are seen will fade, and pass, and die;
Eternal things will rise and live again,
When thy frail body in the grave doth lie.
Weave for thyself a crown of life eternal,
Bind not thy soul to this poor world of clay;
With all thy might do that which lies before thee;
Awake! Arise! to meet the Perfect Day.

E. K.

LITERATURE.

STUDIES IN DANTE.*

IN the collection of Dante's Letters will be found one addressed to Can Grande della Scala, dedicating the *Paradiso* to him. It is in point of fact a small treatise on the principles of exposition, together with a specimen commentary on a few lines of the opening of the *Paradiso*. The authenticity of this epistle or document has been hotly disputed; and in his recently issued third series of "Studies," Dr. Moore has given us (together with much else of interest and importance) an elaborate examination of the controversy, and defence of the authenticity of the epistle.

Probably there are few of our readers who would be interested in the details; but the main facts of the history of the controversy have an interest quite independent of the special question at issue, on account of the light they throw on the vacillations of external evidence and the persistency of internal evidence, which we may often note in similar matters.

At first sight, no doubt, there appears to be something positive and trustworthy in external evidence as contrasted with the varying and uncertain impressions which internal evidence may produce upon different readers; and, unquestionably, insistence upon internal evidence may often be highly arbitrary and subjective, whereas, in certain cases at any rate, external evidence may seem to be conclusive, and to raise the matter in dispute out of the region of speculation and impression into that of fact.

And yet, after all, the ultimate decision of whether one book for example is written by the same man who wrote another book, must, in a vast number of cases, be ultimately determined by the contents of the books themselves. And even in the case of far simpler and better defined phenomena than the authorship of a book, the definite and conclusive character which may appear to cleave to external evidence is often delusive. For instance, everybody knows that the heroine of Wordsworth's "Drink, pretty creature, drink," was "little Barbara Lewthwaite, a child of beauty rare," for Wordsworth himself tells us so in the poem; and Barbara Lewthwaite is a well authenticated person attested by the Parish Register. Poor Barbara died in the workhouse, and found satisfaction in relating her interview with the poet, and repeating what he said to her on the occasion. The external evidence then for the identity of Barbara with the child who excited Wordsworth's attention when parting from her lamb, seems pretty conclusive. But, after all, it was not Barbara; at any rate, there is overwhelming external evidence to show that it was not she. Wordsworth said to Miss Fenwick, "Barbara Lewthwaite was not, in fact, the child whom I had seen and overheard, as described in the poem. I chose the name for reasons implied in the above," namely, that the said Barbara really was "a child of beauty rare," which, presumably, the real little girl was not.

External evidence, then, is constantly liable to reversal by the discovery of more external evidence; whereas often, though by no means always, the internal evidence may remain through the centuries exactly what it was, "subject neither to eclipse nor change," and the advantage of permanence and security may lie on its side rather than on that of the external evidence.

So, at least, it has been in the case of the epistle to Can Grande; and the history of the controversy as given in Dr. Moore's essay is highly instructive. It is clear, in the first place, that all the critics, from first to last, have really based their opinions upon internal evidence, and practically upon that alone, though they have a great deal to say about the external evidence.

For myself, I am in agreement with Dr. Moore in regarding the internal evidence as conclusively favourable to Dante's authorship, but many Dante scholars treat it as absurd. Now, it used to be believed that there was no manuscript of this letter of earlier date than the sixteenth century; and that none of the early commentators on Dante took any notice of it. And so the opponents of its authenticity had very strong external arguments against it; but it found plenty of defenders all the same, and as the early Dante literature gradually came to be published, and further investigations took place, it was found (to say nothing of the discovery of a fragmentary manuscript of earlier date), that Filippo Villani, who lectured on Dante in Florence in 1391, directly referred to and quoted from the letter, and expressly attributed it to Dante; and also that Boccaccio's commentary (of about 1393) showed striking coincidences of expression with it. But the opponents of its authenticity were not in the least dismayed. They declared that Boccaccio's expressions were original, and that Filippo Villani must have forged the epistle on the basis of Boccaccio's phrases. But then it was discovered that not one only, but many of the early commentators (including at least one who wrote within a few years of Dante's death) betrayed a like similarity of diction, sometimes close and extensive, with the epistle. Still the opponents were triumphant. That all these commentators should have known and used the epistle, and that none of them, until Filippo Villani, should have said a word as to Dante's authorship, was conclusive proof that the document was not regarded as Dante's own. But now other contemporary commentaries upon other poems have turned up, and it has been discovered that the greater part of the phraseology common to the epistle and to the early commentators is a part of the common form of all commentaries, and is no more startling than the occurrence of "all statements to the contrary notwithstanding" or the like, would be in a legal document.

There still remains, however, just enough that is more or less distinctly characteristic of the epistle, and which is also found in one or two of the earlier commentators, to leave some grounds of perplexity, and to drive Dr. Moore, for instance, to a somewhat strained hypothesis to explain how part of the document could have been used without being recognised as Dante's. Meanwhile, the defenders and the opponents of the authenticity of the epistle have held their way steadily in accordance with their estimates of the significance of the internal evidence, not in the least affected by all these revolutions in the nature or the significance of the external evidence, and never at a loss to explain that evidence in accordance with their views.

In the main they are right. The question must be determined on the internal evidence, and Dr. Moore has done a genuine service in showing how strongly—I think we may say, how overwhelmingly—that internal evidence tells in favour of the authenticity of the epistle.

PHILIP H. WICKSTEED.

* Studies in Dante. Third Series. By Edward Moore, D.D. (Oxford: Clarendon Press. 10s. 6d. net.)

ARTICLES IN THE REVIEWS.

THE war inevitably gives rise to much discussion month by month. In the *Nineteenth Century* Baron Suyematsu details the history of the negotiations between Japan and Russia prior to the war, and makes a very strong case in defence of the course ultimately taken by Japan. In the *Contemporary* there are three articles in this connection. Ivanovitch, a Russian who writes with "detachment," discusses the "Yellow Peril," on the whole optimistically. Captain Crouch, a member of the Commonwealth Parliament, represents an "Australian View" of the war, the chief point in which is apprehension lest Japan's success should interfere with the policy of a "White Australia." The Rev. A. Morris Stewart discusses philosophically the consequences of civilisation's roll westward till it has reached the east again. A brief but significant statement of Japanese policy and ideals by Count Okuma, an eminent politician in his own country, is given in the *Modern Review*. In the same magazine the reader will find an interesting description of Thibetan experiences, of course before the British "mission" set forth.

An equally inevitable topic just now is the political situation. A moderate toned manifesto in the *Contemporary* by a "Liberal Leaguer," as to the composition of "The Next Government," will interest Cabinet-makers. The editor of the *Spectator* (Mr. J. St. Loe Strachey) gives his impressions of the position and proper policy of "The Unionist Free Traders," and the Marquis of Graham discusses "British Shipping and Fiscal Reform" in the *Nineteenth Century*. The different aspects capable of being borne by current political strife could hardly be more strikingly illustrated than by the articles contributed to the same review, under the heading, "Last Month," by Sir Wemyss Reid and Mr. Dicey respectively. Foreign affairs are once more discussed in the *Contemporary* by Dr. E. J. Dillon, and by "Julius," but Sir Thomas Barclay's record of "New Triumphs for Arbitration" supplies more nutritious feeding. An instructive account of United States politics, with special reference to the Presidential contest, is also given here by Mr. Albert Shaw, who anticipates the re-election of President Roosevelt.

As regards theology, the *Nineteenth Century* has nothing to say directly this month,

but in the realm of ethics and, shall we say, worldly wisdom, it offers two or three notable articles. Prince Kropotkin urges the need of a philosophical synthesis, based upon the study of nature, including man, of the fundamental tendencies—first, of struggle, secondly, of a desire for union and sympathy. His article is thoughtful and provocative of thought. "Some Maxims of the late Lord Dalling and Bulwer" are well worth attention, and some of us will feel grateful to Mr. C. B. Wheeler for his protest against the conventional gift-making which has plagued us all, more or less. The *Contemporary* invites us to two distinctly theological essays, one entitled "Humanity Measured by Jesus Christ," which illustrates for us the thin speculations of minds devout but undisciplined by the correctives of history; the other, by Professor Garvie, on "Authority in Religion," which guides us away from the Church and the Bible, as ultimate arbiters, to Christ's revelation in the heart and conscience. It would seem that, in the result, this conception of "authority" is identical with that which hears in conscience the word divine, but which is accustomed not to ascribe it to Christ, but to the eternal Father God.

Among the remaining articles we feel moved to name two now—both in the *Modern Review*. The first is Julia Cartright's account of the late Mr. G. F. Watts, certainly the best we have seen. The second is a skilful presentation in dramatic form of some of the problems connected with the racing and betting business, the ramifications of which are subtle and powerful. We strongly commend the sketch to the careful attention of the reader. It is entitled "Under which King?" and is from the pen of Lieut.-Colonel Digby Pedder.

POOR PLEASURE LAY SICK.

Poor Pleasure lay sick, and was going to die,
Said all the Wise Men of the city;
The Clever were busy discussing the why,
The Good were aghast at the pity.
With remedies many, and many a wile,
They sought to restore her, dear treasure;
In vain, all in vain; not a ghost of a smile
Came back to the lips of poor Pleasure.

Now, close to the way where in languor she lay,
A labourer followed his labour,
And cheerily, cheerily all through the day
He gladden'd the heart of his neighbour.
Of course, such a simpleton never was known,
Said the Good, and the Wise, and the Clever;
But Pleasure got well, and she left them alone,
And wedded the Worker for ever.

W. G. Tarrant.

Country Holiday Movement.—Miss Lawrence, 23, Campden House-chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mrs. C. Hind, £1; J. T. B., £2; Mrs. Blake, £2.

FLORENCE AND ROME: ANOTHER IMPRESSION.

There have appeared in The Inquirer recently two articles giving impressions, the one of Florence, the other of Rome. Both, as was natural, have shown a deep interest in the religious aspect of Italian life. To Mr. Solly there is little that is favourable to be said of the Roman Church. I am not writing to start a controversy. It is impossible to contend very earnestly for impressions. But one having been given, a second being different, may have a certain value. I can indeed find much to say, and without difficulty, which is unfavourable. For instance, there is the shameful disregard of priceless art treasures which appears to be universal and quite impartial. I shall not easily forget what I saw one afternoon in Santa Croce. The altar in the Bardi Chapel had been extended in order to bear gaudy and trashy ornaments in honour of St. Francis. The extra wings were being removed, and by great carelessness one was literally dug into a Giotto fresco. I pointed this out to those who were responsible, and got a shrug of the shoulder for my pains. Indeed in the desecration of noblest pictures and statuary, in the altogether cheap vulgarity and crude sensationalism of the symbols with which altars are crowded, one sadly realises that the divorce between religion and art is complete. There is no manifest reverence for the past, but rather the painfullest breach with its spirit. Merely from an art point of view one grows so angry with the Church in Italy that no respectable paper could be found to print the language in which one's feelings would find sincere expression.

But that is not the main point. The churches are not art galleries, and, to be fair, even against the grain, one must not so regard them. Is vital religion compatible with the spirit which clothes a Christ from the hands of Michael Angelo with a bronze gilt garment, and knocks about the Pantheon in order to find temporary tombs for kings? *A priori*, the religious man with artistic tastes would probably say that it is not. Yet my observation suggests that he would be in error. I do not say that the Roman Church is a tremendous spiritual power in Italy, impassioning the national life with the loftiest practical ideals. The dream of prophets is as little, perhaps even less, realised there than in England; yet I do believe that in it the kingdom of God is a reality to thousands of souls, who but for it would be out of conscious touch with the divine.

That is an impression I gathered in the churches and indeed even at the great festivals, although these strike the casual observer rather as imposing religious functions, especially when, as usually happens, a master of the ceremonies is in constant and somewhat obtrusive evidence. In themselves these leave one unaffected or wondering, but not without emotion can one see, kneeling on the cold marble pavement of the great Basilicas, folk of all ranks, utterly unmindful of the throngs of curious sightseers, apparently (and who shall say not really?) absorbed in their devotion. Passing by, with a word, these festivals I recall how deeply I was impressed, and more than once, by the Benediction service in the Duomo of Florence. As I write there comes vividly back to me the dimly lighted chapel, and the worshippers wholly reverent in their attitude and behaviour. I hear again the priest's musical voice (it is a strange experience to hear a musical voice in Italy in the church or out of it), and the responses of the congregation, sung with a heartiness that might well put to shame the apparent indifference which makes our liturgical worship often so uninspiring. I watch them quietly leaving, passing down the nave of that vast cathedral which compels you to think of human littleness, if not of any sublimity of its own, and out into the noisy streets. So many of them were obviously the poor, and the heavy laden, those to whom life is difficult and trouble ever close at hand. To them I am certain the familiar service brought very helpfully near that inner world which is the heart's desire. Perhaps I was even more struck with what could be witnessed at any rate any Sunday evening in another Florentine church, that of St. Annunziata. There I found again and again a hundred or more people simply sitting still in the silence. There was no service in progress, or about to be held. They were just there perfectly quiet, not even whispering among themselves, as it seemed to me reflecting, and waiting—for what, if not for some whisper of God? No church, indeed, can one enter at any time without finding souls bowed in prayer before some symbol of the Divine with which it would keep itself in tune. Their symbols are not ours, but we may with much advantage frequently remind ourselves of what Hegel says:—"In the case of religion one may say off hand that this or that is superstition, but it is infinitely harder to conceive of the truth involved in it." Yes, harder, but surely nobler! And who dare for one moment permit the thought a place in his mind that that lowly head is bowed to idols, and those clasped hands invoke a vain imagination, that what the casual visitor looks upon is not religion but its mockery?

Or I may take a stronger and stranger example. In the church of St. Agostino, said to contain the remains of Monica the mother of St. Augustine, is a Madonna and child sculptured by Jacopo Sansovino, which, in its way, is famous. The whole of the west end of the church, at which it stands, is covered from pavement to roof with offerings of the people. Precious jewels adorn mother and child. There are many pictures, of the rudest art, toilsomely painted by grateful hands in recognition of the Madonna's aid in some dire accident or disease, and showing the scene as nearly as the generally small talent could. There are the garments of little children miraculously saved from death when confessedly past human skill. And so on. Before this beneficent mother passes a continuous procession of people, coming, in some trouble of their own, to beseech the same gracious help. One watches them prayerfully kiss the Virgin's foot, and touch it with their forehead—people not only poor and ignorant, but well to do and having all the appearance of good and cultivated intelligence, men and women, and children. The act is not frivolous, but evidently full

of simple faith. A mistaken idea? I think so. Yet the interposition of the good God to help and heal is one of the commonest beliefs under all forms of Christianity, and this is the form under which these particular Christians have realised it. In their hour of deepest danger this Mary, with whom their worship is so commingled, who is so real and vivid, so tender and loving a figure to them, has naturally presented herself to their imaginations as their deliverer. Mary, the mother side of God—surely in this there is something profoundly touching, and not wholly lacking in essential truth. She is a symbol not for us, to whom indeed the strained relations existing between Jesus and his family are one of the most tragic aspects of his career, but for them, untroubled by history, very beautiful and very true. Religion comes so into the closest touch with life, and for me, though I were able, I would not be found unweaving the rainbow.

Mr. Solly, I think, remarked that he wished he could have spoken with some Italians and learned at first-hand what their religion is to them. To a small extent I was more fortunate than he. The lady who keeps the pension at which I stayed while in Rome is a Catholic, and, being her only guest, we had many opportunities for talk. She is an educated woman, and I found her interested in these highest things. To her that side of the faith which finds expression in St. Agostino Madonnas does not appeal at all. The great festivals of the Church leave her unmoved. But to go to a quiet early morning mass, where the crowds are not, and in that peaceful atmosphere to worship is very helpful. It is the reality and not the show which has attraction for her. And in that she is no doubt typical of many others. Even in regard to matters other than reputed miracle I found her taking an independent attitude. She tells her spiritual director, who is a bishop, that it is not that she would not believe, but that she cannot. Her reason does not lead her to break with the Church on important and essential points, but it is not stifled, and one may fairly say that her worship is with her mind and will. In the only case, then, in which I was able to test this religion in Italy I found not superstition but reason, not blind obedience but intelligent self-surrender. I have no means of judging how widely spread that temper is, and I base on it no generalisation, but it seems to me to be sufficiently significant to find a place in an "impression," peculiarly interesting, indeed, to those who look at religion from one standpoint. Mr. Solly has said something about the priests, over against which I shall also be glad to set another impression.

ADDISON A. CHARLESWORTH.

FROM the eleventh annual report of the National Unitarian Temperance Association it is gratifying to note that twenty fresh adhesions of societies were received during the past year, the total now being eighty-five. The individual members of the Association have increased from 152 to 201. Good; but still there is room.

OBITUARY.

MR. JOHN JACKSON, STALYBRIDGE.

A FAMILIAR figure has been removed from Stalybridge by the death of Mr. John Jackson in the seventy-first year of his age. He was brought up in connection with the Dukinfield Sunday-school, beginning as a scholar and ending as superintendent. He, along with Mr. Joseph Oliver and Mr. Joseph Greenwood and a few others, was founder of the Unitarian movement at Stalybridge in 1865, and since that time has been the moving spirit in the Church and Sunday-school, retiring a few years ago in consequence of advancing age. He was most regular and punctual in his attendances even in his declining years, being present at the morning service on Sunday, July 24. The following Saturday having just arrived at Blackpool for a brief holiday, he was taken suddenly ill. He was brought home on Sunday, July 31, and the following night he passed peacefully away.

Mr. Jackson's influence on the congregation at Stalybridge was healthy and inspiring, and was more powerful than that of any minister. He infused life and energy into everything he undertook. His name was a household word among the teachers and scholars in school and the congregation of the church, and these institutions were never so prosperous as when he took a leading part. There was no office in church or school that he had not filled. He might have attained to municipal honours, but his tastes did not lie in that direction, though for a few years he did serve on the late School Board.

It speaks volumes for Mr. Jackson's character that all the time he was devoting so much care and energy to our church and school he was the trusted servant of Messrs. J. Leech & Sons in one of the largest cotton mills in the district. He entered their service when he was little more than a boy, and rose step by step, until at last he became the manager. He retired a few years ago, after serving the firm for over fifty years. He was an enthusiastic Unitarian; he read our literature, and week by week he left no part of THE INQUIRER and *Christian Life* unread. The beautiful church at Stalybridge opened in 1870 was erected largely by Mr. Jackson's enthusiasm. He will always be remembered for uprightness, energy, and devotion. He leaves one son and three daughters to mourn his loss. The funeral took place on Thursday, the 4th inst., at Dukinfield Chapel, the Rev. W. Harrison, late minister of Stalybridge, officiating. There was a large gathering of Mr. Jackson's numerous friends.

MRS. CASTLE, SEN., NEWARK.

ON the 21st ult. there passed away, at the great age of eighty-five, Mrs. Castle, widow of the late Mr. John Castle, coach-builder, of Newark. An original member of the Unitarian congregation since its founding in 1862, she was remarkable for her attachment to the principles of a rational faith, which she adorned by a life respected by all. The Rev. D. J. Williams, formerly minister at Newark, conducted her funeral, which was largely attended,

THE CHILDREN'S COLUMN.

A FABLE.

THE different parts of a plant once had a dispute—which was the most important.

The *roots* put in the first claim. They said that the whole plant grew out of them, that they held it firm in the ground, and absorbed the moisture, without which it would soon wither. The other parts looked down upon the roots as mere underground drudges, toiling in the dark that the rest might enjoy the light. But the roots urged that they had the true honour, both of service and of sacrifice.

The *stem*, along with its branches, insisted that it was the plant itself; that in winter there was nothing else, except its servants, the roots.

The *leaves* said that the roots and stem only existed to hold them up in the air, so that they were the most important. And as for use, they took out of the air the material of which the plant was made.

Roots, stem, and leaves joined in finding fault with the blossoms or flowers. They called them "idle" and "extravagant." They said they did nothing for the plant; that they used choice material for their own selfish indulgence; and gave no end of trouble with their fancies as to what they wanted for their coloured petals.

The poor blossoms did not know what to say. If the plant had been a garden flower, they might have said that the gardener would soon pull it up except for their sake. But it was a wildflower, and the blossoms did not know what use they were. They could only say something about beauty, which the other parts laughed at. And the roots maintained that they themselves were beautiful. And they were quite right if you think of the beauty of use and purpose.

The blossoms were drooping in shame. But a wise bee that was visiting them—a *very* wise bee—heard the dispute, and said to the blossoms, "Don't you mind them, my dears. *I* know what you are for. You give me honey. And if it were not for your colour and perfume I should not know where to find it." And after a while, for she was too busy to make a long speech, Miss Bee began again, and said:—"I will tell you something more. When I come to get the honey, you stick some dusty stuff on to me, pollen, I think they call it, and I carry it to the other blossoms. I have left some with you. And then you can make the seeds out of which new plants grow. I call you the immortal life of the plant."

And yet again the bee said: "Then there are my masters—who do wonderful things that even I cannot understand—they delight in you. Perhaps you will have the honour of being used in a flower service, or being messengers of love to one of them who is ill and suffering. The other parts only live for themselves, and for the rest of the plant" (so the bee thought). "*You* live that other plants may grow up when this is gone. And you have part in a higher life, in the love of the masters."

"That is all very well," said the roots: "But where would you be without us?"

The dispute was never settled. But all the parts of the plant set themselves more eagerly to do their own work. It was important enough for them.

C. D. BADLAND.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
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One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, AUGUST 13, 1904.

IDEALS AND PRACTICE.

THE question, "Are we Christian?" which is put to us with such earnestness and direction in Miss FRANCES LEE'S letter this week, deserves an earnest and straightforward answer. That many of our readers will do their best to give such an answer we confidently expect, and whether in our columns or in the pulpit, in private discussion or in secret meditation, their replies will at least be candid. For, surely, there is no good reason for evasion in this matter. Open discussion, such as we cherish among the most valuable traditions of our religious community, may, and in all probability will, expose differences in our conceptions of what it is to be a Christian. But along with variety in our ideals there may be, and we would trust there is, prevailing unanimity of purpose.

We are asked whether we live the Christian life. Our answers must depend very much on the definition of "Christian." It is an old problem to decide which of the various aspects of Christian thought and conduct shall be accepted as essential. According to one type of teaching we are not Christians unless we are formally associated with the "Church" founded by CHRIST, through whose sacraments alone the divine grace is guaranteed to us. Another school lays stress on the inward life, the sense of sin that impels the soul to the Cross, and the sense of forgiveness realised through the sacrifice made for mankind there. In each case, undoubtedly, the conduct of the believer is to be consistent with the spiritual relationships indicated, but it is not improper to say that for each the essential thing lies behind conduct. There are others, again, probably the majority, who are fain to leave the mysteries of the Church and the soul's inner life as matters beyond their skill to discuss. Admitting, as every sensible man must, that what a man does springs out of what he is, and that faith in some sense is the root of all good works, these ordinary critics and self-critics accept some overt action or mode of life as the criterion of Christianity. "He behaved like a Christian," they say, or such-and-such conduct is "un-Christian." Of course, these phrases are easily uttered, and sometimes betray a light mind. But we are not wrong, we believe, in taking this tendency to judge the tree by its fruits as alike prevalent and, in the main, just.

But the further question arises, "What is the conduct of a Christian?" To say it is "the imitation of CHRIST" does not help much, unless some guidance is given enabling us to discern which features of the MASTER'S life and which sayings attributed to him are binding upon those who would be his disciples. TOLSTOY, we know, has very definite opinions on the subject, prominent among them being that opinion regarding "non-resistance" which, with all our reverence for the man, few of us are quite able to endorse. The Communistic reformers of all ages since the Gospel was preached have eagerly emphasised whatever they found in it that told against the holding of private property. Not to prolong the list any further, here is our correspondent recalling once more those accents of the Sermon on the Mount that commend freedom from care about worldly things. Can we be Christians, who read those solemn if also beautiful words, when we turn from them to mingle in the average life of man, with its work and striving and earning, and saving? It is not our intention here to anticipate the reply of any thoughtful and earnest minds who will claim the right to speak for themselves. We feel sure that our correspondent will welcome every serious contribution to the discussion, and will feel herself amply rewarded if her pleas for consistency find response. We may, however, say a word or two on behalf of some who are troubled by appeals of this kind, not because they of all men are specially open to the charge of inconsistency, but because though mostly silent they seem to find it impossible to be the sort of Christian that good people, preachers and others, often ask them to be. We are thinking, for instance, of the fathers and mothers in many a home, humble and unpretentious, where, however, there is evidence of an effort to rear the children in decent comfort, to educate them for a useful place in society, and even to save a little bit of money to help their start in life. The idyllic look of the picture seen from a distance is apt, we know, to fade off a little, or more, as we come to close quarters with the facts. In order to provide things honest in the sight of all men what a persistent and absorbing struggle must be carried on! Is it essentially "un-Christian?" The father is yonder in the workshop or office immersed in prosaic conflicts in which heroism seems difficult and saint-hood impossible. The mother is at home, contriving and adjusting, working and planning, with a devotion which, if it could be a mistake, would be a tragedy. But is it a mistake? The preacher reads on Sundays, "Love not the world, neither the things that are in the world"; "Be not anxious for the morrow"; he calls us to *renunciation*. What are we to renounce? While the children are there ought we, say these people, to give up our anxiety on their behalf? *Can* we be Christians, if that is Christian? It would look as if, in order to renounce all worldly cares, we must renounce the world itself, in a very practical and real sense. ST. PAUL saw clearly that marriage involved much attention to household matters, and he evidently considered the bachelor as in a way more favourable to Christian piety. If he had said, "No man at the head of a household can serve the LORD," the saying would not simply have been a "hard" one, it would have put an end to Christianity except as a cult of monks and nuns. Even then Christianity might have been the divinest thing on earth, but ——.

The "but" is that whatever calls itself "Christian" and at the same time cannot be practised is not a help but a stumbling-block. We shall do well to be careful first how we decide that this or that injunction is impossible, irreconcilable with the facts and principles of an honest human life; but, the decision being made, we do well to abide by it. It is, in any case, hard to be a Christian, BROWNING discovered. Let us, who cling to the name, never pretend it is an easy thing. Amongst other demands it demands sacrifices of many pleasures untimely and extreme, of many caprices and idle thoughts; also, of the foolish wisdom that knows not how amid all effort and device to walk humbly and trustfully with GOD. One sacrifice, however, it cannot demand without losing its claim upon our allegiance—that is the sacrifice of human nature, the family, social life, the blossoming and fruitage of our race's best In some way it ought to be possible to be fully in the world and yet be delivered from the evil.

THE Melbourne *Harbinger of Light* gives a brief account of a meeting held at the Unitarian Chapel during the Rev. Charles Hargrove's visit, and says:—Mr. Hargrove is a venerable and interesting personality, and his utterances are replete with knowledge and instruction, couched in the lofty language of pure English culture, and redolent of healthy, but reverent, commonsense.

THOUGHTS ON THEISM.

II.

THE DIVINE OMNIPOTENCE.

THE conclusions which it was attempted to establish in the first of these papers may perhaps be summarised when we say that, in the course of the considerations there adduced, the being of God presented itself to us at once as the inevitable and the incomprehensible outcome of all thinking. When we have said that God is infinite, we have already affirmed that He is incomprehensible; when we have said that He is One, we have affirmed no less: there is, possibly, no greater delusion than this, that to insist upon the Unity of God simplifies the problem of religion, or renders religion itself non-mysterious. The precise opposite would be nearer the truth.

Now, so far from this fact, which we have been emphasising again and again—the incapacity of the mind to know God—being one we should deplore, we ought rather to recognise in it a most gracious ordinance. It is matter for gratitude that while the intellect, the logical faculty, not only does not solve the enigmas with which this subject is beset, but rather enables us to perceive them, the spiritual faculty, implied in man's spiritual nature, rises victoriously above the puzzles and tangles of the mind, and apprehends God, not as a mere first Cause, but as the Father of spirits, not an abstraction which we vainly try to realise, but as One immediately known and worshipped as Love. This is the thought which struck the Apostle Paul so profoundly, and to which he returns so frequently, viz., that it is not the mentally acute, the well-instructed or learned, who have either a monopoly or even the guarantee of spiritual vision; the two are strictly independent of each other, and where the wise, the disputer of this world, may discern nothing but doubt and darkness, many another who could not hold—no, nor understand—an argument, may have his inner eye flooded with spiritual light, and live in an atmosphere of triumphant certitude. He knows, though not as the world counts knowledge; his assurance he cannot demonstrate to another; it is based upon individual experience which, just because it is individual, is incommunicable; but to him it stands above all demonstration, nor can argument dislodge the certainty which it could not give.

To say this is not to deprecate the use of reason in religion, but to perform a necessary process of delimitation. Admitting that the least intellectually gifted may be in possession of a very real and profound faith, untroubled by questionings that come to another, yet we cannot pretend to disregard those questionings. Reason has a right to propound her problems, even though she may not be able to answer them; and, when we find that the answers to these particular problems belong to another faculty to give, we shall at least have learnt a lesson of humility.

* * * *

We have already received some glimpse of the difficulties and apparent contradictions involved in the very idea of the Divine existence, and must, before proceeding to our special topic, bring the chief of these difficulties into sharper relief. If God is—as we cannot help regarding Him—Infinite, *i.e.*, not only in all, but Himself the All in One, what, we ask—and shall always ask in vain—is the relation of the finite to the Infinite? Since He is All, what, then, are we? Nay, rather, is not the affirmation of His All-being tantamount to the affirmation of our not-being, *i.e.*, our existence, not as independent entities, but as mere phases of His thought, transient ripples on the surface of a shoreless, soundless ocean? There appears no logical escape from this position—a position so distressing to some thinkers that they are ready to deny the Divine indwelling in man as the sole alternative to Pantheism, and in order to save themselves from a sinking of the human individuality in the Divine Totality. But suppose that, recognising our intellectual limitation, we confess ourselves prepared *not to understand* this mystery: is it not the unlikeliest thing in the world that the relationship between God and man should be comprehensible to the human mind, as a problem in Euclid is comprehensible? And may not the only possible answer, the only justifiable attitude be that summed up by Tennyson in the words:—

> We know we are nothing—for all is Thou and in Thee;
> We feel we are something—that also has come from Thee;
> We know we are nothing—but Thou wilt help us to be;
> Hallowed be Thy name—Hallelujah!

But if thus the very thought of God, the Uncreate One, beside whom there is nothing, raises problems from the attempted solution of which our understanding returns aching and dizzied, its task unachieved, our experience is necessarily similar when from the Divine Being we turn to a consideration of the Divine attributes; indeed, in doing so, we shall find ourselves confronted by difficulties which are not merely logical, but practical. Let us see once more why this is *à priori* inevitable. The attributes of an Infinite Being cannot themselves be other than infinite: whether as touching His knowledge, or His power, or His presence, the idea of limitation is equally excluded, equally—in the strict sense of the term—impertinent. We, on the other hand, not only have no experience of limitless power, knowledge, or extension, which are one and all implied in limitless being, but are absolutely precluded from conceiving of them. They are not the same things or similar things as vast power, vast knowledge, vast extension, indefinitely enlarged or multiplied; yet we cannot think of them as other than such—in different words, we cannot think of them, except mistakenly. To know in part is here to know amiss; whence intellectual perplexities without end.

* * * *

Turning, then, first of all to the infinite might or Omnipotence of God, we have already seen why we are unavoidably compelled to assume this attribute to belong to the Deity; for how can He, who is *ex hypothesi* the ground and cause of all, be circumscribed in His power over that which, but for His creative will, never had been? How can the created thing offer resistance to, or prevail against, its Creator? We must needs exclude from our idea of God's relation to the material world all and every notion of difficulties to be overcome by a Divine artificer, analogous to those encountered by the human handicraftsman in endeavouring to shape matter thus or thus; naïve as is the legend of the creation in the first chapter of Genesis, in its essential manner of presenting the creative acts the narrative soars to a sublimity that is unsurpassable: "And God said, let there be . . . and there was." No forming man out of the dust of the ground, but the mere decree of the Almighty! There is no nearer approximation in language to the truth, unless, perhaps, we substitute "thought" for "said"; thus acts and operates Omnipotence.

Few will fail to acknowledge that this is an inspiring thought; but, how full of difficulties also! And of those difficulties it is the least—at any rate the least pressing—that we cannot "understand" how anything, whether it be a grain of seemingly inert matter or a living organism, can have come into being out of non-being by a mere spiritual fiat; far more practical and menacing is the question, never fully answered, nor to be so answered, How are we to reconcile the imperfection of the world with the Omnipotence of its Creator? Should we not almost have expected His perfection—for infinity means perfection, is only another word for it—to be mirrored and displayed in a world of His creation? Whatever view we may take of the phenomena of pain and sin, they must, at the least and lowest, be set down to the permission of God; and what is "permission" on the part of Omnipotence but an expression of His will? So much has to be understood, that the whole dark riddle of evil grows darker and more pressing the more uncompromisingly we affirm that God is indeed almighty. Were He less than this, were He merely powerful, we might attribute to His agency all that was good, and to some other, hostile power or influence all that went amiss; but grant Him *all*-powerful, and how can He be less than all-responsible? A dualistic or polytheistic belief would render the world far more "intelligible"; and probably not a few persons hold implicitly, to quote a modern novelist, "a creed which pictures God as a clinical physician *doing his best* with an obstinate patient, poor drugs, and bad nursing." Indeed, to the present writer this view of God "doing His best" and prevailing so far as difficulties and adverse circumstances would let Him, cheered by progress accomplished, grieved by unsuccess, was quite recently propounded by a friend as the solution of the whole difficulty. We have seen why this solacing solution of a well-intentioned Deity battling against hostile forces is inadmissible; but in rejecting it, we add poignancy to all those bitter and disconsolate questionings which were formulated for the first time, perhaps, in the matchless poem of Job: an almighty God—then, why not a perfect world, a sinless

humanity—why, especially, undeserved suffering and calamity? There is a truth, as we shall presently see, in the answer made by the writer of the closing chapters of the poem—though the form of that answer seems harsh and unsympathetic enough—when he reminds Job of the smallness of his knowledge, and asks him whether it is for such as he to sit in judgment upon God. Nevertheless, in practice we feel it to be hard when we behold sad accidents and all kinds of evil overtaking the righteous and worthy; and at any rate we recognise these dispensations as constituting a test and a tax upon our faith, which apparently leaves us to choose between the all-goodness and the almightiness of God. Let us, then, provisionally admit—what we cannot but admit—that it is not given to man to reconcile with any completeness the one with the other of these attributes: what of it? Would it not be very strange, to say the least, if the scheme of the cosmos offered no difficulties, were quite comprehensible, to our limited intelligences? Would a God whom we could understand be God at all, and not rather a finite being like ourselves? How can His judgment fail to be unsearchable, and His ways past finding out, and His thoughts other than our thoughts? If we often and often cannot explain His dealings, that is what we ought to expect, and not wonder or repine at. To apply a very obvious analogy, and at the same time expand a saying of Christ's: "If we, therefore, being of small wisdom, know how to give good gifts to our children, which to them wear a very different aspect, how much more shall our Father in heaven give good gifts to His children, which at the time they little appreciate?"

That our failure to appreciate the loving design of God is often only temporary; that Omnipotence does not seem to include a power of performing what is inherently absurd and self-contradictory—such as giving us a faculty for experiencing pleasure, but *not* a corresponding faculty for experiencing pain; that, perfection being, as we have seen, predicable only of infinity, Omnipotence itself could not have made finite beings "perfect," because a finite being cannot at the same time be infinite, neither can there be more than one Infinite Being: all these points have so recently been adverted to in these columns by the present writer as to render more than the briefest reference to them dispensable. Two additional observations may, however, be urged in this connection. First, as regards personally "undeserved" (*e.g.*, inherited) sufferings, of which we are apt to make so much: these are merely the correlative of the far larger sum of equally "undeserved" advantages and enjoyments, which for the most part we accept as matters of course. The truth indicated by every such illustration of vicariousness and interdependence is this, that the last word, even about ourselves, is not to be found in the assertion of our atomic individuality, but in the fact of a larger organic personality, linking each to each, and all to God. Secondly, it seems legitimate to argue that, just as a power to do implies a like power to forbear, so Omnipotence must include a faculty of self-limitation: we might, that is to say, be justified in the hypothesis that for any purpose approved by Himself—*e.g.*, the moral education of the individual and of the race—God could and would partially inhibit the operation of His power, granting us a freedom which, in its turn, implies the possibility of wrong choice, *i.e.*, of sin.

And yet all this supplies no solution, amounts to no more than fragmentary suggestion, with, at best, an element of truth, a gleam of uncertain light, in it. Ask the mother receiving the news that it is her child who was crushed in such an accident, while his companions escaped; ask the wife whose husband, the bread-winner of the family, is struck down by fell disease in the full vigour of manhood; ask the honourable, white-haired couple who see the savings of a frugal lifetime swallowed in a "Liberator" failure—ask any of them whether these and the like explanations help them, and their look of piteous bewilderment will silence us. "One taken and the other left"; but *why he?* Omnipotence could have helped it—and Omnipotence did not. Why is Mary's Son led to the cross, amid the jeers and maledictions of the rabble? His wounds are for the world's healing, but she does not know it, as the sword pierces her very heart.

For the truth is that our reason cannot satisfy us, nor afford explanations when we need them most. Here, as elsewhere, "our sufficiency is from God." It is His authentic Voice speaking in the depths of our being, which alone can calm our fears and allay our anguish, assuring us that neither His love has waxen cold nor His arm been shortened. These things are spiritually discerned: let it comfort us in the crises of our lives and the perplexities of the mind, that they whose insight was truest, whose character holiest, have at all times trusted, and not been made ashamed.

J. WARSCHAUER.

OUR RELIGIOUS OBLIGATIONS.*

II.

"UNTO whom much is given, of him shall much be required." Much has, indeed, been given those to whom liberal religion is either an inheritance or an acquisition. A larger thought of God; a nobler confidence in man; a better hope for things beyond the veil; a Bible, inspiration, revelation of more universal scope than the traditional forms; a fellowship subversive of all barriers that divide men into churches, into sects, and claiming for its own every known lover of the true and good; the memory and example of innumerable men and women who have worked these principles and these ideas into the texture of their daily lives, making so a pattern of imperishable beauty—from those who have received so much can more or better be required than they are glad to give and ready to perform? This question can be answered more intelligently when we have asked, What is required?

Sincerity Required.

What is required? For one thing, certainly, our simplest possible sincerity in the avowal of our principles and beliefs, not obtrusively, but wherever we have natural opportunity, or necessity is laid upon us by the conditions of our social or our public life. There has been no more sickening aspect of our Unitarian history than the disposition on the part of many persons calling themselves Unitarians, at the first challenge of their opinions, to give them the most orthodox appearance possible. Without waiting for the first crow of orthodox self-satisfaction, they have hastened by evasion or equivocation to deny the lordly truth to which they have been called. We have had very recently a new history of "Congregationalism" in which very properly and graciously our Unitarian history is included. It makes frank confession that, in the great disruption, the blame for that was on the conservative, not on the liberal, side. But the historian, seeking to account for the remarkable subsidence which soon followed what he calls "the magnificent send-off of the Boston Unitarians," says it is easy to recognise in that subsidence "the debilitating effects of the initial successes." Allowing these due weight, also that division of thought and sentiment among us created by the large still voice of Emerson and Parker's earthquake shock, the main "effect defective" came by cause of a too constant disposition on the part of Unitarians to so represent their thought that it should not differ appreciably from the traditional creed. Well might the man in search of a religion say, "If all the virtue of Unitarianism is in its resemblance to orthodoxy, then orthodoxy is the religion for me." But it is not by its similarity to the traditional creed, it is by its difference from it, that Unitarian religion commands our rational assent; and this difference is much greater now than it was fifty years since. For, mind you, the traditional creed is not that which is elaborated by the more liberal non-Unitarian Congregational preachers of our time. That is farther removed from the traditional creed rejected by Channing and his school than was Channing's thought from that. But it is also far removed, in many of its various and contradictory expressions, from the directness and simplicity of our Unitarian faith in that more rational form to which it has latterly attained. Now, while we cannot prize too gratefully the amenities of that mutual *rapprochement* of the Unitarian and that other Congregational body which seceded from us eighty years since, of which there are now so many interesting and important signs, we cannot deprecate too earnestly the disposition to obscure the real difference between a faith robustly scientific, as that of the modern Unitarian at least tends to be, and the attenuation of a metaphysical orthodoxy which is the characteristic note of the more progressive of our friends across the narrow gulf whose edges bloom with flowers of healing upon either brink.

No Ambiguity.

We cannot deprecate too earnestly the tendency, signs of which are not wholly wanting, to invite a compromise the basis of which shall be Unitarian approval of an orthodox nomenclature, an orthodox adoption of Unitarian ideas and beliefs. We

* From a sermon preached in Boston in Whit-week, at the anniversary meetings of the American Unitarian Association. In an earlier part of his sermon Mr. Chadwick had shown what evil had been wrought by a blind and cruel fanaticism in religion.

shall best serve our orthodox friends by that directness and simplicity by which we shall best serve each other and "the good old cause"; that is to say, by bringing our speech and thought into the closest possible conformity, and by encouraging others to do so to the best of our ability. Risking an appearance of "damnable iteration," I will quote again certain expressions of Harnack which seem to me to go very near to the root of this matter: "How often and often in the history of religion there has been a tendency to do away with some traditional form of doctrine or ritual which has ceased to satisfy inwardly, but to do away with it by giving it a new interpretation! The endeavour seems to be succeeding, the temper and the knowledge prevailing at the moment are favourable to it, when, lo, and behold! the old meaning suddenly comes back again. The actual words of the ritual, of the liturgy, the official doctrine, prove stronger than anything else." To which pregnant comment another of much earlier date brings its suggestive confirmation: "When I was a child, I spake as a child, I thought as a child, I understood as a child. When I became a man, I put away childish things."

Here is another scripture written for our sakes. The elasticity of the venerable phrase, its power to signify anything or everything that is convenient or agreeable, is multiplied exceedingly when we pass from the sphere of doctrine to that of worship. There is a sentiment—"The less we believe, the more we must perform"—which is coming in upon us like a flood. And, because this is so, there is no religious obligation that is more binding on the Unitarian mind than that requiring us, if we would not be liars in our devotions, to bring the language of our hymns and prayers, spontaneous or liturgical, into the sincerest possible conformity with the things actually believed among us. Let us have no "enrichment of our worship" at the expense of simple honesty and truth. If to be real our worship must be bare and meagre, still, let it be real. But I have the faith of Emerson that, where it is so—bare because real—"it will fast enough gather beauty, music, picture, poetry."

Another obligation, binding upon those who are in debt to liberal religion for its various help, is that of an intelligent appreciation of its principles and aims. We have not enough of this. "What from thy fathers thou dost inherit, be sure thou earn it, so that it may indeed be thine." The saying is Goethe's; but it does not need any personal association to commend it, it is so manifestly true. And its truth is such that many "good Unitarians" cannot confront it without shame.

Reality in Religion.

That is a penetrating suggestion which is offered by a contemporary writer (editor of the *Hibbert Journal*)—that the new liberal view of Christianity *as a life* is emptying the churches. So long as the requirement was only to believe something irrational, it was easily met. When it is to live a life of simplicity and self-denial it becomes frankly impossible. If this is a true bill, it does not bring an indictment for the worst possible offence. For the individual or the community a much worse would be a great gulf opening between his, or its, voluble professions and the life actually led. Whatever of manhood, whatever of entire sincerity, is required to close this gulf, like that which split the heart of Rome, can hardly be too much to pay. If the Christian ideal of character is manifestly an irrational and impossible ideal, not worthy of comparison with the ideals which are actually attractive to the modern world, let there be frank confession of the fact. If there is something in those standards which drew to their allegiance the loyalty of the great pagan hearts of Greece and Rome, something which our Christian standards need to make them more complete, let this be clearly understood. Either of these consummations, or any other perfectly sincere, would be better than a verbal Christianity applauding the New Testament morality, the Sermon on the Mount, and staggered by no form of competition, by no lust of gain, no millions spent to shoe us with the preparation of the gospel of war, no practical resumption of slavery and the slave-trade by the nation standing (*nemine contradicente*) in the foremost files of time. Somehow the tragic gulf which yawns between our loud professions and our habitual conduct, individual, social, and political, must be closed. Our religion may be one thing or another, but it must be real. "Why call ye me Lord, Lord, and do not the things which I say?"

To such straightforwardness, to such sincerity, to such at-one-ment of our thought and deed, we are bound by all the high traditions of our faith, by the truth, and goodness of our scholars and our saints, by Channing's "one sublime idea," and its illumination by its beautiful and holy life, by Parker's splendid challenge of man's inhumanity to man, by the sovereignty of ethics in the calm soul of Emerson, by Martineau's devotion to great spiritual ideals, by the sweet patience and the unconquerable hope of a great company of men and women who have no memorial, but whose righteousness should not be forgotten—ay, bound to carry on their work to destinations which they could not see. Compassed about by so great a cloud of witnesses, how is it possible for us to act a mean or trivial part?

I often wonder that I can convey to others so little of the wonder and the glory of this liberal faith which orbs itself so grandly in my inner sky, that thoughts which sometimes turn my blood to fire leave others dull and cold. The fault, I know, is with my stammering speech. Never for one moment do I impute it to the faith we cherish, or doubt that this is adequate to the deepest needs and highest aspirations of our souls. God grant that you who have attended to my words this night may ask yourselves so earnestly what is the debt you owe to liberal religion, what it has done for you to make your lives more glad and calm, more high and pure, more purposeful and strong, that you must ask yourselves with equal earnestness what you can do for it that you have not yet done, to give it freer course than it has yet enjoyed, and seize for it a more glorious victory than it ever yet has won!

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ARE UNITARIANS CHRISTIANS?

SIR,—Would it not be well to face the question? It is often put to us by outsiders, let us for once put it frankly to ourselves. Whether or not other religionists acknowledge us as Christians is of little moment; the only important thing is that we should be honest with ourselves. Do not let us assume the title unless we are well assured of our claim to it. It is never well to sail under false colours; better far that we should answer the question with an honest negative than an insincere affirmative.

Are we, in very truth, Christians? That is, are we disciples of Christ? Are we ordering our lives in accordance with his teaching? It is usual to reply to this question with another, viz., Do those who deny our right to call ourselves Christians approach any nearer a true discipleship? Yet, after all, is this a worthy retort? That other religionists fall short of their professions is scarcely sufficient justification for our doing the same. Moreover, for one of the orthodox persuasion to account himself a Christian without being at heart a true disciple would not denote quite the same degree of insincerity as would the taking up of such a position by a Unitarian. An orthodox believer holds that the acceptance of certain theological views constitutes him a follower of Christ, and he is therefore conscious of no insincerity, though his life in many respects may be at variance with the teaching of his Master. For us Unitarians, however, such a position is not possible, for we acknowledge no virtue in mere belief. There would clearly be either grave insincerity or—what to the Unitarian mind would be far more appalling—*a lack of intelligence* in our professing to be followers of Christ, and yet omitting to take upon ourselves the yoke of discipleship. It is not intelligent to wish to be *considered* Christians unless we really are.

It may be argued that it is impossible to draw a hard-and-fast line as to discipleship; that human nature is not capable of rendering a perfect service; that even with the best of us enthusiasm is fitful; that it is still possible to be sincere in our discipleship, though at times we may be wayward and cold and faithless. All of which is perfectly true; still, unless we at least *desire* to be true disciples, unless we are daily striving to conform our lives to the ideals of Jesus, it is neither intelligent nor honest to call ourselves Christians. To claim the privilege of accounting ourselves disciples, yet at the same time to ignore the fact that in so doing we lay ourselves under strict obligation, is hardly consistent with that keen sense of intellectual honour which has always been considered our most prominent characteristic. Discipleship cannot go along with freedom from obligation. If we are Christians we are not free. If we claim to be disciples of Jesus we bind ourselves to live such a life as he would approve—

not, of course, to live the same life he lived, but to live in the same spirit—we bind ourselves to a life of service, of obedience, of sacrifice. Perhaps someone will reply, "Well that, of course, is the life we *ought* to lead." But would it not be something worse than insincerity on the part of most of us to profess that we are living, or have any intention of living, a life of self-renunciation?

Let us ask ourselves frankly what sort of a life we are leading, what sort of a life we purpose to lead. How many of us could answer that we are living, or endeavouring to live, for others, that we are not striving after this world's advantages or seeking our own happiness, that our one aim is to do the will of God, as interpreted by Jesus? If we were honest, should we not rather say that while we admire and revere the teaching of Jesus we look upon it more as ideal than obligatory, and feel in no way bound to accept it in its entirety as an ethical standard for daily conduct; that it would be simple insanity to order one's life on the lines laid down in the Gospels; that to take no thought for the morrow would conduce neither to one's own happiness nor anyone else's; that to sell all one has and give to the poor would soon bring society to a "precarious level, and add the rich to the population of the poor"; that we cannot afford to be careless of this world's advantages; that wealth, though often a snare, is not to be despised, as it opens the door to education and refinement and all the higher enjoyments of life.

It is open to any of us to take up this position, but not, or at least so it appears to my mind, at the same time to consider ourselves, or wish others to consider us, followers of Christ. As well might some autocratic land-owner prefer to style himself a democrat and a socialist. He might explain his position thus; "In theory I approve the principles of socialism, and heartily assent to the maxim, 'All men are brothers.' I do not, of course, intend to part with my land, or aid in any way towards bringing about a more equal distribution of wealth. Such schemes belong entirely to the realm of the ideal, and have nothing to do with practical matters. Still, socialistic ideals appeal strongly to my artistic and poetic temperament, and on these grounds I consider myself, and like others to consider me, a socialist."

To take a sentimental or intellectual pleasure in dwelling on certain ideals is no guarantee of the genuineness of our sympathy with them. Unless there is in the mind a set purpose to realise those ideals in daily life, our sympathy is a spurious not a genuine emotion.

It is simply a question of what we *purpose* to do, or of the *attitude* of the mind. If our mind is set to follow Christ then no matter how many failures mar our efforts, we still know ourselves to be Christians at heart. The man who has taken the pledge of total abstinence and whose heart is set to keep it, knows there is no insincerity in his calling himself a total abstainer, even though again and again temptation may prove too strong for him, and he may be false to his pledge. Very different however would be the case of the man who said: "I have no intention of giving up my wine. I am very moderate in my use of it, and should never indulge to any excess. I shall not submit to any dictation, as I acknowledge no obligation in the matter—*still*, I think the principle of total abstinence a good one and approve it in theory, and on these grounds consider myself, and like others to consider me a total abstainer."

Perhaps this will be thought an exaggerated illustration. Yet, to my mind such a position would be scarcely less intelligent than is the position of those of us who say, "Of course, I consider myself a Christian, though I do not hold myself bound by any injunctions laid down in the Gospels. I strongly maintain that every man has a right to order his life as seems best in his own eyes; and while in theory approving the high ideals of Jesus, yet insist upon reserving the right of judging for myself in all practical matters. In my daily conduct I intend to be guided solely by my own ideas of what is reasonable, and sane, and right."

This attitude of independent judgment might be entirely justifiable; might, indeed, be the only attitude we could conscientiously adopt; but would it not prove us *out of sympathy* with Christ's views of life, and consequently hopelessly disqualified for discipleship? To be true followers of Christ we must have something of his spirit; we must have the same outlook, the same point of view; there must be oneness of aim and motive. Then the question of reserving our own rights would disappear, for where there is *perfect* sympathy there can be no clashing of judgment. Unless in our hearts we are fully persuaded (as Christ was) that God demands of us a complete self-surrender, unless renunciation is the keynote of our lives, we are not Christians—we may be Deists or Theists or Unitarians, but we are not disciples of Christ.

I shall no doubt be told that I am exaggerating the duties of discipleship, that to be a Christian is a very simple matter, involving no heavier burden than doing to others as you would they should do to you and loving your neighbour as yourself. Even granting—what I am far from granting—that that is all discipleship involves, do professing Christians comply with these seemingly simple conditions? If so, how is it we still have amongst us such things as labour and poverty problems? I venture to assert that were the maxim, "Love your neighbour as yourself," put into practice by one half of those who give intellectual assent to it, there would be few social problems left to agitate the minds of political economists.

The most difficult thing under the sun is to make the insincere person aware of his insincerity. Take the first twenty professing Christians you meet, and you will find each one under the impression that he is amply fulfilling the terms of discipleship. He will be convinced that he *is* loving his neighbour as himself, simply because he *professes* to. Yet were we to investigate the lives of these twenty supposed disciples we should probably find them to differ very little (upon the matter of loving one's neighbour) from those of twenty non-professors. I can advance no better proof of this assertion than to point out the surprise that is felt when some *professing* Christian is discovered to be a *real* one. So accustomed have we grown to insincerity in religion, that we actually experience more shock upon meeting with the true thing than with the sham!

Is it not time that a new note was struck in our religious life? Would it not be well to put aside all shams and self-deceptions and cant of every kind, and honestly show ourselves in our true colours? If we are not, and do not intend to be true disciples, let us have the courage of our convictions and confess as much. We have a right to decide against discipleship if we choose, only, in that case, do not let us designate ourselves Christians, for in so doing we rob the title of all significance. Would it not greatly simplify matters, and clear the air of much insincerity, could it be taken for granted that anyone *calling* himself a Christian really *was* one?

Perhaps it will be said that if discipleship means all I make it out to mean, few would care to take upon themselves so onerous a yoke. Yet when has Christianity evoked most enthusiasm in its followers? has it not been when the embracing of it meant hardship and persecution, even the stake? Human nature has never been slow to respond to the call to sacrifice. Nowadays it has become so easy a thing to be a Christian that it has ceased to attract the enthusiastic spirit. That religion which makes discipleship easy will have but few followers and those few will be lukewarm.

Are not we Unitarians a case in point? Unitarianism demands little or nothing of its followers. It is possible to be a Unitarian without making a single sacrifice, or feeling any obligation to conform one's life to any particular standard. It is our boast that Unitarianism embraces the believer and the unbeliever, the religious and the irreligious, the worldly and the unworldly. In effect we say to outsiders, "Come and join us, for our religion is of all religions the pleasantest. Throw in your lot with us for it will mean nothing, involve nothing, bind you to nothing." Yet, strangely enough, in spite of these easy terms, Unitarianism goes a-begging!

Beneath all the weaknesses of our human nature, beneath all our selfishness and self-indulgence, there is in most—nay surely in *all*—a dormant capacity for sacrifice, an instinctive, half unconscious craving after the heroic; and only as religion appeals to this most God-like of man's instincts will it evoke a passion of devotion.

To be loyal disciples is for us Unitarians peculiarly hard. Easier is it for a camel to go through a needle's eye than for a Unitarian to be a Christian. We are so jealous of any infringement of our right of judgment; we are so proud of our freedom, our enlightenment, our liberal-mindedness, our learning, our culture, our progress, our searchings after Truth. It may be that we are right in preserving a complete independence of thought, or it may be that before we can enter the kingdom of God we shall have to become as little children. I do not presume to say which is the right line to take; that is for each one to decide for himself. I would not for a moment insist that it is everyone's duty to be a Christian; all I would insist upon is that it is everyone's duty to be honest.

FRANCES LEE.

THE DISINHERITED CHURCH.

THE decision of the House of Lords whereby the United Free Church of Scotland is dispossessed of its property, amounting to five millions sterling, has given a stunning blow to creed-bound Presbyterianism. The effect is hardly measurable as yet, but there is a general feeling that a severe crisis has come upon church trustees. It seems to be the crack of doom for creed trusts. Nothing like it has been experienced hitherto in Scotland, and there is universal consternation in church circles.

The decision immediately and vitally affects the United Free Church, but it has a menacing bearing on all churches holding property on a creedal basis. It warns all churches to readjust their hold on property and open their trusts.

The moral of the case lies in the connection of property with a creed. That has brought upon the United Free Church dispossession and penury.

It is to-day in the Apostolic condition, having neither house nor land nor even scrip. It is so dispossessed that hardly a shred of its own standards is available to cover its nakedness. A magnificent opportunity offers itself to it of beginning life anew as a truly free church, and it may well be thankful in its homelessness that such an occasion has come to it. The Disruption of 1843, which led to the formation of the Free Church, was dramatic and fateful; much more might the Reformation and Advance of 1904 be.

The inwardness of the matter has to be sought in the Creedal Constitution of the Presbyterian churches. They exist for their creeds, and their creeds are their ruin.

When the seceders who formed the Free Church in 1843 left the Established Church they took all the old creedal baggage with them. They seceded solely on the question of patronage. They besought for congregations the right to choose their ministers; but they held to the principle of Establishment, and by their subsequent Claim of Right asserted that they alone were entitled to be established as the Church of Scotland. That principle they never surrendered, though they moved for the disestablishment of the presently Established Church.

Beside the Free Church, as Presbyterian Dissenters, there were two older bodies—"Reformed Presbyterians," or "Cameronians," and "United Presbyterians." These in course of time united with the Free Church, so that when the last century closed they were all absorbed under the title of the United Free Church. The absorption of these bodies displeased a section of the Free Church, and when the union with the United Presbyterians was consummated the minority withdrew as a body and retained the title "The Free Church of Scotland." That body, numbering twenty-seven congregations, by its action against the United Free Church, has caused the present crisis. It claimed to be alone entitled to hold the place and property of the Disruption Church. It alleged that the portion of the Free Church (the majority) which had united with the United Presbyterians committed a breach of trust in uniting with those who did not hold the Establishment principle, but were averse to it.

They also alleged a breach of trust of a doctrinal nature, inasmuch as the majority of the church had passed Declaratory Acts allowing liberty of belief regarding certain dogmas stated in the Confession. In this they were encouraged by a smaller section calling itself "Free Presbyterians," which seceded at the passing of a Declaratory Act.

Their case against the United Free Church was first brought before the Court of Session (the Supreme Court of Scotland) and was rejected by the Lords of that Court. The Scottish Lords held that the Free Church had the right to alter or annul its Standards and still retain its property.

The pursuers appealed to the House of Lords, and, on a second hearing, the Court, by five to two, ruled that the decision of the Court of Session should be reversed. That is the ultimate finding, and therefore the eleven hundred congregations of the United Free Church are virtually homeless to-day. The disinheriting has astounded them. It leaves their congregations without meeting-places, their ministers without manses, and their students without class-rooms. Moreover it deprives them of all their funds. They are houseless and penniless.

The Upper Lords took a purely legal view of the case, as they were bound to do, and their decision is strictly according to law. The law operates without moral sentiment, but its action, in such a case as this, has tremendous moral consequences.

The Lord Chancellor viewed the Free Church as a trust founded on express principles and for particular ends. He found the Establishment principle to be an essential element in the Constitution of the church. It was the main, or part of the main, foundation of the church's assertion of attitude and function, and therefore the absorption of a body opposed to the principle was a virtual surrender of it and a breach of trust.

And on the second or doctrinal plea, the Lord Chancellor held that a breach of trust had been committed in the passing of Declaratory Acts which modified the Confession, and in the absorption of a body holding Arminian opinions. The trust of the Free Church is Calvinistic, and no departure from Calvinism is legal for it.

The decision has raised a wild outcry. It has been characterised as "an outrage on Scotland." A Liberal paper said "the English House of Lords has flouted Scottish sentiment, Scottish law, and Scottish patriotism," and "sacrificed the United Free Church to Toryism." Such recrimination is foolish. The decision, though hard on the disinherited church, is simply the voice of common sense regarding trust property.

The case has some very curious and pathetic elements. It seems strange that attempts at liberty and unity should be frustrated by the law of trusts. The Free Church, in good faith and after mature consideration, passed its Declaratory Acts, and consummated its unions. But it started wrongly. It constituted itself on a dogmatic basis. It was of the nature of a close trust. Its constitution, by the very nature of it, was final. The United Free Church is, therefore, declared to be a seceder guilty of violating its own constitution.

The section called the Free Church, as representing those who remained loyal to the Disruption principle and the original theological ideas, is invested with all the property, and declared to have the rights of the Free Church of Scotland. The situation has its comic and tragic sides. That twenty-seven antiquated churches should have a preferential claim to property over 1,100 partially liberalised churches is egregiously funny. They cannot occupy the buildings, nor avail themselves of the possessions given them by law. They are an outlying body having no standing or hold in the centres of Scottish life. They exist in the Highlands and Islands only, and even there are not the foremost. In such towns as Aberdeen they have not a single congregation. They are called the "Wee Frees," and are mainly Celts. They are really a reactionary fraction. It is not likely that their prestige will be heightened or their power increased by their success in this case. Scotland is no longer Calvinistic. There is no growth possible for them. Their sudden acquisition of notoriety and riches must be to them an embarrassment. It is expected they will be merciful in their hour of victory. They deemed themselves harshly treated by the United Free Church, but they can afford to be generous.

What the disinherited church will do is doubtful. At present the crushed feeling is uppermost. To enter into negotiations with its victor for possession of buildings and funds would be a bitterly humiliating process. It can hardly ask Parliament to pass a Bill to suspend or undo the Lords' verdict. The law must take its course.

The proud and heroic way for it would be to let the victor have the "pound of flesh," and go out once more into the wilderness. The more wrathful and independent spirits may advocate that.

Such a course would render the property of the "Wee Frees" practically useless, for they cannot man the Kirks and Colleges, and there is no other body to require them. Unless the losers get a present of their buildings from the victors, they will have to pay for them, and it might be better to begin building afresh. However, the United Free Church has to start life anew. And it has not only to begin financially but ideally. Its creedal foundation has been taken away. It founded itself on dogmas which have proved sandy, and now has to find a more secure basis for its property. No creed can be permanent. To build on a close dogmatic trust is not safe. The foundation of a church must be open to sun and air, else the dry rot will enter.

The spiritual rights of the United Free Church have not been touched by the decision. Indeed the right to alter or annul its Confession has been confirmed by the judgment of the Lords; what is condemned is the founding of a church trust on a dogmatic basis held to be movable. At its beginning, a trust may be close or open, but it must

continue consistent with itself. The Free Church undoubtedly started with a close trust. Doctrinally its trust was Calvinistic, and it certainly never contemplated the giving up of Calvinism.

After all, the House of Lords has only confirmed the teaching of its own sixty years' experience, and of the higher criticism, by saying, "Your dogmas are sand, your creeds are untempered mortar, the winds of intelligence beat down your doctrinal structures, the storms of discussion suffer not your dictatorial attitude."

If the disinherited church is wise, she will not again venture herself on a creedal basis, but will restart with an open trust. As a truly free church there is a wide and glorious career open for her. She should rally herself for reconstruction, and determine to make a new religious procedure for Scotland. Now is the time for her youths to assert their fresh vigour. The opportunity is providential. Being as she is, she can begin anew. She can now freely make herself the church of the advance, and draw to her all those who have been longing for the redemptive moment. Such an occasion has not risen in Scotland before. It is Freedom's supreme opportunity, and the dispossessed church should seize it. She took the title "Free" sixty years ago, now she ought to retake it with a new spirit and aim. The loss of property would be nothing compared to the gain of a new vantage ground. Instead of a calamity the disinheriting would prove an influx of reinvigorating energy. With prophetic power the new Free Church would lead the nation to heights in religion hitherto unassayed. It is a consummation devoutly to be wished!

A. Webster.

WILL THE CONFESSION GO?

In the course of a letter kindly sent at our request by the Rev. R. B. Drummond, of Edinburgh, he says:—It is said, and I believe quite truly, that the union of the two churches—the Free and United Presbyterian—was carried out without the laity having been properly consulted. The union, in fact, is due, as far as may be, to the indefatigable zeal, ambition, and church statesmanship of one man, Principal Rainy; and the minority of dissentients, indifferentists, or reluctant followers is much greater than appears on the surface. Again, it would certainly have looked like a crying injustice if the little remnant which now claim to be the Free Church had lost, as the price of their fidelity to the undoubted principles of Free Churchism, any of the rights and privileges they enjoyed before the union; and so far as Principal Rainy and his supporters sought to perpetrate this injustice, one may even rejoice in their defeat. £50,000 was probably an ample compensation for all the remnant were likely to lose; but, unfortunately, the offer was made too late. It was made at a time when the fact of its being made at all could not but have an ugly look. Had it been made earlier, it is probable, or at least possible, it would have been accepted.

On the other hand, to take the whole of the property vested in the original Free Church for carrying on its work, and hand it over to the very small minority, who, doubtless, from the most conscientious motives, refused to enter the union, seems, even if required by a very rigid interpretation of the law regulating trusts, to be altogether preposterous and unreasonable. The Law Lords of the Upper House are not, I presume, infallible, any more than the Lords of the Court of Session who gave judgment in quite the opposite sense. It is true, indeed, that Dr. Chalmers and the other Free Church fathers maintained very strongly the principle of establishment, but it is difficult to believe that even they looked upon it as an absolutely vital principle, or that it was so regarded by those who gave liberally of their substance to support a church freed from all State control. It was to secure a spiritual independence which the State was not inclined to accord to them that they seceded from the church by law established, and to prevent their motives being misunderstood it was perhaps necessary at the time even to over-emphasise the fact that their opinions as to the duty of the magistrate had undergone no change. Still more unlikely is it that the benefactors of the Free Church were as well read in theology as the Lord Chancellor, or that they entertained such positive views about predestination and election as he credits them with. The Lord Chancellor certainly deserves the greatest credit for his researches in the mysteries of Scottish theology, but his attempt to hold any body of intelligent men bound to the doctrines of two hundred and fifty years ago may well prove abortive. His remarks, however, will perhaps hasten the time, so long in coming, when the Westminster Confession will be finally laid on the historical shelf.

The question of Sunday observance is raised in a curious form by a Country Brother writing in the *Examiner*. It appears that the Congregational journal had announced that Dr. Van Dyke was to preach at Ealing, and then had supplied the large number of those who would be anxious to hear him with particulars of the Sunday train service. The Country Brother protests against these "religious trots." He says with evident sincerity that had his church been on any of the routes named, he should have been much pained at having his people drawn away. He is also jealous for the due observance of the Lord's day. Undoubtedly all our Sunday plans, religious or picnic plans, are incompatible with the notion of one sacred day of rest for the manservant and the maidservant and the stranger within the gate. To that we are never likely to return, yet the protest is timely if only that it raises again the question we are always trying to shelve, of the need for larger opportunities of rest for the workers. The matter, however, can only be resolved by a bold communal restriction of the hours of labour such as shall ensure to every worker once in the week a continuous period of leisure of not less than thirty-six hours. This restriction of hours for a civic end is, however, a less simple matter.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Departmen should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bridport.—A garden party was given to the congregation on Tuesday, August 9, the anniversary of the King's Coronation, the hosts being Mr. and Mrs. T. A. Colfox, of Coneygar. Over two hundred persons, including old friends from a distance, attended and enjoyed to the full the beautiful scenery, music, sports, and other provision liberally made for their entertainment by Mr. and Mrs. Colfox.

Dover.—On the recent return of the Rev. S. and Mrs. Burrows from their wedding trip, a social meeting was held, when a presentation was made to the minister and his wife by the church. It included a purse of gold, a silver inkstand, and silver cakestand. In returning thanks, Mr. Burrows spoke feelingly upon the many years of happiness he had spent among his congregation at Dover, and expressed the hope that he and his wife might be spared for many years to continue that friendship.

London: Little Portland-street.—The Rev. J. Page Hopps has accepted an invitation to undertake the ministry at Little Portland-street Chapel for three months, from January 1, 1905.

London: Mansford-street Church and Mission.—On July 26 a meeting was held to take farewell of the Rev. J. and Mrs. Ellis—unfortunately the latter was unable to be present, owing to a domestic bereavement. There was a large attendance of members and friends. Mr. Stanton Preston, who presided, expressed the great regret of all at the departure of Mr. and Mrs. Ellis, who during their brief stay had gained the affection and confidence of all those among whom they had worked, and he asked them to accept of a couple of framed engravings, which had been subscribed for by a large number. Mr. W. J. Clark briefly supported this on behalf of the congregation, and Mr. S. Gould made a presentation from the Preston Club, in whose welfare Mr. Ellis had taken such a deep interest. Mr. Ellis made a sympathetic reply, and the formal proceedings then closed, the remainder of the evening being devoted to music and conversation.

Parkstone.—A congregational tea was held August 5, at Emerson Hall, in connection with a presentation to Mr. W. T. Bushrod, of Southampton, who, after conducting services here for over two years, has been called upon to take charge of the Southampton church. Mr. C. Hoare presided at the subsequent meeting, when addresses testifying to Mr. Bushrod's good work were given. The presentation, which consisted of a gold chain and inscribed medal, was made on behalf of the congregation by Mrs. Carter, Mr. Bushrod responded with much earnestness and feeling, promising to resume his services at Parkstone if at any time he found himself free to do so.

Stockport.—By the kind permission of Herbert Marsland, Esq., a grand garden fête was held at "Woodland" on Saturday last, in aid of the East Cheshire Christian Union Bazaar. "Woodland" is a charming residence, standing in a large park, to which are attached extensive woods, in which a walk of three miles may be enjoyed. More than 1,500 persons paid for admission, and over 700 sat down to tea. The weather was not very propitious, there being one or two showers, in addition to a high wind, which threatened to overturn the tent. Had the weather been warm and bright, nearly double the number of persons would probably have taken advantage of the rare privilege of visiting these beautiful grounds. Nevertheless, the undertaking was a decided success, and will probably produce a clear gain of £60 or more for the Bazaar Fund. Mr. J. F. Spedding acted as chairman of committees, and the Misses H. and M. Coppock and Mr. W. Humphreys as hon. secretaries.

Walthamstow.—On Thursday, July 28, the Sunday-school excursion to Hawk Wood, Chingford, took place. About fifty children were present; and teachers and parents brought the total number up to about seventy. The weather was exceptionally fine, and a most enjoyable time was spent.

To Correspondents. — Letters, &c., received from W. H. B., G. H. D., R. B. D., H. A. R. J., H. R., M. E. W., J. W., W. W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 14.

Acton, Central Auction Room, Market-place, High-street. Closed until August 28th.
Bermondsey, Fort-road, 7, Rev. F. ALLEN.
Blackfriars Mission and Stamford-street Chapel, 11 and 7.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. GEORGE ST. CLAIR.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. H. M. LIVENS.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. W. H. DRUMMOND, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. PAGE HOPPS.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. P. KIRKMAN GRAY.
Little Portland-street Chapel, 11.15 and 7, Mr. B. CHANDRA GHOSH.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 Rev. F. ALLEN.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11, Mr. W. J. NOEL, and 6.30, Mr. H. TITFORD.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel. Closed for cleaning.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. R. H. GREAVES.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars. Closed for cleaning.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30.
HORSHAM, Free Christian Church, Worthing road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. F. B. MOTT; Evening subject: "What makes a good Unitarian."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
OXFORD, Manchester College, 11.30, Rev. E. P BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. W. BIRKS.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

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MARRIAGES.

EARDLEY-WILMOT—SCOTT.—On August 4th, at Winster Church, Westmorland, by the Rev. L. R. Phelps, Fellow of Oriel, assisted by the Rev. R. Hindle, M.A., Vicar of the Parish, Edward Gwynne Eardley-Wilmot, M.A., of Harrow School, to Jane Millicent, only daughter of J. W. Scott, of Beech House, Bolton-le-Moors, and The Yews, Windermere.

HAYDON—HOOPER.—On August 10th, at Birkenhead Unitarian Church, by the Rev. J. Crossley, assisted by the Rev. Thomas Robinson, James Richard, second son of W. T. Haydon, of Liverpool, to Elma Selina Hooper, second daughter of the late R. B. Hooper, of Liverpool, and Mrs. Hooper of Oxton.

TAYLOR—LAWRENCE.—On August 11th, at Rivington Chapel, by the Rev. J. H. Weatherall, M.A., of Bolton, assisted by the Rev. Samuel Thompson, of Rivington, John Percy, elder son of the late Charles Taylor, of Bolton, to Ellen, eldest daughter of James Lawrence, of Anderton Hall, near Chorley.

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STREET—LIPSEY.—On August 14th, 1879, in the Church of the Second Congregation, Belfast, by the Rev. James C. Street, father of the bridegroom, the Rev. Christopher J. Street, M.A., of Padiham, to Annie, youngest daughter of the late James Lipsey, of Belfast.—Lynthorpe, Crescent-road, Sheffield.

DEATHS.

HOLLINS.—On Sunday evening, the 7th inst., at Bovey Tracey, South Devon, Samuel Hollins, formerly of Bolton, and Zion House, near Kidderminster, in the seventy-ninth year of his age.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3243. NEW SERIES No. 347.] LONDON, SATURDAY, AUGUST 20, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Parliamentary Session of 1904 came to an end on Monday, and overworked legislators are free for some six months to follow their own natural bent unhampered by the attentions of the Party Whips. It cannot be said that their sessional labours have a very imposing appearance when compared with the Government programme, as set forth in the King's Speech at the outset of the Session. That programme contained ten items. Of these the Workmen's Compensation Amendment Bill and the Re-election of Ministers Bill were never introduced, and the Aliens Bill, the Valuation Bill, the Scottish Education Bill, Irish Labourers Bill, and the Port of London Bill were withdrawn. Only the Licensing Bill, the Public Health Amendment Bill, and the Employment in Shops Bill were passed.

IT is not surprising that in the King's Speech proroguing Parliament Ministers are a little hard put to it to make an imposing show with the paragraphs dealing with the Sessional legislation. To two out of the three Bills passed in the above list they give a paragraph apiece, filling up with Bills not set forth in the opening Speech. Even among these only two are judged worthy to figure beside the Licensing Act and the Shop Hours Act, and Ministers are not likely to be excessively severe in their judgment of the value of their own handiwork. These are the Acts sanctioning the transfer of territory under the Anglo-French Convention, and the Act for coercing the Welsh County Councils into administering the Education Act.

ONE must notice, in addition, in this part of the Speech, the delightful paragraph in which the King is made to say:—

I have been glad to note the attention which you have given to the important questions affecting the reorganisation of my Army and its central administration. I trust that these reforms will conduce to the defensive strength of my Empire.

It may be doubted whether any of "My Lords and Gentlemen" to whom these congratulations are addressed could give a clear account of the net results of the attention they have given to these important questions, the War Minister himself and his predecessors in the Cabinet not excepted.

OF the four Acts which Ministers set set forth as the flower of their sessional labours, they are entitled at least to pride themselves upon that relating to the Convention with France. The Act "designed to facilitate the earlier closing of shops throughout the United Kingdom," too, may do something for a much oppressed class of the community, though one would have liked to see its provisions of a less purely "permissive" character. But the Act for "securing that the educational reform embodied in the Act of 1902 shall be impartially applied" is going to get the Government into very deep water indeed in Wales. The Welsh regard the Education Act as grossly unjust, and the attempt to coerce them into carrying it out is producing something like a national revolt, and the Government are not likely to find themselves able to quell it.

THERE remains the Licensing Act. With its revolutionary provisions our readers are thoroughly familiar. So grave an obstacle to our future efforts after temperance reform cannot possibly be allowed to remain. Those concerned, as we pointed out last week, have had fair warning at the bye-elections, and in the speeches of the men who will form the next Government, that the circumstances in which the Bill was driven through rob them of all claim to be left in undisturbed possession of the present which has been made to them. The freehold must at least be turned into a leasehold: its length is matter for consideration when the time for revision comes.

THE cause of the small harvest of Bills is clear enough. At the outset of the Session there was general scepticism, which Ministers themselves appeared to share, as to the ability of the Government to get through it alive; and legislation was not seriously thought of. But the hand-to-mouth successes of the Premier's "game of skill" gave them new courage of a rather reckless sort, and the closure-driven Licensing Act is the result.

As to the real meaning of the "game of skill"—beyond its obvious purpose of gaining time—there is a curious divergence of opinion. To the man in the street, it appears pretty clear that Mr. Balfour is a Protectionist, who finds it for the moment inopportune frankly to avow his Protectionism, but who intends to throw in his lot with the Protectionists "when the proper time arrives." But there are observers not only among the Unionist Free Fooders, but among the open opponents of the Government as well, who hold that his dupes are not the Free Fooders, but the Protectionists themselves; and that his sympathy with Preferential Tariffs and the rest is merely assumed in order to buy off defeat at the hands of Mr. Chamberlain and his friends until such time as his party can purge itself of the new heresy.

WE are under no obligation to decide between the rival theories. Both of them assume a disingenuousness on the part of the First Minister of the Crown which it is not pleasant to contemplate, and an almost incredible gullibility on the other side. Whatever its true meaning, it is not a little surprising that a substantial majority should have been found in the House of Commons ready to support Mr. Balfour in his "game," and that Mr. Balfour should himself regard the postponement for a few months of inevitable defeat at the polls a stake worthy of the serious sacrifices of political traditions he is making to secure it.

THE question of Methodist Union and the disturbing influence of the resolution passed by the Wesleyan Conference still continue to be uppermost in the thoughts of those responsible for the conduct of affairs in the denominations most nearly affected. If the *Free Methodist* truly represents the people for whom it speaks, there is a remarkable unanimity in their views. The representatives of the three churches all agree that it is morally impossible that the invitation of the Wesleyan Conference can be accepted by the New Connexion, while they all betray the doubt whether that invitation may not be effective enough to work some little mischief. The matter of principle is simply summed up in these words: "The resolution contains an overture to us to unite with the Wesleyan Church on terms that

would involve the surrender of the principles which have lain at the basis of our polity from the beginning." And as concerning the Union towards which some progress has been made, the Union of the three denominations represented in the *Free Methodist*, these words practically state the case: They (Bible Christians, Free Churches, and New Connexion) are now pledged each to the others to carry the negotiations through to a successful issue, and up to the present no insurmountable difficulties have been encountered."

IT was only announced the other day that the Rev. J. Agar Beet had procured his liberty to say what he wanted to say of "The Last Things" by the resignation of the post of Tutor at Richmond College, which he had held for so many years—if indeed he can regain full liberty in that way. Meantime the laity of the church are reminded that very much greater departures from the regular Wesleyan path are allowed to them. A regular contributor to the *Methodist Times*, who signs his name to his article, informs a young man, who is inclined to believe in universal restoration, who thinks that much of the Old Testament is legendary, and who rejects the story of the Virgin-birth (although he believes Christ is divine, and realises him as Lord of his life), that he is all right to call himself a Methodist. "Doctrine is not, and never has been, a test of membership in Methodism." So much the better for the quiet of the Wesleyan Churches. But the policy of a strictly defined orthodoxy for ministers and tutors, and complete freedom from tests for the members, may work unexpected results. What if the clearest headed and most conscientious young men feel themselves necessarily excluded from the ministry? What if they feel a very great temptation to answer certain questions with some reserve? One feels that the logical and ultimate result of a free laity should be a ministry equally free. We watch these developments with an interest by no means unsympathetic. But while many things make us to regret that our churches have not made better use of their freedom, all things confirm us in our faith that the policy of perfect freedom of development for teachers and taught is the soundest, the most enduring policy.

OF the new "Methodist Hymn-Book" which was published on June 1, and of which more than a quarter of a million copies were ordered in advance, the Rev. C. H. Kelly writes in the August number of the *Sunday at Home*. The result of the Committee's labours he regards with great satisfaction. Unlike the committee which produced the 1876 edition of Wesley's Hymns with a new supplement, it did not suffer from the predominance of "one or two powerful individualities." Some 300 hymns from the earlier book have been omitted, and about the same number of new hymns added. "Perhaps the portion intended for temperance services is poorest. But where could better be found? The total abstinence ranks do not seem to have been rich in poets."

ONE sign of grace in the new book is that whereas the former committee, in 1875, after a vigorous discussion, excluded, by a majority, Newman's "Lead, kindly Light," it has now been unanimously added. It is a pity that there was not the same unanimity over "Abide with me," in the last verse of which a majority decided to retain the altered first line, from the 1876 edition, "Reveal thyself before my closing eyes." The original text of the first verse of Bishop Wordsworth's hymn, "O day of rest and gladness," has been restored. The alteration common to the 1876 book and "Hymns Ancient and Modern" made the last line of this verse read, "To the great Three in One," instead of "To the great God Triune." The Bishop was indignant, we are told, when the alteration was made, and yet in his own text the hymn concludes:—

> To Holy Ghost be praises,
> To Father and to Son;
> The Church her voice upraises
> To Thee, blest Three in One.

The first edition of this new Methodist hymn-book was of a million and a half copies, for which 500 tons of paper were required. Half a million copies were issued in the first three weeks. The price of the book ranges, according to form and binding, from a shilling to £3. The financial success of this huge undertaking is said to be already secured.

THE temperance leaders in the Congregational Churches have issued a manifesto to the supporters of temperance work in the churches stating that the enactment of the Licensing Bill calls for a declaration from their executive. It points out that that Act is not the Act of the people. On the contrary, it has received an unparalleled series of condemnations at the ballot box. They say every taint which can be imagained as belonging to an Act of Parliament is inherent in this one. In several critical divisions in Committee at the House of Commons, it is declared the Bill would have been lost, but for the votes of members directly interested in the liquor traffic. Brought in at the bidding of the trade, the Home Secretary declared that its object was to safeguard its interests. "The Act will certainly make still richer a few drink-made capitalists, who have already become too wealthy by their connection with the business. Even while the measure has been passing through Parliament, a series of ghastly tragedies directly traceable to the drink traffic has been reported in the public Press, terrible enough to stagger humanity, if men would but regard them. To these harrowing facts the majority in Parliament is deaf, though it is quickly responsive to the calls of sordid interest and mammon politics." The manifesto also affirms that there is an awakening in the conscience of public bodies outside Parliament, and the promise of the future is with temperance reformers.

THE National (Evangelical) Free Church Council is preparing for further developments in the coming winter. It is proposed, for one thing, to carry on work of social reform in a more organised manner and on a larger scale. To judge from a list of objects printed in the *Examiner*, the scheme does not promise to be in any sense revolutionary; on the contrary, it seems to keep very much on the surface, content to follow existing experiments. There are no doubt many cripples who require assistance, but whether much real good is to be done by weekly gatherings remains doubtful. There are already many agencies for meeting prisoners on their discharge; and at times there is an unseemly rivalry among the existing Christian workers. What is wanted is not the multiplication of societies, but the co-ordination of various efforts, and, above all, a study of the roots of the evils men set out so light-heartedly to cure.

ANOTHER of Mr. Law's plans has reference to the young guard of Nonconformity. The youths must be trained for their future positions of Church leadership. Lectures on Free Church principles and kindred subjects are to be started, and the members are to be taught to think on their feet and express themselves forcibly. Cycling corps are to be formed to visit the villages in order to increase the influence of Nonconformity in the rural districts. Beyond this the young men are to become a mobile force for fighting the next General Election.

WE are apt, perhaps, sometimes, to boast too loudly of our liberty, and to speak of that which is only an essential condition of faithful work as if it included the work itself, and all its results. The mistake, when it is made, is grievous. But it is not without provocation and excuse. Here is one of the Wesleyan papers telling us in good, spaced type, the kind of thing that may happen, and does happen, where the condition of liberty is wanting. A young man was recently being examined with a view to service as a local preacher. He was asked a question to this effect: "Do you believe that those who are unsaved in this world are eternally lost?" He hesitated and fenced with the question. The examiner pressed him, and at last, feeling compelled to answer against his conviction, he answered, "Yes." The incident is not only related, but defended at large in a column open to anyone who buys the Methodist paper in which it appears. In Manchester a Local Preachers' Union has just been formed among our own churches. Should not every member of that Union give thanksgiving to God that whatever may be his special difficulties and discouragements, at least no one interferes between him and God? No one has authority to suppress the brightest expression he can give to his hope in the everlasting mercy of God; no one could interfere to shut his mouth if his vision of the enormity of sin should lead him to utter darker thoughts concerning the ultimate consequences of sin than had ever before been presented to a Unitarian assembly. Liberty is not everything, but there are times when we feel that the utmost enthusiasm can hardly exaggerate its worth.

ALL truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience.—*Goethe.*

THE SUMMER PSALMS OF RICHARD JEFFERIES.

THAT most of the Sacred Scriptures of the world are anonymous and ancient, should not hinder our appreciation of those written in our own day by men and women whose biographies are on our library shelves. The nature-hymns which are preserved in the book of Hebrew Psalms are majestic and inspiring; manifestly the work of observant and reflective minds; their simple truthfulness appeals to every generation, and the religious teaching which they include gives them a first place in the literature that nourishes man's higher life. We cannot even guess at their authors, we can but admire their beauty and gratefully profit by their ministrations.

Scattered throughout the writings of our greatest naturalist—Richard Jefferies—are poems in prose, which quite justify the application to them of the title Psalm, and which will not suffer by comparison with anything that has hitherto borne that name; nor does the fact that their author's pathetic life story lies open before us in the least diminish the sacredness of the Scripture he has left.

The great secret of the power of the older writings is their originality; some few men were not afraid to go back upon themselves and upon nature, and write the truth, in love, concerning both; when a modern author does the same he commands attention. Jefferies knew no masters, he imitated no one's style, aimed at nothing beyond setting forth what he saw and felt in the world he loved, and succeeded in leaving word-pictures which in themselves would guarantee our language an earthly immortality. A word-picture, however beautiful, is not necessarily a psalm, and the name of Jefferies would have had no place in our religion, were it not that to beauty and accuracy is added loving insight and a revelation of the deep meanings hidden in familiar experiences.

Every season has received our author's lavish attention, and fortunately he cannot be said to have a favourite time of the year, any more than he has a favourite flower or bird. No one, Lowell not excepted, has said such good words for winter; spring and autumn have equal shares in his attention, while the flood season of the earth's glories receives its mede of appreciation in those Summer Psalms which we can easily select for ourselves from his handful of volumes, and compare if we will with those that sing the praises of the earlier and later months. It would be good for us if we could put ourselves under a vow to read month by month or season by season some of these priceless essays chosen as appropriate "Lessons for the Day," and forming, when grouped together, a modern "Shepherd's Calendar."

'Love of nature,' although an expressive phrase, hardly conveys that feeling of community of spirit between the writer and the natural world which is more beautifully illustrated in his summer psalms than anywhere else in Jefferies' writings. It is indeed *love* of nature, but of the ecstatic kind, love that strives to share its very being with the beloved. "I wish," he says in "The July Grass," "I could do something more than gaze at all this scarlet and gold and crimson and green, something more than see it, not exactly to drink it or inhale it, but in some way to make it part of me that I might live it." It is the sympathy and love out of which this desire is born that, manifesting itself on every page, lifts these utterances out of the sphere of mere cataloguing into the realm of inspiring meditation. The personal element in such sentences as the following from "The Pageant of Summer" does not in the least detract from the power of their appeal. We see more clearly expressed than by our hands has been possible a thought that has haunted us in many a sunlit hour:—

"I cannot leave it; I must stay under the old tree in the midst of the long grass, the luxury of the leaves, and the song in the very air. I seem as if I could feel all the glowing life the sunshine gives and the south wind calls to being. The endless grass, the endless leaves, the immense strength of the oak expanding, the unalloyed joy of finch and blackbird, from all of them I receive a little. Each gives me something of the pure joy they gather for themselves. In the blackbird's melody one note is mine; in the dance of the leaf shadows the formed maze is for me, though the motion is theirs; the flowers, with a thousand faces, have collected the kisses of the morning. Feeling with them, I receive some, at least, of their fulness of life. Never could I have enough, never stay long enough, hour after hour, and still not enough. The exceeding beauty of the earth, in the splendour of life, yields a new thought with every petal."

Real affection for everything in which life pulses greet us on almost every page; the first rose of June, "the sweetest, the dearest rose," goes straight to the heart. The grasses are to be gathered if you will, but first of all to be admired. The humblest insects are watched with loving interest; to the "dear" swallows we are bidden be tender, "for they symbol all that is best in nature, and all that is best in ourselves."

Before this intensest of observers nothing passes unnoticed; he confines himself to neither school of description, he is at one time accurate with the accuracy of the impressionist, and at others precise with the detail of a Meissonier. The wondrous purple tints of the sky that heralds the dawn in midsummer days again flush the zenith for us as we sing the psalm entitled "Wheatfields," while in "The Coming of Summer" every inch of the abandoned (not neglected) orchard, and every blade of grass on the sward by the side of the Long Ditton road, seems photographed before us. The midsummer hum sounds through all until the song of birds manages to overcome it. Even when we do not hear their voices we are not allowed to lose sight of the busiest of the summer workers. Thrushes, whitethroats, chaffinches, thread their way through trees, fields, hedges, and over sunlit slopes, now and then a kingfisher flashes across the page, drawing a rainbow streak that startles our eyes, doves greet us in the woods, and the lark's song is continually pouring down upon us from skies that memory and the singer's art alone support. To the swallow, summer's portent and symbol, a separate essay is devoted, and to read "Swallow-Time" removes all doubt as to the author's place among naturalists. The nightingale and the blackbird add continually to the music of these psalms, and never for a moment do we feel the air undisturbed by throbbing murmurs or fanning wings, or rippling waves of harmonious notes.

As one might expect, flowers and trees are exquisitely painted, a few words in some cases, but then just the right ones, words which reveal both close observation and a full devotion; now and then delightful lines of description, which will always recur to the mind when such trees or flowers form the subject of our hours of thought on sacred things. The corn and ripening fruit—the practical side of summer, if we may use the accepted but not unchallenged phrase—are not omitted from the wondrous word-pictures painted by this master of English prose as he lay on his couch of anguish, separated by many miles and many years from the scenes he loved; the story of the wheat and its significance for the needs of the body as well as of the soul is beautifully told on two occasions; we almost faint beneath the heat of the relentless sun as we watch his reapers attack the serried ranks of the standing corn, and glad are we also when the long battle is over and the "full sheaves lean against each other."

The inner meanings that these Summer Psalms make plain to us are at least three—the lavishness of the season, the absence of haste, and the secret of the joy that human hearts find in the full tide of summer.

"From the littleness, and meanness, and niggardliness forced upon us by circumstances, what a relief to turn aside to the exceeding plenty of Nature!" he says in "Meadow Thoughts," and in verse after verse he conveys to us the torrent of gorgeous life which the summer-season witnesses on every hand; the earth gives without limit, that men should starve upon its surface is cruel irony. A wealth of foliage, of song, of movement and of life manifests itself throughout; the immeasurable power and productivity of this sun-governed world command our thought. So, too, does the apparent ease with which all moves along. There is much of activity but nothing of hurry, a great deal is done, but it is done at leisure; restfulness abounds but nowhere is impetuousness, instead thereof a calm progression, "hastelessness" describes it, and everything is lengthened with the lengthening days.

The secrets of Nature are revealed to her most devoted lovers, to those who forsake all and have none other before her; upon the lips of these few she sets a seal and they cannot babble her mysteries in the market even if they would. Richard Jefferies companied with the great god Pan, and accordingly when he came amongst men he was stricken with silence and a great reserve. What he succeeded in telling was but a fraction of what he knew, the most sacred oracles he kept inviolate. He tried to

explain to those who would listen the inmost meaning of our joy in summer, and his psalms deepened in significance. The mystery of the transformation of matter it is which charms us: we are watching in these summer days what was the cold dead, crystallized matter changing into life, flowing in sap, bursting forth into leaf, being exquisitely woven into the fairy filaments that make the wings of the dragon-fly, and in watching the miraculous change, from rock to flower, from crystal to feather lies, whether we recognise the fact or not, the great pleasure of summer and its unending suggestiveness also.

It may be said that nature is best read first-hand; it is even so. Doubtless the same "open-air" surrounds us as surrounded Jefferies in his lonely life at Coate, the same "life of the fields" is before us, and similar fields and hedgerows invite our inspection; "the July grass" comes to us also with the "wheat-fields" and the "swallow time"; "meadow thoughts" might be ours if we would; "wild flowers" are to be had for the searching, and the "pageant of summer" is even now passing us by; so also are the facts of the world, of humanity and God lying open first-hand before those who still find pleasure and profit in the three times fifty hymns of the old Hebrew collection. Not all who have eyes and ears see and hear aright, and because our hearts are often dull and we do not appreciate the glories of our own country-side, God has sent us, in the disguise of him who died seventeen years ago, a sweet singer in Israel whose psalms shall cheer our way. ARTHUR HARVIE.

TO THE BIRDS,

COME to me, O ye birds, I pray,
And wander here, for I aver
No stock or stone will stiller stay,
Or make so little stir.

Of me how can you be afraid,
Who will not even kill a man,
Though when I think what he has made
Of you, I feel I can.

And boys and cats are kept alive—
For strangely preach the killing race,
That they are fittest to survive
Who most are out of place.

E. L. H. THOMAS.

CHARITY.

JUDGE not with rash or cruel thought
The one who falleth by the way;
Guard thou thy tongue, stretch forth thy hand,
And help his downward course to stay.

We see the sin, we do not see
The travail of the soul that fell,
The racking pain of questioned right,
The darkened hour that tolled its knell.

Judge not, but look within thyself,
And fill thy heart with purity,
That in thy mind may live and grow
The word, "In all things Charity."

E. K.

TO CORRESPONDENTS. — Letters, &c., received from C. D. B., R. D. D., G. H. I., E. E. K., P. R., R. S.

INDUSTRIAL PEACE.*

MR. GILMAN'S earlier works have taught us to open a new volume from him with interest. We expect a clear exposition of his subject-matter, and we are not disappointed. In this case the subject-matter itself is of the first importance. Industrial peace is not less an object of difficult quest than the cessation of the clash of arms. For though the destructive effects of military operations are more striking they are less mischievous than the waste occasioned by our present industrial system. The social disintegration and coarsening of moral fibre caused by the war of armies is intermittent. The stereotyping of hostile class interests, the distrust between those who execute and those who direct or capitalise business undertakings, is one of those vast secular movements which go on without a pause. The battlefield claims its thousands, the factory and workshop, with their appendage, the crowded city area, their tens of thousands. It is a good sign that not only employers and employed, nor only professional economists, but men whose special business is concerned with the larger spiritual interests of mankind, of which industrial relations are only a part, turn their attention to the facts of social chaos with a view to discerning the laws of industrial peace.

Mr. Gilman claims to write as a representative of those disinterested persons who constitute the public or third party in industrial disputes, a class which he regards as standing above and able to criticise the partial interests of the immediate combatants. It is very doubtful whether such a class exists. The social cleavage goes deeply into society, if it do not indeed go through and through it. There is a third party, it is true, in the mass of indifferent people who can only be brought to the poll in a motor car, and who care nothing for labour questions, so long as they can buy the goods which fashion demands at a low price. It is possible, no doubt, to study the problem in a detached frame of mind, to investigate with the coolness of a vivisector. But it is extremely difficult to prevent sympathy from affecting what appears to be scientific description. An author writing on such a subject as this is almost certain to have a bias. If this is to be regarded as a disadvantage, it is one that Mr. Gilman does not escape.

Before proceeding to give an account of the contents of the book, it is right to notice that Mr. Gilman is led quite unintentionally into some unfairness in his description of the aims and actions of trade unions. The violence of a trade war is attributed to the combination of the workers (p. 3,4). It is perfectly true that if the men had no cohesion they could effect little of any kind. But in England, at any rate, the era of violence, of breaking up machinery, and so on, preceded the firm and legal establishment of the unions. The achievement of the trade union has been to substitute the method of legal persuasion for that of lawless destruction. In the United States this substitution has not gone so far. Yet if we look for the cause of the greater roughness in the industrial war, we find it in the methods of the employers as well as in that of the workmen. Mr. Gilman speaks strongly, and not too strongly, about the violence of the men. Perhaps the effect of the narrative is to exaggerate its amount, but what he says in criticism is true. To the aggravating policy of employers, with their privately chartered men-at-arms, there is only a passing reference (p. 350), and that without a suggestion of disapproval. The same bias appears in the account (p. 212 f.) of the trade union ideal. This is reduced to a mere matter of immediate self-interest, and then we are told quite irrelevantly that the effort to obtain a larger income is not a holy thing, is not a crusade against sin, and that the mixture of pseudo-piety with business is to be deprecated (pp. 214,15). This suggestion that trade unionism has only a low ideal cloaked in high-sounding language is not to be justified.

Mr. Gilman gives his readers a useful summary of English and American trade union history. For the European movements he is content with an indication of other books. It is to be regretted that space was not found in this volume for some account of labour movements which present a good many points of difference from our own. The chief value of Mr. Gilman's book does not lie in the history of the growth of the unions: this is indeed preparatory to the further study of certain effects of their existence. To mention two of these:—There is the method known as the collective bargain, the arrangement is between an employer or employers' federation, and an organised body of workmen. These bargains are often extremely complex. They fix, *e.g.*, the prices to be paid for each of the many processes needed for making each of the almost countless kinds of boots. In this trade one set of men spend their lives in stamping the punctured band on the toe-cap. All who wish to understand the facts of modern business will thank Mr. Gilman for the specimens of these bargains which he prints, and the description he gives.

But, although many disputes are thus settled, it is obvious that a mischievous amount of friction remains. A further stage in the organisation of industry intended to obviate this evil is fully and lucidly described in the chapters dealing with conciliation and legal registration. The great world laboratory for experiments in advanced labour legislation is New Zealand. Mr. Gilman gives a capital account of the measures recently adopted for enforcing arbitration and establishing wages boards, measures which have been to some extent imitated in West Australia and New South Wales.

The question of the minimum, standard, or living wage, cannot fail to be discussed in this connection. Mr. Gilman recognises the value of such a standard, and desires that the workman should enjoy at all times the necessaries, and, in times of good trade, the comforts of life. The standard of living—

should mean to the unskilled workman, carpets, pictures, books, and furniture with which to make home bright, comfortable, and attrac-

* "Methods of Industrial Peace." By N. P. Gilman. (Macmillan & Co. 7s. 6d. net.)

tive for himself and his family, an ample supply of clothing suitable for winter and summer, and above all a sufficient quantity of good, wholesome, nourishing food at all times of the year. The American standard of living, moreover, should mean to the unskilled workman that his children be kept in school until they have attained the age of sixteen at least. (p. 218.)

This is the opinion of an American labour leader, and Mr. Gilman does not consider it excessive. It is certainly a standard far above what the unskilled worker does in fact enjoy. The important question is not whether such a standard is desirable, but as to what steps shall be taken to secure it. In other words, ought the needs of the worker and his family to be the first charge on industry. And on this point I am unable to agree with Mr. Gilman that "the chief interest of the public is in obtaining the service or the commodity, not in the terms or conditions under which it is forthcoming" (p. 281). It is precisely these conditions with which we are bound as a community to concern ourselves. It matters comparatively little whether we use one or six plates for our dinner; it matters infinitely whether we have poisoned the man who made them. We must count the vital as well as the money cost of our conveniences; must, that is to say, consider the conditions of the labour by which we are served. To use economic terms: there is a social demand for healthy conditions of labour; what is now needed is to make that demand "effective." This demand will include many other things, but will include first of all a living wage.

A word must be added on a subject that Mr. Gilman leaves almost unnoticed. The methods of industrial peace depend on labour being organised. But the greater mass of labour is at present unorganised. This is the case with women's labour, agricultural labour, and most unskilled work. There is nothing to suggest that these will become included in trade unionism. Society must be organised to care for them. The means of securing healthy life conditions for the least coherent labourers must be at least as comprehensive as the system of tax collecting. And when the State cares as much to have women healthy as to gather in its taxes, this will be done. We shall arrive at some form of a co-operative commonwealth. It is from this larger issue that Mr. Gilman abstains, and he does so apparently because he is writing for a public more afraid of anything socialistic than he is himself. But in avoiding it he has given us a good book far smaller than its title. The unions of workers or of employers are unions of hostile interests, compulsory arbitration is a State recognition of conflicting powers. All these are the apparatus, not of industrial peace, but of a truce. Peace is not secured by a consolidation of opposing interests, but in the discovery and application of the laws of social well-being.

R. KIRKMAN GRAY.

WE boast our light, but if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staring on, but by it to discover onward things, now remote from all knowledge.—*Milton.*

A TRAGEDY OF RACE.*

THE man who travelled through the world alert for opportunity to right the wrong was in the long ago days called a "knight errant," and the spirit of his ambition commended for the inspiration of a worthy life. Nowadays he is called a "busybody," and if he can so far surmount ridicule as to secure any hearing for the voice he raises in the wilderness, at the most his hearers will admire his voice, but by no means go to his help against the blatant beast. The explanation probably is that knight-errantry did not skill to exist long without the introduction of "professionalism." When it became a profession to find blatant beasts, it soon became a branch of the profession to invent them. So the genuine knight-errantry of the present day finds itself much in the unhappy case of the boy in the proverb, who had startled his neighbours so often with a false alarm of wolves that when a wolf actually came along he cried to them in vain.

If good reason existed for apprehensiveness of wolves, it was, to say the least, a piece of culpable negligence to give so responsible a position to the village simpleton. Probably the wolves, though recognised in any succinct statement that might have been penned or spoken of the local phenomena, were scarcely half-believed in any matter of the practical politics of the day and the place.

See here, then, as in a parable our own plight. We have ceased to respond to booby-cries of "Injustice," "Inhumanity," "Murder." For how often have they been catch-words in some political "fake"! How often the sop to Exeter Hall for an otherwise unsanctioned policy!

And yet the real wolves are there. In the jungle of unreclaimed human nature, which on all sides hems in the little cleared spaces of a wholesome social life, lurk all the untamed and ferocious elements of anarchy, retrogression, and barbarism.

The book before us is simply a genuine cry of "Wolf!"—more accurately, perhaps, as such only need it be of interest to us. As the call of one who has peeped into the shadowy recesses of that all-embracing jungle aforesaid it merits a more serious attention than we fear it will receive. For nations as for individual citizens there is good counsel in the homely adage which bids a house-wife "B'ile her own bacon!" Still this wisdom is not altogether from above; it smacks somewhat too tartly of grosser elements.

"Martha, thou art troubled about many things; *but one thing is needful.*" The majority of us are horrified at the mere suggestion that it was not incarnate Godhead that spoke these words; and the same majority laugh to scorn the apparently logical inference that possibly they were true.

We should be content to know they were the utterance of a man, and not beyond the experimental endorsement of other men of any other age; if they will leave being too much troubled about many things and cultivate the attitude aptly termed of "the single eye."

That all men are and ought to be equal is a startling proposition. But Americans profess themselves proud of its championship.

Nothing more clearly than the domestic history of America shows that men are not, even if they ought to be, equal in the United States. In fact, we find an academic theory of equality set off against the daily spectacle of the contest between unequals—the weak ruthlessly kicked to the wall; the strong thanking God that a "glorious constitution" makes the privileges of a "free country" coterminous with the Munro doctrine.

Not ours is it to throw stones at sanctimonious Uncle Sam. He is of one blood, of the same kidney with ourselves. His faults may be a little more conspicuous because his geography is more familiar than that of the outlying districts where John Bull habitually breaks the Commandments and does battle for their "inspiration." But the "race problem" is everywhere a constituent element of the "white man's burden"; and attempts to shirk the solution of it are everywhere the white man's shame.

So we come back to Emma Rayner and her little book, wherein she aims at showing the grossness of the inequality, not of attainment but of opportunity, which obtains in America between the coloured population and the white. Truly this volume (and it is but one of several of recent issue with similar theme) is a remarkable comment upon the American Constitution, whose weakness it is to be neither amended nor enforced. The thesis is embodied in a narrative of sufficiently sensational character to hold readers with a taste for moving incident; and the worst we need say of it in a strictly literary reference is that the melodramatic character of the presentation is unworthy of a subject demanding at least the strong reserve of simple narrative if denied the pen of a true tragedian. But melodrama is no conscious part of the writer's aim. It is the out-cropping of temperament. Nor does it serve to smother the accents of her exceeding bitter cry; a cry of the *cor humanum*, not of the stage.

In effect the book comes to this: "To be black in 'the States' is to be ostracised. Shall these things be?" To prove the ostracism we are invited to follow the careers of several young coloured folk of great promise, of high endowment of heart, and at least a workaday competence of head. As one after the other we see their laudable ambitions wrecked, themselves outraged, the hopes of their clansmen stultified, and as we know in our hearts that these things are not in a fiction for our entertainment (since no horror is beyond the scope of the entertainment of fiction) but gathered into a fictitious framework from the palpable facts of a nation's daily life, we feel moved to indignation; finish the book; and——what next?

The knight-errant all too easily degenerates into the busy-body. But with all our need for specialisation; with all our righteous determination to choose and mind our own business, it must be seriously put to question whether we are any of us keen enough about that "one thing needful." For any who are not otherwise familiar with the problems of cosmo-politics herein touched upon, this little story may be heartily commended as a primer in a study of great educational importance.

H. A. R. J.

* "Handicapped Among the Free." By Emma Rayner. (Hodder & Stoughton. 6s.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ARE UNITARIANS CHRISTIANS?

SIR,—Jesus was very particular that the spirit rather than the letter of what he said, or of laws, should be paid attention to. He is reported as alluding to this several times.

I have been informed that Eastern languages are defective in the comparative degree; if so, it is all the more necessary to exercise good judgment in interpreting what may otherwise appear to be extreme statements.

Even Mr. Spurgeon, who had very extreme views on some religious subjects, said, "Did Jesus Christ really mean that when anyone was struck on one cheek he was to turn the other to be struck." He said you could ascertain by noticing what Jesus did under such circumstances. He then pointed out that before his crucifixion he was struck; he in no way suggested that he should be struck again, but answered quietly. That, Mr. Spurgeon said, was what he meant.

The word sacrifice has got to have a meaning which it did not have originally, and which is founded on the mistake that all offerings to God were destroyed. It manifestly means consecration, then there is no difficulty about it. Jesus could not mean that any person was voluntarily, and without adequate reason to give up his rights to others, otherwise he could not have approved of the golden rule, "Do to others as you would wish others to do to you." This puts our position and that of others on just the same footing. Self-abnegation carried out fully would render nearly all the transactions of life impossible.

It is probable that taking what Jesus is reported as saying, by the letter, instead of by the spirit, has done much to prevent his precepts or those that he approved from being carried out.

Miss Lee refers to the saying about a camel going through the eye of a needle. The Rev. William Hinckes, when minister of Stamford-street Chapel, on reading the chapter where that saying occurs, said, that there are or were two rocks in Palestine so close together that a camel had difficulty in getting through, and hence the passage was called the eye of a needle, just as the pointed rocks off the Isle of Wight are called needles. If this is true, it does away with the extreme nature of the saying.

With regard to any person giving themselves any special religious name, Jesus is reported as saying to his disciples, who objected to someone else teaching and yet did not follow Jesus, "Forbid him not, he that is not against us, is for us." This would seem to imply that he would not have been specially particular about names.

In my opinion, if political or religious names are suitable they are advantageous. Indefinite people are liable to be of a very milk-and-water type and largely destitute of enthusiasm.—Yours faithfully,

N. M. TAYLER.

Hampton, Middlesex.

ARE UNITARIANS CHRISTIANS?

SIR,—In reference to Miss Lee's letter, I beg to submit that the Christian law, "Thou shalt love thy neighbour as thyself," is no bar to the Natural law. "But thou shalt love thy wife and children better than thy neighbour." It is surely the Christian duty of every father to make the welfare of his wife and children his first object in life. Self-renunciation may be a Christian act, but the renunciation of those dependent upon you is distinctly un-Christian. This admission, however, involves some far-reaching corollaries.

F. T. MOTT.

RECOLLECTIONS OF CHARLES BEARD.

THE title of my article may seem rather bald, but surely that impression will not remain with the hundreds, nay thousands, of the affectionate admirers of the minister who once occupied the pulpit at Renshaw-street Chapel, Liverpool. For this man required no accessories of external dignities while he was amongst us; his memory asks for none now.

I do not pretend to be an impartial critic of Mr. Beard. Criticism and impartiality are not always in place—there are times when one would fain lose oneself in an atmosphere of enthusiasm and love. I readily admit that we cannot often afford to do this, but there are occasions when there is no alternative. These seasons mean the revelation of the higher self. The critic is lost in the disciple—the criticism is absorbed in the worship.

My earliest recollections go back to a period about thirty years ago. Mr. Beard was then giving a series of Sunday evening lectures at the old Concert Hall, Lord Nelson-street. I remember how crowded these meetings were, and, truth to tell, that impression—at the time—was the most vivid. Perhaps there was an equally vivid impression, and that was the sense of taking part in something not quite conventional or orthodox. In those days a lecture on a Sunday was tantamount to the breaking of a commandment. I confess it was a great relief to my mind that hymns were sung at the meetings. It looked like cheating Satan of his prey, and though in cold print the statement seems very absurd, yet in those early days of thirty years ago, it presented itself as a living turth. Schoolboys have their own world in which laws play a very important part, none the less powerful because they are self-created.

My impressions quickly developed, for I grew to understand—in part—the purport of the platform addresses. The calm and dignified figure of the lecturer took hold of my imagination, the exquisite modulation of tone riveted my attention, and the respectful silence of the audience added to the general effect. There was one lecture—I wonder how many Liverpool folks remember it—on "Home." Even immature boys can be touched on this subject, for the theme, handled in the right spirit, appeals to all, there can be no exception. A clearer understanding of Mr. Beard's Sunday evening lectures brought my thinkng faculties more into life. I felt as a learner who has been given the opportunity to learn.

My memory tells me that I did not hear Mr. Beard again for some considerable time. Boyhood had advanced into youth when I renewed my connection. Now it was no longer the scene of a large public hall, nor in the presence of a great assembly. It was at the chapel in Renshaw-street. Outwardly this was a very plain, unpretentious building, almost sombre in its aspect: dull, dreary, and uninviting. You would have easily mistaken it for the home of the Quakers or some body of the Calvinistic Methodists. It really required some imagination to regard it as the place of worship belonging to one of the most cultured, wealthy, and influential congregations in Liverpool. Once inside, however, your judgment would have been more favourable, for the interior spoke of much grace and beauty. Many memorial tablets spoke eloquently of private and civic virtues of some of the choicest lives given to the service of city and church.

The music and singing constituted an attraction in themselves. And there was also—a preacher. The Charles Beard of the platform was not quite the same as the Charles Beard of the pulpit. There were gains and losses involved.

On the platform—I refer, of course, to his religious work—he had to preach elementary truths in an elementary manner to a very elementary congregation. This allowed of much expansion of method, and to a degree of self-abandon. There was no necessity to take much for granted or to draw upon any accumulated reserves. A big Sunday evening lecture-hall audience brings some intellect, but more emotion. It feels more than reasons. The lecturer must needs prescribe accordingly; the diagnosis must respect conditions. Mr. Beard perfectly understood his audience. He spoke as one having authority.

There is one service a miscellaneous crowd can render to a speaker, it consists of the gift of responsiveness. A certain subtle power, call it what you will, proceeds from an interested auditory. Some people have thought that Mr. Beard was—to use a term—at his best in the position of a lecturer to the general public. I have studied him both at the concert hall and Renshaw-street, and my opinion is that it was at the latter place that the finer qualities, the more delicate traits, the choicer gifts had the greater scope and the larger outlook.

After all, the quieter methods of the quiet chapel were more in consonance with the genius of the preacher. Charles Beard loved to be in his own pulpit, amongst his own people. The kindling eye, the rapt attention, the evident sympathy, the willing homage of the members of the congregation were all calculated to inspire.

It would have been somewhat instructive to have made a register of those who attended Renshaw-street Chapel on Sunday evenings. Many churches were unofficially represented. It is my belief that not a small number present made a habit of going from a sense of duty to their respective places of worship in the morning, and then coming from a sense of pleasure to hear Mr. Beard in the evening. He knew this. He was fond of relating the following: A certain man was once taxed with attending the Renshaw-street services, and was reminded that heresy was the

prevailing doctrine taught; the culprit admitted the charge, and then in a kind of half-confidential whisper, said: "I go to Mr. Beard's Unitarian chapel, but I send the children to the Wesleyans."

Mr. Beard had an extraordinary power of fascination over his hearers; an analysis of this force may be instructive. (1) There was *the voice*. Who could forget it? It was capable of sweeping along the noteboard of every cadence of expression. Firm without harshness, soft without weakness, limpid without want of expression. It seemed to convey the exact meaning of an exact thought. The voice had the ring of exactitude. There was no need of straining after effect, for extreme naturalness was a foremost characteristic. (2) There was *the manner*. It is not too much to say that Mr. Beard looked his subject. He was once talking about the town clerk of Ephesus and his prudent advice. I can see now the gleam of mirth in the preacher's eyes as he remarked: "Just what one would expect!" Or, again, in the course of the famous studies of the Reformation period, Mr. Beard would make each leading character speak for himself, so that Luther, Erasmus, Melanchthon, Calvin, and the others simply came forward and told their own tales. I am aware how difficult it is to do justice to Mr. Beard's gifts in this direction, but I can testify to their existence. (3) *Intellectual and spiritual insight*. There are or were men and women who regarded Charles Beard as being an intellectual guide rather than a spiritual instructor. It is not an uncommon charge levelled by those who do not comprehend. One is reminded of a remark of the late Dr. Ryle who in speaking of a certain Liverpool church said: "I fear more attention is given to the intellect than the spirit." Perhaps it is only fair to say that the present Bishop does not hold the opinion. To anyone labouring under such a delusion about the teaching of Mr. Beard, I would recommend the purchase of one of his books of sermons, entitled "The Soul's Way to God." Mr. Beard possessed so much spiritual insight that the inclusion and not the exclusion of the intellectual followed as a matter of course. He lived, indeed, in a very bracing atmosphere of thought, he advocated the wholeness and the wholesomeness of human character. Turn to page 449 of his "Martin Luther and the Reformation." He is speaking of Luther's moral triumph at the Diet of Worms:—

He left Worms not knowing what might befall him, or where he might find a refuge. He knew that he might now reckon upon the hostility of the Emperor, as well as upon the hostility of the Pope, and that his only hope must be in the providence of God and the cautious friendship of the elector. Yet not the less had one of the world's great moral victories been won, and a name added to the too short list of genuine heroes.

No triumphal procession that ever climbed the Sacred Way to the Capitol, when Rome was every year adding new provinces to the Republic, could compare in moral grandeur with Luther's humble cavalcade, as, discomfited, condemned, almost friendless, he rode away from Worms.

In conclusion I want to say very deliberately and with perfect sincerity that I have found no spiritual teacher who can quite take the place in my life in the same way as the late Charles Beard.

W. H. JACOBSEN.

THE CHILDREN'S COLUMN.

THE KNOWLEDGE OF GOD.

1 JOHN i.

THE writers who address you in these columns are trying in different ways to teach you *religion*. Even when they do not use the word, yet the talk has a religious object. The word, "religion," I dare say, makes you think of churches and chapels, services and sermons, hymn-books and Bibles. It seems specially religious to sing hymns and say prayers. Well, religion has to do with all these things, but also with a great many more. It concerns the whole life and everything we think and feel and do. God has made us alive. Religion is to think truly of God and to feel and act rightly towards him. This we ought always to be doing. A man who does this or tries earnestly to do it is religious, and is leading a religious life.

Such a life is the only true life. It is also the "eternal life," because God is eternally with us in this world, and even after death He will still be with us, and we shall still have to feel and act rightly towards Him for ever.

It is clear, therefore, that religion is a very important matter; for without some religion our life would be a failure, it would be no true life at all. Everyone must agree that it would be a dreadful thing for us to be alive and yet not know what we were to live for. It is still more dreadful to think that God made us, and yet we might neither know nor care what He made us for. We see, then, the importance of religion. We must know the truth about God and our duty, and we must know it surely and certainly, with the least possible mistake. And all the time we must try to live by this truth. Only so can life be true.

As we grow up, it is perplexing to find the great number of different ideas and beliefs about religion. They cannot *all* be true, and so the lives of people must be wrong or mistaken in part. But when the people are earnest and sincere, there is always some truth in what they believe, and that truth saves their life from complete failure and makes it partially good and beautiful. Many of the things about which people disagree are not the most important for practical life. Let us humbly and earnestly look for what is simple, clear, and certain.

After the death of Jesus his disciples continued his work of teaching the people the truths of religion. One of the first Christians, named John, wrote a letter to those whom he had taught, beginning in this way:—"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life . . . we declare unto you, that ye also may have fellowship with us." The writer speaks more and more certainly about what he is going to tell them. Not only has he heard it, but he has seen it, he has looked steadily at it, he has touched it. When a man comes home in the evening from business, his children hear his voice and his step at the door; straightway they run and see him; then they look into his face and rejoice in his loving smile; and lastly they take hold of his large, tender hand or hang upon his arm, and they feel quite sure of him. How beautiful it would be to know God as intimately and certainly as that Jesus did: he spoke of God quite simply as his Father, and felt and acted towards Him as a son. His disciples also knew God in that way, and felt themselves and Jesus to be bound together in the wonderful companionship of God. "Yea," writes John, "and our fellowship is with the Father, and with His son Jesus Christ."

It helps us very much when others speak to us in that way straight from their own experience. You know at once when we teachers speak what we ourselves feel and believe about God, and not merely what we have read in a book. We try to describe what God has been to Jesus, and to all who have known Him best; but we also try to tell what He has been, and is, to ourselves. It is not easy to do; for there is so much that we cannot put into words. Still we try; and I hope that you will always expect us to do so.

When I was wondering what I should say to you about religion, I quietly turned to God in prayer. I saw at once that I must simply tell you what He gave me to say. If I was to make the matter clear to you, I must speak of what was clear to myself. The best way of helping you was to tell you what God has been, and is, to myself, and what I hope for.

At present, however, I have to ask you the same question. What has the great God been to you, what is He now, and what will He be to you hereafter? I hope and trust that you will grow into the same knowledge of God as Jesus and John enjoyed, and with them have fellowship with the Father.

If it is to be so, you must seek Him in the right way. You must feel that religion is more important than anything else, and therefore you must be ready to take any amount of trouble about it. *Think* about it. Attend carefully to what sincere preachers and teachers have to say. Try to understand these quiet talks from week to week. Go by what is most clear and certain.

To win, however, the most perfect truth you must do more than think. For what are we seeking? To know one who is ever with us. "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled." We know the world around us by our own senses, chiefly by hearing, sight, and touch. We shall find God, not by thinking only, but by putting forth all our best powers. "In him we live and move and have our being." We shall know Him by living with Him. It is not enough to think or read or even to pray; we must *live* for the knowledge of God.

Live right. Keep your body clean and do it no wrong. Turn from shameful thoughts. Put away all jealousy, revenge, and bad temper. Be honest and work well. Be patient, kind, and unselfish. Try to be worthy of fellowship with the Father. Be such that God can show you what He is.

A. LESLIE SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
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PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, AUGUST 20, 1904.

THE DEAD HAND.

THE more we reflect on the recent judgment of the House of Lords in the Free Church of Scotland case the more do the dramatic possibilities of the situation unfold themselves. For one thing, something of a racial antagonism is unmasked, and hints of those deep, dark distinctions of character rooted in the soil of an ancestral past are suggested. The champion of predestination triumphs. But there is more here than a mere matter of opinion. This is not only an intellectual discussion whether man makes his future or whether the future has already fashioned and determined the man. It is the Celt who has revenged himself. His millions may become an encumbrance to him, but for the moment he has the stern joy of his fierce loyalty (his not to reason why), which has snatched them from the feeble hand of a more timorous race—one that can compromise as he cannot.

We are too near the event to foresee what it will lead to. How will it affect the United Church? What bearing may it have on the religious life of Scotland? These are questions of intense interest, but not ones to which we can at present give any further answer. Our reason for returning to the subject, to which we have already devoted a good deal of space, is to be found in the fact that this matter of theological trusts is part of a larger question which has numerous applications to many aspects of our national life.

In this particular form the general problem is again raised as to how far the dead should be allowed to dominate the living. Should a pedantic subservience to the notions of the past disturb the faltering footsteps of the childish wisdom of the present? The dead hand must rest upon us heavily. Even if we would, we cannot shake it off. The acquired experience of our forefathers has formed high banks which it is difficult for our new experience to overflow. As to most of the things we do or think, they are acted because others acted them before us. From this law of ancestry we cannot escape. That is in the nature of things, and it were unprofitable to discuss whether it is good or bad. It is no more than an exercise of curiosity to consider to what height or depth of folly or wisdom we might reach if we were not tethered to this mid point of the slope. But it is not unprofitable to ask whether we do well or ill arbitrarily to extend this strong mastership of the past over us. And that such is the result of the law of charitable trusts can hardly be disputed. Theological trusts, and the recent decision, throw this fact into very clear light. But the theological trust is only one class of the far more numerous endowed charities. It was estimated a generation ago by Mr. GLADSTONE that there were not less than 30,000 of these trusts, disposing of a sum of over £3,000,000, and this does not include collegiate cathedral funds. Since then they have grown largely in numbers and still more rapidly in value. Almost all of these are tied up for certain specified and often mischievous purposes. In other cases the charitable object has simply become obsolete. But just as there are churches thwarted in the quest of truth by a theological clause, and others rendered supine by the mere possession of an endowment, so there are towns the most prominent for parliamentary and municipal corruption, which owe this evil to the charities in which they are rich,

The law on this matter is substantially regulated by the Charitable Trusts Act of Elizabeth for the administration of land and other funds bequeathed or given, some for relief of aged, impotent, and poor people, some for maintenance of sick and maimed soldiers and mariners, schools of learning, free schools, and scholars in universities, some for repairs of bridges, ports, havens, causeways, churches, sea banks, and highways, some for education and preferment of orphans, some for maintenance of houses of correction, some for marriages of poor maids, for supportation of young tradesmen, for relief or redemption of prisoners and captives, for aid and ease of poor inhabitants concerning payment of taxes. Any bequest, however foolish its particular application, which keeps within the limits of this Act, is a good charity. There have been some amending Acts, and abundant official inquiries into the use of these large funds. Every inquiry has shown abundant abuses, and frequently the greatest abuse has been to carry out the terms of the endowment.

The distribution of bread, sometimes bread to be scrambled for, to old people, who, for the sake of loaves, will attend the sacrament, is obviously bad; but it is a good charity. The hare pie that is annually struggled for in a Midland village leads to a degrading spectacle; but it is a good charity. The numerous little funds in the hands of parish priests for indiscriminate distribution to the poor do incalculable harm. Every worker in a poor district has seen the mischief caused by the shower of coal and soup and breakfast tickets. Many of those who administer these charities would use them more wisely: they cannot, for they are good charities.

It is true that the Charitable Trusts Act has been amended from time to time, and especially in 1853, when the Charity Commissioners were appointed. But their powers were strictly limited, and they were unable to do what most needed doing. Several important classes of charities are removed from their control altogether. For the rest, they are obliged to give consideration to many other matters than that of the utility of the trust. A very narrow range of freedom is indeed conceded under the legal doctrine of cy-près. But after all, if the terms of an antiquated trust are capable of being carried out, they must usually be executed, whether for good or for ill.

The whim of the dead must still hamper the conduct of the living, because the absolute power of attaching conditions to one's bequest has been regarded as one of the bulwarks of property. It is, however, as Sir ARTHUR HOBHOUSE pointed out long ago, a baseless assumption that there is any natural right of this kind. Yet it is the existence of this assumption that constitutes the chief difficulty in the way of the useful administration of trust funds generally and of theological trusts in particular. The dead have a proprietary right to promulgate error among the living.

Here, then, is the larger question of which the Free Church case is a particular. Ought we arbitrarily to extend the power of the dead hand over us? On the other hand, it is necessary, whenever occasion offers, to claim that these bequests, theological or otherwise, shall be used simply for present human uses, and according to such wisdom as the present age has gained. It would be matter for rejoicing if this occasion should be taken for forcing to the front again the abuse and the use of all the endowed charities.

IT is certain my belief gains infinitely, the moment I can convince another mind thereof.—*Novalis.*

JOCULARITY should not be forcibly obtruded, but by a kindly conspiracy (or tacit compact) slip into conversation; consent and complaisance give all the life thereto. Its design is to sweeten and ease society; when to the contrary it breedeth offence or encumbrance, it is worse than vain and unprofitable.—*Isaac Barrow.*

THOUGHTS ON THEISM.

III.

THE DIVINE OMNISCIENCE.

THE outstanding characteristic of the nineteenth century is the greatness and variety of its contributions to the sum of knowledge. It might well please a pardonable vanity in us—pardonable, because we may be forgiven for being proud and vain of other people's achievements—to imagine the wonder of some old-time habitant of the earth, say, some ancient Hebrew, could he of a sudden be transported back to this scene, and be made acquainted with the vast changes accomplished since his time. What would be his astonishment as he realised something of the mastery and utilisation of the forces of nature won by man—forces whose very existence was unknown in his age, or known only to be dreaded! Would he not have to admit that the bounds of human knowledge had been pushed back beyond all conception of his, that the race had achieved triumphs such as he could not have dreamed of, had learned to understand and turn to familiar use secrets deemed unsearchable, not even guessed at in his day and generation?

And then, let us imagine that through the mind of our visitor, after he had expressed his admiration of our progress without stint, made full acknowledgment of the advances registered in every domain of learning and stored-up information, there suddenly flashed the recollection of a shred from one of the hymns of his nation—"*Thou knowest . . . altogether . . . Such knowledge is too wonderful for me; it is high, I cannot attain unto it*": would he feel that in the light of all the modern discoveries and inventions this language has become obsolete and stood in need of modification; that the distance between human ignorance and Divine Omniscience was no longer so immeasurable as to require or justify such absolute humility? Possibly he might succumb, temporarily at least, to such a delusion; but a delusion it would be none the less. For the distance between finite and infinite knowledge is itself, and must for ever remain, infinite; all human wisdom fails to reach up to the all-wisdom of God; and, as His Omnipotence calls out to our proudest boast, "What canst thou do?" so His Omniscience calls out to our laboriously accumulated learning, "What canst thou know?" The chasm, so far from being bridged, can never even be narrowed; for, however much we know, we know in part, and hence all our knowledge is tinged with imperfection, with error; while, if we knew any one smallest thing perfectly, we "should know what God and man is." But such knowledge is too wonderful for us; only He who is all, can know all—nay, can know aught. As for us, we grope our way by broken gleams, we guess and conjecture and gather fragments; and those are the wisest among us who know that they *are* fragments, inconsiderable, atomic, compared with the sum of being.

It scarcely requires to be pointed out that the Divine Omniscience, like the Divine Omnipotence, is a postulate admitting of no logical denial or alternative; yet here as elsewhere it is true that when we think of God, we pass into a region where we understand that we cannot understand. For how should we even form an idea of a knowledge which never had to be acquired, which never grew from less to more, which is unconditioned by any limitations, comprising in its universal sweep, not only all that at this present moment is, but equally all that ever was, or ever will be; of a Mind to whom there is neither past nor future, but to whom all time, buried æons and æons still unborn, are equally present in one tremendous Now? To be at all, God must be thus; yet, when we try to think of Him thus, we return from our vain quest, shrinking and stumbling, blinded by excess of light, and, realising our impotence, find our proper attitude to be that of adoration, contented to walk by faith, not sight.

And, assuredly, the thought of God's limitless being, power, knowledge, as it cannot be grasped by the reason which yet perforce acknowledges it, so it makes a large demand upon faith. As it would be superficially *easier* to believe in a *very* powerful Divinity, the Giver of every good gift, than in an omnipotent God, the ultimate cause of evil as well as good; so it would be easier also to believe in a God whose knowledge and wisdom greatly surpassed ours—who had with skill and foresight contrived this goodly universe, yet leaving some room for unanticipated developments, eventualities for which He had made no provision, and which therefore could not be attributed to Him—than in One who is Himself all knowledge and wisdom, who never "contrives" or "foresees," because He has not to contrive or foresee; to whom there is no unknown future any more than a forgotten past, but who knows the end of everything before the beginning thereof, and without whose will and knowledge nothing comes to pass. We could picture Him planning and rejoicing in the upward trend of the world, marred and checked as its progress is by mishaps and misadventures by the way; but when we think of Him as from all eternity aware of these "mishaps," which are thus not mishaps at all, aware of all that will be done amiss and suffered innocently, aware of all we call accidents, with all the tears and pain which they entail: such knowledge as this strikes us as not merely too high for us—it is not only *super*human; are not we also tempted to think it rather *in*human?

Instances of what we mean lie almost too close at hand to need recalling. One thinks of Browning's "Johannes Agricola in Meditation":—

> Ere suns and moons could wax and wane,
> Ere stars were thunder-girt, or piled
> The heavens, God thought on me, His child;
> Ordained a life for me, arrayed
> Its circumstances, every one,
> To the minutest; ay, God said
> This head this hand should rest upon
> Thus, ere He fashioned star or sun.

A most comforting thought to Johannes Agricola, the overwrought speculative religionist, since he knows no moment's faltering doubt or uncertainty, but is convinced of his election and predestination to everlasting bliss, without any merit on his part—bliss of which he cannot be defrauded, though he should

> Blend
> All hideous sins as in a cup,
> To drink the mingled venom up.

But what of average sin- and sorrow-laden humanity? Has not this sometimes been the sharpest pang in remembering fault or misfortune of our own, that God knew—*God knew*—but let us step aside, or allowed this terrible thing to happen? One calls to mind the pathetic wail of yet another Browning character, "God forgot me, and I fell": yes, if one could believe it, believe that His watchfulness failed for a moment, or He would have checked us in our folly, would have averted that calamity from our head or those of our dear ones! But we know it to be otherwise; we know that "*the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding.*" And that, we feel inclined to add at times, is the worst of it, imposes the severest strain upon our faith in His love and care. He knew it all, foresaw it all, yet did not stretch out His mighty hand to turn away this evil from our path. He knows the flaw in the bar of steel, the fault in the rope or scaffolding, which will prove fatal to some worker, knew from all eternity of that holocaust of children in New York harbour, which sent a thrill of horror through the whole world, yet arrests none of these things, works no beneficent miracle. All this is involved in the Divine Omniscience, is involved in the very idea of theism; but so far from spelling "rationalism," it spells surely the sheerest, blankest, most unfathomable mystery, past all finding out or clearing up, mystery in the presence of which the human understanding, whether it does so rebelliously or submissively, has at any rate to own itself powerless, beaten and baffled.

Yet there is one thought likewise implied in the notion of Omniscience, to which it is right to direct attention: if any calamity might be set down to God's temporary *forgetfulness*, such an explanation, however superficially consolatory, would yet infallibly undermine our trust in One who, though He might do His "best" for us, could not always be relied upon to remember. But if He knows all the time—nay, if He knows all—must we not note this implication of His all-knowledge, viz., that He knows, at least, *better than we* what is our truest good? This, no doubt, cannot claim to be more than an adumbration of a possible truth, neither will such a reflection be present with us at the moment when grief is sharpest; nevertheless, when we do reflect upon sorrow or loss, there seems more comfort in the truth that He knows all through, and in His wisdom ordained what befell, than in the delusion that, had He but remembered, He would have averted the stroke under which we bleed.

Two further hints—mere suggestions of possibilities—may here find mention. Assuming a self-limitation or partial inhibition of *power* as conceivable on the part of God, for any purpose commending itself to His wisdom, a like self-limitation, someone might argue, could be theoretically assumed as regards his *knowledge*, given an object adequate for such an act. All

human analogies are, of course, to be used with the utmost caution in such a case, as likely, *per se*, to be misleading; and for this cause one can only with the greatest reserve point to the parallel of a finite person "determined not to know," deliberately to exclude from knowledge a circumstance or set of circumstances which normally would be included in it. But in view of the extreme uncertainty inseparable from this kind of speculation, we would mention rather than commend this "kenotic" theory; and it is with a similar proviso that we would allude to the possibility of some of the inexplicable and heart-rending catastrophes which we deplore being attributable to the malevolent action of personal, intelligent, and free created beings, possessing power and general endowment superior to ours. But here we are clearly in the realm of the unproven and unprovable, all verification of either of these hypotheses being out of the question; and all that may be pleaded is, that in the presence of an immense and painful enigma no guess reverently made can be quite illegitimate.

The briefest reference must suffice to what is, perhaps, the greatest philosophical difficulty connected with the Divine Omniscience—its reconcilableness or otherwise with human freedom. How can we be free to choose if all the time our choice is a foregone conclusion, registered in the Mind of the Most High ere it has been formed in ours? Is there any way out of Paul's "Whom He foreknew, He also fore-ordained," with all the implications and applications of that axiom of determinism? If God is omniscient, are not hero and villain, saint and cut-throat, martyr for truth, and lying witness, mere "cunning casts in clay," ingenious automata in a puppet-show,

> Which for the pastime of eternity
> He doth Himself contrive, enact, behold?

Now, as a matter of fact, a philosophical reconciliation of the apparent contradiction between human freedom and Divine Omniscience is not impossible, though the present writer does not intend to reiterate in this place what he has attempted to set forth elsewhere, touching this question. So far as it concerns practical men and women, he would merely say once more that the determinist theory stands self-condemned, because it is unfit to be put into practice, because it discourages our better instincts, while giving fatal rein to whatsoever appetite of the lower self a man might choose to say he could not help indulging. In the last resort, we simply know—with no less certainty than that which in any other instance is held to justify the use of that word—that we are free.

And yet God foreknows, rather, is omniscient; how are the two things possible? We find ourselves facing the old intellectual *impasse*, and can only once more return the old answer: Suppose it were, humanly speaking, impossible, *i.e.*, inconceivable, that both these things should be true, just how much or how little would that prove? That there should be in the vast cosmic scheme contradictions which *we* cannot unify, problems which we are unable to fathom, mysteries which elude our probing, is *that* to be wondered at? We repeat that there is nothing we should more expect to find the case. It is the contrary that would be altogether absurd, a contradiction in terms, viz., that the finite should comprehend the Infinite, that man should understand God, and be able to trace out His ways, when He *could not* be other than incomprehensible to any but Himself.

Mystery to the intellect, much of it, all of it: known as truth by the soul, spirit meeting with Spirit, seeking not to understand, but to have communion, content to see as in a glass darkly, waiting for ampler vision in that sphere—

> When from this threshold of being, these steps of the Presence, this precinct,
> Into the matrix of life darkly, divinely resumed,
> Man and his littleness vanish, erased like an error and cancelled,
> Man and his greatness remain, lost in the greatness of God.

J. WARSCHAUER.

A CASUAL WARD.

BEING one of those who think that men and women generally should know something about poverty at first hand, and not absolutely rely upon books for a description as to how the poor evade starvation when it stares them in the face, I availed myself one Saturday evening last April of an opportunity which presented itself of paying a visit to the Tame-street Casual Ward, Manchester. The past winter was a very trying one for the unskilled labourer. The various trades which ordinarily give them employment were depressed. The genus tramp had, therefore, swelled to unusual proportions. Up to a year ago very many social outcasts found shelter during the winter nights in the warm brick-kilns situated on the north side of Manchester, but they were a nuisance to the proprietors, who at last called the police in to their assistance. There were prosecutions, and the publicity given to the police court proceedings opened the eyes of the general public to the wretched conditions under which so many of their poorer brethren tried to find rest while they themselves were snugly housed and "lay down to pleasant dreams." As a result of these revelations there has been more concern shown for the adequate accommodation of the tramps and out-of-works in this great city. Private philanthropy has enabled the Wesleyan Central Mission to establish a permanent shelter, and the managers of Wood Street Mission have found the money necessary for converting their premises into a temporary Shelter where the homeless and starved could obtain not only a free shake-down, but also a free meal. The Salvation Army has also realised that it is its business to tackle the problem of poverty in Manchester, and so it has secured large premises in our midst, which are being converted into a Shelter, and next winter will see it in full swing. The public authorities recognised that it was not enough to leave this matter in the hands of private philanthropists; but that it was their duty to make more adequate provision for tramps and casuals; and so the Casual Ward in Tame-street is being considerably enlarged. The new buildings are designed to accommodate 1,400 persons.

The casual ward is the last resort of the homeless and hungry. Men must be driven by sheer want and despair to voluntarily seek the help it is willing to render. It sets itself to give just bare shelter and food, without the slightest suspicion of luxury in either. The management thinks that the prisons treat their inmates too well, and that those whose morals are of small account sometimes prefer the prison to the casual ward for the sake of the better fare. There are comparatively few permanent inmates in Tame-street—only eighteen women and eighty-three men. Of these the able-bodied do most of the work of the establishment, in the shape of cleaning and cooking and mending. The casual or tramp is treated differently. He is, generally speaking, able-bodied, and must not be encouraged in his idleness. When he spends a night at Tame-street he must not be allowed to feel that he would like to prolong his stay there, owing to the good food and easy terms of lodgment. No doubt there are some genuine cases of men who, although sober and industrious, fail to obtain employment, and are at last driven to ask for temporary shelter and sustenance. Such will bring their bundles of tools with them, and the authorities take care of them until the men leave the next day.

We were in the office watching those who presented themselves for admission. It was Saturday night, and, therefore, those who came in would have to remain in until Tuesday morning, working all day Monday, breaking stones or picking oakum or doing any other more appropriate work which might be given to them. The official asks the applicant a number of questions as to where he came from, where he is going to, whether in that casual ward before, age, married or single, &c. Another official standing by warns him that he must give up any tobacco, matches, sugar, tea, &c., that he may have about him, and subsequently he searches him. If an applicant has more than fourpence in his pocket he is not admitted; but he has to go and pay for a bed in some cheap lodging-house. Of all those I saw admitted there were only two who were not robust, well-nourished, and muscular. One old man of 72 said he had walked from Congleton that day, which any novice could plainly see at a glance was a physical impossibility. If he started from Congleton that day he must have ridden most of the way. He was decrepit, and he struck me as being past all serious work. An old woman, unmistakably of Irish extraction, and lively from the influence of drink, said she came from Stalybridge and was a hawker, though she did not say where her goods were. I fancy she was a cadger and nothing more.

During the week ending April 9, 1,167 cases had been admitted. After admission, the tramp finds his way into a room where he has supper, consisting of a fairly large tin of thin porridge, and a big thick slice of dry bread weighing 6 ozs. I tasted of the porridge, and although I would not like to exchange my morning meal of Quaker Oats for it, yet it was palatable and whole-

some. It is strange and amusing to find a certain kind of fastidiousness even amongst the dirtiest and most wretched of these men. One middle-aged casual was eating his porridge with a spoon. When asked whether they allowed spoons, he turned up his nose in disgust at the idea of using such an article not his own. "This is mine," he said proudly, as he raised it in the air; "it goes to my lips only." Notwithstanding the searching he had undergone, he had managed to smuggle in his spoon, though the sentiment that urged him to break the rules was superfluous, for the spoons of the establishment are kept scrupulously clean, and I, at any rate, used one unhesitatingly. From the supper-room the tramp next goes to the bath-room, where he has a good wash with soap and hot water, puts all his clothes in a network bag, and issues by another door leading upstairs to the dormitories in a clean flannel nightshirt, and with two blankets and a leather pillow for his night's shakedown. In the dormitory each man has a board to lie upon, raised three or four inches from the floor, and those who have had experience know how to make themselves fairly comfortable. The old soldier is easily distinguishable, for he invariably folds one of his blankets into four thicknesses, on which he lies, to keep his bones as far away from the hard board as possible, and then he wraps himself up with the other. The dormitory is artificially heated; there are the necessary conveniences in it, and in cases of emergency the men can communicate with the officials by means of a bell, or even let themselves out by breaking open a glass case in which the doorkey is kept. While the men are asleep the nets of clothes are taken into a specially constructed chamber and hung up in rows. On the floor stands a stove for the burning of sulphur, which is set alight, and then the door is hermetically sealed. All vermin or disease germs are in this way destroyed, while the persons admitted are carefully scrutinised in the bathroom for any indications of a disease which might prove infectious. Further to ensure cleanliness, the blankets and nightshirts are washed every day, and distributed absolutely clean and dry each night. A wash-house is provided in which, under certain conditions, the casual is permitted to wash his own linen—if he has any.

On the Sunday morning the men were to have porridge for breakfast, bread and cheese for dinner, and skilly and bread for tea. They retire to bed very early. The women have no porridge, but tea and bread and butter instead, and for dinner they ring the changes on such things as bacon, hash, &c. On weekdays those who are leaving have their breakfast at 5.20, in order that they may get through their allotted task early and then seek work outside; while those who are to remain breakfast at 5.50. The men have to break 7 cwt. of stone for the making of macadam roads and the women have to pick 3 lbs. of oakum. Those who are unable to engage in this work are found something else to do. The Master of the ward said voluntarily that men found better food and less work in prison than in that institution, and his opinion was that their method was right, and that the prison method was wrong.

Some of the officials' rooms were being cleaned and re-decorated, and the work was being admirably done by inmates, of whom some are first-rate skilled artisans. As an evidence that distress has been more prevalent and acute than last year, we were informed that at Tame-street they had had during some weeks as many as 500 more inmates than in corresponding weeks of the previous year.

The friend who was with me put a very straight question to the Master: "Do you believe in personal, indiscriminate charity in alleviating individual cases?" His reply was: "I am sure that a great deal of the indiscriminate help given does more harm than good. But where a man or woman will take up conscientiously any individual deserving case and see it through, that is a thousand times more desirable than that the man should find his way into this casual ward. Once a man comes here he seems quickly to become permanently enrolled within the ranks of the genus tramp. In the majority of cases it robs a man of his self-respect and dignity." Remembering the facts disclosed recently by Mr. Charles Booth and Mr. Rowntree as to the number of our poorer brothers and sisters living continually, and in the most prosperous times, on the border line of want, one has to admit that it is extremely difficult to judge as to how far they are to be pitied and how far to be blamed. The gulf between the poorest and the richest is simply enormous, and, alas that it should be said, the richer a man is, *as a rule*, the less he cares for the well-being of his poorer brethren, and the more absorbed he is in his own personal affairs. We are the richest nation in the world, and yet so many of us have to beg for bread.

A few Sundays ago I was preaching at Ashton, and in the afternoon I walked up to the workhouse with a brother minister who was conducting the weekly service there. I sat in a pew directly facing the extremely well-behaved and attentive congregation, and tried to guess the life history of some whose faces still haunt me. If some of the old people had been dressed in fashionable clothes you would have at once said that they were probably members of the aristocracy, so distinguished-looking were their faces. Again and again I said to myself, "If I saw the portrait of this old man or that old woman, painted in oils and hanging up in a friend's dining-room, I should remark 'What a distinguished-looking ancestry he had.'" I afterwards told the matron what had passed through my mind, and she replied, "You have guessed right. There are not a few in this workhouse who in their earlier days were rich and of good family." There they will remain until death claims them, and the outside world will more or less regard them as of a different order of humanity to themselves; while many of them would turn up their noses scornfully if by chance in brushing past them their skirts touched!

Those who are familiar with the conditions of life as they prevail amongst the lower classes, know very well what a hard struggle the unskilled labourer and his wife have in bringing up their family respectably, and in keeping a comfortable home over their heads. It is often a tragedy, and invariably a heroism. There are some respects in which the times have not changed for the better. Years ago the employer of labour lived amongst his work-people; and being aware of their conditions of life, the character of their homes, their struggles to pay their way in sickness and in health, their sorrows and their tragedies, he was sympathetic in his relations with them, and anxious for the sanitary conditions of their surroundings, because they were also his surroundings; but now he gets as far away from them as possible, he shifts his responsibilities upon a limited corporation which is not supposed to have a conscience in this matter; and the result is that capital, *as a class*, does not know anything about labour, *as a class*, from actual contact, but only from repute; and it is surprising to what horrible truths men can shut their eyes and ears if it at all disturbs their consciences to be aware of them. The first step towards the remedying of an evil is its recognition. History records the fact that it was not until the despised and disregarded were driven by exasperation to riot and rowdyism, that serious attention could be drawn to their condition. Rich men are not all knaves, or rich women all proud and haughty, as some fanatics give forth at street corners, yet *as a body* they are apt to be thoughtless. What really is needed for the prosperity, elevation, and purification of our social system is that all parts of it should come into touch with each other. Wealth and culture too often think they have done enough when they have helped to endow a hospital or build a church or present a town with a museum. This is good as far as it goes, but it is not enough. The great disease of to-day is that the rich and cultured try to do too much by DEPUTY. That was not Christ's plan. He went about doing good. Many a man will put his hand into his pocket, without being asked twice, for some charitable object; but he won't come into personal contact with misery and want and ignorance. This will never satisfy the demands of true religion; it does not conduce to self-respect and independence amongst the poor; and until it is universally and seriously recognised that nothing save personal influence can ever bring about a better state of things socially and morally, the long-dreamt-of Kingdom of Heaven on earth will be absolutely unrealisable.

CHARLES ROPER.

THE *National Review* contains an article by "Dublin" on Rome Rule in Ireland, in which there is an account of what may certainly, in view of Mr. Wyndham's statement in the House, be called the Anderson scandal. Another article, by an Ex-Prisoner, is calculated to disturb the easy notion that our prison system is a model of wisdom. The conclusion is that prison is not deterrent, and, so far from being reformatory, produces criminals, lunatics, and paupers. There is also a keenly written Plea for the Tramp, by the Rev. Lord William Cecil.

THE RIDDLE OF ORIGINS.*

THIS interesting volume may be described as an inquiry into the limitations of science in solving the ultimate problems presented by the universe.

Efforts are assiduously made (says the author) to popularise the idea that nothing in heaven or earth is beyond the ken of science, and that she has rendered all such beliefs impossible as alone can satisfy the deeper cravings of humanity, that what her searchlight cannot illumine must for ever remain unknowable. How far such assumptions are rational, it is the object of the present inquiry to examine by means of the evidence furnished by science herself.

The result is a strong book, written with such clearness and facility of expression that anyone can follow the argument with ease, even through its most difficult passages. It is highly suggestive where it is not conclusive, and, on the whole, it would be an extremely good thing if the work were issued in a cheap edition, as containing answers to much of that negative reasoning from the scientific point of view which agencies like the "Rationalistic Press" are just now trying to make popular.

The old riddle is, of course, the riddle of origins—the origin of the world, of the varied forms of life upon it, of consciousness, of the highest mental life of man. The newest answer is the answer that all can be explained without the assumption of a First Cause, that in the sensible universe itself science has discovered all the data necessary to solve all problems. This is the position the author attacks with great skill, and with large resources of information at his command.

As one would expect, the materialistic evolutionary system of Haeckel bears the first brunt of his onset. The contention of the arch-theorist that all the phenomena of the universe are the outcome of an infinite primordial entity or Substance, evolving in accordance with its own mechanical laws, is examined from many points, and found to be wanting. Instead of containing the explanation of everything, the very conceptions on which Haeckel builds are shown to present a series of enigmas themselves, and the world-riddle, instead of being answered, is only made the more profound. The idea of material substance, for instance, presents, and always has presented, a number of problems to thought, which cannot be ignored as though they did not exist. So with the idea of Force, and that determination of Force of which natural law is the record. The absurdity of Haeckel's notion that "motion is an innate and original property of substance" is well exposed. "If a mass or an atom of matter tended to move thus indifferently, in all directions at once, it would remain motionless, each such tendency being neutralised by its opposite." Inertia is the property which science ascribes to matter —in accordance with the first of Newton's Laws, the most firmly established and unquestionable of all scientific conclusions —which tells us that a body at rest will continue at rest for ever unless compelled by some force to move. Instead of there being but one world-riddle which Haeckel has solved, the author shows that Haeckel's cosmogony has shed no light whatever on the seven that have been propounded by Du Bois-Reymond, viz.:—

(1) The nature of matter and of force.
(2) The origin of motion.
(3) The origin of life.
(4) The apparently designed order of nature.
(5) The origin of sensation and consciousness.
(6) The origin of rational thought and speech.
(7) Free will.

The latter and by far the larger portion of the book is devoted to the Darwinian theory of evolution. The author's position is that so far we have no proof whatever of the transformist doctrine, that one species of plants or animals has in natural course grown out of another, through the aggregation of changes each exceedingly minute. That "natural selection" is the ruling principle of the process, must also be set aside, since the process itself is an unfounded assumption. A long list of authorities is given, all of whom either reject Darwinism altogether, or admit it only with fatal reservation, and the following conclusion is drawn, "that in spite of its great name, its success has throughout been popular rather than truly scientific, . . . and that as time has gone on it has lost ground among the class of men best qualified to judge."

Here the author seems to us to have overstepped the mark. If one is going to rely on authorities surely something more than ordinary weight must attach to the verdict of men like Wallace, Romanes, Huxley, Weismann, and on this purely scientific question Haeckel himself. It matters little that some of these profess doctrines which cannot be reconciled with those of Darwin. They have all worked or are working on the main lines laid down by Darwin, and endorse his fundamental tenet.

As to the objections against the Darwinian theory so clearly and forcibly expounded by the author, there is little that is new. Most of them Darwin himself foresaw, and gave his answer in "Origin of Species," Chapters vi.—ix. The fallacy in two of the objections is well brought out in Fiske's "Cosmic Philosophy," II., chapter xi. This part of the book is, however, useful as giving a *résumé* of the principal objections that have been urged with some plausibility against the transformist doctrine, and in so far as it inculcates the truth that there is still much unexplained by the natural selection theory, still much work to be done before it attains to absolute scientific certainty, the book will do good. The author gives no alternative theory. If he adheres to the old special creation doctrine, which seems to be the only alternative, it would be easy to multiply even more objections against him. But here he leaves us in the dark.

The main contention of the book is, we hold, amply justified. Science has its limits in guiding us to the ultimate truth about this universe. Modern discovery and research have immensely multiplied and magnified the marvels which have to be accounted for. But they have not eliminated the intellectual necessity for a Supreme Cause beyond the material universe and its mechanism. They have not enabled us to dispense with the postulate of a supreme guiding, controlling, and creating Mind. In the words of Rivarol, quoted by the author, "God is still the explanation of the world, and the world is the demonstration of God."

J. WORSLEY AUSTIN.

* "The Old Riddle and the Newest Answer." By John Gerard, S.J., F.L.S. (Longmans. 5s. net.)

TILBURY DOCK.

MY old friend the curate, with whom I was at school and college both, had asked me to accompany him to Tilbury, and see him safe aboard the *Ormuz*, which was to take him to Naples for a two months' holiday. The invitation pleased me; we are old and firm allies, despite our differences upon all matters that admit of two opinions, and no doubt it was for this reason that he asked me to bear him company; but when I saw his baggage, I began to have a misgiving that a thrifty man like the curate would find one friend worth three railway porters. But I was rather curious to witness the departure of a great liner bound for the Antipodes; and the arrangement which was to give him a holiday of two months, also provided me with one of half a day—which is not to be despised, by any means.

The special train for passengers and friends was waiting at St. Pancras on a dull and foggy December morning. The curate turned up the collar of his coat, and grinned cheerfully as he sniffed the atmosphere to which he was so well accustomed. "It's jolly to think that I shall be out of this before many hours are over," he said. And indeed, it struck me that jollity, rather than melancholy, was the prevailing note of the moment. There was a sense of adventure, of enterprise, floating about in the air under the grimy glass roof of the station; the travellers bore themselves with importance, and their friends made no attempt to conceal an admiration for those who were about to tempt the perils of the deep. Those perils, perhaps, are reduced to their minimum to-day, and at first there would seem to be little heroism involved in a sojourn in the most comfortable of hotels, for such the great liners have become; yet the sea is still the sea, and we do well to respect her, even though we be saloon passengers. The curate certainly does so, for he is a bad sailor, and travels second class.

The sense of romance was not dulled, I think, by the business-like way in which that long journey began. My companion, indeed, was going no further than Naples —a mere step; but the bulk of the voyagers were for Colombo, Fremantle, or Sydney, and some would soon be making acquaintance with elephants and kangaroos, while others, more favoured by fortune, might possibly meet with Anthropophagi, and men whose heads do grow beneath their shoulders. Here were the beginnings of romance, at least; and viewed aright, an ordinary Gladstone bag labelled "Sydney" (and bearing its honours as meekly as though it had been labelled "Manchester"), was nearly as wonderful in the eyes of a stay-at-home as the Flying Trunk itself. Even at St. Pancras one caught a whiff of the ocean. You could buy a deck-chair in which to sprawl on deck in fine weather; the curate actually did so, and made me carry it for him. Possibly

Ulysses did not voyage so luxuriously; but then, he did not sail in the *Ormuz*.

It was quite impossible to distinguish between those who were going to the ends of the earth and those who were going to Tilbury and back. If anything, the passengers' friends were more adventurous in appearance than the passengers themselves, for they were laden with the paraphernalia of the journey, and, perhaps, were not ill pleased that their identity should be mistaken. And so we took our seats, buying our last English morning papers with no more outward emotion than is exhibited at Baker-street Station; handkerchiefs were waved here and there, and, perhaps, one or two were used. But on the whole, there was no great display of feeling as we steamed away from the platform.

The sense of departure, however, came upon me during the railway journey, and upon the curate too, though, for his part, he had no regrets. But if the dismal squalor of the North-East district, as seen from a railway carriage on a foggy winter's morning, could depress one who was to see it again in a few weeks' time (the curate has the scene of his labours in these slums), what would be the feeling, of one who was leaving it behind him for years, and, perhaps, for ever? There were such in the next compartment, a stalwart young Jew bound for Sydney, accompanied by an old father in a state of great volubility and excitement. Would they be glad to leave all this behind them? Surely not. They would go to a much better place, where the air is cleaner, and the land fresher, where the poor are not so poor, nor the rich so rich. But they would be exiles from home, and the things that flash by the windows of the train—nasty, dirty things if you will, such as ashbins, and rotten pigeon-houses, and backyards criss-crossed with clothes-lines—all belong to home, and have their significance. Let us put them away by all means, and substitute something better; but as yet they are part of the land we were born in, and the land that we love. And the train, swinging along from station to station with never a stop, was carrying many of us away for ever from that to which these things belong.

The above reflections were not my own; I have merely attempted to give an idea of the curate's observations, made after his first glee had subsided. Preaching is the good fellow's vocation, and it comes naturally to him to love the very slums, which in another sense he hates, for he has worked in their midst for years, and one grows fond of the scene of one's daily work, if it be done honestly. However, the train ran faster than my friend's tongue, and before he had brought his remarks to a conclusion London was behind us, and we were out upon the vast flats of the Thames.

And how dreary they are! The great stretches of marshland, seamed with stagnant ditches, without a house or tree worthy of the name for miles about, are even less inviting of aspect than the town itself, for there, at all events, is life and human interest. Far away, above a low embankment, you can see the masts and funnels of the ships in the river, but save for these, and the few ragged horses and melancholy cows pasturing on the flats, sign of life there is none. And Tilbury itself might be not only the end of England, but the very World's End. When the *Campania* or the *Teutonic* lies alongside the stage at Liverpool, those who go aboard do so amid cheerful surroundings—at the most interesting spot in the great seaport. But Tilbury Dock is unfeignedly lonely, ugly, and dismal. Our train drew up at a long platform, which, if it had not been so grimy, might have been run up in the night for our accommodation, it, and the station to which it belonged, was so rough and ready. Out we all trooped, hundreds of us, a motley crew, rich man, poor man, ploughboy, and, for all I know, thief too; all classes were represented in the throng. Here were a party of Jews chattering excitedly in a mixture of German and English; here was an elderly clergyman shipping off a friend as venerable as himself. An Indian lady passed us (she, no doubt, was for Colombo), a brilliant figure, wearing a robe of vivid green, lined and faced with crimson. I had seen her once or twice before in London streets, where her colours had attracted much attention; but nobody marked them here, for all nations and all costumes come to the world's gates. A family party of father, mother, and three children came by, the small people somewhat overwhelmed, but intensely interested in all about them. To judge by the cheery faces that they all wore, and by the labels on their baggage, they were Australians returning home after a six months' visit to the old country. And in their wake followed an invalid gentleman in a wheeled chair. "For all sorts and conditions of men!" muttered the curate.

We passed through an enormous wooden shed and out upon the landing stage. There, with gangways down fore and aft, lay the *Ormuz*, not nearly so large to the eye as one would have supposed, knowing the numbers comfortably housed within her. Once on board, one got a better idea of her length; but, really, I saw little of the ship. The occasion was not apt for her inspection; decks and companions were thronged, and the luggage was coming on board with wonderful rapidity. It was necessary for the work to be done quickly, for there was barely half an hour between the arrival of the train and the departure of the ship. Yet all was done with apparent ease and a complete absence of fuss; nothing was more clearly obvious than that this was no extraordinary occasion to those responsible for the ship. It was a busy day, of course, just as there are busy days in every profession; but the officers in blue broadcloth, the cooks in white caps amidships, and the shivering lascars in oily overalls had no sense of this being an occasion to remember. It is not so much that one half of the world does not know how the other half lives, as that the ordinary life of the one is the romance of the other.

A bell rang, and bidding the curate good-bye, I went down the gangway to the landing stage. The time of parting was indeed come; we boast ourselves a self-contained people, and whether that be to our credit or no, I think that on the whole we do so truthfully. I saw no harrowing scenes; but none the less do I think that the separation was felt, and that there was sorrow, though little display of emotion. We stay-at-homes crowded the stage, waving handkerchiefs and exchanging strained smiles with our friends on deck, or occasionally shouting out some wholly unnecessary remark, such as "You'll write from Naples?" or "You haven't forgotten anything?" One or two, having made their farewells on the boat, went resolutely back to the train; but most of us waited to see the *Ormuz* cast loose. I noticed, however, that more than one who had turned his back upon the ship found himself unable to leave before she sailed, and again mingled with the crowd on the stage.

Precisely at midday the *Ormuz* began to move. The gangways had been hauled in, the rails replaced in their sockets, and easily, quietly, as a ferry-boat starting across an estuary, that huge bulk swam away upon her journey. I had heard of cheering a departing vessel, and, perhaps, had hoped to join in an ovation. But no, the bulwarks were lined with passengers waving to us; we on shore raised hats, and signalled back to them, but there was no outcry of any sort. Perhaps, after all, we are most self-contained when most moved.

There were four or five others in the compartment with me when I returned to St. Pancras—among them the old Jew whom I had noticed in the morning. He, being sprung of a different race, showed more emotion; but it was soon suppressed, and taking a financial newspaper from his pocket he never ceased its perusal until we left the train. We others were more loquacious than fellow-travellers are wont to be, having a common bond to unite us; we talked about the *Ormuz* and her voyage; of Plymouth, where she would touch next day, of Gibraltar, Port Said, and Sydney. Some of us had travelled ourselves, and gave our opinions of those places with candour that was not always complimentary. We spoke occasionally of our friends who had left us, and it was clear that a party of better fellows had never shipped together. But as for us, we were returning to the common round, and as we neared London we became less communicative, though no less friendly. The *Ormuz* was steaming away to the Channel, and we were back in town. The wonders of the deep are seen of those who go down to the sea in ships, but our lives were spent on dry land; and when tickets were collected at Kentish Town, we were in high debate upon the fiscal question.

It was drawing on towards two o'clock when I hastened up Euston-road. A drizzling rain was falling, the streets were greasy with mud, and the air struck cold and chilly. The full tide of the day's traffic ran through every street, omnibuses, broughams, waggons, donkey-carts, and motors jostled together, and in and out through the press the newsboys ran hither and thither hawking the mid-day editions. Here, too, was romance in good store; but it did not appeal to me. I could only think of that great ship beating down Channel, and of the hundreds aboard her of whom I had caught a glimpse at a turning point in the road of life.

A QUAKER OF THE OLDEN TIME.*

THE more one dips into the writings of the early Friends the more is one impressed by the intense vitality of their mysticism. They formed the living mystical church of which men like Behmen were prophetic. Exactly how they were related to Behmen is not yet clear—it is evident that they were not always on the best of terms with the English Behmenists—but they are unquestionably the most practical exponents of much of his teaching. To read Penington, to turn, for instance, the square yellow pages of the second edition of the works of that "long mournful and sorely distressed" spirit who came out at last into the full light, life, and power of the seventeenth century revelation, is to drink in all that is most essential in the teachings of the father of German philosophy.

Penington is the finest of the Quaker mystics; but the record of how mysticism was applied by him and others to the daily affairs of their lives is found in all the Quaker biographies of those days, preeminently, of course, in Fox's *Journal*, but hardly less notably in the memoir of John Roberts, which was written by Daniel, his son. It is unfortunate that the latter, like so many Quaker books, still suffers from poor editing. The time has not yet come, when those who are interested in the thoughts and experiences of the early Friends may read them in some simple and scholarly edition. Fox's *Journal* has at last emerged from its own prolixity in a worthy abbreviated edition,† and besides we have Woolman's *Journal* and Penn's *Fruits of Solitude*, and *No Cross, no Crown*, all in more or less satisfactory form; but much yet remains to be done. For the present, however, we must occupy ourselves with the essential contents of such editions as exist, and pay as little attention as we may to the shortcomings of their modern editors.

John Roberts seems to have been born in 1620,‡ to have joined the Friends in 1655, and to have died in January, 1684. He was four or five years older than Fox, who began his public life about 1648, and as much younger than Penington, who became a Friend in 1658. The three died very nearly of an age and in the same decade. Bunyan was their somewhat younger contemporary. William Penn belonged almost to the next generation.

Roberts' father was a Gloucestershire yeoman, and his uncle a justice of the peace. He himself, after serving in the Civil War under Cromwell till 1645, married a Puritan kinswoman of the future Lord Justice Hale. He was then a "substantial" person, and typical, in this as in much else, of the religious society to which he belonged. Daniel, his biographer, was his youngest son.

Settling after the death of his father on the family estate at Siddington, near Cirencester, he was visited by certain women Friends from the North, travelling in the service of truth, who desired him to see Richard Farnsworth, a "public Friend" from Yorkshire, then in Banbury gaol. Roberts did so, and could never thereafter "get from" the words which Farnsworth spoke to him, for it was as though the speaker "had known him from his youth." The message was the usual Quakerdirection to the Inner Teacher and Guide.

His first public act, after the memorable visit to Banbury, seems to have been a silent testimony against priestcraft in Cirencester Church; for he delayed the service there one Sunday morning, by standing up in his place, his hat upon his head, for some length of time. Afterwards, as he stooped to tie his shoestrings in the market place, someone struck him on the back with a stone, crying, "There! take that for Jesus Christ's sake!" "So I do," replied Roberts laconically, and without so much as turning to look at his assailant, he went on his way. The man afterwards came to ask pardon. It is a characteristic incident.

Being soon after committed to gaol by a very violent justice, and liberated by his uncle, he had one of those significant experiences so frequent in Quaker journals. It is long, or I would quote it in full, for the recital is of interest and importance. On the night after his liberation, as he lay in bed, "a great concern came upon him, insomuch that the bed shook on which he lay." He told his wife that the Lord was requiring hard things of him, things so hard that he would rather die than obey. And his wife—who was one of those noble women whose portraits are so often drawn for us in these old memoirs, one of that sisterhood to which Margaret Fell (afterwards Fox) and Mary Penington belonged—his wife replied, "He will require nothing of us but what he will enable us to go through." John Roberts then explained that he was bidden go to the house of his enemy, the angry justice, to speak with him, and that in so doing he must forfeit any future help from the uncle who had but now set him at large again. But whatever the consequences, his mind was clear now, and, neither eating nor drinking, he set out and rode cheerfully till he came within sight of his destination. Then doubt overtook him; "he let in the Reasoner," and "a cloud came over his mind," as he thought how foolish his action must appear to others, and how he would be judged of them. He dismounted then and prayed, and the Lord bade him go forward in his power. And Roberts was so filled with a sense of the love and goodness of God, that, as he used afterwards to say, he was "fill'd like a Vessall that wanted Vent," and crying in his heart, "Thy Presence is enough," he reached the stables in the early morning. After a parley with the justice's secretary, he went in and found his fierce enemy—who had threatened to come and cut the throats of the Quakers with his own sword if there should be any rising or conspiracy in those parts—strangely humbled. Among other things, the messenger said, "I am come in the fear and dread of the God of heaven to warn thee to repent of thy wickedness: . . . I am come to warn thee in great love . . . that I may be clear of thy blood in the day of account." Then Justice Stephens bade him sit at his side, and told him that he believed he was come from God, and asked his forgiveness and his prayers, the which being granted with a good will, "they parted in much love."

Meanwhile, Mrs. Roberts, full of anxious thought, had been attending a special meeting at some distance from Siddington; and when the meeting was over, a stranger, feeling that someone there was in great anxiety, came presently to her and expressed his sympathy in her unspoken sorrow, greatly easing her mind by his words. She returned and found her husband awaiting her. It was a day of deep experience for them both.

Though Roberts's name does not occur in Fox's *Journal*, the two probably travelled to Bristol together in 1669, on the occasion of the latter's marriage with Margaret Fell. But unlike many of his fellow Quakers, he travelled little, and his several imprisonments were all within the gaols of his own county. One of these he humorously describes in a letter to his wife, as "My strong house, Gloucester." Once, having been incarcerated for default of tithes, he was liberated by a local grandee, Lady Dunch, who loved religious debate, and pitted him against her parson. She grew greatly to esteem this solid man who never flattered her, and who fetched her out of bed on a winter's day to attend a meeting at his house. He was "like Death," she said, "and would not be denied." And when she sat at his table she confessed how, though she was accounted a wise woman at Court, among the Quakers she was "a very fool." And others beside her, even the witty and good-humoured Bishop of Gloucester, must often have inwardly confessed the same when in the company of this shrewd man. There are few pages of better reading in all the records of religious trials than those which preserve the pithy sentences in which Roberts replied to the questions of the Bishop. Here is an example:—

BISHOP. But, I remember, you said you could make it appear that your Religion was long before mine; and that is what I want to hear you make out.

J. R. Our Religion, as thou mayst read in the Holy Scriptures, in the 4th of John, was set up by Christ himself, betwixt sixteen and seventeen hundred years agoe (and he had full power to set up, and establish the true Religion in his Church), when he told the woman of Samaria that, neither at that mountain, nor yet at Jerusalem, was the place of true worship; but they worshipped they knew not what; "For," said he, "God is a Spirit, and they that worship Him must worship Him in the spirit and in the truth." And that is our Religion, and has been the Religion of all those who have worshipped God, acceptably, through the Several Ages since, down to this very day; and will be the Religion of the true spiritual worshipers to the end of the world. A Religion performed by the Assistance of the Spirit of God, because God is a Spirit—a Religion establisht by Christ Himself, before Mass-book, Service-book, or Directory, or any of those Inventions or Traditions of men were in the night of apostacy set up. The acceptable worshippers of God being always such as wrought out their Salvation with fear and trembling.

BISHOP. Why were they not called Quakers then?

J. R. The best reason I can give thee for that is, that the People who lived in those ages past, might not be so wicked as in this

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* A Quaker of the Olden Time: Being a Memoir of John Roberts, by his Son, Daniel Roberts, &c. Edited by E. T. Lawrence, with Prefatory Letter by O. W. Holmes. (London: Headley Brothers. Pp. 507.) 6s.

† Published by Isbister, 1903. Price 3s. 6d.

‡ The date of "1623 (?)" given in the Dictionary of National Biography appears to be erroneous.

age, to make a mock at the Work and Power of God.

BISHOP. Are all the Quakers of the same Opinion?

J. R. Yes, they are. If any hold Doctrines contrary to the Doctrine taught by our Saviour to the woman of Samaria, They are not of us.

BISHOP. Do you own the Trinity?

J. R. I Don't Remember such a word in the Holy Scriptures.

BISHOP. Do you Believe three Persons?

J. R. I believe according to the Scriptures. Thou mayst make as many Persons of them as thou Canst; but I would soberly ask thee, since the Scriptures say that the heaven of Heavens cannot contain him, and that he is Incomprehensible, by what Person, Image, or Likeness canst thou comprehend the Almighty?

The Bishop said he was striking "at the very root and basis of our Religion." This pleased Roberts, who retorted that the root of it was "Rottonness."

At once devout and humorous, Roberts had a great name in his district for mother-wit and, besides, for certain occult powers. He could heal diseases, find lost cattle in Malmesbury horse fair, and, like Fox, he several times foretold death. Someone compared Fox to a bell; the Bishop of Gloucester said Roberts was like "a Ring of bells," "as good mettle as any man I ever Mett;" but quite out of tune, he added, for his music was not to the episcopal mind.

How good "mettle" he was, we see in his treatment of Justice George, a persecutor of him and of his friends, whose cattle he doctored freely, saying to him, "When thou hast done me all the displeasure thou art permitted to do, I will, notwithstanding, serve thee or thine to the utmost of my ability." Such a spirit softened harder hearts than that of Justice George: the annals of these years are full of the names of those who began by persecuting such men as Roberts, and who ended by making profession with them. For the early Friends were in the spirit that overcometh.

H. BRYAN BINNS.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberystwyth.—Last Sunday morning's congregation was the largest we have yet seen, it numbering seventy-two, very many of the worshippers having availed themselves of the chairman's offer to find suitable accommodation for visitors. The service was conducted by Mr. Richard Mansell, of Shrewsbury, and the singing was greatly helped by a party of miners from South Wales.

Bridgwater: Christ Church Chapel.—On August 13 a wedding was celebrated in this church, the bride being Mabel Annie (Bel), youngest daughter of the late Rev. T. B. and Mrs. Broadrick, of Bridgwater, and the bridegroom Mr. Walter Ricks Treliving. The bride was given away by her mother, and the ceremony was performed by the Rev. Jeffery Worthington, of Cullompton. Miss Spiller presided at the organ. The chapel was beautifully decorated, and the guests and presents were numerous.

Carlisle: Presentation to Mr. and Mrs. Travers.—The Rev. Charles Travers, who has been minister of the Carlisle Unitarian Church for the last eleven years, was presented by the congregation in the Viaduct Lecture Hall with a clock and barometer, as a mark of the respect and esteem in which he is held; and Mrs. Travers was the recipient of a silver cake basket, the gift of the ladies of the congregation. A third present was a framed photograph of the past and present members of the choir, presented to Mr. Travers by the choir. Tea and light refreshments were provided, and there was a large attendance of members of the congregation. The proceedings in connection with the presentations were presided over by Mr. C. Dixon, one of the oldest members of the congregation. The presentation to Mrs. Travers was made by Mrs. Marchington; the clock and barometer were presented by Mr. Ridley, the secretary to the Church Committee, and Mr. Hanns presented the photograph. At a social gathering of the Carlisle Workers' Municipal Committee, the Rev. C. Travers, who has been chairman of the committee since its inauguration, was presented with a set of Browning's works.

Douglas: Isle of Man.—During the season Sunday services are being conducted in the Oriental Café, Duke-street, by Revs. Charles Roper, A. H. Dolphin, and W. R. Shanks. The congregations are composed both of local Unitarians and of visitors from various parts of the country. The attendance on some occasions has been as high as fifty; but the financial results have been disappointing. Mr. H. Hough has done valuable work in organising these services, and also as leader of the singing.

Saffron Walden: General Baptist Chapel.—On the 14th inst., the 193rd anniversary of this cause was commemorated by special services. The morning subject was based upon John ix. 25, "The Indisputable;" and the evening on Psalm xlvi. 4, "The Eternal City." The band of the town attended the service, and led the musical part. The chapel was very full; hymns and collections as usual.

THERE have been several indications lately of a condition of nervous fear of Theosophy on the part of leaders of the Church. Of these an instance is found in the Bishop of London's prohibition of the Vicar of Paddington from presiding at a lecture by Mrs. Besant. An interesting article on the subject in the *Guardian* discloses the inwardness of this fear. Mrs. Beasant regards Christ as a way; the Church proclaims him as the only way. The Church may be right or wrong, but this alone is Christianity. And danger is apprehended from a growth of the opinion that this religion can take its place by the side of others. Christianity, it appears, must be exclusive. The peril of Theosophy is in its inclusiveness.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 21.

Acton, Central Auction Room, Market-place, High-street. Closed until August 28th.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. B. CHANDRA GHOSH.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. B. KIRKMAN GRAY.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP
Deptford, Church-street, 3 and 6.30, Mr. GEORGE WARD.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. H. M. LIVENS.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. J. H. WICKSTEED, M.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. A. J. MARCHANT.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. FREDERIC ALLEN.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road. Closed for repairs.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11 and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. J. HARWOOD.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. LINDSEY T. BADCOCK.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. FELIX TAYLOR.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. C. R. CHAMBERLAINE.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. R. P. FARLEY. No Evening Service.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.; Evening subject: "Christianity as Christ Preached It."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. D. AMOS.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
OXFORD, Manchester College, 11.30, Rev. E. P. BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 6.45, Mr. THOMAS BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. J. D. JONES, St. Catherine's Hall, Oxford.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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MARRIAGES.

FARQUHARSON — WALKER. — On the 16th August, at Aberdeen, by the Rev. Alexander Farquharson, brother of the bridegroom, John, fourth son of the late Alexander Farquharson, Spital, Aberdeen, to Maggie Bella, younger daughter of Henry Walker, merchant, Miller-street, Aberdeen.

TRELIVING — BROADRICK. — On the 13th August, at Christ Church Chapel, Bridgwater, by the Rev. Jeffery Worthington, B.A., of Cullompton, Walter Ricks Treliving to Mabel Annie (Bel), youngest daughter of the late Rev. T. B. and Mrs. Broadrick, of Bridgwater.

DEATH.

CROSSKEY.—On the 13th inst., at 54, Portland-road, Edgbaston, Birmingham, Percy William, second son of the late Dr. Crosskey, aged 49 years.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Aug. 20, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3244. NEW SERIES, No. 348.] LONDON, SATURDAY, AUGUST 27, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

AT the end of the Parliamentary Session the Birmingham and Southwark Bishopries Bill just succeeded in passing through its final reading, and received the Royal Assent. The long delay, labour, and expense, chiefly of nerve tissue, which the promoters of both the included schemes have had to endure, afford a striking example of the inconvenience of State establishment. Had the Church of England been free of Parliamentary control there is no doubt that the two new Sees would have been founded and endowed long ago. There is already a Bishop of Southwark, who will doubtless be promoted to the presidency of the new diocese in South London. It is expected that when the Midland diocese is divided, Dr. Gore will resign the ancient title of Worcester, and choose rather to keep the lion's share of work as the first Bishop of Birmingham.

WHILE this reform will be of great advantage to the Church as a spiritual organisation, it will also affect in various ways the communities from which the Bishoprics will take their title. Southwark has a church worthy of a diocesan chair, but is not a city. Birmingham is a city, but cannot boast a really adequate cathedral church. It will be very strange if Birmingham is not inspired to emulate Liverpool, and not at all out of character if the Midland town should seek to outdo the great sea-port, and build a fane even more imposing than that of Mr. Gilbert Scott. On the other hand, the municipal authorities of Southwark are already taking steps to obtain a charter as a city. Are they well advised? Is it not better to be "The Borough" *par excellence* than to rank as the newest and rawest of titular cities?

THE British Association had a profitable discussion on the housing problem on Tuesday. Most illuminating, perhaps, was the paper of Mr. T. C. Horsfall, of Manchester. He demanded a continuous inspection of houses, to secure that they should not only be put into good order, but remain so. It is the rapid deterioration of initially respectable house property which does so much to counteract the efforts of municipal authorities at clearing away "slums." It is the custom to say that such property is deteriorated by undesirable tenants, in spite of the best efforts of the landlord. So far as that is true a system of inspection would tend to counteract it. But, as Mr. Horsfall says:—

> If by a miracle every English man and woman were made angels they would very soon be reduced to much their present condition by the influence of the houses in which a large proportion of them would have to live.

IT is doubtless true, as many of the speakers at Cambridge said, that slums of the kind prevalent twenty years ago, have almost wholly disappeared—almost, though certainly not quite. What depresses the social worker and reformer to-day is the general low level of comfort, the general dirt and squalor imposed upon large masses of the people by their environment, against which the most thrifty and self-respecting among them must largely fight in vain. What is there in the average street of working-class houses in a manufacturing town to produce or preserve self-respect? The remedy, as well as the disease, was pointed out by Mr. Horsfall. Taxation of land values is, of course, the radical remedy; but this by itself is not enough. Town councils must have power to buy and hold land for general purposes, the incorporation of surrounding districts by large towns must be made easier, and the making of tram lines must be preceded by much buying of land and the preparation of an orderly plan of town extension.

ON this expedient of organised extensions Mr. Horsfall laid great stress:—

> The growth of towns should be controlled by extension plans, and building districts should be created—some reserved for manufactories, and others for dwellings. In the districts more remote from the centre, houses should not be allowed to have as many stories, nor the sites to have as large a proportion covered with buildings, as are allowed in districts nearer the centre of the town.

In an exceedingly interesting speech, Dr. Pierson, an ex-Prime Minister of Holland, explained the legislation in his country whereby such an extension plan was made compulsory upon every locality above a certain population, or in which the population was increasing rapidly.

AN article in the *Independent Review*, by Señor Tarrida del Marmol, contains a description of what, in the opinion of the revolutionary Anarchists, constitutes a useful member of society:—"Those who cultivate the sciences, wresting from Nature her secrets in order to enlarge our intellectual sphere and increase our productive power; those who cultivate Art, that we may be better able to admire and understand the Beautiful and thus enjoy a greater and purer felicity; those who work in the various industries or cultivate the fields, that all our material wants may be satisfied. The scientist in his laboratory, the scholar in his study, the artist, the explorer who risks his life that our knowledge of our planet may be perfected, the patient investigator of the laws of Nature, as well as the manual artisan in the workshop, and the agricultural labourer in the fields, are producers, and as such members of the social body."

THE letter of Mr. T. J. Hughes, Chairman of the Glamorganshire County Council Education Committee, which appeared in Tuesday's *Daily News*, throws into strong relief the partisan character of the administration of the Education Act by the Board of Education. Section 7 (3) of the Act empowers the local education authority to make reasonable requirements as to structural alterations and improvements in the ex-voluntary schools, and Section 7 (1*d*) empowers the Board of Education to determine whether or not such requirements are reasonable. In anticipation of the coming into effect of the Act in Glamorganshire on Sept. 30 last, the Provisional Committee of the County Council "directed a competent architect to visit all the non-provided schools and report in detail as to their structural deficiencies, basing his report on the building rules of the Board of Education as a general standard." Of the 79 schools concerned, only one—a brand-new one—was found to be structurally satisfactory, and notices were sent out to the remaining 78 last August, pointing out the alterations and repairs that were necessary;

Five months later—in March of this year—the architect was instructed to report as to what would be a reasonable time in each case for the alterations to be completed, and the managers were told that if the work was not done in the time specified, the County Council would cease to maintain the schools.

Of the seventy-eight schools originally in default, half a dozen or so proceeded reluctantly to carry out (in whole or part) the needed repairs. A considerable number have throughout adopted a policy of masterly inactivity, and the remainder (forty-eight in number) appealed to the Board of Education against the orders of the County Council as being unreasonable. In a considerable number of cases no intimation was given by the managers to the County Council of any intention to appeal, and in no instance has any protest been received by the committee that the period allowed for carrying out the repairs was insufficient—except to the extent of asking for an extension to the end of the summer holidays, which was in every case acceded to.

The Act clearly shows that the interference of the Board is limited to a plain yes or no as to whether the demands of the Committee are reasonable or otherwise. But the Board has nevertheless, in very many cases, taken upon itself "to substitute alternative requirements of a peddling nature, and has, in nearly every instance, largely extended the time limit."

The decisions of the Board are grotesquely contradictory of each other. Orders for separate entrances are adjudicated reasonable for some of the schools, but unreasonable for other (and similar) schools. In the matter of lighting area, the Board has ordered improvement in some schools where the proportion of glass to floor area is as good as one-eighth and one-ninth, but refused to order it in other (and similar) schools where the proportion is as bad as one-tenth to one-fourteenth.

In its refusal to permit the Committee to enforce the standard set by the Board's own building rules the Board is plainly actuated not by a desire to safeguard the health of the children, but by the wish not to be "too hard" upon struggling "voluntaryists." There is, of course, no hardship about it. The "voluntaryists" need not continue the struggle a moment longer than they wish. The local authority is ready and anxious to take over the task if they find it too onerous. But it is monstrous that, after enacting that the ratepayers shall support these privately managed schools, the Government should abrogate the very conditions as to the suitability of the school premises, which it has itself laid down as precedent to rate aid. And it is to a department which has shown itself thus scandalously partisan that this year's Act entrusts the power to pay public money over the heads of the County Councils to the schools which the councils may refuse to maintain.

Indeed peace and quiet, whilst they consist with truth and justice, are very pleasing; but to prefer an outward peace before an inward, or to equalise it with truth and justice, is beneath the quality of a man, and intolerably scandalous in a Christian kingdom.—*Old Writer.*

TASMANIA:

I wrote in a previous letter of the enthusiastic and almost affectionate greeting which I received from the congregation at Adelaide. There was only one thing wanting, which long experience had taught me not to expect, it was the presence of representatives of the city or of other religious bodies domiciled in it. At Melbourne it was a gratifying surprise to me to find three of the most eminent ministers uniting with Mr. Lambley and his congregation to give me a welcome—Dr. Rentoul, of whom I have already written; Dr. Bevan, the leading Congregationalist divine; and Dr. Strong, whose name is well known to most of your readers. The latter I was specially interested to meet, for his fate has been curiously bound up with mine; some thirty years ago, he had the offer made to him to accept the Mill Hill pulpit: had he accepted instead of quitting Scotland for Australia it had been a very different life for both of us. Dr. Strong will not accept the Unitarian name, for reasons which are familiar to your readers and of weight in the minds of many English ministers, but I believe I am not wrong in saying that he is in entire sympathy with what is sometimes called "the advanced school" among us both in religion and in politics. He has, however, held aloof from public association with us up to the time of the present minister; and his presence on this occasion, and much more so that of Dr. Rentoul and Dr. Bevan, was really a mark of the high esteem in which Mr. Lambley is held by thoughtful and large-minded religious men of all the churches.

It is a twenty hours' passage from Melbourne to Launceston, about twelve hours in the Straits, where rough seas are as common as between Liverpool and the Isle of Man—this latter, by the way, the only voyage on which I have been completely miserable with sea-sickness—but we had an exceptionally smooth time. We were met on our landing by Mr. and Mrs. Rolph, to whose assiduous exertions all the success of my mission in their city must be attributed. The same afternoon we had a public reception, the Mayor presiding, and four leading clergymen—there is no Established Church in Australasia, and so no invidious distinction is made, as with us, between clergy and ministers—taking part. Indeed, the most gratifying feature of my short stay at Launceston was the cordial welcome given to me by men and women of all religious sorts and all conditions. The names have been given to me of nine, two of them Anglican, two Presbyterian, two Congregational, all engaged in the ministry who one or another gave public evidence of their approval—not of the opinions I expressed, of course none of them could have done that, or would have come forward if their action could have been so interpreted—of my mission as expressed in my letter from England and in all my speeches. I had come, I said, not to make division and win converts, but to preach tolerance and respect for those who differed from us the most widely, and gather the scattered individuals who were unable to accept the popular faith into a worshipping congregation. Possibly if I had come to stay my reception would have been less cordial, but I don't think it. It seemed to me as if Launceston were a place where the ideal might be realised of a Unitarian Church taking its rightful place as one of many churches, equally with others recognised and respected as representing a form of religion different, but not hostile or reprehensible.

I conducted service on Sunday, both morning and evening. They were not able to make arrangements for music or singing, so that there was only reading, prayer, and sermon. I feared it would be cold and dull, but did not find it so myself, and the quiet attention paid throughout was sufficient assurance of the interest felt by others. The little room, capable of seating about 130, was full in the evening, and there were, perhaps, sixty in the morning. It was the last of my five short winter days at Launceston, and I left the next morning, regretting that I could not stay on a month. The city is beautifully situated on the Tamar; it is lit by electricity, which is provided at small cost by a neighbouring torrent, whose picturesque course would be in itself sufficient attraction to make the fortune of an English watering place. The population, including the suburban districts, is under 25,000, but there are evidences of enterprise and obvious advantages of situation which seem to promise great things. It is the natural port of this island, which abounds in minerals of all kinds, and is celebrated as the breeding place of the finest merinos of the world. The celebrated ram President sold for 1,200 guineas, and I am told that £600 is not an uncommon price. There is, too, a yearly increasing cultivation of a grateful soil, and many millions of apples are sent to England and jams to India and China, as well as an immense quantity of potatoes to Victoria. It is true that the island is mountainous and the greater part can never be brought under the plough or even used as pasture land, but the mountains ensure that which Australia so sorely lacks, an abundant and constant supply of water, so that drought is here unknown. Moreover, as a holiday and tourist resort it has all kinds of attractions which have only just begun to be opened up. I have, of course, no pecuniary interest of any kind in Tasmania; her mines, pastures, orchards, forests, loans. Were it otherwise, I might be tempted to exaggerate the value and variety of her resources. But as an impartial observer I am impressed by the contrast it offers to the vast continent of which she is politically a part, a continent of which so large a portion is hopelessly desert, and of which even the more fertile border lands will always suffer from the irregularity and insufficiency of rain and the inconstancy of what they do not even presume to call "rivers," for with one or two exceptions they always speak of "creeks."

We left Launceston by rail on Monday, in company with Mr. Lovell, Inspector of Education, who had come all the way from Hobart to meet us. It is 130 miles by rail to Hobart, a long ascent to a height of 1,300 ft. at the centre of the island, eastward of the great table-land which rises 3,000 ft. above the plain. Thence

the descent is rapid to Hobart, where we were met by our kind host, Mr. Justice Clark, who took us to his house and introduced us to his large family. Here we have been entertained with the utmost kindness and consideration, and I have the advantage of the judge's library, which makes me continually forget how far away I am from the world of printers and publishers.

This city is beautifully situated under the shadow of Mount Wellington, which rears its now snow-sprinkled brow over 4,000 ft. above, supporting its summit on basaltic columns visible from afar, and popularly known as "the Organ Pipes." The river Derwent broadens to a lake below, and forms an inland harbour which would accommodate all the fleets of the Southern seas. It has a population of less than 40,000, but the worth and dignity of a city cannot be fixed by a merely numerical test. Hobart and Launceston are to me more suggestive of Edinburgh and Glasgow in embryo than of any British provincial towns of the same insignificant population. Here we have a Governor and a Legislative Assembly, and House of Representatives, and High Court of Justice, and Treasury and University, Roman Archbishop and Anglican Bishop, and all which makes the dignity of a capital city. Yet it is a very quiet place, "Sleepy Hollow" they call it at busy little Launceston. The mountain seems to impress it with a sense of unimportance, as if for ever preaching, "Be quiet, little men; don't worry; live while you may and be thankful. At longest yours is but a little while. I was before you came, and shall be when you have passed away."

The Premier of the Colony kindly took the chair at an "At Home" held to meet us, and he was supported by the Chief Secretary and the Treasurer. There was a large attendance of ladies and gentlemen. I was told that the clergy of all denominations would have been represented, had it been on any other than Saturday night. I hope this is so, but none of them have as yet shown themselves at any lecture I have given, and I do not expect to see them. Perhaps the chief reason of the difference in this respect between here and Launceston is that at Launceston we have never had a congregation, and there was no sense of opposition. Here, thanks to the exertions of Mr. Taylor, the Public Librarian, aided by Mr. Lovell, services have been conducted regularly for seven years past. The clergy know what Unitarianism is, and, naturally, do not like it. On Sunday I gave a lecture, in the afternoon, on "What Unitarians Believe," to a good audience, who listened with marked attention for over an hour. In the evening I conducted service, and preached. The room was full, and I am told that there were 200 present. To-morrow I give my fifth lecture, and so conclude my work here.

We shall leave Tasmania, with great regret that our visit has been so short, on the 13th, and reach Sydney, I hope, in two days, to begin immediately a new course of meetings, lectures, and services. It is a busy life, but the work is pleasant, and I have up to the present encountered no opposition worth speaking of. Friends are only too kind, they treat me with a deference and anxiety to please which I put down to the account of the Association, for I cannot hold myself in any wise entitled to so much favour.

CHARLES HARGROVE.

DOUBT.*

MR. WELSH'S book has been for some time before the public, but a fifth edition and a sixpenny issue afford an opportunity for a few words on the subject with which it deals. As a real contribution to the spiritual side its popularity is grateful, and no doubt many testimonies to its usefulness might be added to that with which the Bishop of London prefaces the work. It has the great attraction that while frank from the first as to the side on which it is ranged, it is quite free from the polemical spirit. It is somewhat charged with quotation, and this, owing to the suggestive line taken, is perhaps unavoidable, yet the author's own thought is nearly always so fresh and aptly put that one would gladly forego the hackneyed quotations for a little more of Mr. Welsh himself. There are occasional lapses, as in chaper vii., where "super-normal" and "super-natural" seem to imply the same thing, and the author's studious avoidance of the technical—no doubt from a wise motive—makes it difficult sometimes to follow him. While the illustrations are telling, the work would certainly gain by omission of such analogies as in chapter x. As a rule, the sincere "doubter" is on his guard against nothing so much as analogy. And there are some errors in taste, such as the time-worn jest about Carlyle's irritability and the reference to Ruskin's "decay," from which one would gladly see a work like this delivered. These things apart, Mr. Welsh is to be congratulated on achieving what must be reckoned a new departure in literature of this kind.

Sincerely, however, as one values the work, and welcomes its popularity, it must be owned that it leaves us with a sense of disappointment, if not of bewilderment. What is it that is doubted? or, What is it that is to be believed? In a word, what is Mr. Welsh's standpoint? These are questions with which one naturally opens the book; they still arise when the book is closed. No word, perhaps, includes so varied a state of mind as Doubt. It would not be difficult to arrange a graduated scale of unrest from, say, a doubt on the subject of everlasting punishment that flutters the mind of the orthodox deacon, to a state barely distinguishable from negation. One man is altogether sceptical as to a Trinity, but is "very sure of God." Another has no belief in Immortality, yet Jesus represents to him all that is valuable and lovely in human aspiration. George Eliot said of the three great objects of faith—God, Immortality, Duty—that she knew nothing of the first, disbelieved the second, and was certain only of the third. Her friend replied that his mind was completely at rest as to the two former; it was only the last that bewildered him. One man goes through life conscious of the most serene and positive faith, all the while others pronounce him to be a sceptic. A church exists strong and clear in its beliefs, while all the other churches regard it as a fit subject for conversion. Or, to go further, just as the sceptic is a doubter as to the religious creeds he rejects, so the believer is a doubter as to the sceptical creeds he rejects, and not infrequently this latter doubt argues a lack of faith in humanity which has a sinister significance for faith in God. Is this kind of thing Faith, or is it Doubt? Faith, in the light of a historic Church, but, in the broader and humanitarian light, as certainly Doubt. Now which of all the many kinds of doubt is Mr. Welsh trying to relieve?

The question is important, because of the immense confusion that lies around the word. Strictly speaking, the word denotes a state of mind hesitating between two alternatives. Its root meaning is *duo* (two), and a dubious subject or a doubtful man involves the idea of two distinct courses or choices. The mental condition implied is one of suspense, and in its confirmed stage there would not be a better word for it than "agnosticism."

The agnostic is not one who *denies*, but who does not know; who is not sufficiently in possession of the facts to make his choice between negation and assertion. This rules out of court in the "relief of doubt" all such as claim sufficient certainty to enable them to deny. The man who says, "There is no Heavenly Father, and no such person as Jesus ever existed, is not an agnostic, but the very opposite. He is in possession of knowledge for which the world is waiting, and if he keeps back that knowledge, if he neglects to prove his tremendous assertion (or denial), he is, considering the gravity of the issue, criminally negligent. To attempt to "relieve" his doubt is ridiculous; he has no doubt to relieve. As soon as most of our professed agnostics relinquish so absurd a title, the better for clearness, and if they will also disclose that mystery of knowledge which they keep so jealously guarded behind their denials, we shall be in a position to "relieve" our own suspense, or, at least, to judge how far they are worthy of our confidence.

Keeping, then, to the subject of doubt proper, the "relief" of the state turns entirely on the question of standpoint. The alternatives must, at any rate, be sharply defined if we are to choose between them, and we must, in addition, know clearly which of them is recommended in relief of our suspense. Now it is just here that Mr. Walsh's book seems to disappoint one. I am not clamouring for a narrow standard of religious belief. Let me put the matter as broadly as I can. Suppose the alternatives to be belief in a spiritual world, and negation of a spiritual world. As I have said, Mr. Welsh's book is ranged unmistakably on the side of the former, but in this he advocates very much to which, in the opinion of many, a reasonable belief in a spiritual world is detrimental. Belief in a spiritual-naturalism, in a universe in which—to adopt the words of Coleridge—the

* "In Relief of Doubt." By the Rev. R. S. Welsh, M.A. (London: H. R. Allenson. "The Handy Theological Series." 2s. 6d. net, also in paper covers, 6d.)

human and Divine "are not two different things, but the same thing viewed in a different atmosphere," rules out belief in the "supernatural," and when I am asked to believe in this or that as "supernatural," I hear an echo from the ages of materialistic faith which jars upon an ear atune to the spiritual world. In like manner, Mr. Welsh again and again carries belief into the complicated and disputable region of *Aberglaube*, and here many of us who rejoice to subscribe to his concluding dictum—"It is Jesus, more than all else, that saves one's faith in God"—must remain to the end of our days in the outer darkness of doubt. Belief in a physical resurrection, in the Virgin-birth, in the literal sense of the "wonders" ascribed to Jesus, is *not* a necessary corollary to belief in the historic facts of the life and personality of Jesus, or even in his living leadership to-day, much less to belief in a spiritual universe and an all-pervading Will-to-Love.

In this way Mr. Welsh might seem to have a definite standpoint, and that standpoint to be that of the so-called "orthodox" churches. And in this way the question arises: Where does Mr. Welsh stop short in the scale of assent, and why does he stop short anywhere? If the standpoint be transferred to the dogma of Roman Christianity, the whole of that dogma might be suggested in relief of our doubt with cogency equal to very much in the book before me. I will not press this point, since Mr. Welsh no doubt has good reasons for stopping short where he does. I am more interested to know why he goes so far. He says, for instance: "In theory, miracles are quite separable from Christianity—for they are only means to an end, that end spiritual perception of himself (Jesus)." Most true; but what is it that renders them such a means? Is it the miraculous element in them, or is it some trait, some touch of wisdom or tenderness? Assuredly, the latter; well, then, why cannot this latter element be gratefully accepted as relieving all doubt about *Him*, while the mind remains in suspense, not as to the event, but as to the magical element in it? Personally, I know of no answer to this question, and I venture to think that those who urge the dilemma: Either a literal belief in a wonder-working Christ, or else no Jesus, not only put us upon a cruel alternative, but attempt what is neither necessary nor in harmony with historic discernment.

"It is Jesus, more than all else, that saves one's faith in God." Yes, it is God as the Home and Lover of the soul that is the supreme object of faith, and it is the life and personality (including the heroic death) of Jesus that is the supreme relief of doubt. And what is there, in connection with the latter, that is dubitable? No one with any sense of history can doubt that Jesus lived; no one can account for the whole of the phenomena his life set in motion—the "Contemporary Letters," with their marvellous evidence, the "Memoirs," the whole of the influence of his personality, without admitting him to have been—I should prefer to say, to *be*—a unique moral and spiritual genius—the *logos*, the Representative. And to do this is to accept his life as the pathway of faith and aspiration, to love the Father, and to find in service an inexhaustible ideal. Is not this enough to live by? Surely, in an age that weighed its words, and had not lost the sense of reality in meaningless and slipshod phrases, it would be counted enough. Surely, with some it is so to-day. I am not contending for an irreducible minimum of faith, but a minimum of theory and disputable opinion. I do not deny that there is collateral evidence for a spiritual faith in what we know of the world and ourselves. Neither do I assert that conduct and knowledge are our only problems. There is, *e.g.*, the immense problem of suffering—and Mr. Welsh is wise in confessing that not all the the considerations that have been advanced can solve that problem—but once a man embraces the kind of life Jesus lived, what a very different aspect—to say no more—that problem wears! And, after all, it is not the solution of the problem, but the power cheerfully to endure the suffering that we want. So that if we can be brought to rest personally on Jesus as the supreme spiritual genius, we shall be carried forward to experience faith, as in our own daily life we are carried forward on the intuition of our own existence.

And what is it that the multitudes to-day really lack? Is it not the inspiration of the life of Jesus, and the sense of relationship to the Heavenly Father. I do not think we should hear so much about questions and problems if the mind of the masses could bring itself to be stayed in these things. Our "obstinate questionings" are to a very large extent the aching of a spiritual hunger, the intellectual diversions of an unemployed soul. Very much of our doubt, again, is caused only in a secondary sense by what is disputable in religion. If it were primarily caused by this, doubt would be far more serious business than, in the majority of cases, it is. Our restlessness, hurry, worldliness, and withal inconsiderateness, predispose us to mental disquietude. All these diseases spring from disobedience to spiritual law, and their only cure is the inspiration of Jesus. And, considering what our age is, it is simply astounding that the churches continue to obscure what is so vital with a mass of theory and dogma that only irritates the mental symptoms of our spiritual malady,

One would wish for this very reason that the "relief" Mr. Welsh tenders had been reduced to those six admirable chapters—from v. to x.—in which the sceptic's attention is brought back to the simple portrait of Jesus. Before doubt can be relieved religion must be simplified. Make the standpoint of assent clear and reasonable, and we shall not have a faithless generation.

Thomas J. Hardy.

Country Holiday Movement.—Miss Lawrence, 23, Campden House Chambers, Campden-hill, London, W., acknowledges with thanks receipt for this fund of the following sums:—Mrs. Osborne Smith, 5s.; Mr. H. J. Morton, £1 1s.; Miss Hilda Pritchard, £1 1s.; Mrs. Atkinson, 5s.

TWO RECENT GOSPEL STUDIES.

There is no more devoted Bible student on either side of the Atlantic than Dr. C. A Briggs, who so worthily holds the Edward Robinson chair of Biblical Theology in the great Union Theological Seminary, New York. More than forty years ago Dr. Briggs was a pupil of Edward Robinson himself, and spent a year under his great teacher upon the Greek Harmony of the Gospels. To those labours he has more recently returned, and in a small compact volume, entitled *New Light on the Life of Jesus*,* he records his results. The book contains fourteen short papers, the very titles of which—"When did Jesus begin his ministry"?—"Where was Jesus during the Absence of the Twelve?"—"How many and what Feasts did Jesus attend?" are in themselves full of suggestion. The last paper contains an outline of the life of Jesus; but the book does not portray that life; it aims only at determining the relation of its chief incidents, and establishing a new order for its events.

Incidental references imply that the writer has chiefly in his mind the methods of the older harmonists, founded on a chronological view of the Fourth Gospel. The freshness, independence, and sincerity which mark Dr. Briggs's work, are nowhere more conspicuous than in his treatment of this book, and its relation to its predecessors. Dr. Briggs shares the general view as to the materials of the First Three Gospels in Greek, save that he is convinced, with Resch in Germany and Dr. E. A. Abbott in this country, that the original of Mark was in Hebrew, the language of literature, against Dalman and others who believe it to have been written in Aramaic, which Dr. Briggs affirms to have been the language only of speech. But he adds that the Apostle John wrote in Hebrew also. The Fourth Gospel, therefore, as we have it, is removed from John's *logia* in the same way as our *Matthew* is from Matthew's *logia*, save that its order is even more "clouded." Its arrangement, in fact (as Tatian had probably discerned), is based upon subjects, themes, or topics, and not really upon chronology, for *the three Passovers of the Fourth Gospel are all one and the same*, that, viz., at which, according to the testimony of all the Evangelists, Jesus was crucified. This rejection of the time order of this gospel is, however, in curious contrast with the author's repeated preference of it as a historical source in other matters. The brevity with which he writes prevents him from taking special account of such a difficulty. But when he urges that much of the sacramental teaching in chap. vi., of the farewell discourse in xv.-xvi., and the whole prayer in xvii., belong to the forty days after the resurrection,† and owe their present position to the redactor, we cannot help asking whether the peculiarities of language

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* Edinburgh, T. and T. Clark, 1904. 4s. 6d. net.

† Dr. Briggs attaches a historical value to the narratives both of the opening and the close of the earthly life of Jesus which appears to us as somewhat startling. See, for example, chap. x., "The Forty Days of the Risen Jesus," and xiii., "The Gospel of the Infancy." The harmonistic process exhibited on pp. 168—170 carries us back to the methods of two generations ago.

and tone on which this suggestion is founded, do not receive a better explanation in the theory that we have here rather the utterance of later Christian experience than of Christ. In other words, the "dogmatic purpose" which he finds in the Fourth Gospel has completely perverted the representation of the facts. What value, then, are we to attach to the doctrine?

Throughout the book Dr. Briggs argues with a cheerful confidence that solutions of problems are possible, and have even been positively attained. In a brief notice, only designed to call attention to the significance of his work, there is no room for the full discussion which his proposals must receive from the student. Let us deal only with one of the questions arising especially out of *Luke*. Dr. Briggs holds, and we judge rightly, that the crisis of the ministry of Jesus occurs at Cæsarea Philippi, when he announces his resolve to go to Jerusalem in the character of Messiah. He was then, according to our author's reckoning, "within less than three weeks of his death." In Luke this scene is placed as early as ix. 18—22, and the journey which is to end in his death, begins in ix. 51, cp. Mark x. 1. Everyone knows how large and important a section follows. Much of Luke's most original material, *e.g.*, the Parables of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, is thrust into it. It does not fall into the general stream of Synoptic narrative till xviii. 15, cp. Mark x. 13. The arrangement is embarrassed by manifold difficulties, especially as it sends Jesus through Samaria (ix. 52), instead of across the Jordan by the Eastern route, through Peræa (Mark x. 1). What, in particular, is the explanation of the Mission of the Seventy, whose despatch and return are related in x. 1—20, and who are not mentioned anywhere else? It is well known that this has often been regarded as a symbol of the later Mission to the Gentiles, in accordance with the traditional number founded on the table of nations in Gen. x. How does Dr. Briggs deal with this and other episodes in this section?

By employing the data of *John*, Dr. Briggs brings Jesus up to Jerusalem through Samaria for the Feast of Tabernacles, and he identifies this visit with Luke's journey, ignoring the statement of Luke ix. 51 that it was at the time when he was to be "received up." This enables him to locate the despatch of the Seventy at Jerusalem, and to send them into Peræa. Jesus himself follows, and the first Peræan ministry lasts two months. There he explained to the lawyer how the hated Samaritan might be a "neighbour" to be loved. There he taught his disciples to pray, and there he breakfasted with a Pharisee. In a second visit he delivered the parables in Luke xv. and xvi., till his sojourn was brought to a close by the summons to Jerusalem on the death of Lazarus. Thence he went northwards through Samaria into Galilee, accepting Peter's confession at Cæsarea Philippi, was transfigured, and set out for Jerusalem, the Seventy rejoining him in Peræa upon the way.

Dr. Briggs is, of course, entitled to this (or to any other) rearrangement which seems to him reasonable, having all the sources in view. But it does not seem to us that he is entitled to support it on the authority of Luke. The third Evangelist may be right or wrong in placing so large and important a part of his material in the final journey of Jesus. But there is no escape from the fact that it is the final journey. We read with surprise, therefore, that "when we return to Luke we find a Peræan ministry of considerable extent" (p. 67); or "these two ministries of Jesus in Peræa are distinguished also in Luke." There is not a word in the Third Gospel to show that its author ever supposed Jesus to have entered Peræa during his teaching career. Once more, Dr. Briggs reaches his result by invoking the Fourth Gospel. In Luke xiii. 22, we read "He went on his way . . . journeying on unto Jerusalem." Dr. Briggs identifies this with the Johannine narrative of his visit to the capital on occasion of the Feast of Dedication. But in Luke the journey must be the continuation of that begun in ix. 51, when Jesus has started to die and to be "received up." The language used of Luke, therefore, seems to us to have no justification. When we hear of "the drastic way in which Luke attaches so great a portion of the *logia* to incidents of the Peræan ministry" (p. 131), or "the *logia* given by Luke in the Peræan ministry" (p. 137), or "the incidents mentioned by Luke as belonging to this period" (p. 181), we must remember that Dr. Briggs is using the results of a highly elaborate and artificial combination, and the Peræan ministry is never mentioned in the Third Gospel itself. Dr. Briggs promises us another volume in which he will present an orderly development in the entire Ethical Teaching of Jesus. His work stimulates, it is full of suggestion; and though his readers will often disagree with him, they cannot fail to profit by his learning and originality.*

In honourable occupancy of the first "Bruce Lectureship" at the United Free Church College, Glasgow, the Rev. Lewis A. Muirhead has issued four lectures on "The Eschatology of Jesus."† They are intended, as the preface tells us, to delineate what he conceives to have been the attitude of mind, towards the group of expectations summed up in the phrase "the end of the age," of "One who knew Himself to be the Man appointed 'to finish transgression and bring in an everlasting righteousness.'"‡

Mr. Muirhead had given ample proof of competent study in his admirable little volume on "The Times of Christ." Here he deals with a more limited theme, but one requiring both adequate scholarship and sympathetic insight. Neither qualification is absent, and the students to whom these discussions were addressed, must have found many fresh points of view opened to them. If in another atmosphere the effect is rather different, this is probably due to a change in the pre-suppositions which Mr. Muirhead cannot be expected to concede. In other words, his theology seems to belong to a period of transition, where his use of Scripture is still influenced by conceptions which from another point of view might be supposed to be outgrown. Thus, on the one hand, Mr. Muirhead refrains from dealing with the Fourth Gospel, evidently from the feeling that it does not possess the same historical validity as the Synopists' report. But a different attitude is implied in a curious phrase in his discussion of the variations in the several narratives of the Baptism, when he ascribes the greatest accuracy to Mark, but professes at the same time "full recognition of the inspired skill of the three younger Evangelists in turning the incident of the Baptism to the immediate edification of their readers." Why should they have been inspired to relate as fact what (it is admitted) did not happen? This remnant of an older theology exercises a sort of invisible control over the author, in spite of his candour and desire to see things as they are. He admits that the Evangelists may have misunderstood Jesus; but he cannot bear to think that words which Jesus never said have been incorporated with genuine utterances. The utmost that he can concede, for instance, in the great discourse on the Mount of Olives, is that though Jesus actually spoke the several sayings "almost literally as they are reported," he did not speak them in the order or the sense of the Evangelistic record.

In one case this tendency results in a plump refusal to admit what seems the only natural meaning of the words. Every student remembers how Jesus says (Mark xiii. 30) with reference to the coming of the Son of Man, "This generation shall not pass away till all these things be accomplished." Two verses later, however, the same speaker professes himself ignorant of "the day and the hour." Here Mr. Muirhead declares it "undeniable" that, "owing to their limitations," the Synoptists fell into contradiction, or at any rate inconsistency. One might ask whether the limitations were inspired, like the edifying skill. But without pressing this point, where is the contradiction or inconsistency? It is not really between the definiteness of the time-limit, and the indefiniteness of the day and hour within the limit. It is between the promise and the fulfilment. The expected advent never took place. But this is what Mr. Muirhead in his heart of hearts cannot admit. And so what he "holds to be undeniable" (p. 50) becomes an "axiom of moral certainty" on p. 117; and the real reason is at last produced (p. 134): "The supreme evidence is Jesus Himself, Jesus as we know Him

* Dr. Briggs writes with a sort of breathlessness which often makes his style a little trying. Among minor drawbacks there is a curious uncertainty about the number of the term *logia*. Sometimes it is the subject of a plural, sometimes of a singular verb. In the latter case it is conceivable that it might occasionally be understood as a title; but in such a sentence as "the *logia* respecting the sin against the Holy Spirit and of Beelzebub . . . is not only attacked by Mark," &c., p. 133, this interpretation is impossible. Similarly we hear even of "a later strata," p. 145.

† London, Andrew Melrose, 1904. 3s.

‡ As Mr. Muirhead is thus concerned specially with the thought of Jesus, he takes the history of the Messianic idea for granted. There is no reference to the teaching of the synagogue as distinct from that of the Apocalyptic writers. It is said to be very unlikely that Jesus read any books outside the canonical scriptures. On the other hand, the author, following Dr. Charles, admits numerous points of contact between the Synoptists and Enoch

here and now, Jesus as we know Him by God's providence and by God's Spirit through these Gospels." The testimony of the Gospels, the testimony of Paul ("by the word of the Lord"), the testimony of the apostolic preaching, is thus set aside, to avoid a conclusion which (as it seems to us) the record necessitates, but which Christian experience has not justified. Had Mr. Muirhead considered the question in the light of the expectation of the Church in the first age, the result might have been different. Or, again, had he dealt with the transformation of the elements of Jewish eschatology in the teaching of Jesus into the new forms presented by the Fourth Gospel, he would have seen that the Jesus whom he knows "by God's providence" is not the Jesus who believed the "collapse" of the world to be at hand. Between the Jesus wrought into the heart of Christendom by "John," and the Jesus who predicts a great cosmic catastrophe in "this generation," there is an essential incongruity which cannot be overcome.

Mr. Muirhead, therefore, seems to us to judge the Synoptic record by conceptions formed (at least in part) outside it; and his work therefore suffers from the limitations which he has modestly imposed upon it. But it is everywhere thoughtful, sincere, and suggestive. The lecture on the title "Son of Man," if not equal to Dr. Drummond's discussion (which, curiously enough, is not named), is a good introduction to recent special studies. Mr. Muirhead, of course, attaches a value to the Messianic idea which we cannot share; nor can we at all sympathise with his remark (p. 65) that to inquire whether Jesus really believed in a personal devil, heaven and hell, is "profanely irrelevant"; but he has a fine sense of the difference between picture language and the spiritual reality which it veils rather than reveals (p. 101). And the observation (on p. 190) that "in a very real sense Jesus habitually placed His Messiahship outside the sphere of His ordinary human self-consciousness" has a helpful imaginative quality about it; though he does not convince us that while "he distinguished to a certain degree between Jesus of Nazareth and the Son of Man who was to come with the clouds," Jesus meant, in announcing the advent of the latter, to predict his own return. J. ESTLIN CARPENTER.

THE current number of the *Review of Reviews* is a fresh illustration of Mr. Stead's instinct for journalism. He is not content with advertising his intention to make a tour of the theatres in order to tell us what he thinks of them. He also entices various well-known authors to tell us what they think of him. The result is highly entertaining. Mr. Bernard Shaw's chuckles and Mr. Grundy's sighs are equally diverting. Mr. Stead does not think they are serious. Probably not. But their letters nevertheless contain some trenchant criticism of Pharisaism.

No poet ever yet has made, or ever can make, the most of human life, even poetically, who has not regarded it as standing on the threshold of an invisible world, as supported by divine foundations.—*J. C. Shairp.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

THE R.S.P.C.A. AND CRUELTY TO ANIMALS.

SIR,—The annual meeting of the Royal Society for the Prevention of Cruelty to Animals was held in London a few days ago, at which Lord Aberdare presided. In moving the adoption of the report the Chairman stated that "the object of the Society is to prevent cruelty under any circumstances," and subsequently told the meeting how, "in order to raise the necessary funds for the establishment of a branch of the Society in a large city in Spain, the promoters organised a bull-fight on the most elaborate scale."

If the avowed object of the R.S.P.C.A. is to "prevent cruelty under any circumstances," why are its members permitted to flout its object, and act contrary to its principles in the manner admitted by the Chairman? The Humanitarian League have repeatedly pointed out to the Secretary of the R.S.P.C.A. the inconsistency of the position of Dr. Warre, who, as Headmaster of Eton, has admitted his responsibility for the cruelty of beagling as pursued at Eton College, and is, also, a member of the local committee of the Windsor and Eton branch of the R.S.P.C.A. Mr. Colam has admitted that the Eton beagling "is contrary to the principles of the parent society"; but has he taken the only consistent course of requesting Dr. Warre to stop the practice, and in the event of Dr. Warre refusing to do so demanded his dismissal from the Windsor local committee?

If such anomalies as the position of Dr. Warre at Eton, and the conduct of the branch society in Spain, represent the Society's procedure in the campaign against cruelty, how can it be said that it is doing its utmost "to prevent cruelty under any circumstances"?—I am, &c.,

ROBERT HENDERSON.

22, Battlefield-avenue, Langside, Glasgow

ARE UNITARIANS CHRISTIANS?

SIR,—The question raised by Miss Lee is one of commanding import in the sense in which she has put it, and ought to be freely and fully discussed. It is perfectly true, as Mr. N. M. Tayler says, that: "Indefinite people are liable to be a very milk-and-water type, and largely destitute of enthusiasm." And that statement agrees with the words Miss Lee herself used: "That religion which makes discipleship easy will have but few followers, and those few will be lukewarm"; and that religion which says in effect to outsiders: "Come and join us, for our religion is of all religions the pleasantest. Throw in you lot with us, for it will mean nothing, involve nothing, bind you to nothing." Yet, strangely enough, in spite of these easy terms, Unitarianism goes a-begging.

Manifestly Miss Lee means by "nothing," nothing as regards sacrifice of individual freedom. She says: "Unitarianism demands little or nothing of its followers." So little does it demand ecclesiastically that the indefiniteness and the milk-and-water nature thereof accounts for the lukewarmness, and for the destitution of enthusiasm.

But Miss Lee's question has been taken up mainly as it affects the welfare of the family. Self-renunciation is a Christian act, and renunciation of one's family and kindred may be a Christian act, without meaning desertion or neglect of one's family. We need to be clear in what sense they may be renounced, so as to avoid confusion of thought. If a family is engaged in the Drink Traffic and one of its members is converted to total abstinence and to a hatred of the Traffic, severing himself from it, though not from his family, he is truly at variance with them intellectually and morally, has denied himself of their good opinion, and has renounced them as regards their ways of life. He has deserted them so far as their conduct and habits are concerned. A member of a flesh-eating family suddenly turns vegetarian, not from mere dietetic reasons which might in themselves be selfish, but from a humanitarian, a moral motive. In that, he is at variance with his family, deserts them, renounces them, and yet remains loyal to them personally. Many men have embraced Unitarian views against the wishes of all their flesh and blood relations, and have not lessened their loyalty in personal duty to them in other respects. Jesus did all this in his work, and yet remained a good son and brother. Shall we say that desertion of friends and kindred in matters of conscience is wrong? If so, then what chance has any unpopular movement? And why speak of Christ and Luther and Theodore Parker with reverence and admiration as of benefactors and saviours of mankind?

But of course no thinking Unitarian disapproves of this kind of renunciation: not amongst the orthodox in favour of Unitarian views. But there are Unitarians who think who also disapprove of such renunciation in favour of advanced humanitarian ideals affecting great social problems. And why? Because it involves a Bread-and-Butter question. In other words, it may endanger one's means of existence. But a Trinitarian shopkeeper suddenly avowing himself Unitarian, leaving his orthodox place of worship and beginning to attend a Unitarian chapel, imperils his means of existence quite as seriously. His orthodox customers may leave him, and many of them actually do so. A day labourer working for a strongly Trinitarian employer is likely to be the first man to be turned off if he suddenly becomes an attender at a Unitarian place of worship. It has often been so.

Consequently all questions of conscience become ultimately bread and butter questions, affecting men's chances of securing the means of bodily existence. That being so, we are on the horns of this dilemma: We have to choose between two apparently unpleasant alternatives, viz., we must either accept the doctrine of self-denial with all that it logically involves, and imperil our own bodily existence as individuals and that of our families, or, on the other hand, choose *that which pays the best*, and sell our own

souls by ignoring conscience and the sacred calls of Truth. There are no other alternatives, and both of them are apparently very unpleasant, but the second is ignoble, practically atheistic, whereas the first is divine and Godlike. By the first alone man and mankind are made safe; by the second both the individual and the race are lost body and soul.

How is it so many families have no real opportunity of a decent human life? For no other reason than this: that most of them are engaged in a barbarously selfish struggle to do that "which pays." Looking after oneself, or after one's family, regardless of consequences to other men's families, means neglect and starvation to those who are too weak to defend their own self-interest. Consideration for one's family as against the rest of mankind is magnified individualism, enlarged selfishness, because the family is the enlarged self.

But unselfish allegiance to right, practised by everybody, would make every family secure. A man is convinced that bodily starvation is wrong. Stirred by passionate sympathy for suffering humanity he begins active effort to abolish starvation. This action of his imperils his employment, his wage-earning, and therefore the bodily existence of those dependent on him. But if *ten millions of men were of the same mind as he* and joined their efforts to his, would not starvation of people's bodies be abolished at once, and all families made secure? The thing we all have to be ashamed of is, that so few are willing to risk themselves for their fellows, and that most are willing to purchase bodily existence at any price. We say—

A man must live. We justify
Low shift and trick to reason high,
A little vote for a little gold
For a whole senate bought and sold,
By this self-evident reply.
But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?
There are times when a man must die;
Imagine for a battle cry
From soldiers with a sword to hold—
From soldiers with the flag unrolled,
This coward's whine, this liar's lie—
A man must live!

This unreadiness to risk for the Truth and the Right, proves the eclipse of Faith. Intellectually and theologically Unitarians are Christians. Morally and socially they are as much so as all other professed Christians, which, as Miss Lee truly indicates, is not saying much. It means that we have as much right as they to the claim to be called Christians, and that is all. But we have yet to merit the name by a full self-surrender for the sake of suffering humanity, which cannot be without an all-conquering Faith and passionate Love. When we have these we shall be ready to dare anything that is right, leaving consequences to God. Then we shall be truly Christians.

H. Bodell Smith.

The eye is blind and the ear deaf that convey nothing down to the heart's depth; and the heart that does not utter what it knows is as a live coal under ashes.—*Gower.*

THE CHILDREN'S COLUMN.

FELLOWSHIP WITH JESUS.

We are seeking to know God, the great Being who is ever with us, and holds us in His power. We cannot see Him with our bodily eyes. We try to know Him as surely as we know a human friend; but it will be in a somewhat different way.

Now, many Christian people worship Jesus as God, although he was a man who walked about and was seen by the eyes of men. Indeed, they say He was both God and man. Let me, therefore, tell you why I do not know God in that way, and why I believe Jesus to be a man like other men, though far better and more religious:—

(1) Jesus distinctly told his disciples to worship the Father. His own prayer begins, "Our Father," and does not even mention Jesus himself. To the Samaritan woman he said: "The hour cometh, and now is, when the true worshippers shall worship the Father."

(2) Jesus himself prayed to God. It is impossible to think of him as God, and at the same time a worshipper of God. In the Garden of Gethsemane he was in an agony, and prayed, saying, "Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but Thine be done." He wished to live a while longer to continue his work; but he resigned himself to the Father's disposal, just as any truly religious man gives up his own will to the divine will. Even as he hung upon the cross he began to say the psalm, "My God, my God, why hast Thou forsaken me?" But he put aside the thought that God had forsaken him. At the point of death he said: "Father, into Thy hands I commend my spirit." Does he not act as one who is in the hands of a superior power? He trusts in One above him, and commends to the Father his own beautiful human spirit. These trials are like those through which any of us might have to pass. Such worship, such prayers, such perfect trust and self-surrender, are acts which touch us deeply, and call us to do likewise in joy or in sorrow. If we regard Jesus as God, we worship another worshipper. If we see in him a man, like ourselves, but greater and purer, then we have *fellowship* with him, and are thereby saved from our sin and distrust. The holy Jesus is a fellow-worshipper.

(3) Jesus always spoke of himself as dependent on God, and acting under God, as a son with a father. None of the gospels call him God; their highest name for him is "Son of God." He was sent by the Father. He said, "I can of myself do nothing." He reminded his disciples, that it was useless to call him Lord, unless they did the will of his Father in heaven. On one occasion, when a rich young man addressed him as "Good master," he took the opportunity to remind him that no one was really good but God. Thus he spoke just as a man, doing the right in all humility.

The more we try to enter into the mind of Jesus and understand his thoughts and feelings, the more we are drawn to this one aim and purpose, that we would be as Jesus was, worship as he worshipped, live in the same pure spirit in which he lived. We realise that *Jesus had a personal religion.* He knew God and loved and obeyed Him. How did he attain this knowledge? Did he require someone else, another Jesus, to teach him? No, as the psalm writers knew God, before Jesus was born, so Jesus turned to God in his own soul, and found Him, but more truly and fully. God reveals Himself to some men more fully than to others. We know not the reason for this, but we know something of the way in which a man must be made fit to receive this high and sacred gift. Jesus tells us that the pure in heart see God. That is the secret of his wonderful communion with God. His heart was pure, clear of all those evil thoughts and feelings which hide God from us.

My dear children, we will not seek a religion in which Jesus is the object of worship. We will seek for the religion of Jesus himself. He often went apart upon the mountains to pray. He attended the synagogue on the Sabbath. When, therefore, we say our prayers at home, let us remember how Jesus knelt and prayed that he, too, might have guidance and strength for his daily work, and sweet rest for weary limbs and careworn mind. When we go to church or chapel on the Sunday, let us remember Jesus who used to do so on the Sabbath more than eighteen hundred years ago. Surely he has been worshipping ever since in the heavenly life; and even now, I believe, he mingles his prayers with ours. So also do the saints of every age, and the dear friends and parents whom we have known and loved and lost from sight. All these are with the humblest little child who kneels and prays or stands singing sweet hymns in its place amid the congregation. Strains of prayer and praise, longings and thanksgivings of immortal spirits in countless number, rise up into the immensity of God. When afterwards the child goes to play or work, to help at home or to lie down in sleep, it is still in the "fellowship of Jesus," if it tries to be true and good, as in the Father's presence.

A. Leslie Smith.

A magnificent devotion underlies the great success of the Salvation Army, which is aptly represented by the present popular triumph of General Booth. There is a fine timeliness in his progress through Great Britain. Scarcely was the London Convention concluded, and journalistic reports and paragraphs were still coming fresh from the Press, when the veteran entered his motor-car. The day of progress by railway train and speech-making from the carriage window is out of date. But there is still novelty in the fierce rush of the motor, sung by Macterlinck. The comparative strangeness of the journey adds vivacity to the interest evinced in this evangelistic tour. And that may in part account for the frequent mayoral receptions to the General. But though this may well be the case, there is also a deeper meaning. The spirit of the modern tour is that of the older and slower progress of a Wesley or a Whitefield.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
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One Shilling per year extra will be charged if credit is taken.

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, AUGUST 27, 1904.

A NATION IN PERIL.

To many thousands of children, August is a month of delightful experiences and happy memory. It is marked by closing of school-books, and exodus to the sea-side. There life plays itself out in something of the vagabondage that is latent always in the child mind. But though many find the summer holidays a thing of joy, there is a much greater multitude for whom they bring weariness rather than recreation. The existence of these children whose holidays are long and empty is gradually impressing itself on the mind of the country. Or at least there are some few who are earnest in bringing this question into notice. A recent article of Canon BARNET'S on holiday schools has been referred to and quoted from in numerous periodicals. And this experiment is not entirely a matter of idle talk. Attempts, such as those at the PASSMORE EDWARDS Settlement, and the BROWNING Settlement in Walworth, have succeeded, in a few places, in gathering some hundreds of children together for the purpose of educating them in the art of enjoying themselves. But this form of service has had a more important history in America than in this country.

Such work as this forms a valuable supplement to the Children's Country Holiday movement, by which a large number, if not of the poorest, yet of the poor, gain something of the healthy life of the country. This is one of the most popular of charities, and yet the Societies are in want of funds, and the work is crippled on that account. It is a pleasant sight to see the parties of boys and girls going away in their reserved railway compartment, or to watch them returning brown and fresh from the village.

But when all these ameliorative agencies have been allowed for, there is still a terribly large residuum; children for whom no country home is found, no holiday school opened. They set out in the morning, some of them finding their way to the nearest park, but more often reaching their only playground in a neighbouring street. The sense of freedom from restraint, of being at their own disposal, is enjoyed for a few days, then gradually a feeling of boredom grows upon them. Pass through any poor district, and you may see them sitting patiently and unamused on the doorsteps. There are spasmodic attempts at play, and occasional scuffles and disputes, but on the whole there is vacancy. They have not learnt how to be happy. There we have an index of an ignorance that will dog them through life. The idle children on the pavement will, in too many instances, become the men and women who never realise the possibilities of life.

The serious nature and large extent of the problem thus indicated has recently been brought under our notice in another way. The Inter-Departmental Committee on Physical Deterioration has just issued its report. This inquiry was not directed exclusively to the conditions of child life, but in effect it has been very largely concerned with it. It is to this aspect of the report that we wish to draw attention at the present time. It may, however, be worth while to notice, in passing, that in its origin the Committee was appointed for another object. The particular cause for disquietude is indeed a satire on our civilisation. We find the reason in the fact that the recruiting officers of the army have been troubled with a large proportion of men who had to be rejected, either on account of some physical defect, or because they were too undersized to serve as human material for war. This was particularly the case during the high demand for soldiers at the time of the Boer War. The fear lest a degenerate population should prove unequal to the task of yielding the desired fighting force found startling expression in an article by Sir Frederick Maurice. Hence the inquiry and report referred to above.

The Committee have examined sixty-eight witnesses, including several women, many medical men, and such well-known writers as Mr. BOOTH, Mr. LOCH, and Mr. ROWNTREE. One idea stands out in clear significance: in order to have a vigorous manhood, it is essential to gain healthy conditions of birth and child culture. Round this as a central thought the discussion has ranged. Many questions are raised, some of which at first sight may seem rather remote. But in effect all considerations, whether of personal fitness and unfitness, of education, of local government, or of political theory, are subsidiary to this one, the paramount necessity of a race well born and well nurtured. Such a race at the present time, by common consent, ours is not.

The three volumes of the report, with the minutes of evidence and the appendix of documents, are too voluminous to master in a brief space of time. But certain thoughts stand out prominently and may be indicated. The Committee lay down the broad doctrine that the State must accept the responsibility for those who, for whatever cause, are not able to manage their own lives. The question was repeatedly raised during the examination of witnesses as to the relative duties of the parents and the community to the children. The Committee shrank, indeed, from what it regarded as the dangerous doctrine that because education is compulsory, therefore the authority should ordinarily provide what food was needed to fit a child to receive instruction. But the recommendations on this heading go far beyond present practice. It is recognised that experiments in feeding should be made by the local government; that municipalities should control or provide a supply of pure milk, and that State crèches may be required for the children where mothers are occupied in industry. In short, this document looks to a large extension of communal responsibility and communal action, and accepts measures which a generation ago would have been regarded as unjustifiable interference with the liberty of the subject. The proposals would involve also a much more considerable use of the expert, or professional administrator. Perhaps the most far reaching of the suggestions is that for a systematic medical examination of all children in schools and factories, and a department for collecting and collating the results.

These things are on the surface. It is no part of our present purpose to deal in detail with the contents of this report, but rather to note its significance as a work that merits and demands prolonged and careful study. The material for such study is here brought together. The gravity of the problem is suggested in a phrase used by one of the witnesses, that we are confronted by the problem of a nation to save. Life is going to waste. That is the lesson of the streets in the holiday weeks, and every evening in the year. It is a truth that has burnt itself into the heart of every missionary, settlement worker, and social student. It rests with us as a people to decide whether this evil shall continue until some new war again draws attention to it, or whether we will now earnestly take in hand the attempt to become a strong and healthy people. The obstacle in our way is twofold. Large numbers do not know how to live, and large numbers are denied the opportunity of any generous life.

THOUGHTS ON THEISM.

IV.

THE DIVINE OMNIPRESENCE.

Where is thy God? In some form mankind has probably always been busy with this question; yet how many intervening stages must have been passed before there could be formulated the answer implied in a complete theism, before there could be formulated the inevitable notion of One omnipresent Deity, imperceptible to sense, yet pervading, nay, containing within Himself, the visible Universe—One

Whose secret presence through creation's veins
Running, quicksilver-like eludes your pains;
Taking all shapes, from least to greatest; and
They change and perish all—but He remains.

Far more simple and obvious to the understanding is the conception of a host of divinities, bearing sway over sky and land and sea and underworld, sometimes indeed working in harmony and accord with each other, sometimes again, perhaps oftener, at war, occasioning all manner of ill to befall hapless mortals; having their favourites and enemies among mankind, whom they befriend or persecute, yet in the main confined to separate spheres of influence in which they are localised, and beyond which their rule does not extend. And comparatively easily framed and understood is even that notion which was the dominant one in the minds of the more thoughtful Israelites of the early prophetic age—the notion of one God, whom it might be unlawful to picture in human shape, but who was certainly thought of as dwelling above the firmament, and best represented as possessing the attributes—on an immensely magnified scale—of a human king, governing the world as the king his realm, with absolute and irresponsible power, but, above all, governing it from outside.

Polytheism and Deism are both comprehensible, non-mysterious forms of religion. The gods or God they teach are created in man's image; they are subject to emotional and other human limitations, capable of being turned from their purposes, just like ourselves: powerful without being omnipotent, of more than human knowledge, which is yet never quite omniscience; capable, too, maybe, of immensely swift locomotion, which is something quite different from omnipresence—in one word, always, and in every respect, falling short of infinity—and for that very reason commensurate, adapted to the human understanding.

But a time arrives when these figments of the imagination are felt to be adequate and satisfactory no longer; when the mind, having once accepted the idea of the oneness of the Godhead, is irresistibly driven to draw the inferences, or rather to face the implications of that idea. To say it yet once more, if God be indeed One, if He be the cause and ground of all existence, and nothing exists without Him, then He must be essentially incomprehensible; and having risen to this thought of Him, we become inevitably more modest and less assertive concerning Him. We know that there is no "last word" on the Infinite Subject which human lips could utter or human minds could comprehend; contradictions—such as to us appear contradictions—between what according to the rules of our reason ought to follow from our presuppositions, and what as a matter of fact we find to be the case, are no longer felt to be other than in the order of nature—or rather, super-nature. We understand that we cannot understand; and the stubborn fact of insoluble problems—such as the coexistence of Infinite Goodness and Might with physical and moral evil, or Divine foreknowledge with human freedom—presents itself as an argument, not against, but for, the Divine Reality. If we could *understand* God, *then* we should have to doubt Him.

We shall not anticipate, then, to find ourselves able to give "a rational account," as it is called, of the Divine Omnipresence any more than we were able to give such an account of the Divine Omnipotence, or the Divine Omniscience—to find, *i.e.*, that we can fit it into a consistent and harmonious scheme of things, with no difficulties other than a little reflection is sufficient to remove. Familiar as we are with such words as those in which the psalmist gives expression to his intense consciousness of a besetting Presence from which there is no escaping, from which the highest heaven does not hide, nor the lowest underworld provide a refuge, which is with us alike in darkness and in light, in the common ways we daily tread and in the trackless waste of the desert, or "the unplumbed, salt, estranging sea"—the familiarity of the phrasing must not blind us to the unimaginableness of what it expresses. It is so, and we know it to be so, know that it could be no other; God could not be less than all; nor His Presence spread over a smaller field than all that is; to say that He is omnipresent is only another way of saying that He is God—and yet . . . .

Insoluble enigmas arise the moment we try to think this out. The enigma of sin and evil which we have had to face in considering the infinite power and knowledge of the Most High becomes more perplexing under this almost than under either of the previous points of view. For if God be everywhere, is He, then, *in evil?* Is He in the heart and intellect of the sinner as much as in that of the saint, does His Being find its expression equally in a Father Damien and an Abdul Hamid, is it true in the *moral* realm, also that "the darkness and the light are both alike in Him?" An inference which would deprive of value and meaning alike every term in the moral currency, making good and evil, right and wrong, equally the spurious coinages of our fancy, is surely intolerable. Can God's Omnipresence mean that in the lowest as in the highest impulses of the heart His agency is indifferently discernible, that He is the Inspirer as of the noblest, so of the basest actions? But is not so much logically involved? We have to look these troubling questions fairly in the face, and to weigh before we answer them; but in the present instance we shall not have to weigh long. In a conflict between our logical faculty and our ethical intuition, the choice cannot be in doubt; we are following an instinct of self-preservation in rejecting, at whatever cost, a theory which would annihilate all ethical values and leave us with a non-moral Deity—a theory which would reduce all life, with its struggles and defeats and victories, its glories and shames, its depths and heights, to "a dull jest, God's *ennui* to amuse."

We accordingly do reject that theory—not because *we* can supply a rational alternative, but in spite of the fact that we cannot—because life is not liveable on this particular assumption. Asked how God can be omnipresent, yet not in evil, we must needs confess our inability to understand how these two equally unavoidable, but conflicting truths are to be harmonised, or, indeed, how any truth can conflict with any other truth, and yet both be true; but by this time we have become accustomed to the thought that there is nothing to be wondered at in the fact that some things—even many things—comprehensible to an infinite intelligence because it is infinite, should be incomprehensible to a finite intelligence because it is finite. If an attempt must be made to resolve this contradiction, one could only have recourse once more to the guess of "self-limitation"—meaning that the All-present One could withdraw His presence at will, and did withdraw it from moral iniquity. We do not say that this is a satisfactory solution, but indeed we scarcely wait for one; for while most of us have suffered at one time or another from the perplexing thought that God *knew* of an unmerited calamity which He allowed to take place, we instinctively recoil from the notion of His *Presence* in evil things or persons. If our logic would impel us to hold such a notion, we know that somehow our logic, applying finite categories to the Infinite Subject, is playing us false. Man's cruelty, cowardice, cupidity, and all base passions—in these, in some manner transcending our reason, God is not.

But is He *any*where—anywhere in particular? "Behold," says the ancient writer, "I go forward, but He is not there, and backward, but I cannot perceive Him; on the left hand, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." That is the language of real experience, and, moreover, the language of real distress. The difficulty the writer suffers from is the twofold one of reconciling the justice of the Most High with his own undeserved troubles, and of forming a religiously satisfying idea of One who is so diffused through the whole of creation that it is impossible, seemingly, to say, Lo, here, or lo, there He is. On the former of these difficulties we have repeatedly touched; but of the latter a few words must be said. There is always a very great and very real danger of slipping from the idea of God's Omnipresence into a cloudy pantheism, which, in turn, soon ceases to be a religion at all, and the only salvation from such a desolating result would seem to lie in the reflection that the God who is *in* all and *through* all, is *also above* all: we must not, in other words, over the immanence of God forget His transcendence. When to think of Him as simultaneously at all points of the universe would involve an effort to which we are

wholly unequal, and from which we return baffled, having found Him neither to right nor left, backward or forward, we are in no wise to be blamed in representing Him to ourselves as apart from the world as well as pervading it, so long as we do not imagine Him to be *merely* apart, outside, far off. It is a concession to the infirmity of our minds, and a legitimate concession, which makes us picture the Omnipresent God as especially "Our Father *in Heaven*," for we cannot help, or scarcely help, localising as "somewhere" the God whose existence is felt by us as a reality.

But, moreover, can we help assuming that the Divine Omnipresence admits of degrees? Must we not conclude that His Presence is most real in those beings which, however dimly, can think of Him, can seek to know and do His will, can offer Him the feeble tribute of their adoration? If he is anywhere, must He not be in the human soul? We touch here upon the inmost mystery, the supreme certainty, in religion; for, so far is it from being accurate to say that man discerned God first of all in the things around Him, in sun and star and forest and mountain and cliff and sea *thence* inferring that the same mighty Presence must dwell in His own breast, that the exact opposite represents the true sequence; it is the sense, vague and shadow-like though it may be, of God's indwelling in Himself, that has alone enabled men to find God revealed in the world without, in nature animate and inanimate. It is in man that God is most directly known and realised; and apart from this, His highest revelation, it were doubtful if His Presence in all the outer world had shed a radiance bright enough to manifest Him to our imperfect vision. We know Him—not by cognition, but by recognition—because we have been created in His image, partakers of His substance. We see Him most clearly, perceive Him most unmistakably, in some great soul through whose mortal vesture the very Spirit of God is seen to shine; we behold the very lineaments of the Divine Father mirrored in the features of the divinest of his sons, Jesus Christ. And thus is the Omnipresence of God, if in some respects the most inconceivable and perplexing, in others the most indubitable and revealing of His infinite attributes; for "there is a spirit in man, and the breath of the Almighty giveth him understanding"; "even so the things of God none knoweth, save the Spirit of God."

Here, too, of course, enigmas meet us which we cannot hope to solve; as we have pointed out before—how, if God is all, can we be other than God? And yet we know we are. What, if God be all, are we but passing phases of His Thought, without reality or identity? And yet we are sure of possessing both. The relation of the Infinite One to the finite many, of the One who is to us who are not save in Him, is the mystery of mysteries, utterly and eternally inscrutable.

We conclude, then, as we began, this study of the deep things of God, on a note of profound humility, confessing our ignorance, which is yet not an ignorance unto despair, but unto faith, nay, of faith's essence; "for knowledge is of things we see," and Infinity can never become an object of knowledge. The Father remains incomprehensible in the fulness of His Being; but He remains the Father—unseen, but ever nigh, omnipotent and omniscient, yet delegating power and freedom to us, eternal and unconditioned, yet deigning to make His dwelling in such as we. Know Him? Nay, we know nothing but Him, for there is nothing else to know. Find Him? But we could not seek Him if we had not found Him. Deny Him? How, since He is His own evidence, in our mouth and in our heart, and there is no falling away from His everlasting arms, nor escaping from His encompassing Presence.

J. Warschauer.

SACRAMENTS IN THE EARLY CHURCH.

Two lectures on this subject were delivered by the Rev. J. Edwin Odgers at the Summer Session for Sunday-school Teachers, at Manchester College, Oxford, on Thursday and Friday, July 7 and 8. The first lecture dealt with the general notion of a sacrament. Going to the chief authorities, Dr. Odgers plunged at once *in medias res*, and read extracts relating to the sacrament of baptism. The testimony of the "Teaching of the Twelve Apostles," a work which he said was derived from some Syrian church, and belonged to the early part of the second century, was as follows:—

> Concerning baptism, thus shall ye baptize. Having first recited all these things, baptize in the name of the Father and of the Son and of the Holy Spirit in living (running) water. But if thou hast not living water, then baptize in other water, and if thou art not able in cold, then in warm. But if thou hast neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Spirit. But before the baptism let him that baptizeth and him that is baptized, fast, and any others also who are able; and thou shalt order him that is baptized to fast a day or two before.

The testimony of Justin's Apology, assigned to about 147 A.D., was to the same effect. When they dedicated themselves to God, said Justin, as many as were persuaded and believed that what the Christians taught and said was true were instructed to pray and fast, they praying and fasting with them. Then they were baptized in the name of the Lord God, the Father of all, and of their Saviour Jesus Christ, and of the Holy Spirit. This baptism was a washing with water, and was done in accordance with a saying in Isaiah: "Wash you, make you clean, put away iniquities from your souls." This washing was called illumination.

It was pointed out that the word sacrament was nowadays generally restricted in Dissenting usage to the Eucharist, but that Protestantism had always associated Baptism with the Eucharist as the two Scriptural sacraments; while ever since the twelfth century the Roman Catholic Church had taught that there were seven sacraments, those, viz., of Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony. Three of these, order, baptism, and matrimony, had an indelible character. The indelible nature of order was expressed in the well-known phrase, "once a priest always a priest." In the same way the blessings of the Church could never fail a person once baptized. And marriage, as all knew, was "until death do you part." The remaining sacraments, confirmation, Eucharist, extreme unction and penance, were different; each of these was the means of a particular grace by which the Church directed, disciplined, and strengthened the Christian according to his needs. This perfecting by sacramental process, said Dr. Odgers, saved Romanism from the mistake to which Protestantism had been liable, of laying too much stress upon momentary conversion. There were in every sacrament three essential elements, matter, form, and person. The relation of matter and form was well expressed in an article of the English Church, which described a sacrament as "an outward and visible sign of an inward and spiritual grace." But the question as to whether a sacrament was simply a sign or itself conveyed the grace was a question which Roman Catholics and High Churchmen answered in one way, and Protestants and Low Churchmen in quite another. In the rite of baptism, as practised by John, there was nothing magical; and it was a simple symbolism which Jesus used in the Eucharistic supper when he poured out the wine and brake the bread of their common meal. But the Church had come to regard baptism as the only means of admission into the Christian body, and the partaking of holy communion as an eating of the literal body and blood.

The word "sacrament" had been thought to signify a token of loyalty, a soldier's oath, but this was due to a false moralising, and belonged to the "Onward, Christian soldiers" stage of Christian development. The true sense was given by Jerome in the Vulgate, where it was used in six places to translate μυστήριον. Now a mystery was not an unintelligible thing, as was commonly supposed; it was the revelation, the creed, the faith, or the hope committed to an initiated person. The later heathen worships largely encouraged mysteries. In the second and third centuries the external "Church" of pagan Rome was interpenetrated by inner circles of associated worshippers, just as in the eighteenth century the Church of England was permeated by the "Religious societies," out of which Methodism grew. As with other cults, so Christians did not shrink from professing to have mysteries, the very essence of which was that they could be revealed and become common knowledge, their possession constituting brotherhood. We had a parallel to this language in the Old English Craft Guilds, *e.g.*, the *mystery* of the cordwainers, the *mystery* of the fletchers or arrowmakers, and in the *mystery* plays, which the guilds performed on Corpus Christi Day. This interpretation was supported by a reference to the mystery mentioned in 1 Cor. ii. 7, where the "wisdom of God *in a mystery*" was a wisdom "not known to the rulers of this world"; but to the Christians God had "revealed it through His Spirit." The identity of mystery and sacrament was established by reference to 1 Tim. iii. 16, "great is the mystery of godliness," in the Vulgate version of which Jerome translates μυστήριον by *sacramentum*. It was probably Tertullian who, in such phrases as

"sacramentum nostrum," meaning "our religion," had first brought the word into use in Christian Latin. In a novel of Apuleius, too, written about the middle of the second century, light was thrown on the word. There a certain Lucius, by a blundering use of magical arts, being turned into a donkey, was described as approaching a number of horses in a field because he thought there would be among dumb animals a *tacitum et naturale sacramentum*—a tacit and natural freemasonry. Lastly, Lactantius, a writer of the fourth century, was quoted as showing the connection between *sacrament* and *mystery* in the mind of an educated Christian. He says the writings of Cyprian will hardly please a reader who knows not our *sacramentum* (*i.e.*, a non-Christian), because they are *mystica* (*i.e.*, addressed to the instructed Christian).

In Christian usage the word sacramentum had three applications. (1) To the religion into which Christians were initiated; (2) To the particular doctrines, *e.g.*, the Trinity and the Incarnation, which formed the subjects in which the faithful were specially instructed; and (3) to a symbolic rite, *e.g.*, baptism, unction, exorcisms and altar, but also of preaching. In the days of Augustine and after, the word had been restricted almost entirely to baptism and the Eucharist.

The early Christian Church was affected by the same liking for mystery which had animated other cults, for a knowledge not common to the multitude, but revealed only to the inner circle of the illuminated, and constituting the bond of religious fellowship. They wanted an esoteric teaching that should be as good as anybody else's. This consideration must modify the generally accepted notion of early Christian preaching. The mystical language led to misunderstanding, and hence, *e.g.*, when the early Christians spoke about eating the body and blood of the Son of Man, they were slanderously reported as killing and eating children and drinking blood in their secret meetings. But it was because he had to suffer for his language that the Christian began to hug such mystical language to his heart. Delighting in symbols, he spoke of his Church as if she were a living creature. His language and his rites had entered into competition with those of the worshippers of Mithras and Isis. The second lecture dealt with the sacraments of baptism and the Eucharist, and began with quotations from the "Teaching of the Twelve Apostles," and from the First Apology of Justin Martyr (Book I., sec. 65–67). The passage from the "Teaching of the Twelve Apostles" beginning, "But, as touching the Eucharistic thanksgiving," and ending, "Permit the prophets to offer thanksgiving as much as they desire," was evidently a form of sound words, a liturgy adapted to the needs of the elders of a humble church, but not designed to tie down a prophet who was supposed to speak "in the Spirit." Taking the rites in their natural order, the lecturer dealt first with Baptism, which in the New Testament always meant adult baptism. It was not a new thing; by this symbolic act the Gentile convert to Judaism had approached the new faith. The Pharisees, and especially the Essenes, attached great importance to such acts of purification; for filth, physical as well as moral, was an abomination in the eyes of their God, whose holiness means absolute cleanness. It was, therefore, from a similar feeling, and appropriating the symbol that the Christian was baptized, when, because the kingdom of heaven was at hand, he put away the old life. In Acts x. 47, the reason given for the baptism of Cornelius and the Gentiles was that the gift of the Holy Ghost had been poured out upon them, so that Peter had asked "Can any man forbid the water, that these should not be baptized?" But in Acts viii. 15–17, we find that apostles "lay hands" on persons already baptized, and they receive the Holy Spirit. Hence the usage of the Church: first, the bishop is the minister of complete baptism, which includes "laying on of hands"; next, when churches multiply, and infant-baptism becomes common, the presbyter baptizes, and the bishop on a later occasion completes the rite, his "laying on of hands" becoming Confirmation.

Baptism marked a changed character; it was a plunge into a new life. The symbolism early had become more elaborate, and there had entered into the rite the analogy of death, burial, and resurrection. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Romans vi. 3, 4). And, again, "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. ii. 12). There had thus arisen thrice-performed immersion, or infusion, emphasising the passage from the old life to the new, symbolising the three days of Christ in the under world, and giving the believer a share in his death, burial, and resurrection. As early, however, as Tertullian, another interpretation had been put upon the symbolism, that Father drawing from it a proof of the Trinity, and arguing that the very fact that they baptised with three immersions showed that the orthodox Christian believed in three divine persons.

Christians were baptized at first, according to the Book of Acts, into the name of Christ. In the second century, however, there had come into use the formula, "into the name of the Father and of the Son and of the Holy Ghost," as in Matt. xxviii. 19. But an investigation of Eusebius, such as Mr. Conybeare had recently made, showed how alterations due to theological interest crept into a text. Until the Council of Nicæa (325 A.D.), Matt. xxviii. 19 was quoted by Eusebius, as, "Go ye, baptizing the nations in my name"; but after the Council there occurred the variant reading, "baptizing into the name of the Father, Son, and Holy Ghost."

In baptism there were three elements, immersion, chrism or anointing, and laying on of hands. To it in the second century there was prefixed a course of three years' instruction. After the fourth century the services in Christian Churches were in three parts. The first part was free to all; the second was restricted to catechumens and full members of the faith; the last was reserved for the full members, who understood all the mysteries. This order of a Christian service was exemplified in a Syriac document (of fifth century origin) known as "The Testament of Jesus Christ." For the preparatory teaching there was a kind of short catechism embodying a creed, which symbol was delivered to the catechumen, learnt by him, and repeated to the priest. Then followed baptism, and if the baptized person were worthy to hear the arcana, he was to be allowed to hear them apart. It was remarkable that one of the last things taught to the catechumen was the Lord's Prayer. In the Florence baptistery the lecturer had seen the ceremony of baptism performed, and had noted a survival of the notion of illumination accompanying the rite, in the verger's holding a dip candle over the child at the moment of baptism. Formerly, he said, the catechumens assembled in large bodies dressed in white robes; a blaze of light marked their emergence from the water of baptism, and the first act of their full membership was the repetition of the Lord's Prayer.

The lecturer had left himself little time to deal with the sacrament of the Eucharist. He explained the difference between the modern doctrines of transubstantiation and consubstantiation, the former, the Roman Catholic view, being, that on the pronouncing of the words of consecration by a duly ordained priest, the substance of the bread and wine were annihilated and replaced by the body and blood of Christ; the latter, the view of the Lutherans and of the English Church, being that the body and the blood are given supernaturally "in, with, and under" the form of bread and wine. He showed how the doctrine of the "real presence" had arisen, that it was due to the historic circumstance that the earliest heresy which had arisen among Christians was the denial of the humanity of Christ. The name of antichrist was applied (1 John iv. 3) to those who made that denial. He referred also to the belief expressed in the writings of Ignatius, that the reason why the Docetists did not take part in the communion supper was that they did not believe in the reality of the body and blood of Christ. The early Christian, he said, believed in the bodily resurrection of Christ, and expected the resurrection of his own material body. He believed that his own body received nourishment unto eternal life from the undying body of Christ imparted to him in the Eucharist. He called it the medicine of life and the food of immortality. This connection between the Eucharist and the future life was, Dr. Odgers thought, the inmost mystery or sacrament which the baptized catechumen learnt on admission to the full fellowship of the Church.

IT shall be ventured yet, and the truth, not smothered, but sent abroad, in the native confidence of her single self, to earn, how she can, her entertainment in the world, and to find out her own readers: few perhaps, but those few of such value and substantial worth, as truth and wisdom, not respecting numbers and big names, have been wont in all ages to be contented with.—*Milton.*

ROME: AN IMPRESSION.

MR. SOLLY, in his article on Rome, published in THE INQUIRER of June 18, characterised the priesthood, as it struck him, in terms sweeping and unfavourable. "Rome is full of priests, mostly with gross, sensual faces," he writes. And that there is a very ugly reality behind the appearance, in his judgment, is suggested by his strong remark on the spiritual inadequacy of Roman Catholicism. I do not quarrel with him. Such impression as he received he was bound to record faithfully. I only wish to say emphatically that I was otherwise impressed. And I shall be surprised if he himself is not glad to know that another traveller and observer cannot associate himself with strictures on our fellow-Christians which must have caused him pain to express. At the same time, I should like to repeat, I can claim no worth as serious argument for a mere impression, the essence of which is its superficiality.

Let me begin at the top. Neither Mr. Solly nor I saw the Pope. I wish now that I had made an effort to do so. However, he has already so wrought himself into the lives and imaginations of the people, one may even say into the thought of the world that it is almost impossible not to have a fairly definite idea of his personality. He is where he is by no wish or will of his own. And being there, according to common report he chafes against the limitations imposed by his august position. At the same time he is making himself felt in a notable, even remarkable way.

There is an interesting story, for the truth of which I cannot vouch, told of the late Pope. It is said that when he was elected he made up his mind, following the ancient papal custom, to give his blessing to the crowd assembled in the Piazza of St. Peter's. This purpose, realising the fierce opposition with which it would be received by the Cardinals, he shared with no one except a certain Ambassador with whom he was on terms of close personal intimacy, and then under a bond of secrecy. The Ambassador, holding I suppose the charming idealist theory, regarded his wife as himself, and saw no breach of faith in telling her. She, apparently extending the theory to cover friendship, lost no time in informing the wife of another Ambassador under the same conditions, who naturally passed on the exciting news to her husband; and he, not being of the Pope's private circle, and looking at the matter from a purely diplomatic point of view, hurried to the Vatican, interviewed the Pontiff, and brought such pressure to bear that reluctantly he forwent his purpose. The objection was that even such a purely spiritual act outside the Vatican would be construed as an implicit recognition of the Government, and so strike a blow at the Papal claims to temporal power. For his own part he did not share that view, and it takes a subtle mind to appreciate it. But one must remember the intense jealousy there is lest the Papal Court should even seem to regard indifferently what it affirms to be an essential right. Mr. Solly relates, I am led to believe with good ground, that Pius X. announced his intention to do what his predecessor had not done. But, like Leo, he failed to give it effect. Mr. Solly says it is reported that he was forcibly restrained by the Cardinals, which, especially considering the kind of man he is, seems to me by no means likely. The account I heard was that the Cardinals replied when he told them that, of course, he could do it if he liked, but it would be entirely on his own responsibility. What did that mean? This. He had sworn solemnly to maintain the Papacy as he found it, and to make so fundamental a departure, as it was regarded, without the full concurrence of the Sacred College, would be as one of his first official acts to flagrantly break his oath. It was that he felt he could not do. His judgment and strong desire were wrecked on the rock of his moral integrity. "The prisoner of the Vatican" had spoken his last word outside the great palace and church wherein he is sovereign, and where picturesque Swiss guards are still visible symbols of independence if not of power. Yet have I heard it whispered that the imprisonment is rather official than complete, and that there is much disguising virtue in an ordinary priest's simple garb when the shadows of evening have fallen. I met no one who had penetrated a disguise with interesting results, nor who knew another who had, but the very suggestion has a delightful spice of romance about it.

What sort of man is this Pope with whose features photography has made us familiar, and who is one of the most talked-of persons in the world to-day? It seems to be agreed that he is entirely simple in tastes, in habit, in dress, in thought. He is no mighty intellect rejoicing in the problems of statecraft or theology. He is unattracted by anything in the nature of pomp or magnificence. The pride and hauteur of his predecessor give place in him to great accessibility and affability. It may, perhaps, be said that he remains essentially the peasant unspoiled by culture or position, instead of the petty prince whose elevation called into play the slumbering instincts of power. The keynote of his character I take to be his sincere religiousness. The title, Holy Father, for once seems to be justified in both its members. His goodness is not distant and inferential, but of the nature to make itself a reality to all whom it can reach. His ideals and spirit he is pressing on the priesthood, through whom mainly his influence must make itself felt. To their consecration and example he looks for the realisation of his ambition to revive and deepen the spirituality of the vast organisation of which he is the head. He is urging on them, so I was told, the need, which his own experience has proved, of much and earnest prayer. As a Catholic said to me, perhaps a little irreverently, he would have them always on their knees, and not only them but their congregations. A second illustration is afforded by his much-talked-of order in regard to the music to which Mass is sung. In his judgment it was commonly, before he took action, of so secular an order that people went to church rather for æsthetic gratification than to worship. Nothing in the form must, he says, be permitted to distract attention from that which is essential. It is possible that his order has gone too far, and that there is just cause of dissatisfaction with his drastic command, but it is agreed that his interference is not without reason, and that his motive is of the loftiest kind. In one other direction we may see the zealous reformer at work in stamping out an abuse which has crept into the Church. I cannot quite remember whether I was told that all the priests in Italy or only in Rome—in Italy, I believe—from the highest downwards, receive a certain salary, according to their position, from the Vatican. In the case of the ordinary parish priest this is very small, and he augments it by the amounts which he receives from Catholics who desire to have masses said on their behalf. There is no fixed charge, and he may receive anything from a few centesimi to considerable sums. It has grown to be a practice for more masses to be undertaken than it is physically possible to say. The money, however, is prepaid, and so the priest is illegitimately enriched. In France, I have been told, it is not unusual to sub-contract with other more needy priests, but for a less sum than that received, and to pocket the difference. To the Pope this is a great abuse, entirely unworthy of the sacred office, and he has resolutely put his foot down, saying that it must absolutely cease. He has mighty influences against him, but he is determined as he is daring. In an Italian paper a paragraph I read spoke of this effort as the greatest reform of the Church attempted since the Reformation. However that may be, it gives evidence of a potent personality bent on realising the immanent spiritual idea of his Church. I am not sure whether the root of the quarrel with France is not his consciousness of the necessity of freedom of direct action in order to give full effect to the spiritual purpose which he feels to be of supreme importance to that country itself. Whether he has acted wisely, in the final interest of the Papacy and of the Church, may be a moot point. The Catholic world may be paying the penalty of putting in the supreme position one who is not statesman or diplomat, but just a simple passionately earnest religious man, whose mind may be narrowed and whose exceptionally strong will may be intensified by his religion; yet, *if we read him from the point of view* I have suggested, we must hold him in signal honour, and even the most Protestant of us must be moved by the magnificent dream in which that requickened Church has become a mightier spiritual force in this material and selfish age.

The Cardinals are looked upon rather as statesmen than as eminent religious leaders. Their piety, or lack of it, is a secondary consideration. They represent the Church on its political side, as that has reference both to internal administration, and to relations with governments. At least this is the idea as to the way in which their function is conceived popularly that I gleaned. But some of them certainly do also create a distinct impression more directly in accord with what we should consider to be their main end. Speaking of Cardinal Rampolla, who has stamped himself most forcibly on the mind of Europe as the ecclesiastical politician, an English Catholic student

remarked to me in the train as we travelled from Rome, "he is a very holy man." And one of my vivid recollections is of him at the Vespers in St. Peter's preceding the Feast of St. Peter and St. Paul. I stood behind the barrier of the extemporised choir stalls behind the chief altar, quite close to him, and, not then knowing who he was, was greatly struck by his reverence, and his absorption in the act of worship. I never saw a man who appeared more unmindful of the external, or more simply devout. For him, I said to myself, whoever he is, this service is a reality. To be just, I did not feel the same thing in regard to many of the monsignori taking part. It rather struck me that the monotony of the music compulsory on them, so different from what has been customary, in itself and as prolonging the service, was a weariness of the flesh to them. In some cases they permitted feeling to show itself in a very human way. One great rollicking, jolly-looking fellow, an Irishman I judged, was conspicuously lacking in formal piety. It should be added that the music was evidently not by any means well known, and that there were some bad mistakes which, to anyone really musical, as he may be, must have been irritating and not conducive to the spirit of worship.

Just a word or two now on the ordinary priests whom Mr. Solly characterises so harshly. Admittedly they are not all handsome, nor of an obviously high intellectual type, nor apparently all saints. But on the average, in the case of the seculars at any rate, they seemed to me to be men of somewhere about the same calibre as the rest of us engaged in religious work. I saw those whom instinctively I felt I could not trust, some who certainly did bear marks of grossness and sensuality, some who looked cunning, and among the Orders not a few who appeared to be simple and ignorant and, not infrequently, rather dirty. Still, generally speaking, I repeat they gave me the impression of being as worthy of their office as do the ministers and clergy of the other churches, small and great, of which I know anything. Assuredly, too, the faces lit up by lofty purpose, marked by much thinking, and beautiful with exceptional goodness are to be discovered without laborious search. A common sight is to see the people take the hand of the priest and kiss it, as though veritably virtue came to them in the act. The first thought which rushes into one's mind is, what curious superstition. But reflection says, surely they would not do it if they were not helped, and the case seems to resolve itself into one of spiritual self-suggestion in which the priest is the medium. Very likely this is only possible with folk who are simple and ignorant. What then? Is it not a real good for them? And if so our supercilious smile or sneer does little credit to our charity. More than that: would even the simple and the ignorant act so to a man whose character would not allow them to respect him? For it is not an obligatory act, like attending mass or making confession. It is purely voluntary, and spontaneous. To me it seems eloquent of belief in real goodness of heart and spirituality of life. Some bad, many very ordinary men with passions and weaknesses too much unsubdued to the highest there may be in this Church, as indeed would seem to be the sad conviction of its head, but that there are right manly men of noble heart, strenuous workers, and splendid examples I cannot bring myself to doubt. In Italy and throughout the world, to tens of thousands of our fellows, the Roman faith and symbols are the way of life, inspiration, and peace, and personally I see no reason for accepting Mr. Solly's dictum that in the Anglican Church is "a religion incomparably truer, finer, deeper than Rome could give." Rome does not satisfy me. Its symbols and its faith can never be mine. I must even believe that with growing education they will eventually prove themselves inadequate to the spiritual needs of men. To-day it is otherwise, and for one I thank God for that church and its work, and pray that through a deepening spirituality it may be an increasingly powerful instrument for the coming of the Kingdom of Heaven.

ADDISON A. CHARLESWORTH.

THE STORY OF A HANDY MAN.

THE Handy Man was of Welsh extraction. You could tell that by looking at his black eyes, his crisp hair, once black but now slightly grizzled, and his low stature. His enunciation was clear and slow without drawling, and he used correctly the *r* and the *h* so piteously maltreated by certain of the sovereign people.

His garden, my readers may remember, is distinguished by the possession of two flagstaffs. The bunting he displays lends a festive air to our hamlet, which satisfies sometimes our national and again our parochial loyalty. Thus, when the King was crowned, "the banners of England blew" gallantly in our midst, thanks to the Handy Man; and we all felt it to be only right that the same flags should wave, as they did, in the breeze when "ole Uncle Ned Smith's son's son" came home at the close of the war.

I heard wonderful things about the museum of curiosities which the sailor had gathered round him, of his generous presents to those who helped him at odd times, and of his keepsakes to one or two who left the hamlet. He seemed to be able to turn his hand to anything, and could always be depended upon to be neighbourly. But what wind had blown him to our midland parish? I asked myself. How had he been crippled? Was it that trouble alone which had given the patient look to his eyes? Where had he got the knowledge about flowers which made his garden the loveliest in the village? And how did he, crippled as I saw him, manage to cook, to wash, to clean, to mend his clothes, and to grow flowers, and all with the perfection that I saw or could readily divine? Answers to these questions came slowly, and bit by bit.

I love flowers but cannot grow them, Consequently I feel great respect for all who can, especially for those who seem clever to the point described by the old Cornishman when he said, "If they put the things in upside down they'm bound to grow." The sailor was evidently one of these past masters of the gardening art. He had them in beds and borders, amongst the grass and in pots and boxes, as well as trained fantastically over the verandah which ran along the front of the cottage, and over the arches, arbours, and trellises with which he had adorned his plot of ground.

I asked him one day how he came to know so much about budding and layering and all the rest of it. "I don't know, ma'am. I seemed to pick it up. Most always what you really like you will take trouble about; and I would ask anybody; and read, I would, till I'd find out what I wanted to know."

"But who took care of them when you were off on your voyages?" I asked.

"I never was away on a voyage," he said quietly, but with so much regret in his voice and such a pained look that I hastened to apologise.

"That's all right, ma'am; it doesn't matter at all. I'm an old fool, or I'd have got used to it by this time. But, in fact, I'd have given ten years of my life, and gladly, to be able to go to foreign parts. I was fair mad upon it at one time."

"And you couldn't?"

"I couldn't. It was partly along of me being so crippled, you see. And then there was the boat—that was father's; and my mother couldn't bear the thoughts of selling it after father died. Another man and me could manage the *Dewdrop* and the net, and I could keep mother and the old place together. When the boats couldn't go out I would be about the flowers. I never was one to hang about the quay; I must always be doing something."

"Then it was your father, perhaps, who collected all the wonderful things that I've heard of?" I asked.

"No, ma'am. Haven't you seen them? I'd be pleased to show them to you if you'd care to step inside."

I briskly accepted this invitation. I found that the cottage walls were lined and the tables were laden with a miscellaneous assortment of the curiosities which sailors most usually pick up. These were arranged with mathematical precision, and most beautifully preserved and cleaned. Not a speck of dust lay upon anything.

"No, ma'am," the Handy Man began as soon as he had drawn up the blinds, "I was for ever buying (Russian that jug is, from St. Petersburg, the man told me) something or other out of the places I couldn't go to. I'd meet with sailors who had the things to sell, you see (that's from Calcutta, and this saucer, and here's the teapot), and it would stir such a longing in me to be off that it seemed as if the only way to ease it was to buy the thing.

"Mother used to scold me well when I'd come home with more 'clutter.' 'Fisherman's Folly,' she said, 'the place 'ill be called instead of Woodbine Cottage.' But mother took good care of the things, if she did scold. She knew what made me want 'em. And now you'd never guess what r'ally took the sting out of the longing for good and all?"

I considered. It was most obvious to suppose he had fallen in love. But there was no wife now, so there must have been some sorrow if that were the explana-

tion. Better not guess. I said I could not tell. "Why, of course not," the Handy Man exclaimed triumphantly. "Well, it was this way. A young preacher, a big manly chap, came to our village for one chapel anniversary. He stayed at our place, and seemed mightily taken up with these fidgets and items of mine. So, as we were smoking a pipe on the bench outside the door on the Sunday night, —or I was—I made bold to tell him why I was spending my money on the things. I told him all about everything, pretty well. When I had finished he pulled a little book out of his pocket and read for me a bit of poetry by a writer called"—the Handy Man looked at me deprecatingly—"Ten-ny-son. It was about 'Far—far away,' and how the poet used to be carried out of himself at the sound of the words, just as I used to be. And he told me how the poet always wanted to go to the East, and never was able; and in another place he said:

I will see before I die
The palms and temples of the south,

but never did that either. I can see the minister now, holding the book up, to get the light on it through the kitchen blind. The smell of the honeysuckle always brings them words back to me. It was out all over the porch.

"You can't think how it comforted me to hear that some other man—and that a great one—knew just how I felt and could make poetry out of it, and yet couldn't have his wish any more than I did; I tell you, I felt different ever after. I'm sorry still, but the *hurt* is gone. Mother was so pleased, for I didn't buy but very little more. Next morning I told the minister, when I was taking him back home across the bay, how he had helped me.

"'Well, friend, I'm glad,' sez he, in his hearty way. 'God sends His love and sympathy to us by different messengers, but they are always His, you know, if you look far enough back.' I never forgot that, though I've forgotten lots of sermons. And a good thing it was that I could remember it in the time that was coming on me."

The sailor's brow clouded, and the pained look crossed his face once more. But I had overstayed my time, and after a moment or two I left.

. . . . .

The winter was long and the spring was late, the year after my first talk with the Handy Man. I was busy, or away from home, and as nothing could be done in the garden I saw nothing of the sailor on the few occasions of my passing his house. At last, on a bright March day, I saw that he was up to his elbows in paint. The greater part of his household goods were out on the grass plot. A spring cleaning of the severest and most thorough-going type had evidently set in.

Broadly smiling, the sailor beckoned me energetically. "I thought you'd like to know as soon as you could," he said, leaning far over the gate, "that it's all right. She's going to marry me!"

I was puzzled. Usually with us, as in every village, Rumour runs far ahead of Fact when two people even wish to "keep company," but not a whisper of any love affair had reached my ears. There was nothing to do, however, but congratulate the obviously happy man who stood before me.

"And now tell me who She is?" I asked.

"She! Why, who should she be but the girl I came here to get?"

"I'm very sorry," I replied, "but I don't know even now. I never knew why you came to this village."

"Well! Why, ma'am, do you mean to tell me you don't know Nellie Williams—she that writes?"

"I know Nellie Williams, but"——I broke off, for a new light dawned on me. "I see; she's Welsh, of course! But how was I to know that she had anything to do with you?"

"She has everything to do with me, praise be given! Welsh? of course she is. I knew her when she was that high"—his hand indicated about eighteen inches. "Come in, come in, if you can spare a minute. I'd like to show you what I'm doing to the house."

I went in. And while I examined and admired, upstairs and down, I drew from the Handy Man, in ejaculations, broken sentences, and short rhapsodies, the story of his affections.

"I can't seem to understand myself, I'm that happy! Oh, ma'am, it takes a sailor to understand 'all thy waves and thy billows have gone over me,' and then to feel yourself on firm ground again. That's joy, if you like! Nellie and me used to go to school hand in hand, and I'd have married her willingly any time these ten years or more. But she wouldn't let me. No. Her father was stone deaf, and her mother was bedridden, and she thought I had 'my own burden to bear.' And mine was light compared to hers." He broke off with a catch in his voice.

"My mother was no burden, poor dear, for she was taken suddenly, and she was as fond of Nellie as I was. After mother passed away I got an awful wetting, and was in hospital three months with rheumatic fever. When I could be told things, they had to let me know by degrees that Nellie's father and mother were both dead —and there was I pinned down on my back and couldn't do a thing for her, and she alone—and then that my uncle had died in Australia and left me a tidy bit of money; and last of all, when a kind-hearted neighbour took a day and came to see me, she said Nellie had sold her little place and was gone up the country, nobody knew where. She brought me a note from Nellie—it's the only thing I have to forgive her for! As if a bit of money could make any difference to a man's wanting her!" And the bitterness of the memory even now contorted the sailor's face.

"'*All* thy waves and thy billows'—misery rolled over me, in that ward, as the big green mountains used to threaten to do to the *Dewdrop*. But," he went on briskly, "I knew Nellie had an aunt here and so I came, and, sure enough, here I found my girl. I took this house opposite hers, and blockaded the port, as you may say. Their front is turned partly from the road, as if they was shy, and the trees hide them; but she's there.

"Of course, I couldn't say anything at first. Our parents were hardly cold in their graves. And I soon found out that Nellie was writing—po'try, too." The deepest veneration was expressed by face and voice.

"Then it was my turn to think I wasn't wanted. A poor ignorant cripple like me to think of marrying a girl like Nellie Williams, who could write things for printing! 'Twas a black thought. But one night she had the awfullest neuralgia, and her aunt sent over to ask if I had any quinine. Well, I *took* it over"—the sailor paused to laugh from sheer joy at the recollection.

"Nellie was sitting back in a big chair, clutching the arms, her eyes shut, and big tears of agony was rolling silent down her cheeks. And like a shot it came to me that if a woman was never such a wonder a plain man could comfort her in trouble, if he had a loving heart and a grain of commonsense. So I mixed a dose of the stuff I brought, and made her swallow it: and then, ma'am, I sat down beside her and she held my hand tight till the pain quieted off.

"From that night I just began to take care of Nellie the same as I always used to do. She's coming home here to me very soon, and I'll try my best to let some of God's kindness come to her through me, just as the minister said.

"Thank you, ma'am, for your good wishes, many times. I'm glad you like the house. I've been buying paint for this while back."

MARY RALPH.

THE KINDERGARTNERS.

"We are labourers together with God."

Co-WORKERS we with Him! Were He to ask,
"Come, star with me the spaces of my night,
Or light with me to-morrow's sunset glow,
Or fashion forth the crystals of my snow,
Or teach my sweet June roses next to blow"—
O rare beatitude! But holier task,
Of all his works of beauty fairest-high,
Is that He keeps for hands like ours to ply!
When He upgathers all his elements,
His days, his nights, whole æons of his June,
The Mighty Gardener of the earth and sky,
That to achieve toward which the ages roll,
We hear the Voice that sets the spheres atune,
"Help me, my comrades, flower this little *soul!*"

WILLIAM C. GANNETT.

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SHORT NOTICE.

Our Early Female Novelists, and Other Essays. By A. M. WILLIAMS, M.A., Principal, Church of Scotland Training College, Glasgow. This volume is chiefly interesting on account of his discriminating appreciation of Emily Brontë. Of women novelists previous to the nineteenth century, such as Mrs. Aphra Behn, Mrs. Manley, Eliza Haywood, and Mrs. Inchbald, we have a detailed account. It is not pleasant reading, nor is it very fruitful to the student of literature. It hardly strikes one as fair to accuse Pope of a lack of sincerity, or, granting that lack—for it would be tolerably easy to make out a case for insincerity in respect of any author—does that seem to account for the peculiarity of Pope's utterance, or, as Mr. Williams's calls it, his "fatal defect"? If much of Pope palls on us, it is far more reasonable to account for the fact as the late R. H. Hutton did, by indicating the gain in vigour and freshness accruing to his verse had he pruned it of superfluous adjectives, and written in the octo- instead of the decasyllabic metre—a change which poetry underwent with the coming of Scott. Perhaps we may point out that "suggestiveness" is not the same thing as "suggestion," which is evidently in Mr. Williams's mind when he speaks of another of Pope's defects. The artistic method of suggestion was foreign to Pope, but no one would accuse the author of the *Essay on Man* of a lack of suggestiveness. In the notice, too, of Zola, it is altogether unfair to represent his realism as "confined to what is brutal, repulsive, or obscene." The lapse is all the stranger considering the author's confession a few pages later on that Zola's imagination yields us artistic pleasure. How in that case he can have "proceeded on lines altogether wrong," and what resemblance there can be between his realism and Gradgrind's doctrine of facts, it is difficult, after reading Zola, to understand. There is much in the essays, however, that is instructive and interesting. though no principle of criticism is observable, and no new note is struck. (MacLehose & Sons, 2s. 6d. net.) T. J. H.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberystwyth.—The group of residents forming the mainspring of the congregation here has just been cheered by a message of "Cling on and look up," from the distinguished American author Mr. W. D. Howells, the friend of Wendell Holmes, Emerson, and Hale, who came for a brief visit from Oxford, where he recently received its D.Litt., *honoris causa*. Anxious to investigate some historical points, he sought out the author of "Cardiganshire and its Antiquities," and made the acquaintance of a few brother Unitarians. Last Sunday's service was acceptably conducted by Mr. J. D. Jones, External Scholar of Manchester College, Oxford, the congregation numbering 61.

Gloucester.—On Sunday last the Rev. Walter Lloyd preached two sermons, with especial reference to the striking fact that the Rev. James Forbes, M.A., the founder of the Barton-street congregation, was appointed preacher in Gloucester on August 14, the order receiving the approbation of the Lord Protector, Oliver Cromwell, on August 19, 1664, just 250 years ago. About a year after his settlement in Gloucester, at the pressing request of some of his hearers and converts, Mr. Forbes formed a separate, or Independent, Church, to which he ministered until his death, in 1712, for nearly fifty-eight years. From Forbes' own writings, and from his funeral sermon, preached by the Rev. John Noble, of Bristol, Mr. Lloyd quoted passages illustrative of Mr. Forbes' spirit and principles. Though Forbes declared himself to be a Calvinist, he gave evidence of great liberality of mind in full accord with the broad principles of early Independency. Notwithstanding his own confessed agreement with the Westminster Confession of Faith, he wrote to his congregation, "In all matters of faith and worship none has authority over your conscience but God," a principle to which the successors of himself and congregation have been loyal ever since. His Independency was manifested in the advice he gave to his congregation with regard to his successor. While advising them to consult two ministers whom he indicated, he said, "Neither they nor I will infringe your liberty in this affair, but leave you, as 'tis meet, to your own free choice." On several occasions Mr. Forbes made earnest endeavours to promote the union of Dissenters on the terms of "The Heads of Agreement," not only in his own county, but throughout the kingdom. He left no posterity, but not only his influence, but several fruits of his labours exist in Gloucester to the present day, in the congregation he first formed, the chapel he built, and the library of books he gathered and gave for the use of the ministers of the city and county.

Hungary.—Mr. W. H. Shrubsole (address 173, Brownhill-road, Catford, London, S.E.) expects to start on his fourth tour in Hungary on September 1, and during the month hopes to visit many Unitarian friends.

Tavistock.—His Grace the Duke of Bedford has given £30 towards the renovation of the Abbey Chapel.

TO CORRESPONDENTS.—Letters, &c., received from D. A., L. B., W. H. B., E. P. B., H. W. H., A. M., H. J. W., G. S.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 28.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. E. BRIDGER ATHAWES, "Are Unitarians Christians?"
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. W. H. SHRUBSOLE, F.G.S.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. V. D. DAVIS, B.A.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP
Deptford, Church-street, 3 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. J. HARWOOD, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. E. I. FRIPP.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. PAGE HOPPS.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. FREDERIC ALLEN.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Mr. EDWARD CAPLETON.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. H. M. LIVENS.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15.
Stratford, Unitarian Church, 11, Mr. W. J. HAWKINS, and 6.30, Mr. E. WILKES-SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. B. KIRKMAN GRAY.
Wood Green, Unity Church, 11 and 7, Mr. DELTA EVANS.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. V. A. SUKHTANKAR.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, PULPIT VACANT.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. G. LANSDOWNE.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. F. TEASDALE READ.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. R. P. FARLEY. No Evening Service.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.; Evening subject: "The Vine and its Branches."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. L. T. BADCOCK.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
OXFORD, Manchester College, 11.30, Rev. C. B. UPTON, B.A., B.Sc.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11, P. S. A. 3.15, and 6.45, Rev. J. A. BRINKWORTH.
SCARBOROUGH, Westborough, 10.45 and 7, Anniversary Services, Rev. C. J. STREET, M.A., LL.B., of Sheffield.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. D. J. DAVIES, B.A., of Marburg.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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BIRTH.

HALL.—On August 21st, at 20, Mount Pleasant, Norwich, to the Rev. and Mrs. Alfred Hall a son.

MARRIAGE.

FOX—BRINDLEY.—On August 18th, at Mill Hill Chapel, Leeds, by the Rev. John Fox, of Hunslet, father of the bridegroom, Walter Fox, of Birmingham, to Bessie, daughter of R. P. Brindley, of Headingley, Leeds.

DEATH.

DOWSING.—On August 16th, at Framlingham, Harriett Dowsing, aged 84, surviving her husband, the late Thomas Dowsing, aged 86, only five weeks.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street. Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Aug. 27, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3245. NEW SERIES, No. 349.] *LONDON, SATURDAY, SEPTEMBER* 3, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

IT will be seen from the advertisement in another column that the annual meeting of the Provincial Assembly of London and the South Eastern Counties at Newbury, is to be on Wednesday, Oct. 19, and not on the date previously announced.

UNDER the general title "Glimpses of Palestine" we publish this week the first of three articles by Mr. Herbert Rix, B.A., embodying some of the observations which he made during a visit to that country with the Rev. W. J. Jupp, in the spring of 1901.

THE second International Congress of the History of Religions has been meeting at Basle during the present week, and we hope next week to publish an account of the proceedings by the Rev. J. Estlin Carpenter, who has been there. In THE INQUIRER of Sept. 15, 1900, Mr. Carpenter told of the first Congress, which was held at Paris, in connection with the Exhibition of that year. An article of warm greeting to the Congress, doubtless from the pen of the Rev. A. Altherr, of Basle, appeared in last week's *Schweizerischer Protestantenblatt*, rejoicing in the truly international character of the Congress, in which Christian, Israelite, Mohammedan, Indian, Persian, and Japanese scholars were to take part, and noting with special satisfaction the cordial interest manifested by the churches in Basle. Such an attitude, the writer says, is true to the spirit of Zwingli, the great Swiss reformer, who rejoiced to learn from heathen as well as Christian teachers, and made this significant avowal: "Religion is not confined within the borders of Palestine, for the heavenly Spirit created and embraces with His love not Palestine alone, but the whole world." For himself, he said, he would choose the lot of Socrates or Seneca rather than that of the Pope or one of his dependent Princes.

A TELEGRAM published on Tuesday from Reuter's correspondent at Salonika gives a needed warning against a too sanguine interpretation of the comparative calm now prevailing in Macedonia. He agrees that the presence of Hilmi Pacha and the civil agents in the Monastir vilayet has had a tranquillising effect. "They have," he says, "done much to redress wrongs and to keep the Turkish local authorities up to the mark."

But these results, it is feared, are only temporary, and will disappear with the departure of Hilmi Pacha and the civil agents and their staff for Uskub, which takes place next month.

No progress worth speaking of has been made in the work of rebuilding the ruined villages for lack of funds. The civil agents are said to be trying to get loans for the purpose from their respective Governments, but these will soon be too late to be of use,

and many thousands of Macedonian villagers will be compelled to pass the winter under the same miserable shelters which have served them during the summer.

The reorganisation of the gendarmerie, too, under European control, has, as we know, made very little practical progress.

IT would, therefore, be very unwise to assume that the present calm is due to any achievements of the Powers in their too feeble efforts to guide the Sultan in the way he should go. It is due merely to the forbearance of the Central Revolutionary Committee, who have ordered their members to take no part in the activities still maintained by such free lances as General Tsontcheff.

They think that the inhabitants of the disturbed districts want rest, and that a period of repose is needed to collect funds and to fill the depleted stores of arms and ammunitions. At the same time they do not wish to lay themselves open to the charge of not giving the Mürsteg programme a chance, though they put no faith in it.

Cannot the Powers even now make up their minds to make effective use of the lull by so revising and enforcing their demands as to secure real reforms? There is only one way to do this. The power which the Sultan has abused must be transferred to a Governor responsible to the Powers and owing only nominal allegiance to the Porte.

THE article of Sir Charles Eliot in the *Nineteenth Century and After* raises questions which go to the root of our administration of the undeveloped portions of the Empire. Sir Charles Eliot, it will be remembered, recently resigned the Commissionership for the East African Protectorate on account of a difference with Lord Lansdowne with regard to the leasing of lands to Europeans. The lands concerned are situated in high country bordering the Uganda railway. It was the value of this country as a place of colonisation for white men as graziers and agriculturists which was pleaded as the justification for the conquest and holding of Uganda and its neighbouring territories at enormous cost, and the creation of the great Uganda railway:

SIR CHARLES ELIOT has worked hard to attract white settlers to this country, and he tells us that a large number of intending settlers had arrived in the hope of taking up land or finding employment there when the quarrel arose. Many of these had come from the Transvaal, where the syndicates have succeeded in making a not very hopeful place for the independent British colonist. Leases for sheep farms of about twenty-five square miles had just been granted to two emigrants, and many others were under consideration. Then came Lord Lansdowne's embargo. The reason given for the Foreign Office veto is that the Masai tribe had grazing rights there with which the leases would interfere. That, *prima facie*, is a most important consideration. Our colonial history has been only too full in the past of instances of the ruthless expulsion of natives from the lands on which they subsisted.

BUT if what Sir Charles Eliot says be true, Lord Lansdowne's championship of native rights has taken a very curious form. "It might," he says,

be logical and just, though I do not think it would be correct or politic, to maintain that no Europeans should be allowed to settle in a certain area along the railway because it was reserved for natives, but Lord Lansdowne had just directed me to give the East Africa Syndicate a grant of five hundred square miles in the same district.

Whereas, says Sir Charles, the two twenty-mile plots were only on the extreme border of the country occupied by the Masai, the 500 mile plot was plump in the middle of it! So that of the two, Lord Lansdowne's lease was far the greater sinner against the natives. It will be interesting to hear Lord Lansdowne's reply on the point.

MEANWHILE the further question is raised by the incident as to the comparative merits of colonisation by actual farmers, and the monopolising of great tracts of land by absentee syndicates. This East African syndicate is predominantly composed of financial magnates interested in South and West Africa, with an admixture of our home aristocracy. "I believe," says Sir Charles Eliot,

it is recognised as an evil in South Africa that so much property is owned by a few syndicates, and I cannot agree with the policy which, in East Africa, gives large tracts to one of these bodies on far more favourable terms than private individuals can obtain.

Therein he will secure the hearty concurrence of the majority of Englishmen at home and abroad. We are quite sure that when Parliament acquiesced in the allotment of vast sums for the conquest and opening up of the East African Protectorate, it did so in the belief that it was preparing the way, not for mere limited liability exploitation, but for the creation of a community of true yeoman farmers. If this policy of working the Empire for the benefit of trusts is to continue, the interest of the average man in "our great colonising mission" will disappear—and with it the readiness to pay for it.

THERE is one note of difference between the Salvation Army and the early Methodists. The operations of the Army are directed, not only to the saving of souls, but of bodies also. General Booth still keeps prominent those questions which he raised in his "Darkest England." He is full of projects for dealing with the wastrel class. Many of these are extremely interesting. One feature becomes continually clearer, viz., the increasing demand for State subsidies for this social branch of the Army work. That is a claim which needs to be carefully scrutinised.

ONE feature of the new "Methodist Hymn Book," which has struck everyone who has examined it, a feature which some have noticed with a sigh of relief, and others with displeasure, is the continued preponderance of hymns of the old Wesleyan type; hymns composed by Charles Wesley or translated by his brother, and dealing with the life of the soul. In the good old class-meeting days those were the hymns most enjoyed and best understood. They moaned a man's dissatisfaction with himself, they extolled the saving power of Divine Grace; they described the struggle between one's native disposition and one's sense of inevasible duty in language that came home alike to the conscience and the imagination. A "class" that might have sung "O worship the King" with no enthusiasm, finding the words to be unobjectionable but not inspiring, would have sung—

Jesus, in whom the weary find
Their late but permanent repose.

or in deeper mood:

Stay, thou insulted Spirit, stay!

or again in brighter moments:

Leader of faithful souls, and guide,

with all the heart and mind and soul. These hymns still remain. As far as Methodism, particularly Wesleyan Methodism, speaks in song, she speaks even yet with the tongues of the Wesleys. And as long as those Wesleyan hymns are retained there will be still a tradition of religion as an inward secret struggle, of religion as an inward joy in the presence of God, of religion as a wondrous sense of brotherhood in the presence of fellow believers.

IN these days, when not only is the Wesleyan body prosperous in the things of this world; when even the representative of a much ruder and cruder gospel than the Wesleys ever preached or sung goes through the country as a triumphant General whose conquests are everywhere applauded; it must, at times, be difficult to understand the prayers and praises that were composed when the preachers of Salvation by Faith were

Surrounded by a host of foes

and

Stormed by a host of foes within.

But it was in those days that the *inspired* hymns of the Methodists were written. It was then that its greatest work was done. And until some greater than Wesley shall arise to teach Methodism a *new* song, the Wesley hymns will remain as the best expression of that inward religion, that unceasing struggle for salvation, which it was Wesley's business to teach to the world.

The September number of *Unity*, the vigorous little monthly published as "an organ of Reasonable Religion," by the Rev. H. Bodell Smith, at Mottram, tells of a Unitarian minister's pleasant holiday experience in the pulpit of a Primitive Methodist chapel. Staying at the seaside he went to evening service at the chapel, and was asked to take the service on the following Sunday. When he explained what he was, he found it no obstacle.

Somewhat to my surprise, they were still desirous that I should officiate for them. The Society Steward told the Superintendent Minister in the next town that they had asked me. He said: "It is all right. If he is a Unitarian gentleman, you may trust him; he will not take unjust advantage of his opportunity." I did not learn this till it was all over. But I agreed to conduct service and preach—morning and evening—on condition that I should select the hymns. This was readily accorded, and the hymns, chosen out of the Methodist hymn-book, were, of course, such as Unitarians and all Christians could sing heartily together, including one by Sarah Flower Adams, another by John Page Hopps, two written by Oliver Wendell Holmes, two from Sir John Bowring, one by John Pierpont—all Unitarians. The book contains a mass of hymns that Unitarians could not consistently or conscientiously make use of. Of course, I preached on subjects of a practical nature, steering clear of disputed theology—morning: "Be reconciled to thy brother"; evening: "Self-sacrifice." My prayers, though not addressed in any way to Christ, as is very much the case among Methodists—and my services as a whole—seemed to be heartily appreciated, and I was warmly thanked for the friendly help thus given.

IT is a pity that Friendly Societies should ever hold their meetings in public-houses. Happily, there is a growing movement against their doing so. There is much payment of fees by the wives and children of members, and it is not well that they should hang about licensed premises as they have to do, waiting their turn for attention. It was rather strange, therefore, that in the High Court of Foresters a proposal was recently made that female courts be allowed to meet at friendly society courts where intoxicating drinks are sold. It met with defeat, however, one speaker taking occasion to implore his fellow members not to put temptation in the way of their wives, daughters, and sisters.

AN article in the *Academy*, on the Chantrey Bequest, contains a stinging attack on the Royal Academy. Thus:—

The Academy, on the other hand, has this great advantage, that, to a large extent, its members are bound together by more convincing and less capricious ties than those of sympathy on artistic questions. As a purely commercial venture, it will always command success, because it gives the half-educated classes exactly what they relish. It is, of course, a serious blow to genuine art, which has always maintained a precarious and sporadic existence amoug us, that the Academy, in addition to its popular and commercial success, has managed to secure to itself the prestige attaching to an academic society.

The July number of Dr. Charles Strong's *Australian Herald* prints the following creed, which has been drawn up by the senior students of Bowdoin College, Maine, U.S.A., as follows:—

I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

I believe in the Bible as the expression of God's will through men; in prayer as the devotion of man's will to God; and in the Church as the fellowship of those who try to do God's will in the world.

I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in Eternal Life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false.

THE *British Medical Journal* says that the summer weather such as that with which England and Ireland have been blessed recently ought to do everybody who lives wisely a great deal of good: "Sunshine is a good tonic, and warmth favours the regular action of most of the bodily processes. Illness attributed to the high temperature is only due to it indirectly. The imperfect ventilation of living rooms, offices, and restaurants is apt to be aggravated in hot weather, and therefore most easily produces loss of appetite, headache, and perhaps syncope; and hot, badly ventilated larders and store-rooms allow food, and especially milk, to become tainted rapidly. The most direct cause of serious illness in hot weather is alcohol, especially if taken in the form of brandy, whisky, or gin, and it is certain that over-indulgence predisposes to heat strokes." It is suggested that there is probably nothing better to drink in hot weather than weak China tea. Iced drinks produce a slight degree of inflammation, and an unnatural feeling of thirst.

GOD IN NATURE.

I.—GOD IN THE ROCK.

LONG, long ago, a great teacher, desiring to fix in the mind of his child a deep truth of religious philosophy, gave the boy some salt and bade him place it in water. The next day he asked for it back again, but the boy said he could not find it. Then the father made him taste the water, taste it from the top, from the middle, from the bottom of the vessel, and in each case, the child declared he found it "saltish." Replied the father: "As the salt which cannot be seen pervades the water, so doth God pervade the world as its omnipresent soul, the substance of all that is."

This ancient note has again come to distinguish the scientific religious teaching of our day. That Nature does not exhaust the full glory of divinity, that God transcends the world, we need not doubt; but that God is indwelling in Nature, that the universe is not a creation, a mechanism set going by Him, but His living vesture, this we love to affirm.

The World-Soul.

"God in everything, and everything in God" in a faith that has restored an alienated universe to its divine heritage, rebaptized it in the name of Him whose will is law, whose law is Love. So Hebraic and Hellenic thought, so Theistic and Pantheistic faith, find a reconciliation in the Pan-entheistic doctrine of the universe.

From the dust beneath our feet to the perfect orb, once more the familiar places have become sacred with an awe-ful Holiness, "earth's crammed with Heaven, and every common bush afire with God."

Everything we touch or tread, sense or see, a manifestation of the Inscrutable Mystery; "letters from God, dropped in the street, each signed by God's name, coming punctually for ever"—in that thought, whether dream or conviction, there is inspiration, love's ardour, sacredness, miracle. It canonises every reverent book of science. We gain the glow of living among makers of sacred scripture, and we know the thrill of standing in the outer court of a temple resounding with oracles from the unapproachable shrine.

As the thought of a dead God wrung from Prof. W. K. Clifford the despairing cry, "The Great Friend is dead, is dead!" so the thought of the Nameless come back to His own and speaking in living tones, is warming thousands of cold hearts to a new ardour, a new passion, and we become sons of that morning when the stars sang together, and the sons of God shouted with joy. We have lived to see this day! God is alive! He is speaking in His temple this hour; and all the doors are open!

Nature, the endless Birth.

We will try to decipher part of the record of God's "other bible," and glance at four stages in its graduated inspiration, its progressive revelation. It is significant that Nature (*natura*) means that which is to be born. Every process is a finger-post pointing to a more excellent way. Nature never is, but always is to be; it is an everlasting state of becoming.

The cosmic process is therefore essentially an unfolding, an evolution. But as we can not get out of anything that which has not been put into it, the life to be unfolded must first be infolded; involution must precede evolution.

Involution.

The universe moves in continuous progression toward a far-off divine event, because there was once an outbreathing from a far-off divine source, involving the whole. The ebb and flow of the sea, spring and winter, birth and death, the many alternations in nature preach this two-fold motion of involution and evolution.

This is the descent of spirit into matter in religious parable; that the ascent of man in scientific parable. Ancient legends tell how the creative Word went forth, and how it shall not return void to Him who sent it, and if we regard the Word emerging out of the Ineffable Silence as a continuous operation, they furnish a fitting symbol of an unthinkable process. A curve would illustrate a cycle of life, a manifestation of the divine energy, of which the downward arc will represent involution, and the upward arc, evolution. Every new cycle of life, every stage of advance in evolution will form a new curve within the other, which together, would make up a vast spiral and set forth the whole story of a universe, from birth to death—the whole movement from circumference to centre.

Days of Creation.

In the making of our world, the first outpouring of the divine energy would produce nebula, matter undifferentiated, inert, sterile and unproductive. A second movement would bring the life-wave which quickens this homogeneous mass, electrifies it with positive and negative qualities; and now the atoms of the primitive nebula, being vivified, have the power of entering into combination, and so the elements of chemistry would be born, which conceivably are all different aggregates, products of the primeval atomic condition. A later activity of the divine energy, we may conceive, brings a new influence which develops the beginnings of consciousness which we see manifested in ever fuller measure in the mineral, the vegetable, the animal world. Thus the divine Logos, goes forth naked from the Father, but returns laden with spoils, garnered from centuries, millennia and æons of experience.

A Parable in Stone.

There is a notable statue by the French sculptor Rodin, called "Tête." At the base it is a rough, unhewn block of marble, but it rises, trimmed a little, and from the crown emerges the head of a woman. "It is the flower pushing through the sheath," writes a recent admirer. "The head you can see with the chin resting on the marble, as if loath to let this creation of man escape from the home where through all time it had been hidden."

Such is an artist's parable of the innate divinity slowly emerging from the rock in the laborious process of evolution. Imagine the whole form gradually rising out of the block of stone; imagine that, like Pygmalion's statue, life was breathed into the beautiful form, and it moved and spake,—and you have a tableau of the long story of unfoldment of life from the mineral to man. For it is that which "sleeps in the stone, and slumbers in the flower, and dreams in the animal, that wakes in man." The involved life of the Deity immanent in the rock, through the groaning of Creation, awaits unfoldment into the perfect beauty of manhood. Rossetti saw not too much in the beryl-stone, when he made it the abode of spirits of dread desire.

(1) *Desire in the Stone.*—Familiarity can never lessen the wonder aroused by observation of the phenomena of chemical affinity. It is noticeable that the various names given to chemical compounds like silver-nitrate, potassium chlorate, convey the idea of two halves; and that the two constituents of the substance are of opposite kind, suggesting analogy with the two poles of a magnet, or ovule and pollen in flower, or sex in animal life.

Love among Metals.

Every chemical experiment bringing about such compounds is a witness to the readiness with which the metal half gives itself up to the acid half, and each finds rest in the new product. There have been writers who have therefore dwelt upon the loves among metals, or marriage in the mineral world. Perhaps it comes nearer to human comprehension to say when you pour hydrogen chloride acid upon a piece of chalk, the acid principle of the chloride *prefers* calcium to hydrogen, or, as Kingsley expressed it, "the lime loves the acid which it received into itself, and, like a lover, grows warm with the rapture of affection."

If Evolution is a vital process at all, it is so throughout, and though we cannot find consciousness at the chemical stage, we find all the foreshadowings of consciousness, we see the beginnings of desire, as in a glass darkly, a foreshadowing of preferences, which, later, become the mutual fertilisation of flowers, the mating of birds.

Pretty parables have been built upon these phenomena, and the way in which some acid principles reject silver and gold in favour of so-called baser metals has furnished material for lessons upon marrying for love rather than money and the like.

(2) *Metals Grow Tired.*—Like higher manifestations of life, the activity of the mineral world is under the law of alternation. Metals grow tired with work, and need rest. Engineers have told how their tools lose a certain sharpness and vigour and liveness through over-use, and how they improve with rest. Better conductivity is observed in copper wires of the electric telegraph after Sunday rest. Professor Bose, in his "Response of Inorganic Matter to Stimulus," has demonstrated the identity of such response with that observed in plants and animals. The sensitiveness of metals can be deadened by poison and revived by antidote, and if this sensitiveness is a sign of life in one, it is a sign of life in the other. Not animal life, not plant life, but prophesying these.

Concerning which matters, should they offend, say with Emerson, "Fear not the new generalisation. Does the fact look crass and material, threatening to degrade

thy theory of spirit? Resist it not; it goes to refine and raise thy theory of matter just as much."

(3) *Unity of the World-Stuff.*—The spectroscope has proved the constitution of the sun and distant stars, as far as observed, to consist of the same elements as found on this globe. What is going on around us here is obviously a universal process. Of the seventy elements discovered as making up the matter of the universe, the most remarkable feature suggesting their ultimate common origin from a primitive atom, is their relationships, their family and tribal bonds, which enable chemists to classify them in an order which bears the evidence of marvellously subtle thought.

Arranging them in the order of their atomic weights, they fall into groups, from which one has reduced a law of octaves, another a periodic law, illustrated by columns, curves, radii in a circle, and what not.

Chemical Tribes.

But the bond of similarity in each case is based on the groups constituting as it were, an emanation of the evolving life and wave of the incoming tide, wave following wave in a periodic rhythm. As in the organic world, here also evolution is a "change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiation."—(H. Spencer.)

Take the group of alkali metals. As you pass along their scale, with the downward descent into density, you find a gradual increase in chemical activity, a gradual lowering of the melting-point, an increase in intensity in the electropositive character, and so on. Each group comprises elements that bear a general likeness as to a large body of characteristics which mark them off from another group.

This increase in chemical activity and other attributes, is analogous to increase of complexity in nature and function of organisms, while the whole group of one division, though repeating as one octave the notes of a lower, the features of another group, offers features suggesting advance in "growth." Hydrogen is the "amœba" of the elements, while radium is a multicellular protozoon of a comparatively very complex nature. For the latter would have many hundreds more of the primitive atom in its constitution than the former. So natural is the classification that when there is a gap in the series, through the absence of an undiscovered element, a good deal can be predicted about it.

A True Prophecy.

Thus, Mendelejeff, in 1871, concerning one such gap, described what would be found to fill it; told its atomic weight; gave its specific gravity; told how it would be obtained, how it would fuse, what would be its colour; how it would behave when heated or treated with an acid.

In 1886, when the element germanium was discovered, it tallied in every respect with the description foretold fifteen years before. How could such prediction be possible to cultivated intelligence, unless the universe was foreordained by a Vaster Intelligence? For here, as in the case of the discovery of Neptune, prediction and confirmation imply a mighty Thinker, whose thoughts, a kindred spirit, man is laboriously thinking after Him, who of one, has made all things that have been made.

These discoveries are being constantly made, and as they move our marvel, we gain a sense of that new impetus onward that is given with every breath of God, of a new influence that quickens the pulse of the universe with every heart-beat of its Immanent Soul, and the Almighty Patience with which the primordial Purpose works out his will.

His meaning is not hidden in the desert dust, which in its crystal form, as we shall see, already reveals the borderland between the inorganic and the organic world, and even in the rock are the traces of Him, whose coils the world enfold:—

> The God I never once behold,
> Above the cloud, beneath the clod,
> The unknown God, the unknown God.

LITERATURE.

ESSENTIALS OF LIFE.*

FOOD, AIR, AND INDIVIDUALITY.

MR. RUSSELL'S latest essay is a timely exposition of principles which, however some may differ from him in placing "first" among the conditions of human prosperity, none will deny, stand high in the scale, and invite special consideration to-day. The book is the more welcome because, in addition to its lucidity, it dispenses with those cumbrous preliminaries that often mar books of this class, and is addressed entirely *ad populum*. The only thing to be regretted is that its contents are not arranged in a manner more calculated to attract the man in the street, into whose hands this kind of literature must come if we are to hope for a prevalence of the conditions for which the author contends.

This is not a moment favourable to the rise of great individuals or the preservation of individual types. It is one of the anomalies of an age bristling with individualism that most kinds of healthy individuality are at a discount. Sentence has gone forth that the whole world be enrolled. The colours fade out. The edges are being rubbed off. Imperialism is not confined to a nation, nor are combines and monopolies merely commercial products. All this is undoubtedly disadvantageous to the principle of "progress through difference," to the healthy friction of pronounced forms of aspiration and culture, which form the first of the conditions Mr. Russell expounds. On the other hand, there is no blinking the fact that many highly differentiated types of custom and individuality are mere masks for ignorance and prejudice, that they have in the past withstood collective progress, and are often at best only a blind adherence to custom on a petty scale. A tribe or sect may be distinguished in many respects, but whether this means that its members are individually strong is another question, and one that must often be answered in the negative. Those who have to do with life in villages, where social variants are most striking and picturesque, know how hard it is to urge the simplest methods of hygiene. And if a law were passed compelling the dwellers in this city to sleep with their windows open, there would be a good deal of "passive resistance." We certainly need diversity, and as certainly the tendency of centralisation is to obscure this need, but no less must the diversity be a reasoned one, and exist side by side with social considerateness and service.

The author's second consideration covers the very vexed ground of diet, and to this he brings the results of long and careful investigation. He, however, repeatedly admits the very complex nature of these investigations and the danger of "jumping to conclusions."

Looking back at the results of various diets on the human organism, we find beyond dispute that man thrives well on almost every kind of common food, and especially on simple fare, without much variety. . . . Thus of twenty races or communities living chiefly on flesh, 5, or 25 per cent. showed great strength; of eleven living on a mixed diet, 9, or 82 per cent. showed great strength; in neither of these classes were there any groups showing extreme strength. . . . Of 46 living entirely, or almost entirely, on the products of the plant world, 30, or 65 per cent., showed great strength; and 14, or over 29 per cent., extreme strength. Only 2 out of 46 *well nourished* "vegetarian" races were deficient. Thus the percentage of great and extreme strength in three races was 95·5. This is a very remarkable figure indeed. Of course, if the large populations which are poor and ill-nourished were taken into account, the percentage would be much lower. On the other hand, allowance should be made for the many other causes of weakness, excluding deficiency, which affect many of the flesh-eating, that is, in most cases the luxurious nations. The weakness, as well as the many various diseases found in these, would be diminished conspicuously by an active outdoor life. The best comparisons will be made between societies in like conditions, such as the Finns and the Lapps, the Scotch and the English labourers of fifty years ago, islanders of the Pacific living on different fare, and nations in various countries before and after the adoption of a flesh diet. But, even in these, careful regard must be paid to any disturbing factors.

That is a paragraph worth pondering, and it is typical of the author's conscientious method throughout. Setting aside the question of vegetarianism pure and simple, what every thoughtful man must long to see brought home to the minds of the masses in this country—whatever their station—is the imperative necessity of the exercise of reason in the matter of food and drink, and to this Mr. Russell's essay incites far more than less moderate and more dogmatic treatises on the subject.

With regard, however, to the third condition laid down—that of pure air and building space—there can be no question whatever. And yet no part of the book is more urgent at the present time than this. The way in which London is persistently being enclosed on all sides, in spite of all that science and experience have to say, is nothing less than a national disgrace. The same holds of most of our great centres. The state of things so graphically described by the author of *From the Abyss* is going on by leaps and bounds. Every week sees a fresh crop of mushroom dwellings closing

* "First Conditions of Human Prosperity." By the Hon. Rollo Russell. (Longmans, Green, & Co. 1904. 2s. 6d net.)

in the margins of great towns, houses with no room within, no space without, streets packed close together, mere passages for tradesmen's carts. This terrible evil can alone be met by municipal purchase—combined with Parliamentary powers—of estates coming into the market on the margin of extending towns. To "develop," as it is strangely called, to cover every rood of land with facilities for trade is not merely short-sighted policy, it is absolute madness. In a very short time it becomes impossible to control these vast monotonous areas, to introduce into them a single element that can redeem life from sordidness and vice. We boast our "open spaces." As a matter of fact we have no idea of open spaces. We think an acre or so of railed-off asphalt and flower-beds sufficient in acres and acres of these pernicious streets! It is not parks we want, but the more even distribution of industry over the whole country, with houses surrounded by air, and whole miles of country between community and community.

"In Queen Anne's time," (says Mr. Russell) "an Act was passed requiring that to every labourer's cottage there should be allotted four acres of land. If a century ago the law had enforced provision of at least a quarter of an acre to every house except in the central parts of towns, and such a law had been maintained, with rigid prevention of overcrowding in houses, the population of England would have reached a much higher intellectual and physical plane to-day. . . By improving certain slum areas in Glasgow the death rate was reduced from 44 per 1,000 in 1891 to 27 per 1,000 in 1900. The condition of the people in parts of Birmingham is absolutely shocking. . . We compare the death rate of 48 in 1,000 in some London districts with 13 or 14 in 1,000 in the country—a rate that could be still further reduced if cottages generally were both well built and and well kept; dry, airy, and provided with good gardens."

It is not so much the condition of actual slums that is such a terrible menace to us, as the seed of slums that is being sown almost wherever houses are being built, and grave indeed will be the charge of national short-sightedness in the judgment of posterity if this is allowed to continue. What does it mean? The answer lies in the alarming increase of tuberculosis, and in such facts as these: that of 12,235 volunteers for service in the late war from Manchester alone, only 1,200 reached the very moderate standard required; that, according to Dr. Kerr, there is "little room for further deterioration of London children"; that, according to Mr. F. Harrison, "90 per cent. of the producers of wealth have no home"; that every year 100,000 lives are sacrificed to impure atmospheric conditions.

"Why," asks Mr. Russell, "is it that no city in the world contains more physical depression and utter misery than London?" The answer is that the people themselves are not awake to their most terrible and obvious dangers, and therefore they, who after all are responsible, are apathetic. In an age of sensationalism like this, one would think that some of the above facts would wake up the people, but partly they do not know them, and partly they are so vitiated by sensational journalism and amusements, that they have lost all sense of actual facts and figures. Mere facts *will* make themselves felt by everyone, but at the present rate it is to be feared their recognition will only come when it is too late to deal with antiquated land laws, privilege, and individual cupidity.

Much more in this book calls for comment were there space. Two criticisms will occur to the reader. Necessary as these conditions are, are they, after all, the *first* that affect human prosperity? What about the family? the preparation for and the maintenance of the home? the responsibility of "falling in love"? On these questions, which would seem to lie at the roots of welfare, our education teaches nothing, and our churches are either silent or strangely reticent. One is inclined to think, with the author of "The Strength of a People," that the family bond is *a* first, if not *the* first essential of welfare. And this leads to another thing, for, obviously essential as proper physical conditions are, they themselves surely depend on other conditions of a quite different order. It is not even quite true that "man is first of all an animal." If man be a spiritual being at all—in however indeterminate a sense—not even the barest facts of his existence can be considered merely from the physical standpoint. There are indications in Mr. Russell's book that this is admitted—and more, but the tendency of the day is so far to neglect this that one could wish to see included among these first conditions those of individual faith, love, and duty, sensibility of the poetry and mystery of life, and the passion for service. If man is capable of these at all, nothing that leaves them out of account can result in even desirable physical conditions. Carlyle's saying that we want soul, if only to keep the body sweet, never rang truer than to-day. Individual cupidity will not yield to mere physical considerations, nor can intemperance, the music-hall, and pernicious literature, or any other of the seven devils be expelled save by a positive faith. God alone can enthrone reason, and the Heart is the guardian of that sceptre.

THOMAS J. HARDY.

THE PATRIOTISM OF THE MASTER.

THERE are many Christians who would feel rather shocked at the idea of taking Christ as an exemplar in patriotism. They think the feeling incompatible with a character so spiritual and exalted. He seems so cosmopolitan that they do not expect his sympathy in their love for any particular country.

Two mistakes underlie such thoughts. The first is that all along through the ages we have been afraid of taking at their full normal value, without undue spiritualisation, the lessons written for our learning in the human life of the Divine Man. We have feared to dwell upon his possessing even the nobler sentiments of our race unless they were of a distinctly religious order. Secondly, patriotism has been confounded with whatever have been the successive equivalents for jingoism. It has been smirched with the greed and aggressiveness of many of its apostles, or by their insolent assumption of superiority to the rest of mankind, so that good people have sometimes felt that patriotism was a doubtful virtue. Or, on the other hand, we have thought it to be a thing for poets to chant about in sequestered glades. Worst of all, perhaps we may even have thought ourselves too good to guide the patriotism of our day. That it was a feeling which animated the Master all through his earthly life is what few people have realised.

Yet he was steeped in the history, the literature, and the traditions of his country. It was on these, doubtless, that he questioned the doctors in the Temple, when he became so absorbed as to forget even the passing of time and his mother's anxiety. In many instances he showed his jealous care that Israel's claim to his first and best service should be neither overlooked nor forgotten. As he climbed the hills and roamed the plains of the Holy Land he meditated as closely on the condition and future of his country as he did on his own mission and destiny; and her doom, evident to his prevision, wrung his heart with an agony not less than that felt in the hour of his own death.

And his love of country did not blind him to her faults. The maxim, "My country, right or wrong," found no echo in his clear judgment and warm heart. "Thou that killest the prophets and stonest them which are sent unto thee," may have been an allusion to the fate which awaited himself, but it had also a wealth of history behind it. "O that thou hadst known . . . *even thou*, the things which belong to peace." But the Jews were a proud people, stubborn, fanatical, and insurgent. The wild reverses of their history were in great measure the outcome of their national character, and were now about to be followed by as dire a calamity as any that had yet befallen them. Within that city, soon to be filled with the unspeakable horrors of a siege, the refractory masses could be roused to fury by every demagogue, but were deaf to truth. Under the glittering dome of the Temple, soon to be fired by a Roman torch, an arrogant and covetous priesthood moved, making gain of the desecration of the holy places. It was sin and coming sorrow—sorrow coming as the fruit of sin—which together moved the deepest pity of our Lord. His passionate yearning love shaped itself to an image familiar in his childish days and touching to every heart, and he cried out, with tears, "O Jerusalem . . . how often would I have gathered thee as a hen gathers her chickens under her wing . . . and ye would not."

Do we feel anything comparable to that intensity of patriotism? Is it a grief to us when we see our country led aside from political virtue? Are we heartily distressed when our people throw themselves *en masse* on the side of an injustice? When our nation is identified with safeguarding a vested iniquity, or with an act of shameful oppression, or when the country seems apathetic in presence of a hideous wrong? Are the sin and the misery of our people a source of poignant regret to us? and is their uplifting a concern near and dear to our hearts, to be worked for eagerly as God gives us the chance? It needs to be set forth in the lives of all religious people, as of the essence of the truth they live to preach, that the man or woman who fails in political or municipal interest

(political or municipal *work* is more a question for the individual conscience) fails in so far to follow the Master, and fails, therefore, in duty.

The work of God in developing humanity has been hindered most of all by two damnable errors—the priestly claim to control temporalities in the interest of the Church and the claim of a pious laity to be exempt from civil duty and responsibility because of the fear of "trusting to the arm of flesh." The first claim is now discredited; the other still has very respectable friends, and lives on, its old age cherished by adherents in many lands.

The refusal to interest ourselves in our country's need or policy is due to an utterly wrong conception of the meaning of Christ's teaching, or to an equally wrong idea of the best means of securing our own spirituality of mind. As to the first, no one can imagine that Christ ever meant to put any man in the attitude of moral poltroonery which says, "I shelter myself behind my country's army, her police secure my property, her sailors load my table, her toilers of all grades subserve my comfort and happiness; but when it comes to election times—why, the soldier may rot in vice, the sailor may drown in coffin-ships, all labour may be sweated, but I cannot vote, for 'Christ's Kingdom is not of this world.'" As to cultivating our spirituality of mind: is that to be done most surely by restricting ourselves to certain trains of thought or topics of conversation, to the affairs of our chapel or our sect, or by the constant, spontaneous, impromptu converse of our spirit with the Father of Spirits? To have with God such converse as we have with one for whom we work, whose aims glorify our daily task, with whose disappointments we sympathise, in whose beneficent triumphs we rejoice with joy unspeakable; to be taken out of ourselves for the noblest uses and with the loftiest hopes for our own country and for all countries—that is to be spiritually minded.

My space is gone. There is so much one could have said of the futility of the church work which is not followed up by the political work born of patriotism, and so much to say of what the world owes to the patriotism of the small countries. If Englishmen knew the virtue as the Master knew it no small nation would have its spirit strangled by their means or with the concurrence of their apathy.

MARY RALPH.

ON TRUE AND FALSE FREE THOUGHT.*

BY PROFESSOR BONET-MAURY, OF PARIS.

NOTHING is rarer in our day than correct notions about free thought and religion. A great number of people, especially in countries where the majority of the population is Catholic, understand free thought to mean incredulity, negation of all religious belief, and they hold that religion is incompatible with, or rather hostile and fatal to, liberty of conscience. They regard religion as a chain, by which reason is bound to the dogmas of this or the other church and rendered incapable of any progress. This class of freethinkers is very powerful in France at the present time. With the support, on the one hand, of the Masonic lodges, which some fifteen years ago erased from the statutes of the Grand Orient the article that recognised the existence of God; on the other hand, of the Positivists, of the Libertarians, and of the Socialist Republican party, these men have been the leaders of the anti-clerical movement. This movement has resulted in the expulsion of the Catholic congregations. Encouraged by this first success, the advanced party does not wish to stop there; and now, through their organs, *La Raison*, *L'Action*, *La Petite République*, they are threatening not only the recognised Churches, both Christian and Jewish, but even the very existence of religion, which they look upon as a dangerous superstition. I have, therefore, thought that it might be useful and opportune to endeavour to clear up the confusion which has arisen in the minds of many between freethinker and unbeliever, and on the other hand, between believer and partisan of authority. I purpose also to show that it is quite possible to be a religious freethinker. With this object I wish to point out in a few words the characteristics which serve to distinguish the true from the false freethinker. We shall examine the attitude, the method, and the aim of the two classes.

Everything depends, in reality, on the idea that one has of freedom of thought. For the one class of minds it consists in independence of thought and conscience within the limits of reason, and the respect of the thought of others. For the other class, on the contrary, it is the right to reject every belief, to deny every philosophical or religious doctrine, and to promote what they call "scientific truth." The former, knowing that there are many methods of conceiving truth, and many ways of regarding the supreme Cause of the universe, are tolerant of every belief provided it be sincere. Full of respect for the conscience of others, they admit agnostics to their meetings as well as believers and adherents of every religious or philosophical creed. The latter, on the contrary, inheriting the ancient Roman ideal of doctrinal unity—an ideal dear to every orthodoxy—lay claim to a monopoly of the truth, and do not admit the possibility of any other conception of the world and of social duty than their own. In the name of their system they excommunicate all religious thinkers, and proscribe them as enemies of reason.

From the attitude of the two classes of freethinkers we pass to their methods. Those of the former class strive to spread their ideas, as do the Protestants, by persuasion and publicity, by preaching and by lectures. Having faith in the power of truth on the human mind, they abstain from the use of force or threats, they do not employ political methods, social intrigues, strikes, &c., to gain their ends; but they use discussion and are tolerant, even towards the intolerant. The others, on the contrary, maintain that against the adversaries of liberty any means are good; borrowing the methods of their opponents, they seek to obtain the prohibition of the manifestation of their beliefs. This class of freethinkers has lately given us in France a scandalous instance of intolerance. After having got the prefects of several departments to forbid the Catholics to hold their Corpus Christi processions in public, on the pretext that these processions were an offence to the conscience of the freethinkers, they themselves requested the protection of the police for a procession of atheists before the statue of Etienne Dolet at Paris. Further, a large number of freethought societies exact from their members the promise not to attend any act of worship. It is evident that they thus fetter the freedom of the individual, just as do the Roman priests when they forbid their parishioners to enter a Protestant church or a synagogue at the hour of worship.

We have now to show the difference in the aims pursued by the two classes of freethinkers. The first seek nothing but the triumph of truth and justice. It matters little to them if the discoveries of science or of criticism contradict the doctrines they learnt from their parents or their teachers. They do not swear by any master, and they adopt the maxim: *Amicus Plato, magis amica Veritas.* If many of them ascribe to Jesus a greater authority than to other religious or philosophic teachers, it is solely because his teaching in the Gospel is in harmony with the universal moral conscience.

Types of these freethinkers are Channing and Parker, the two Athanase Coquerels and Fontanès, Matthew Arnold, and Martineau (to name only the dead), all of whom aspired to the pure and ideal religion, in perfect freedom and in a spirit of brotherhood. These men alone, in my opinion, deserve the name of philosophers and freethinkers.

The others, under the name of free thought, only strive to carry out the programme of their party or their sect, to achieve the triumph of their narrow view of the world and of society, of their national or social orthodoxy. Such were, at the time of the French Revolution, men like Hébert and Chanmette, in 1848 Proudhon, and in our own day the fanatical restorers of the worship of Reason. These men do not merit the name of freethinkers, for they refuse liberty to all who think differently from themselves. They lately refused to contribute to the statue of Henri Taine, just as the Catholics opposed the erection of a statue in honour of Ernest Renan. In reality, they are the "clericals" of freethought.

I am not in doubt to which of these two types of freethinkers the sympathy of Unitarians and other Liberal Protestants will be given. For my part I have not concealed mine. Let us proclaim it aloud, and is not this the aim of such meetings as the Parliament of Religions at Chicago in 1893, and the Unitarian Congress at London in 1901, and at Amsterdam in 1903? The religions, in their essence, are not enemies of progress and of reason, nor are they apples of discord. If in the course of centuries they have often presented the

* A paper prepared in connection with the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Amsterdam, September, 1903, and subsequently published in *Le Protestant*, of Paris. Here given as translated by the Rev. A. E. O'Connor, of Torquay.

sad spectacle of *odium theologicum* and of persecutions, it is because they had forsaken their fundamental principles, and, in the hands of domineering or ambitious priests, had become instruments of oppression. True religion, whatever its form, is essentially independent and progressive; it can only live and prosper by liberty. The Christian religion, in its original form, fulfilled this condition, and Paul could rightly say of it: "Where the Spirit of the Lord is, there is liberty."

OBITUARY.

MR. ALFRED PAGET.

EARLY on Sunday morning a veteran was called to his rest, when Mr. Alfred Paget quietly passed away at his residence in West-street, Southfields, Leicester, at the great age of 94.

Mr. Paget was a native of Leicester, and throughout his long life was closely associated with the remarkable development of the town. The younger son of Thomas Paget, and half-brother of the second Thomas Paget, both well-known surgeons, he attended as a boy the school of the Rev. Charles Berry, for so many years the honoured minister of the Great Meeting. There the late Judge Mellor and William Kempson were his schoolfellows. Later he went as a lay-student to Manchester College, then at York, where he was a younger contemporary of James Martineau. In 1827 he was articled to Mr. Henry Enfield, the town clerk of Nottingham, and in due course began to practise as a solicitor in his native town. In 1836 his partner, Mr. Samuel Stone, was appointed town clerk under the new corporation, and clerk to the magistrates, to which office Mr. Paget succeeded for a short time, before his final retirement from professional practice in 1874. Then he entered the town council, and gave twelve years of assiduous work to its committees. The mayoralty he repeatedly declined. Mr. Paget was an original member of the Leicester Law Society, and served as President in 1867.

We can recount here only a few of Mr. Paget's services to his native town. His interest in education was life-long, and he was for many years secretary of the Great Meeting Day Schools, one of the best elementary schools in the town before the Act of 1870. He suggested the formation of the Leicester Literary and Philosophical Society in 1835 and took the hon. secretaryship. He was actively associated with the establishment of the Art Gallery, and was for some years President of the School of Art. Music was with him a ruling passion, and he did much for its promotion in Leicester. He was President of the Amateur Madrigal Society, established in 1851, and afterwards of the Harmonic Society. The Infirmary, the Savings Bank, the Provident Dispensary and the Trained Nurses' Institution all claimed a share of his time in the work of management, while the Liberal party in Leicester and the congregation of the Great Meeting have special reasons for cherishing grateful memories of him. "His life," says the *Leicester Daily Post*, "was as full of active service for the community as it was long and well spent. No municipal worthy bore a higher character for spotless integrity, professional attainments, and conspicuous honesty of purpose than the late Alfred Paget. Not only had he strong convictions on many subjects, but he remained resolutely loyal to them to the last. Beyond all, as we have already noted, he vividly recognised that he had his duty to the community to discharge, and endeavoured to rise to the full level of its requirements."

At morning service at the Great Meeting last Sunday, the Rev. E. W. Lummis made feeling reference to Mr. Paget's death, and the Dead March in "Saul" was played. The funeral, after cremation, was at the Welford-road Cemetery on Thursday.

THE CHILDREN'S COLUMN.

GOD IS LIGHT.—1 JOHN i. and ii.

LET us now think over what John set out to declare with so much certainty: "And this is the message which we have heard from him, and announce unto you, that God is light, and in Him is no darkness at all."

God is light. All living things, both plants and animals, need light in order to live. For the present, consider this one use of light: it is that whereby animals and men are able to *see* the world around them.

We delight in using our eyes. It means a great loss to be blind. We love the light. If we are awake, we do not like to be long in complete darkness: and children are sometimes afraid of the dark. The night, indeed, comes to us as a relief to the eyes and a rest to the body; but we love it just because it is not quite dark. The moon and stars are often shining, and we also constantly make a light for ourselves. Different kinds and degrees of light are pleasant to us at different times. It may be dazzling or mild or even nearly dark; we are content, if there is light enough.

Sometimes when you are reading a book at sunset, mother bids you wait for a light, because you are trying your eyes. When the lamp is lit, or some other light is turned on, you can read without any strain. In like manner, I have already advised you to attend to what is clear and certain in religion, or at least the clearest within your reach. There are other ways of seeing than the eyesight. As you read a book, you not only see the letters on the page, you also see what words they make and what the words mean. When you come upon an unfamiliar word or a difficult sentence, and an older person explains it to you, your reply is, "Thank you, I see it now." Or you are doing a sum in arithmetic and cannot for some time get the right answer; but at last you see your mistake, and then the sum is soon done.

As you gain experience from day to day and learn the lessons of history and natural science, you see more and more what a world you live in. Two thousand years ago men could see the earth and the sky with the naked eye as well as we do; but we now know more about the world, and that it was not made in six days, but in countless years and by many changes. Men of old could see the sun; but a modern astronomer knows much more about it, and can tell you what the sun is made of, and how many million miles it is distant from the earth. A flood of light has been let into the human mind, especially during the last century, with regard to this vast universe. Such knowledge is more wonderful than the sunshine.

Again, we need light to find our way about. On dark winter nights in the country, where there are no street lamps, I have to carry a lantern in order to pick my steps. Now at every hour of the day or night we all must be able to see with our minds, *what to do*, and in fact we do see it. We have the light of duty. You know the difference between right and wrong. It is not necessary, and only confusing, to explain anything so evident. Sometimes you may find it difficult to decide *what* is right and *what* is wrong; but you know what to look for. You see that right differs from wrong as light from darkness.

Last summer, as I walked along a lane, I found two boys trying to knock down the cherries off an old lady's cherry-tree. When the boys saw me, they came out through the hedge and ran away. I knew them, and often met them. Afterwards, when they saw me again, they could not look me fairly in the face. I did not threaten them, and so they were not afraid. They were ashamed. They had been doing wrong, and they knew it.

Wrong is done every day. A man deceives trusting people in business, makes them lose their money, and brings them to ruin and misery. Some men and boys torture a cat or a rat, or some other animal, in the most cruel manner. Many men and women get drunk, and then they hardly know what they do: often such a woman neglects or beats her poor children, and a drunken man nearly kills his wife. All these deserve punishment; but what we desire for them most of all is that they should be thoroughly ashamed of themselves, and suffer the keenest remorse in their hearts. This would show that they knew the great wrong done, and felt how awful it was. It is indeed to walk in darkness.

When children cheat at play or lessons, when they bully younger companions, when they keep their nice things all to themselves, when they always want their own way, when they give needless trouble and pain to their parents, they are beginning to lead a wrong life, and to walk in a way of darkness. All our wrong-doing, indeed, comes of thinking too little of other people and too much of ourselves. There is more or less hatred or selfishness. There is a want of fellow-feeling, sympathy, love. As John writes in his letter: "He that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light." Think about this during the week. Try to imagine boys and girls always helping and pleasing people in righteousness and love. Above all, remember how you are to learn religion by *doing* as well as thinking, and, therefore, try this for yourselves—to act for the real welfare and happiness of all who live round you. Try it earnestly for one week, and you will learn something of the greatest lesson in life. A. L. SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, SEPTEMBER 3, 1904.

THE PROTESTANTEN-VEREIN.

THE twenty-second biennial meeting of the German Protestanten-Verein is to be held at Berlin during the first week in October. This union of Liberal Protestants was formed in 1863, and two years later the first general meeting was appropriately held at Eisenach. At that time the national life of Germany was beginning to awake from a period of great depression, and the movement of a freer spirit made itself felt also in the churches. Baden was in the van, and in other States vigorous efforts were made for greater independence of church life. Thus the idea arose, and took definite shape at a meeting held September 30, 1863, at Frankfort, of a general union to secure the reformation of the Evangelical Churches of Germany "in the spirit of Protestant sincerity and freedom."

Among the founders and chief inspirers of the movement were two distinguished Heidelberg professors—DANIEL SCHENKEL, author of a once well-known and popular work on "The Character of Jesus," and RICHARD ROTHE, from whose "Stille Stunden" Dr. MARTINEAU quoted on the title-page of his "Hours of Thought." HITZIG and EWALD also joined the Union, which received widespread support, and came into prominence as the first definite organisation of a liberal movement within the Church.

An article in last week's *Protestantenblatt*, to which we are indebted for these particulars, calling attention to the forthcoming meetings in Berlin, opens with the remark that it may be a surprise to some people to hear that the Protestanten-Verein is still alive. It would seem of recent years not to have exercised so vigorous and effective an influence as formerly, and there are evidently those who had thought it long since defunct, with other strange aberrations of a restless spirit, hostile to the peace of the Church, and now with them decently buried out of sight. But the principle of the Union is imperishable, and the need of its enforcement, in face of retrograde tendencies in the Church, and the growing pressure of official tyranny, as urgent as ever. There is no suspicion of slackening zeal or courage in the manifesto issued inviting attendance at the October meetings, but a clear declaration of the fundamental aims of the Protestanten-Verein. The Reformation, it is there stated, is not a completed work, it is a great task still demanding the unabated energies of a scientific theology, the pulpit, the congregation, and the school. The fatal separation of the Church and its teaching from modern science and culture has still to be deplored. The Church must be liberated from an arid dogmatism and brought into vital touch with modern needs, while modern culture for its part, must not shut out the religious and moral influence of the Protestant spirit, but must by that spirit be delivered from materialism and pessimism. To this great work of reconciliation God is calling the Protestants of Germany: and setting themselves to resist other less enlightened influences, which make for dogmatic narrowness and tyranny in high places, the members of the Protestanten-Verein invite the sympathy and co-operation of all friends of their Church who believe in freedom and a progressive religious life.

The article in the *Protestantenblatt* to which we have already referred, having spoken of the founders of the Union, gives an eloquent exposition of its aims. If religion was to be saved from decay, it was clear to RICHARD ROTHE that the Church must be brought into harmony with the best forces of modern life, and that men of the new enlightenment must not be shut out as destroyers of faith, but welcomed as helpers of the Church in working out its true destiny. Thus there must be freedom of teaching in the Church. For this the Protestanten-Verein has always consistently pleaded. The Church must cherish science, without assumptions, incorruptible, asking only for the truth, and thus bring its thought once more into harmony with the culture of the age. That implies freedom not only for University professors, but for the pulpit and for all religious teaching, without inquisition of heresy. The Union has not stood for one particular school of thought; some of its chief men have by no means belonged to the extreme Rationalist wing; what it has declared to be essential is freedom for the movement of thought, that so truth may prevail.

To secure this freedom the further plea is made for the congregational principle in the Church. The Protestant Church, it is urged, must not be the church of a hierarchy, nor yet of the theologians and parsons alone, but of the people themselves—the congregation. As a nation demands self-government, and claims the privileges of freedom, so must a church where the Protestant principle is admitted; and thus the people will secure the harmony of religion and culture in their own life. Such, at any rate, is the faith of this interpreter of the principles of the Protestanten-Verein. The people, he says, believe in undogmatic Christianity, in harmony with all the higher interests of culture and life. If the authority in the Church were in the people's hands, there would be no dispute over Sacramental doctrine, no Trinitarian or Christological controversy, no doctrinal compulsion, no shutting out or condemnation of heretics. Therefore, the people in the congregation must receive their rights, and thus come to realise their duties, not merely in matters of local organisation but in greater questions of the whole Church of the nation, and not in matters of church administration alone, but in the problems of moral and social life, to the solution of which their whole strength must be devoted. Here, however, the work has to be done from the very foundation, for in the Church the congregation no longer exists. The people have to be won back and impressed with the worth of religion, before they can realise what might be accomplished for their own higher life.

Another aim of the Protestanten-Verein is "the defence of the rights, the honour, and the freedom of German Protestantism," probably somewhat on the lines of the Civil Rights Committee of our own Association, while to this is added the endeavour "to promote Christian tolerance and mutual consideration among the adherents of various Confessions of Faith." And finally it seeks "the encouragement and furtherance of the Christian life, with all good works, which make for the moral strength and well-being of the people," for without such interest in practical helpfulness it is rightly felt that the other principles of the Union, however admirable, would remain out of touch with a genuine religious life.

To such aims, then, the supporters of the Protestanten-Verein are invited, and friends of liberal religious thought and life in this country will follow with the keenest interest and sympathy the proceedings of the Berlin meetings.

In the previous week at Eisenach, on Sept. 27 and 28, another gathering of similar interest is to take place, the annual Conference of the "Friends of the Christian World." Of this Union of liberals, and of its founder, Dr. MARTIN RADE, of Marburg, editor of the *Christliche Welt*, we told in THE INQUIRER of December 12, last year, and we understand that on the 28th inst., at Eisenach, a special

meeting of adherents is to be held, to confirm the decision of last year, and definitely to establish a closer union of members.

Thus there will be two Unions, pledged to the same great principles of freedom and progress in religion, working side by side, with differences of administration, but, we doubt not, in the same spirit, for the liberalising of the Church, and with new power to bring home the realities of religion to the life of the people. Germany is a great country, with manifold needs, and both Unions may well find ample scope for all their efforts. At Eisenach, September 27 and 28, and at Berlin, October 4—7, may the light shine for a clear demonstration of the truth, and the spirit of faithful workers be abundantly refreshed!

THE Church of England has, within the last few days, lost two notable men, in the Dean of Rochester, who passed away in his sleep early in the morning of Saturday last, and the Bishop of Southwell, who died on Tuesday. Before his appointment in 1884, as first Bishop of Southwell, Dr. Ridding had been Head Master of Winchester, his old school, as the city was his native place. He was born there in 1828. Dean Hole was an older man, having been born at Caunton Manor, Newark, in 1819. He was vicar of Caunton for thirty-seven years before his appointment as Dean of Rochester. A popular Churchman, full of humour and good-nature, it was perhaps by his garden books, and especially his "Book About Roses," published in 1869, that he was most widely known.

HE hath but half a heart who loves not all.—*Bailey's "Festus."*

MEN may work themselves for a time into a fervour by artificial means; but the flame is unsteady, "a crackling of thorns" on a cold hearth; and, after all, it is hard for the most successful art to give, even for a time, that soul-subduing tone to the voice, that air of native feeling to the countenance, and that raciness and freshness to the conceptions, which come from an experimental conviction of religious truth; and, accordingly, I would suggest that the most important part of theological education, even in this enlightened age, is not the communication of knowledge, essential as that is, but the conversion and exaltation of religious knowledge into a living, practical, and soul-kindling conviction. Much as the age requires intellectual culture in a minister, it requires still more that his acquisitions of truth should be instinct with life and feeling: that he should deliver his message, not mechanically and "in the line of his profession," but with the sincerity and earnestness of a man bent on great effects; that he should speak of God, of Christ, of the dignity and loveliness of Christian virtue, of heaven and redemption, not as of traditions and historical records about which he has only read, but as of realities which he understands and feels in the very depths of his soul. *Channing.*

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

VI.—SYDNEY AND BRISBANE.*

IT was with real regret that on the morning of July 13 we said good-bye to the friends whose acquaintance we had made at Hobart only a week before, for in those few days we had seen much of them, and felt really attached to them. And now we knew for an all but absolute certainty that we should see them again no more, nor Hobart, their charming home. We watched them long waving to us from the quay, till we could distinguish them no more from one another, and they disappeared from view. Then we fixed our eyes on the great bulk of Mount Wellington, which marked the site of their city, till we turned a corner of the bay, and it was gone too, and I thought I had seen the last of it for ever. But hours after, far away on the horizon, it showed its snowy head through a gap in the cliffs. I gave it another greeting and bid it a second farewell. But again it appeared yet further off, and a third time, and it was only in the dusk of evening that it faded from sight. I have seen many mountains, but I think none, except, perhaps, Helvellyn, which has exercised the same fascination over me. And it has the advantage of Helvellyn, not merely in height but in having a city at its feet, and as it were under its tutelage. It is doubtful whether the aborigines of Tasmania had any religion, but if they had conceived of gods at all, they would surely have made this their Olympas, and turned to it to pray for fair weather or a good catch of fish.

The cliffs along the south-eastern coast of the island are magnificent. Columns of basalt, or some allied rock, they seem to have been raised as fortifications against the sea, which is ever beating at their base till one by one they totter and strew the beach with their four hundred feet of length. A few harder or more compact stand out together far into the waves, which have torn down all that once stood beside them, leaving only the square pedestal to mark the place where they stood. Still these stand survivors of the serried ranks of old; but more exposed than before to the fury of the storm, they are broken off in the middle, undermined, sometimes a single one completely isolated. A giants' causeway of mile upon mile, broken at times by the intrusion of what seemed to me a sandstone which I suppose it had originally displaced, and then again reappearing. It was a calm, bright day, and we were able to go very near, and see an instance of how creation is the continuous act of God, the world ever being made.

The wind was against us, and the glass falling, and the captain foretold a storm, but the singular good fortune which has hitherto attended me at sea, wherever I was going and on whatever errand bound, still favoured me, and the captain was perplexed to account for his mistaken forecast. The only mishap which befel us was a delay of a few hours, so that instead of arriving at Sydney in the afternoon, we did not get to the wharf till just at the time the meeting to welcome us commenced. And then through some blunder or accident we were kept two hours within a stone's throw of the Quay, yet unable to land. At last—it was 9.30, and the meeting was called for 7.30—we landed, and were met by Mr. and Mrs. Smith, the son and daughter-in-law of my old friend, once minister of Dewsbury, whom I married in his own chapel twenty-six years ago, just before his departure from England to take charge of the church at Sydney. He remained only eighteen months in the ministry of religion, so-called, and then entered another ministry not less honourable and arduous—the ministry of education, and has, I am informed, been a very successful master of a public school some miles off.

Well, I got to the meeting just about the time it should have come to an end, but they set to afresh; a resolution bidding us a hearty welcome was proposed, seconded, supported and carried with enthusiasm, and after I had acknowledged it and the meeting broke up, I was still detained to shake hands with new friends and receive congratulations on our safe arrival.

On Sunday I preached twice, in the evening to the best congregation I have had since my arrival in Australia. There was hardly any advertisement of my coming beyond the notice at the church doors, but every pew was crowded and seats were placed in the aisles. I suppose about 450 were present. The church is finely situated in a leading thoroughfare and opposite one of the public parks. The greatest credit is due to the Rev. George Walters for the success he has achieved under most trying and difficult circumstances. Had he not come forward after the Worthington scandal and volunteered his services there is little doubt but that the church would have been closed. It is still hard work to maintain it, as some of those who were formerly its leading supporters have been, I fear, permanently alienated; but I am sure means will be found to meet the small debt with which they are encumbered—if only Mr. Walters can stand the strain of preaching every Sunday without ever a holiday. This is one great difficulty of our work in Australia. An exchange cannot be arranged under a less cost than £6 on either side and a long journey, so it is only once in three or four years that it is possible.

I lectured in the church on Monday and Wednesday to fair audiences, better than I should have expected to get on a week night anywhere at home. On Sunday I met the Church Committee to talk over the difficulties, financial and otherwise, of their position.

On Thursday evening we started for Brisbane by rail. It is a comfortable journey of over twenty-eight hours. The greater part of it high up among the hills up to 4,500 feet at Ben Lomond. All the way through "the bush," with now and again "a township," here and there "a station," the eucalyptus down in the deep valleys, up over the highest hills, its ever-

* The fifth of Mr. Hargrove's letters, from Tasmania, appeared last week, without the general heading of the series.

green just reddened with early blossom. I have seen but just a few spots on or near the coast of this great continent, nearly as large as Europe, twenty-six times the area of the British Isles, and my impressions are not to be relied on. But from all I have observed and heard and read, it appears to me that the whole land was formerly one great forest of eucalyptus, save for the vast wastes where nothing will grow. Man has made clearings of a few acres or of many thousands of acres, but in a territory of three million square miles they do not count for much when taking a general view; and whether they be large or small, the sites of great cities or small farms, the primeval bush surrounds them and intrudes on every side. Here from my windows in Brisbane I look over the railway station and the city lying behind it, and quite near the gum trees make a dark olive-green border which extends on and up to the hills on the horizon.

There has been a meeting this Saturday night to welcome us, attended by about eighty persons. It is unfortunate that, as at Perth, my visit coincides with a general election for the State Parliament, and all the politicians were too busy to attend. Otherwise I should have had the support of more than one Minister of the Crown, perhaps of the Prime Minister too. But there are several old Unitarians from the Mother Country living here, among whom I am bound to mention Mr. Burkitt, the chairman of my committee; Mr. Tom Loftus, formerly of Hull, the secretary; and Mrs. Miller, of Pendleton, who have done all that lay in their power to make my visit a success.

CHARLES HARGROVE.

Brisbane, July 23.

AN AUSTRALIAN REPORT.

To what Mr. Hargrove told of his visit to Melbourne (in the letters which appeared in THE INQUIRER of Aug. 13 and 27), it is interesting to add the following account, given in the July number of Dr. Charles Strong's *Australian Herald*:—

"At the Unitarian Church, Melbourne, the Rev. Charles Hargrove, of Leeds, England, who has come to Australia on a Mission to the churches here, received a public welcome on the evening of June 10. Among those on the platform were the Hon. John Murray, Chief Secretary (Presbyterian), Dr. Rentoul (Presbyterian), Dr. Bevan (Congregational), Dr. Strong (Australian Church), the Rev. Evans (Baptist), the Rev. John Reid (Unitarian), and the Rev. R. H. Lambley, minister of the Melbourne Unitarian Church.

"Mr. Hargrove, in the course of his address, referred to the striking change which had come over the theological world. Doctrines against which Unitarians for 120 years had protested in solitude and amid obloquy had become 'blurred.' He did not care for the name 'Unitarian,' but he had no choice. He did not like even to be cal'ed 'Reverend.' He would prefer the word 'Catholic' to 'Unitarian.' The name now stood for nothing but that largeness of heart which endeavoured to see what was true and good in every creed. His own creed was summed up in the all-embracing, far-reaching words, 'I believe in God the Father Almighty.' He did not come to Australia hoping to make a large number of proselytes, but to help Unitarianism to continue to stand against all descriptions of bigotry and intolerance.

"A meeting was held on Wednesday, the 15th ult., at which the Revs. C. Hargrove, Dr. Rentoul, John Reid, and Dr. Strong were speakers, Mr. H. Gyles Turner occupying the chair. Mr. Hargrove led off with an account of the history of the education struggle in England, and pleaded for the teaching of ethics and history of religion in schools. He was followed by Mr. Reid with an account of the state of national education in Australia. Dr. Rentoul spoke of the influence of minorities in great movements, and of the debt religion owed to Unitarians. Dr. Strong dwelt on the roots of the religious change, which even 'Liberal Christians' often failed to understand. That change might be said to be due to the acceptance of the evolutionary conception of all life, religion included, and to the reawakening of the humanitarian ideal of Jesus, which undermined old and unloving theology. He dwelt on the work the churches had to do for the children, in seeing that text-books were put into their hands embodying the new teaching, so that they would not have to unlearn by and by.

"Mr. Hargrove, in the course of his address, spoke rather hopelessly of the possibilities of Protestant reunion, and seemed to think our divisions would be perpetuated for all time. Mr. Hargrove, in support of his contention that morals should be systematically taught in all schools, referred to a Bill now before the Legislature of America making the teaching of morals compulsory.

"Dr. Strong said all things came to the man who could wait. He had for twenty years and more been pleading for this, but only now people were coming to see the necessity for it.

"Mr. Hargrove has been kept hard at work preaching and lecturing. He left Victoria for other States at the end of last month. We wonder what he thought of religion in Victoria and Australia."

Before Mr. Hargrove's arrival at Melbourne Dr. Strong had written in the June number of the *Australian Herald*:—

"The visit of the Rev. Mr. Hargrove to Australia, we hope, may help to stir up interest in the breasts of 'Liberal Christians,' and to set illiberal Christians thinking.

"We do not know on what precise lines Mr. Hargrove is working. He comes under the name of 'Unitarianism.' But Unitarianism is a wide word, and one which we have always maintained is misleading to the majority of people, does not express to the general public the beautiful faith and ideal of many modern Unitarians, and conceals as much as it reveals.

"Mr. Hargrove, we take it, is a preacher of spiritual religion, unsectarian religion, universal religion, religion of humanity, as distinguished from the religion which insists on supernatural dogma as essential to it, infallible-book religion, priest religion, and hell-fire religion. His mission, we hope, is not to promote merely the ecclesiastical interests of any sect, but to rouse us to a deeper sense of the supreme importance of religion to our manhood and womanhood, and to human progress here and hereafter. He comes, we trust, to put before us that 'larger faith' which, in leading minds and hearts of to-day, is dawning, and to which, out of the chaos of materialism, and agnosticism, and outgrown theologies, the age is groping its way, in the outer light of science, history, and philosophy, and the inner light of love and beauty in the soul.

"If such be, indeed, his mission, we heartily welcome Mr. Hargrove. Such a mission Australia sadly needs. Whether this is the 'psychological moment' for it we do not know. Results will show."

SHORT NOTICES.

Noctes Ambrosianæ, by John Wilson (Christopher North), is the last volume in Isbister's welcome series of standard abridgments, which began with John Wesley's Journal, George Fox's Journal and Boswell's Johnson following. The volumes are well printed, and pleasant to read. The introduction to this volume is by J. H. Millar, and there are biographical notes on Wilson and the Ettrick Shepherd. (Isbister and Co. 3s. 6d. net.)

DR. JOHN CLIFFORD'S volume on the *Christian Certainties* is now issued in a People's Edition, in paper covers, for a shilling. "There are," says Dr. Clifford, "degrees of certainty, but no 'certainties' are so abidingly invincible as those of conscious experience." The discourse on "How to be Sure of the Voice of God" concludes with a quotation from Browning's "Soul's Tragedy":—

I trust in God—the Right shall be the Right,
And other than the wrong while He endures.
I trust in my own soul, that can perceive
The outward and the inward, nature's good
And God's.

There are nine discourses in all, the two last being on "The Ministry of the Spirit" and "The Coming Theology." (Isbister, 1s. net.)

NOT the book needs so much to be the complete thing, but the reader of the book does.—*Walt Whitman.*

THE end of our being is to educate, bring out, and perfect the divine principles of our nature. We were made and are upheld in life for this as our great end, that we may be true to the principle of duty within us; that we may put down all desire and appetite beneath the inward law; that we may enthrone God, the infinitely perfect Father, in our souls; that we may count all things as dross, in comparison with sanctity of heart and life; that we may hunger and thirst for righteousness, more than for daily food; that we may resolutely and honestly seek for and communicate truth; that disinterested love and impartial justice may triumph over every motion of selfishness and every tendency to wrong-doing; in a word, that our whole lives, labours, conversation, may express and strengthen reverence for ourselves, for our fellow-creatures, and above all, for God.

Channing.

GLIMPSES OF PALESTINE.

I.

ROUND ABOUT CAPERNAUM.

So here we were at Ain-et-Tin, the Fountain of the Fig-tree, at the northern end of the little crescent-shaped plain of Gennesaret. It had taken us five hours to reach it from the Marble Fountain on the plain of Hulch, where we had encamped the previous night. We had made a long détour over the mountains, riding under a burning sun and approaching Gennesaret by the old caravan-road, the ancient Via Maris, which enters the plain close by Ain-et-Tin and the ruins of Minyeh, which some say is Capernaum.

We felt that we had earned our rest, so here we made our mid-day halt. The thermometer stood at 94 deg. in the shade, and I would fain have prolonged my siesta by the Fountain of the Fig-tree, but this was the only chance I expected to have of studying this important place in connection with the great Capernaum question, so I wearily dragged my limbs among the scattered ruins in the neighbourhood and took what notes I could.

As the hours advanced, so did the heat. In fact, it was on the same afternoon, (March 29) that Dr. Torrance's thermometers at Tiberias reached 105 deg. in the shade at 4 P.M. He examined his meteorological records for the month of March for ten years past, and found that this was 8 deg. higher than the highest recorded.

The pool at Ain-et-Tin is crystal-clear, and the water, in spite of what Dr. Thomson says in "The Land and the Book," is sweet to the taste. It is curious how travellers are divided in their opinion upon the quality of this water. Burckhardt says that it is sweet, so does Tristram, but Thomson and Wilson both declare that it is brackish. Perhaps the difference in opinion arises from their not having all tasted the very same spring; for Robinson, in his "Biblical Researches," records that near the main source are several other springs, which he was informed were somewhat salt.

I again noticed (for this was my second visit to the spot) how nearly on a level with the lake the pool is, and how impossible it would have been to irrigate the plain from this source, a fact which proves that, whatever may be the truth about the town which stood here, the spring could never have been that Fountain of Capernaum of which Josephus speaks, for, according to him, the fruitfulness of Gennesaret was largely due to its being watered by the abundant spring of that name.

My notes upon the ruins would be of little interest to the reader apart from a discussion of the whole Capernaum question, and that is far too long a controversy to be dealt with in this place. Suffice it to say that after we had stayed at Minyeh for two or three hours, we turned northward and struck across the top of the rock which divides the plain of Gennesaret from the little plain of Tabigha, riding through that far-famed trough which some call a road and some an aqueduct.

This is a channel scooped out of the rock, and the significance of it is that, supposing it to be, as many authorities maintain, an ancient aqueduct, and not a road, then the purpose of it is pretty evident: it must have been made in order to carry the waters of Ain Tabigha, one of the largest springs in Galilee, into the plain of Gennesaret for the object of irrigation, and Ain Tabigha is in that case the Fountain "Capharnaum" of which Josephus speaks. This carries with it the further consequence that Tell Hûm, which lies to the north of Ain Tabigha, *may* have been Capernaum, although it is some miles from the plain of Gennesaret. Without discussing the evidence here, I may say, briefly, that the conclusion to which I came was that this "road" *was* the channel of an aqueduct, that Ain Tabigha *was* the fountain mentioned by Josephus, and yet that Tell Hûm was *not* Capernaum.

Having passed through this curious rock-cut trough, our next object was to visit the sources and streams of Ain Tabigha. First we called at the German Catholic Hospice, and inspected the sweet little runnel of water which trickles through its grounds, and which the good German pfarrer who resides there emphatically maintains is the real, original, and only Ain Tabigha. Then we went on to the octagonal reservoir in which the big, brackish Ain Tabigha rises, and noted the ancient masonry of its lower courses and its level in relation to the rock-channel through which its waters are supposed to have flowed into Gennesaret. And finally we rode down to the shore by the mouth of the stream, and saw how its waters came roaring down the mountain side, pouring over broken aqueducts and ruined walls.

Close beside the stream we found our tents pitched, and were glad enough to creep at length into their friendly shade. A naked fisherman was at work near by with a casting-net, standing in the water of the lake up to his waist to throw it. This is the very same *amphiblêstron* which Simon and Andrew were "casting in the sea" when Jesus called them "to become fishers of men" (Mark i. 16). The Sinaitic and the Vatican manuscripts say that they were "casting nets here and there into the sea," and this very graphically describes the mode of operation with the *amphiblêstron*. This net, which is still in use on the Phœnician coast as well as here at the Sea of Galilee, is leaded round the circumference, and has a cord fastened to the centre. When it is thrown it expands, and the leaded circle falls about and encloses the fish. It is, in fact, just such a net as I have myself used in boyhood to catch minnows for "live bait." At present it is one of the principal instruments for fishing used in the Sea of Galilee, because the larger nets require a boat, and boats are so heavily taxed by the wretched Turks that the poor Galilean fishers cannot afford to use them. Even the ancient Romans were more merciful.

Hanna, our dragoman, goes up to my brown-skinned fisher and begins to talk with him. The man's black eyes sparkle, and his speech is eager and vivacious. Presently Hanna comes strolling back to say that the fisherman has told him of another fresh-water spring which I may like to see. So again I issued forth, and after wading through some of the Tabigha streams we arrived at a round-topped knoll, less than a quarter of a mile beyond the main stream, from the base of which the water flowed. I tasted it, and found it sweet. It does not seem to be marked in the Survey Map, and I have printed a note upon it in the "Quarterly Statement" of the Palestine Exploration Fund. The story which the fisherman told about it was a little difficult to understand. He said that it was called Ain-et-Hasel; that it was formerly covered by a round stone with a hole in it, through which the water forced itself up into a fountain, but that the stone had been broken by the Bedawin, though the pieces of it still exist. He said, moreover (so Hanna interpreted him), that the water from it was carried by the aqueduct to Khan Minyeh where it turned a mill, the ruins of which remain. I suspect, however, that there is some confusion here, and that mill and aqueduct were both on the Tabigha side of the Minyeh rock.

The cook gave us for dinner a fish which had a biological as well as a culinary interest. It was a kind of bream, with a very broad side and almost circular body. I have no doubt that it was the *Chromis nilotica*, one of those Egyptian fishes which are common in this lake, although both head and tail seemed smaller and the flat side more circular than the figure of that fish as given in Tristram's "Natural History of the Bible" (9th ed., p. 282). It was very good eating and less insipid than the bream of our fresh waters.

Tristram mentions that of fourteen species of fish which he obtained from the lake, four were essentially African: a very remarkable fact when taken in conjunction with other facts about the inhabitants of this wonderful Jordan valley. We had only an hour or two before seen the Egyptian papyrus growing at Ain-et-Tin, and only yesterday left behind us the great papyrus jungle of Huleh; and many other plants and many birds of the valley have African affinities. Even the human inhabitants with their woolly hair and thick lips are practically African; though I suppose this latter fact has no geological bearing, but merely indicates that the climate in the Ghor encourages negro fugitives and nomads to live and breed here.

One of the African fishes in the lake is that mentioned by Josephus, the *Coracinus*, tho presence of which in or about the Fountain of Capernaum, according to his account, led to the popular belief that the spring of that name was connected in some mysterious subterranean manner with the Nile. The fish in question is identified with the *Clarias macracanthus*, or Sheat fish, a curious eel-like creature with feelers above, beneath, and on either side of its head. It buries itself in the sand, leaving only its head with these long feelers free.

This identification of the *Coracinus* with the Sheat fish is not, however, universally accepted, for some writers speak of it as being like a perch, which should be a warning to topographical controversialists not to depend too much on the *Coracinus* argument in their search for Capernaum. Perhaps, after all, the fish we dined off

may have been the classical creature which has figured so often in heated discussions as to that holy site! However that may be, it was certainly a *Chromis*, and as such has one element of interest which Josephus himself, and all the theologians to boot, could never draw from any other genus. For these are the fishes that have the most amazing cradle for their young that any creature on this amazing earth has ever yet invented. The father fish takes the tiny eggs of the spawn one by one into his mouth, and there he hatches them. For several weeks the paternal mouth, which is furnished with pouches for the purpose, forms the home of the "small fry"; and they live there till they are nearly four inches long, so that the poor parent cannot even close his jaws!

The climate, I suppose, of this deeply imbosomed sea has something to do with the extraordinary fertility of its waters. "The density of the shoals of fish in the Sea of Gaililee," says Tristram "can scarcely be conceived by those who have not witnessed them. Frequently those shoals cover an acre or more of the surface, and the fish, as they slowly move along in masses, are so crowded, with their back fins just appearing on the level of the water, that the appearance at a little distance is that of a violent shower of rain pattering on the surface." This, perhaps, may account for those "large dark patches on the water," of which Professor Stapfer writes as though they were something unaccountable.* Dr. Torrance, for many years a resident in Tiberias, whom I questioned on this point, had never observed these "patches" as a phenomenon special to the Sea of Galilee. The roughening of the surface by a breeze or by the slow passing of a shoal of fish he knew; and these one who spends but a few days by these shores may see for himself, but beyond these I saw nothing to justify Professor Stapfer's remark.

In the evening I sat near the camp and watched some black and white kingfishers at work. It was wonderful to see the little creatures hover for a minute and then pounce upon their prey. They did not seem timid like our British birds, for a pair of them went on quite unconcernedly with their fishing, although I was fully in sight. I learned that besides this black and white kingfisher, two other kinds are found here—a large blue and a small blue.

Well, should we for ever fail to locate Capernaum, the fish and the birds are the same; the shores, the lake, the mountains remain as of old; the flowers which grace those grassy slopes; the little fireflies which glance among the bushes in the dusk must have been known to Jesus. Nay, even Capernaum itself must have stood within two miles of our camp to the right or left. Tell Hûm and Khurbet Minyeh lie less than three miles apart, and one or other of them was the home of Christ.

HERBERT RIX.

To CORRESPONDENTS. — Letters, &c. received from G. B., E. C., B. D. E., E. R. H., F. H., E. K., A. L., C. R., J. R., G. S., J. H. W.

* "Palestine in the Time of Christ." (Eng. Trans., p. 40.)

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

ARE UNITARIANS CHRISTIANS?

SIR,—I have read with deep interest the letters which have lately appeared on this subject. I hoped to gain from them some definite guidance on questions which have long perplexed me, but must confess to disappointment, partly, perhaps, owing to a want on my part of an intimate knowledge of Unitarianism, but due in some measure to a certain vagueness and incompleteness in the letters.

As an outsider, much given to pondering on these things, I should be glad to be allowed to say something, with the hope of finding ultimately that basis for religious faith and practice, which I have long been seeking.

Several years ago I strayed out of the orthodox fold, led by a desire for a wider outlook and fuller ethical satisfactions than I had been able to find within it. Since then I have wandered unattached and creedless, now stumbling wearily through arid deserts of doubt; now touching the margin of some green oasis of belief; encouraged to persist by communion with Emerson and Martineau. These being my chief masters, it was but natural that I should find myself drawn to Unitarianism, with growing hopes of finding in it that spiritual home and sphere of work I have long wished for. But, unluckily, I live in a city of fifty thousand inhabitants, and very few Unitarians amongst them. The one Unitarian Chapel, though recently renovated, has not for some time been open for service. I know no Unitarians, and have no actual knowledge of their present working conditions and prevalent thought. If I should misconstrue Miss Lee's position, or show ignorance of some things well-known amongst you, it may be attributable to lack of means of acquiring first-hand knowledge.

On my first glance at Miss Lee's letter I thought her point was this:—

Are we Unitarians entitled, and even if so, are we wise, to call ourselves by the *name of "Christian"?* I found, however, that her real subject was: *Are* we Christians indeed? That is, are we forming our lives by Christ's example, and are we ethically so like him as to be worthy to be called his disciples?" These are different yet related questions, and as the first touches on an aspect of Unitarianism that has puzzled me, may I say a few words on it, hoping they may not be as impertinent to the discussion as at first might appear? Brought up in orthodoxy as I was, my first hearing of Unitarianism was as of a thing quite incompatible with Christianity and belief in the Bible. Gradually growing out of this narrow conception I was surprised to find on a nearer view that the leaders of Unitarianism were distinguished by their devotion to the person of Christ and by the inspiration which they drew from his life and teaching. So much was this the case that I thought they were more truly his followers than orthodox Christians were, for these latter seemed so often to lose the influence of his character by absorption in doctrinal theories about his Godhead. I was still, however, in a position to feel surprise when I heard Christianity and Unitarianism coupled together as a consistent faith, as in Channing's "Discourse on Unitarian Christianity," and Martineau's "Five Points of Christian Faith." I was in some sort able to understand Channing's attitude, as, having given up the characteristic orthodox doctrines of total depravity and everlasting punishment, he was anxious to show that he retained all the ethical teachings of Jesus, and could feel as well as the most orthodox the charm of his character and life.

But much has happened since Channing's time. The higher criticism has left us little that we can assuredly know to be of Jesus, and Martineau's principle of rejecting whatever in the record seems inconsistent with his ideal of Christ, while getting rid of many difficulties seems to rob that historical figure altogether of the authority which is indispensable in one who is to command discipleship and following. It seems to me that it can only result in confusion for Unitarians to call themselves Christians while repudiating the distinctive marks which that name is held to cover, viz., Christ's divinity and redemptive sacrifice. Adherence to his moral teaching and an endeavour to realise it in one's own life do not seem to me to be all that is meant by the word Christian.

In your leading article you say:

"It is, in any case, hard to be a Christian, Browning discovered. Let us who cling to the name never pretend it is an easy thing. Amongst other demands it demands sacrifices of many pleasures, untimely and extreme, of many caprices and idle thoughts."

What wise plan of life, what ideal of character, does not demand that? There is nothing distinctively Christian in that; it belongs to the broad realm of human ethics. Your words would have been equally true if in the place of the word "Christian" you had written "Good man," or "Buddhist," or "follower of Marcus Aurelius."

In that remarkable address delivered in Divinity College, Cambridge, in 1838, Emerson defines well the place and influence of Jesus in the minds of those who have rejected his divinity, and after reading that it seems misleading to call Unitarians Christians.

"Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, and the ritual. It has dwelt with noxious exaggeration about the person of Jesus. The soul knows no persons . . . . By his holy thoughts Jesus serves us, and thus only."

In this address, and in other allusions scattered through his writings, Emerson states what I imagined to be practically the Unitarian position. But I find that

many Unitarians acknowledge an authority in Christ's words and attach an importance to his example hardly consistent with the denial of his divinity. As a man gifted with clear consciousness of the divine, as a sensitive recipient and pure medium of moral intuitions, he is, of course, readily honoured, and accorded a high place amongst world-teachers by all who wish to live worthily. But many Unitarians give him a unique pre-eminence, and while theoretically holding him human, and therefore fallible, actually look to him as a model, exclusive of and superior to all others.

And yet how incomplete at the best—and more meagre still in the light of recent criticism—are the teachings of Christ when applied to the numberless and complex needs of our modern day! How, indeed, could it be otherwise if he were but man? How could those few years "passed beneath the Syrian blue," as a member of a small, subject, and peculiar race, furnish him with the experience and reveal to him (even with his admitted genius for moral discovery) a body of truth, available for the uses of all men and women, in all countries and in all ages?

I freely own, of course, his wonderful achievements, and allow, moreover, that a teacher is not called upon to supply specific rules for every possible detail of life. It is sufficient if he lay down clear principles. I also understand well that it is consistent in orthodox Christians to attempt to draw all guidance from Christ's words and example, for believing him to be God they must necessarily believe him competent to all occasions, and able and willing to communicate all essential truth. But I must confess myself unable to see why Unitarians should believe that Christ could, or would, do this, or how, from actual study, they can think he has done it. His equality to this demand would go far to prove to me his divinity. But how many sides of life does his teaching leave untouched! What differences among Christians as to the observance of the Sabbath, the relationship of the sexes, the allowableness of theatres, cards, and dancing, what conflicting estimates as to the moral value of certain trades and professions, and as to the rights of the individual? Why should this be, if in him we are to find the one and absolute guide of life? If Christ was man only, as Unitarians believe, the one fact of his being unmarried shuts him off from a most important sphere of human life, in which innumerable delicacies of conduct require to be adjusted by the finest balances, the keenest sense of honour, and the most scrupulous justice—a sphere in which there are duties and rights which no man can comprehend until actually confronted by them.

How much indeed Christ left undone is proved to us daily by the urgent pressure of so much still to do. I am not alluding now to the failure of professing Christians to do what they believe and profess, a question to which Miss Lee alludes, and on which one might have much to say if space allowed. I refer especially to differences of ideals, bewildered purposes, popular ignorance of elementary duties, and conflicting opinions on vital moral questions which should not exist if Christ's words had the authority, permanence, universal validity and general availableness ascribed to them.

It is because of this that many devoted Christians have tried to resolve all into one great principle, and it is not surprising that generally they have hit upon renunciation as the one simple and sufficient rule deducable from the Scriptures. But as Miss Lee points out, this renunciation, which is acclaimed by thousands as the highest motive their life can know, is never seriously regarded as the standard of every-day conduct; and, as she says, it would be well to be honest with ourselves herein, and either live up to the standard, or find and avow a more practicable one. I am convinced that much mischief has been done by the preaching of self-sacrifice in unqualified terms and with indiscriminate eulogies. It may be our duty to sacrifice our physical comfort or our sensual pleasures, but all nature cries out against the sacrifice of our better selves, our best judgment, our highest tastes, our potential virtues and possible achievements, to gratify the mere whim of, or procure the fancied good of others. All high-minded people would shrink from accepting such sacrifices, would die sooner than live upon the mortgage of another life, and if not right to accept, it cannot be everybody's duty to render such sacrifices. This principle would speedily stultify itself if generally adopted. Meanwhile, the idle, the vicious, the selfish, thrive on the sacrifice of lives too good to be thus ruined. The world is full of lamentable instances of fine natures offered vainly and wastefully on the low altar of others' ambition, pride, and vanity. Miss Lee says:—

"How many of us could answer that we are living, or endeavouring to live, for others, that we are not striving after this world's advantages, or seeking our own happiness, that our one aim is to do the will of God as interpreted by Jesus?"

Not to speak of the vagueness of this last phrase, as coming from a Unitarian, these words seem to inculcate an unqualified self-sacrifice, and Miss Lee further says: "if we are not prepared to assent to and practise this, we must not consider ourselves, or wish others to consider us, followers of Christ."

Everyone must sympathise with Miss Lee's earnest plea for honesty in this matter. To be honest, then, and say that if Jesus taught this unqualified, all-round, entire, reckless, inartistic sort of renunciation, he showed himself to be man only as Unitarians believe him—a noble man indeed, but incomplete—and if man only, then not entitled to bind by one absolute and impracticable rule the millions who have lived after him. Do I thus unchristianise myself, and become the advocate of selfishness? In Miss Lee's sense I do unchristianise myself, and she freely allows that I have the right to do so. But do I advocate selfishness in the same unqualified way as Miss Lee advocates sacrifice? No! There is a right renunciation and a right time for it; there is a right selfishness (or as I prefer to call it in this connection, "self-loyalty") and a right time for it, and both, with a hundred other gifts and graces, require to be fitly combined and harmoniously co-operative to form the complete, the effective, the helpful, and ideal character. We have sciences of ethics, and philosophies of ethics. What we want most is an art of ethics. Life is a fine art; the most difficult as it is the greatest of the fine arts, and triumphs in it are to be won, as in the others, not by exclusive devotion to one master, but by an untiring and universal search for knowledge, a high and delicate selecting faculty and by the play of a free individuality, inbreathing its life from that Universal Spirit which has never, so far as I can learn, fully embodied itself in, or revealed itself exclusively to, any single soul. To put ourselves into throbbing contact with this Universal Spirit, and offer free course to its pulsing energies seems to me our surest wisdom, and to get this contact we welcome help from all our human kind and from great Nature also; learning from all, but bowing to the dictatorship of none. I thought this was akin to Unitarianism. Will someone tell me if I have altogether misconceived it?

I find this letter has run to a great length. I have written hurriedly, on a wet day of my too brief holiday, away from books, and amid various distractions, and know I have not done justice to so large a theme; but I am anxious to send you these thoughts on a subject dear to my meditative hours, and trust I have made no great or unpardonable error.

THOS. JESSAP.

ARE UNITARIANS CHRISTIANS?

SIR,—Would it be possible for you to admit the extract I enclose (from one of the "Open Brotherhood" leaflets) in partial reply to Miss Lee's appeal? From a long and varied experience as a humbly devout layman, I should be glad to offer a better comment on this question of the day, if I could do so effectually. And that all the more because I have myself no doubt that our, or rather the Cause, is gravely damaged in our hands by the growing clericalism and, worse still, ecclesiasticism, of the present successors of the faithful "Ministers of Christ's Holy Gospel," while the enemy is only too busy sowing those tares. What is wanted is just the old faithful, humble, earnest ministry of the Gospel itself.

R. D. DARBISHIRE.

Victoria Park, Aug. 16.

[EXTRACT.]

"Cannot the Unitarian leave behind him his dead anti-trinitarian controversy always so merely intellectual—if even that now? Cannot he be kind, and cease to vaunt himself, bear all things, believe all things, hope all things, and endure all things and never fail—in fact, abandon *himself* in the Christianity of Jesus.

"He has inherited from Galilee and John and Paul a singular intimacy with Jesus as he truly was, and immediate and unencumbered access to God. Is he to be puffed up by the grace so given to him? Surely he, above all others, owes to every brother the most sympathetic of tender consideration, love, and honour. It is *too* sad to think of him setting up the Church Idol and preaching its service! or of his turning away from his cross to seek, with faithless confession of ill-success and weakness, help in imitating of the operations of

other Bodies, more readily formulative and athletic; instead of humbly and penitently owning his own overweening conceit, his own imperfection of zeal and slackness of devotion, all which are the essential causes of what he so dreads to own as the failure of his Appearance in the world.

b. "Does *his* Church convict *him* of Sin, or preach the Kingdom of God and His Will to be done? or the personal goodness and religiousness, the consecrated humility and self-devotion of Jesus? or his piety of brotherhood, his tender anxiety, his faithful assembly at that so tenderly desired last supper, his agony and his self-surrender, his disappointment even to that last awful cry upon the cross, 'My God, my God, why hast Thou forsaken me?' and the glory of forgiveness and crucifixion?—*as if it believed them, rather than merely had so much to say about them?* Is he not too apt to seek the impossible stone or the artificial gold of the alchemist's laboratory, or to delight in wonderful webs of woven words? Does he really enjoy the simple faith, hope, and love—the holy of holies of happy trusting childhood? or the courage, the modesty of heart and will of manhood justified in self-denial and devotion, and finally confirmed in a life of conscious, constant praise and prayer and association in the perpetual presence of the Father? Is his earnest, pious, self-sacrificing Minister always satisfied to speak to him and his family and neighbours from his heart to theirs?"

PALMISTRY AT BAZAARS.

SIR,—At a time when, in the North of England at least, rigorous measures are being taken by the police against the trade of the professional palmist, the officials of religious bodies may do well to ask themselves what countenance they should give to the practice of this spurious science—or is it an art?—at their various bazaars and sales of work. I am interested in introducing the question, in so far as at the right season it will be my business, as secretary of the Grand Bazaar, to put it before the workers of our East Cheshire churches. So far, we have unanimously decided, as our Manchester District friends determined in their undertaking, that we will not make money by the disposal of our goods in raffles, mock auctions, and the like; but I have not yet been able to judge to what extent our people are indisposed to effect gain by means of the palmist, the fortune-teller, and their kindred.

During the last seven years, I think, I must have attended more bazaars in connection with our churches than any other man in this district. In many cases I have observed an abstention from raffling, of which I have never clearly been able to detect the peculiar sin; but in these very cases I have seen the tent of the palmist beset with the youthful, who required a shilling prognostication of life. This latter circumstance I could never reconcile with my estimate of the motive behind the presumably anti-gambling protest. My point is simply this, that I have noticed that our people, while anxious that no shilling should come by way of a lottery, could receive the said coin as it came along the way of a practice which they not less generally condemn. It has seemed to me like straining at a gnat and swallowing a camel. I am no advocate of gnats; but I may respectfully ask our churches whether it is not proper to discountenance the science of the palmist in all efforts made on behalf of religion. Let us Unitarians be among the first to show that we can spell success without the support of what we regard as a popular superstition.

WILLIAM C. HALL.

TORTEVAL, OR THE WINDING VALLEY.

THE wild south-west parish of Guernsey is typical of old days and of old ways. It understands very slowly, if it does at all, the idea of the survival of the fittest; though it has made now part of its life such a modern convenience as the States or Government telephone. But when it was first introduced it must have been looked upon as witchcraft by a great many of the people.

This smallest parish of Guernsey is very up-and-down hill. Here it stretches into cliff and moorland; there it dips to glens which run down to the coast road, winding about a fine sandy bay covered with a golden brown glory of seaweed. Granite-built farmhouses are everywhere: they remind one of Victor Hugo's phrase, "C'était du méthodisme bâti," so precise, so clean, so substantial are they, with glistening many-paned windows, square doors, sometimes made poetic by a Norman arch, and prim gardens. The cottages of the parish, if not Methodist in look, as befit children of the farms, are wild and untamed in garden and general appearance; such may be seen fronting the sea on the coast road.

The dwellers in the charmingly precise farms and cottages correspond in character to their environment; they have taken on, as it were, the sombre tones of the ploughed fields, the sturdiness of the granite cliffs, without adding the unlimited horizon of the seas. The housewives are characterised by exquisite cleanliness, neatness, and devotion to their ménage; in fact, the routine of the housework is often a tyranny, and anything which interferes with it is looked upon with distrust as a waste of time or even a possible sin. The men are engrossed in farmwork, and in the management of "spans" for fruit growing, an industry which adds materially to the prosperity of the parish.

Outside the home-sphere, the parish meetings and meetings of the States in the little capital give the men a chance of broadening their minds. That is, however, not congenial to the Tortevalite, who has a fixed belief in his own views of life, and who is set against reform in religion, in sanitation, &c., &c. One person found fault with precautions taken against diphtheria, because it was "insulting the Lord"; and another declared that it would be far better to pray against disease than to look after drains; for, as the Lord had sent His angel to smite the enemies of Israel, so could He stop the disease if He thought fit.

The Bible is regarded with almost fetish reverence. It is quite possible that if one could get right down into the Torteval mind a belief would be found that the Bible, in French, had dropped from heaven; and if in a sermon allusion is made to different versions or readings, it is declared solemnly, by certain of the parish, that the preacher "does not believe the Bible." The idea of hell holds a large place in the working theology of Torteval; and it is quite a pleasant shock to find one or more revolting against the use made of terrorism, and compulsion, and coaxing "to pass in front" at chapel revival meetings. Torteval has a few choice spirits who think for themselves. But it is difficult, if not impossible, to teach the ordinary adult Tortevalite anything. He believes that the little French tales he reads occasionally are in reality quite true. Imagination does not exist for him. Solid, obvious fact is his life.

To work and to save money makes up the everyday of the people of middle life. The youth of Torteval manages to get its pleasures according to its tastes. The girls are fond of gay colours to wear on Sundays and at the chapel Sunday-school anniversary, *the* fête of the year. The well brought up boys and girls take to church and chapel as ducks to water. In spite of the antiquated theology preached at the church and at the little Methodist chapel, religion is the only outlook and the only outlet of this people. It has been well said that meetings at church and chapel represent to country people the colour, the art, the pleasure of life. All else is work. To be of note at the Sunday-school anniversary of the Methodist chapel is a great ambition, strong even in death. To leave behind words which are to be recited at this fête as the words of a dying scholar is a thing not unknown at Torteval.

As the boys and girls grow up they will begin to question more than they do now, for primary education in Guernsey is striding forward. Even the young minds of Torteval are taking part in this advance, as the pupil teachers of the school attend excellent classes in the town; and they are beginning to be vaguely conscious of the pageant of life outside Torteval and beyond Guernsey.

But now, a belief in witchcraft, omens, charms, incantations, exists side by side with real heart religion; and a dread of the unknown side by side with a true faith in God.

Outside the circle of religious respectability, which is a large one at Torteval, there is a great deal of drinking, and dark tragedies are not unknown; for sombre, unbridled passions lurk under sullen or indifferent exteriors.

Living in the parish of Torteval and learning the real worth, the grit, the strength, the hospitality of its people, one longs for them to be truly enlightened; for them to learn to love and serve God without fear of hell or witchcraft. One dreams a pleasant dream of how new light might come to them, and the leaven of a richer, fuller life make its influence felt. One dreams . . . ah, yes! . . . but what must be done to make of the dream a glorious reality?

ELLEN M. ROBIN.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Departmen should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Blackpool: North Shore (Appointment).—The Rev. Robert McGee, of Colne, has accepted the pastorate of the Banks-street Unitarian Church.

Bridport.—The Rev. H. S. Solly is home again this week, after an absence of six months, spent chiefly abroad. Of some of his Italian experiences our readers have had the benefit. During a good part his absence, his pulpit has been occupied with great acceptance by the Rev. Felix Taylor.

Colne (Resignation).—The Rev. Robert McGee has resigned the pulpit of the Unitarian Church, to which he came two years ago, having accepted an invitation to the North Shore Church at Blackpool.

London: Peckham.—The annual excursion of the Avondale Band of Hope took place on Saturday, August 27, to the beautiful Addington Hills, when a party of about sixty members and friends spent the day rambling about the extensive woods preserved for the public by the Croydon County Council.

Gloucester (Correction).—The date of the Rev. James Forbes's appointment should have been 1654, and not ten years later, as printed last week.

It is difficult to help others when we cease to need help ourselves. A man begins poor and then he is in accord and in full understanding with all the other poor in the world; but as he prospers he withdraws from them and loses their point of view. Then when he offers help, it is not as a brother of those that need it, but a patron, an agent of the false state of things in which want is possible.—*Howells.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 4.

Acton, Central Auction Room, Market-place, High-street, 7, "Supply."

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. MR. HERBERT RIX, B.A.

Deptford, Church-street, 3 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. L. P. JACKS.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, 11 and 7, Mr. CAPLETON.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. T. LINDSAY BADCOCK.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. G. SKELT.

Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30, Mr. FRED. HOWARTH.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. E. RATTENBURY HODGES, of Guildford.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. DENDY AGATE, B.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. J. MORGAN WHITEMAN.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.; Evening subject: "The Head and the Heart."

MAIDSTONE, Earl-street Chapel, 11 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

OXFORD, Manchester College, 11.30.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Anniversary Services.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. T. ARTHUR THOMAS, of Llandyssul.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTE.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—September 4, at 11.15, DR. KARL LENTZNER, "Shakespeare's Merchant and the Morality of the Market."

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BIRTH.

CREATON.—On August 16th, at 18, Vicars' Close, Wells, Somerset, the wife of the Rev. W. H. Creaton, M.A., of a son.

DEATHS.

LAIDLER.—On the 27th ult., at 13, Eslington-terrace, aged 62 years, Sarah, the dearly beloved wife of George Gavin Laidler. Interred at St. Andrew's Cemetery, North-road, Newcastle, on Monday, 29th ult., at 3 p.m.

PAGET.—On the 28th inst., at 2, West-street, Leicester, Alfred Paget, J.P., aged 94 years.

ROBINSON—On August 25th, at Totland Bay Hotel, Octavius Robinson, J.P., of Redlynch House, Salisbury, aged 54.

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August 31st, 1904.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Sept. 3, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3246. NEW SERIES, No. 350.] *LONDON, SATURDAY, SEPTEMBER* 10, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

AT the close of the International Congress on the History of Religions at Basle, of which Mr. Carpenter gives so interesting an account in our present issue, a number of distinguished Continental scholars proceeded to America to join a party of University professors and men of science specially invited by the authorities of the World's Fair at St. Louis. Professor Otto Pfleiderer, of Berlin, and Professor Jean Réville, of Paris, are, we understand, among their number, and they with other guests are to visit Boston also, in the first week of October, and will be entertained by the authorities of Harvard College and other educational institutions. Professor Louis Wuarin, of the University of Geneva, is to be of the party, and he is to preach in the Unitarian Church at St. Louis on Sept. 25, and will have the opportunity of furthering the interests of next year's meeting at Geneva of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.

IF we have made no reference in these columns, during the past few weeks, to the progress of the war between Russia and Japan, that has not been because we have not felt the burden of its misery, but because it was difficult to see any light of hope on a field so darkened by the dread conflict, and the silence of endurance seemed better until some decisive news opened a fresh outlook. Last week it seemed as though we might hear any day of a Russian "Sedan," but since then the great battle about Liao-yang has been fought through, and Kuropatkin is still retreating to the North. The losses on both sides have been enormous, as in the attacks on Port Arthur, but the great fortress has not yet fallen, and it seems now that the Russian army may escape the worst disaster with which it was threatened. But even if Japan secures an overwhelming victory in this campaign, the misery of the situation is that the stupendous forces of Russia are such that fresh armies will be poured out, and further desperate and desolating conflicts ensue, unless, indeed, the people rise up and compel their rulers to make an end of the war.

As to sympathy with one side or the other in this conflict, we have been warned that it is folly to wish for victory for the "heathen" power and the Asiatic race, against the Christian and the European. For our own part, we do not see where, in this matter, the "Christian" comes in; but if the victory should ultimately rest with Japan, and the nations of Europe be compelled at last to act really as Christians in their relations with the peoples of the East, one good result, at any rate, will have come out of the awful suffering and desolation of this war.

MR. RICHARD BELL, M.P., at Leeds, on Tuesday evening, delivered his Presidential Address at the thirty-seventh Annual Congress of the Trade Unions of the United Kingdom. The number of delegates at the Congress is said to be 473, representing nearly a million-and-a-half trades unionists throughout the country. The President, having given a survey of the past Parliamentary session, with its miserable results, and having declared that they must use every effort to secure the passing of the Trade Disputes Bill, concluded his address with these words:—

> We must continue with our noble work of ameliorating the conditions of employment of our fellow toilers, of protecting their lives and limbs in their employment, of securing compensation for all who are maimed or killed at their work, of improving the conditions of their homes and surroundings, of securing the best system of education for our children, so that the nation can have the service of its best brains, of promoting temperance amongst our class, of securing for our worn-out industrial warriors a well-deserved retiring allowance, so that their last days might be brighter and happier, and of promoting the principles of peace between all nations and the brotherhood of all men. All these subjects will, during the week, receive your consideration, and may God guide your deliberations, so that your decisions may be a power and influence for the good of all mankind.

THE Congress was very cordially welcomed to Leeds on Monday by the Lord Mayor, Mr. A. Currer Briggs, and in the afternoon Lord Ripon entertained the members at Fountains Abbey, and expressed his warm sympathy with their efforts. He was not, he said, one of those who thought that all disputes, international or otherwise, could be settled without fighting. But he had been all his life an earnest advocate of arbitration, and was more proud of having helped to bring about arbitration with the United States than of any other act of his public life. The more arbitration that trade unions as well as nations could use in settling their quarrels, the better for them.

SEVERAL Conferences have been held during the summer on Saturday afternoons, at Letchworth (Garden City). The last of the series is announced for Sept. 10, when Mr. H. Rider Haggard will preside, and a paper will be read by the Secretary of the Garden City Company on "The Garden City in Relation to Agriculture." Cheap fares have been arranged from London. These Conferences have brought many interested people to a better knowledge of the scheme. That on Aug. 13, when the Midland and Southern Sections of the Co-operative Union visited the site, was of especial interest. The hope was expressed that the Co-operative Wholesale Society might establish productive works on the site; and one of the speakers said that they would watch the experiment with great interest, and if it was not quite in accord with what co-operators wanted, "they could have one of their own."

SEVERAL interesting announcements were made by Mr. Aneurin Williams, M.A., in reply to questions about the progress of the development of the Garden City Estate. A number of cottages and houses are already being built from plans previously approved by the architect employed by the Company. For residential sites and for factories 400 applications have been received. Five industries are to be begun at once—printing, a laundry, the making of bath apparatus, mineral waters, and stationery. With reference to the sale of intoxicants, the inhabitants will be left to decide what shall be done. A circular just issued proposes the establishment of a golf club in Letchworth Park, and suggests the establishment of a residential hotel in the same neighbourhood. Nearly £100,000 of the share capital has been taken up.

THERE are, we are informed, in the State of Texas twenty-three prohibition counties that have no convicts in the penitentiary, and nine with only one convict each. In thirty-nine prohibition counties there are only twenty-three convicts in all. San Jacinto county alone, with a population of 10,227 and the open saloon, has twenty-five convicts, and Montgomery, with open saloons and 17,057 population, has 21 convicts in the State prison; and these are two poor counties in the pinery woods. Collin County, with 50,000 people and no saloons, has 20 convicts; Lamar County, with 48,000 and saloons has 96. A large part of Texas has no saloons, and has one convict in 1,500 of population, while the territory with saloons has one convict for every 500 of population.

DR. ANDREW CARNEGIE, in the "Empire of Business," says:—"The men of the railroad world are to be congratulated on occupying the proud position, as I believe, of the most temperate body of employees in the world. They are an example to working men in other branches of the outspreading tree of labour, and their influence cannot fail to prove of incalculable benefit. No rule that a man can adopt will bring greater reward than this, to abstain from the use of alcohol as a beverage. A drinking man has no place in the railway system of America. Indeed, he should have no place anywhere."

THE *Examiner* has a rather striking leader on the attitude of the Congregational body to foreign missions. It recognises that the ministers and Sunday-school teachers generally are making increased efforts to stimulate interest in the work. Such enthusiasm as exists will receive a magnificent expression at the Missionary Society's valedictory meeting arranged in connection with the Union gathering at Cardiff. Among the speakers are seven missionaries about to return to the field, and eight newly appointed. The sentiment of one of these great demonstrations, once felt, is never to be forgotten:

OUR contemporary, however, is aware that this spirit of devotion and unquestioning faith is by no means general. The young, and especially young men, are taking up a critical position. This the article summarises as the result of having heard the other side, whether from those who have observed mission work on the spot, or from those to whom modern knowledge makes missionary theology incredible. The criticism is characterised as a shallow intellectualism, but is evidently felt to be widespread and of serious import. In a guarded and yet sufficiently trenchant manner, the *Examiner* proceeds to point out how the spirit of distrust is fostered by the nature of the ordinary missionary sermon. The writer is severe on the somewhat banal "anecdotage" in which the missionary frequently indulges. This style again is traced to the "frivolity" of the audience:—

> It is quite a common thing to hear experienced missionaries tell of their difficulties in ascending Chinese rivers—how easily ropes break, and how crews are upset in the water. But who really cares about such things? Any Government inspector, prospecting a new bit of country, willingly faces the same dangers and difficulties in the discharge of his duty.

THE same theme is repeated, as when we are told that what is wanted is not to hear how many centipedes the missionary found in his house, but how his religion supersedes all lower forms, whether Mohammedan, Hindoo, Buddhist, or another. The prevalence of centipede stories is, indeed, great, but it is doubtful if that is sufficient to explain the critical attitude. The question that young Congregationalists are increasingly asking is one that the writer does not touch on, viz., whether these religions are all, and in all respects, lower religions. On this question, whether the Christianity of the Churches is or is not the only absolutely valid religion which must displace all others, there is a serious cleavage between the diverse schools of thought into which the ministry to some extent, and more largely the congregations, are divided.

DR. H. J. HOLTZMANN, the veteran Professor of New Testament literature in the University of Strassburg (of whom Mr. Carpenter gives us so pleasant a glimpse in his article on the Congress on the History of Religions), retired at the close of the summer session from active work, being now 72 years of age. With characteristic modesty he had refused all public recognition of the coming event, but many friends and old pupils from far and near crowded into the room where he was to give his last lecture, and when he came in he found his desk wreathed in flowers. Quietly the old man gave his lecture, and then concluded with words of heartfelt acknowledgment of the kindness of his friends, and a noble declaration of the convictions on which his teaching had been always based. Fifty years' experience as a theologian, he said, had shown to him knowledge in matters of criticism always in flux, and yet he had an unchanging conviction of the reality of religious truths, which moved every heart and summoned all alike to action. Religion and science were two great facts, and both must remain, moving on converging lines to a true unity; for there was a science which a religious man might advocate with all sincerity, and a piety which was frightened back by no results of science. Such had been the ruling principle of all his teaching in the University, and if he had made that clear to his students his ambition was satisfied. And so he concluded:—

> "Wir wollen uns nicht mit Abschiedsworten aufregen. Alles muss ein Ende haben. Also machen wir ein Ende. Nehmen wir Abschied und sagen: Gott befohlen."

WE referred briefly last week to the deaths of the Bishop of Southwell and the Dean of Rochester. Both were strong men, but of contrasted personality. Dr. Ridding, Bishop of Southwell, was a typical prelate, scholarly, vigorous, polemically "moderate." At Balliol he had a distinguished career, taking a first-class in *Lit. Hum.*; a second in Mathematics, the Craven Scholarship, a Fellowship at Exeter, and one of the Chancellor's prizes. In 1863 he became second master at his old school of Winchester, and in 1868 succeeded Dr. Moberly as headmaster. He abolished the privileged class of Commoners—a reform which was carried in the teeth of powerful prejudices, and at a pecuniary cost to himself—introduced the teaching of science, raised mathematics and language teaching to a level of reality, built a fives-court, racquet-court, and gymnasium, secured and levelled at his own expense a splendid cricket field, and engaged a swimming master. He was popular with both boys and masters, and raised the high prestige of the college. As Bishop of a new diocese he displayed the same energy and power of organisation, and was also active in social and philanthropic work. Kindliness, self-sacrifice, willingness to work, and a strong sense of duty were throughout the notes of his character.

THE late Dean Hole resembled Dr. Ridding in kindliness and vigour, but both his character and career were otherwise in marked contrast to that of the late Bishop. He took no honours at Oxford, "a siren in a scarlet coat and buckskin breeches lured him," academically speaking, "to the rocks." He served for forty-three years as curate and vicar in his ancestral parish of Caunton, and then for nearly fourteen years as Dean of Rochester. He was a High Churchman, and did much to reform public worship, which was indeed, when he was ordained, at its lowest ebb of decency and order; but the work of his parish was not enough to absorb his energy, or to quench his genial humour, and multitudes of books on all sorts of subjects—Ritualism, Church Polity, Preaching, Travel, Gardening (especially gardening)—have made him known to a world of readers. Archbishop Benson once alluded to the Dean and Mrs. Hole as "the grand old gardener and his wife." His literary activity was somewhat curtailed by the work which he found waiting for him at Rochester, where his greatest achievement was the restoration of the west front of the cathedral. This was completed in 1894, and in the same year Dr. Hole raised £500 for restoring the crypt, by a lecturing tour in America. He was one of the most successful preachers of his day. His style was at once easy, dignified, simple, cultured, earnest and always illuminated with humour. The two books of reminiscences which he published late in life, *Memories* and *Then and Now*, have endeared him to many whom Sermons, Party, Tracts, and even roses failed to touch.

THE next Lees and Raper Lecture, being the fifth of the series, is to be delivered by Mr. John Burns, M.P., on Monday, Oct. 31, in the Free Trade Hall, Manchester, the subject being "Labour and Drink." Alderman Isaac Mitchell, L.C.C., Secretary to the General Federation of Trade Unions, has consented to occupy the chair on the occasion.

MAN'S unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which, with all his cunning, he cannot quite bury under the finite.—*Carlyle.*

GOD IN NATURE.

II.—GOD IN THE ROCK.

IF it is asked why seek among the base things of creation for traces of the working of the "uncreated wisdom," when these traces are more plainly visible in the high and splendid, there are many answers to make.

(1) The predominant teaching of the last generation has reduced the conception of life to that of a modification of matter, and the first step toward elevating that conception may be to raise one's view of matter.

(2) To follow the slow and gradual process of the evolution of life, is to realise in some measure the infinite care and patience required to bring about any advanced organism, a realisation calculated to deepen our sense of the worth and wonder and sanctity of life in all its beautiful forms.

(3) A conviction of the unity of life rising in unbroken gradation into ever nobler expression from mineral to man, must enhance our goodwill toward all that lives; and as Nature "never makes a leap," must admit belief in a life above us as much nobler than ours, as ours is nobler than that of the mineral, and bring back that reverence which has largely faded out of the present generation.

(4) It offers one among many bases of harmony between Science and Religion. It reconciles Darwin, modern re-discoverer, with Paul, ancient preacher, of Evolution, for Paul taught the spirituality of matter, glorified matter into a temple of the Holy Spirit, saw in the world the Immanent Deity in whom all things consist and have their being, heard in the travailing and groaning of creation, cries of promise of future sons of God.

It reconciles Herbert Spencer, believer in an Infinite Energy from which all things proceed, with St. John, believer in Involution, who saw that Deity was before all things, and how the phenomenal world first existed in Him as life. "That which has come into existence was in Him, life" (i. 3, punctuation revised).

(5) As the lesson of grades of evolution is pressed home upon us from every aspect of Nature, we recognise the same gradations in the human world; we learn to see that what is heinous and sinful to us, because exhausted or transcended by us, is still good and "of God" to others at a lower stage, and we learn to change our contempt and condemnation into a large compassionate charity.

(6) As from our admiration of the deft skill and mastery stamped upon the work, we raise our thoughts in grateful wonder to the worker; so from all symmetrical natural objects we raise our thoughts in adoration of the Ineffable Mind of whom every object in the world is a wonderful theophany.

> Raise thou the stone, and find me there;
> Cleave thou the wood, and there am I.

The Poetry of Crystals.

One of those who have raised the stone and traced the laws which govern the lowly framework of the dust, is Ruskin. In his "Ethics of the Dust," he has left us a delightful book on crystals. Who can forget that eloquent parable on the miraculous in the commonplace, to be found in his analysis into its brilliant constituents, sapphires, opals, diamonds and stars, of a bit of dirt from the beaten footpath of a manufacturing town? It is a description fit to be set side by side with the master's praising of the pearls in the dead dog's teeth, or his talk on the lilies of the field.

Ruskin approached crystals not only with the eye of a scientist, but with the mind of an artist and the heart of a poet, qualifications it were well other scientists had possessed in equal proportion. He has described how in the birth-throes of our globe, when mountains were rent asunder, in the fissures and chasms of the rocks, there slowly shaped themselves out these fairy crystal wonders.

Under human imagery, he has described the difficulties that hemmed in the crystal lives amid congealings, burnings and batterings of the shocks of doom. With human sympathy he has set forth their graceful and happy caprices, their trials and sorrows, their folly and wisdom, their patience and impatience, their aggressive rudeness and good-natured courtesy. The force of heart, steadiness of purpose, and strength of will they exhibit in battling with and triumphing over unfavourable conditions, the benign endeavour to heal and bind the wounds of earth in its agonies, are all described in what is really the only way of human comprehension, in a human way; and the end of the matter is to him as follows:—

> You may at least earnestly believe, that the presence of the spirit which culminates in your own life, shows itself in dawning, wherever the dust of the earth begins to assume any orderly and lovely state. You will find it impossible to separate this idea of graduated manifestation from that of the vital power. Things are not either wholly alive or wholly dead. They are more or less alive.

Are Crystals Alive?

Let me supplement the account of the maker of parables with that of the scientist. For about twenty years a professor at Naples has been conducting researches on "life in crystals." He began with an examination of the crystalline products of bacterial secretion, but afterwards detected the same processes in chemical salts.

The vital phenomena witnessed by Professor von Schrön and by means of microphotography, exhibited on a screen, magnified in size some 400,000 times, have a curious analogy to the processes familiarly observed in the growth of algæ and fungi.

When an acid unites with a base, a salt is formed which as it lies in a saturated solution gives no visible evidence of its presence. But as crystallisation is prepared for, out of the homogeneous matrix arises a cellular formation, giving token of the existence of a plasm which has been named lithoplasm or petroplasm. In this plasmic basis of crystal formation, a differentiation takes place under the influence of two distinct centres of force, or two opposite poles.

An Inorganic Cell.

The structural evolution proceeds by the centres of force attracting the matter round an axis, a definitely formed vacuum tube, a veritable "axis of growth." Similar phenomena to generation by division, generation by budding; the phenomena of interstitial growth and increase in area by apposition (the "winged bricks" of Ruskin), characteristic of organic cells, are witnessed.

The heart of the discovery is the fact that the unit of development in crystals is a cell of mathematical regularity. If every manifestation of life is linked with plasm, then analogous processes in this discovered petroplasm bring the growth of crystals almost within the organic field. It is a legitimate claim to make that this cellular structure assumed by products of the inorganic world, furnishes a bridge between the inorganic and organic world. Life in crystals, not yet the life even of the protozoa, but a life that will remember its crystal loveliness in forming the spicules of the sponges.

It is conceivable that a primitive bioplasm potential in the nebula, becomes by gradual differentiations, first the petroplasm of the mineral world, then the phytoplasm of the vegetable world, in due course, the zooplasm of the animal world, and finally the anthropoplasm of the human.

Evolution in Heraldic device.

That Herbert Spencer shared such a conception would seem to be illustrated by a pretty device he chose as a sort of intellectual coat of arms—an emblem of evolution. At the base of the figure lie a heap of crystals. Some of these have disintegrated into mould, out of which springs a low form of plant life. From the centre of the crystalline heap rises a plant, manifesting first its primary dicotyledons, then stem, bud, leaf, flower and fruit. On the lower stem of the plant a caterpillar is browsing; farther up, the same in the chrysalis stage, suspended from a leaf, and resting on the open flower, is the perfect butterfly.

In the star, in the stone, in the Flesh.

Between the facets of the crystal and those of the butterfly's eye there may be little physical difference, but there is an inconceivable length of biological evolution. Yet in the long process of time, one has passed into the other. It is the erewhile crystal life that now animates the browsing larva, it is this shall also feel the wild ecstasy of liberty in the fluttering butterfly.

We pick up a crystal torn from its surroundings, that has therefore ceased to grow, and therefore is seemingly a dead thing. But let the imprisoned life therein escape, and it will begin another cycle of evolution. This is taking place daily on the earth.

For example, on Dartmoor, at the doors of the felspar crystals in the granite boulders dispersed upon the lonely tors, the spirits of the wind and rain and sunbeam are knocking daily, and day by day the dormant life wakes and answers.

Day by day the call is heard, and the whispered promise heeded, that a higher love demands this life and will break the bonds of the lower. The plant has called and the crystal hearkens. In other words, the rock decomposes and crumbles, shattered by the escaping crystal life, and every particle that enters into the strands of the heather or the spears of grass, passing thence into the fleece of the mountain sheep, came from the felspar in the granite,

leaving behind as pale witness of its widowed condition, the white china clay.

III.—GOD IN THE RAINBOW.

I have taken the rock as symbol of the grossest form of matter, the lowest depth reached by the descending life-wave, where it makes a turn to begin its upward climbing; where physical consciousness first awakens, and after ages of experience in the inorganic world, passes in expanding sentiency into the vegetable realm.

Before entering upon its operation in plants, it is of advantage to compare our dense with finer grades of matter, which the rainbow shall symbolise.

To make this comparison it is necessary to go back; to go behind the rock and meet those forces which brought it about; to retrace the path along which the descending energy came forth out of the Halls of Being, and slowly veiled itself in dense and ever denser garment, until the grossest form was reached.

For it is written, "No one hath ascended unto heaven but he that descended out of heaven," which saying may be interpreted as meaning, physically, no life is pressing onward to the far-off divine event, the goal of evolution, save that which came forth through the process of involution, from God who is its home.

Rarer than Rarest Gas.

We are ordinarily familiar with matter in three states, solid, liquid, and gaseous, the most solid being but hardened liquid, and that in turn being but liquefied gas. These do not exhaust the states assumed by matter. Finer than a particle of the rarest gas is the same reduced to its chemically atomic state. Finer than the chemical atom are other known states. Sir Norman Lockyer, making deductions from observations of glowing stars, bears witness to four temperature-stages, four types of spectra resulting from them, suggesting four distinct states of matter displayed by elementary bodies known to chemists.

Spectroscopic evidence has been collected which proves that when elements are subject to very high degrees of temperature and to the action of intense electric currents, the atoms break up into finer and ever finer state until, as in the case of the group magnesium, zinc and cadmium, not only the "ultimate atom," of which these form varying aggregates is reached, but a rarer condition still is attained. These fragments of atoms, these *ions* as they are called, are said to be only a thousandth part of a hydrogen atom.

If *ions* furnish the stuff out of which the chemical elements are built up, what are the *ions* made of?

The All-Pervading.

In modern conceptions of the constitution of matter, ether plays a very important part. We have to realise in thought, a great ocean of immaterial matter, filling all space, interpenetrating all worlds therein, and all creatures upon them. A universal medium within and without us, apart from which no energy could be transmitted, no motion made, yet giving no direct evidence to the senses; for it can not be felt, nor seen, nor heard, neither pumped out of a vessel, nor weighed when in.

All known forms of energy are supposed to be derived from it. If it expresses itself in one way, we have heat. If it manifests a dual activity, a positive and negative quality, it is electricity. By a movement of rotation it becomes magnetism; by a movement of radiation it is light.

Not only all known forms of energy are resolved back into modes of etheric activity, but all known matter is conceived as a product of it. The ultimate atom of the chemical element is thought to be a minute vortex of revolving ether, a whirl, a ring of force, a centre of energy latent in it.

A Mental Atom.

The solidity of matter being snatched into whirls of invisible ether, one asks what is behind ether, of which it is but a product? Or if the *ions* are a finer, rarer state, whence are they derived? Shall the scientist one day discover, in a farther analysis, a mental atom, a throb of thought, a pulsation of will, differentiating into the *ion?* Shall we get near the Fount whence rushes out this stream of the Inscrutable Energy?

I believe that as men grow more Godlike, participate more largely in the divine nature, they shall more fully share the mind of God, and read the secrets of the universe hidden in the divine knowledge.

"Is not the Vision, He?"

But not to soar too high in our speculation, let us range on the lower ethereal planes. We have the advantage of possessing an ethereal sense-organ, the eye; just as the ear is an aerial one. Sir Oliver Lodge claims that if hearing is an evidence of air in motion, so seeing is an (indirect) evidence of ether in motion. The ear does not hear air, nor does the eye see ether. A certain range of vibrations communicated through the ear to the brain, affect us as "hearing." Another range as "seeing." There is no sound in the air, no light in the sky; they are an experience of the man. The world is to us a bundle of states of consciousness; apart from them, the world to us would not exist at all. And the world to God, is what? A state of consciousness, too, a will, a thought, perchance a dream? Yet without that will or thought it could not be at all. In the last analysis nought is left save the One Reality, "to whom, and through whom, and unto whom are all things. To Him be the glory unto the ages."

But accepting the universe (like Margaret Fuller, not forgetting Carlyle's comment on that acceptance) and regarding the ether as the hitherto unanalysed material whence it was made, we witness at this stage in the utterance of the Word something of the process of differentiation, whereby the one became the many, or unity split up into endless diversity. Downward, thrills of will, *ions*, etheric vortices, atoms, elements. Upward, expanding sentiency in rock, in rose, in wren, with man somewhere on the line, animal man, human man, superman, divine man, and the limitless vistas beyond.

Diversity in Unity.

In its function of transmitter of light, the ether offers us a parable of such differentiation. White light is symbol of unity. Passed through a prism, the ray is split up into an octave of colours, whence all the music of flowers and symphonies of artists are created. The rainbow is a natural spectrum of such colours.

Earliest traditions tell of three colours in this badge of Iris, daughter of Wonder. Later spectators saw five, Newton taught us to see seven. Does this mean, as has been suggested, that primitive eyes could only distinguish the three primary colours, and modern sensitiveness to the most delicate hues is a late acquisition?

There are three kinds of vision. (1) That of the colour-blind, like Dalton, who could not distinguish between the colour of red cherries and their green leaves. It is a restricted vision, undeveloped to the normal range. (2) There is the normal range, consisting of numerous grades. (3) There is the supernormal range or extended vision possessed by those sensitive to the infra-red or the ultra-violet rays. That there are vibrations of matter which escape us, the discovery of actinic rays, of Becquerel rays, X-rays leave no doubt. Yet in this very limitation lies a seed of hope: The life in the crystal formed neither eye nor ear, but in the course of time gained both. Organs comparatively as much higher await us on the line of our ascent. From the earth's surface the rainbow is an arc; by ascending in a balloon we see the whole circle. But that circle is only the rim of a bole in a wheel whose outer circumference includes the farthest stars. Such an extended vision, as wide as the ocean of ether compared with the rainbow arch, awaits the opening of powers latent in all of us. So the rainbow is still a symbol of hope, arching the throne whereupon man sits wielding a rule which shall extend over the whole visible and invisible creation.

PER FIDEM AMBULAMUS.

Oh! did we know Thee, see Thee such
As men have feared Thou might'st be known,
As men have wished—the sight and touch
Would paralyse us into stone.

Oh! did we know Thee whom we laud,
What lowliness for Thee were meet
From us who stand bare-browed and awed
Before the great, the wise, the sweet?

We dare but know Thee through our Faith,
We dare not walk with Thee by sight:
To see Thee, God, were living death,
And blindness in supernal light.

And Love that saw Thy love, O God,
Its own love then could never prove—
We fain would tread the path we trod,
And walk by Faith to live in Love.

E. L. H. THOMAS.

MEN who have been recovered from false systems will generally tell you that the first step of their deliverance was the admission of some principle which seemed not to menace their past opinions, but which prepared the mind for the entrance of another and another truth, until they were brought, almost without suspecting it, to look on almost every doctrine of religion with other eyes, and in another and more generous light.—*Channing.*

LITERATURE.

HOUSING AND MANCHESTER.*

"HOUSING Conditions in Manchester and Salford" is the title of a book published at a nominal price for the Citizens' Association in Manchester, of which some account was given in these columns soon after its formation. The Secretary, Mr. T. R. Marr, who organised the investigations which resulted in this publication is a man of special training, and his reputation as a careful and conscientious worker in the scientific investigation of social conditions and the remedies of their evils will certainly be enhanced by this book. He has been in frequent conference with the Executive Committee of the Association, which includes a considerable number of Manchester men and women who may fairly be considered experts in the subject. The names given in the appendix will show to any one conversant with Manchester affairs how large a number of practical workers and careful students, are on the Committee. On some important points in the recommendations, the Association was called together for consultation before their embodyment in the report. Mr. T. C. Horsfall, one of Manchester's most public-spirited citizens, a friend of Ruskin, who has persistently kept some of Ruskin's ideals before the Manchester public, is President of the Association, and has made possible the work which has been done. In addition to his part in the book named, he has brought out at the same time a volume, similar in size, on the "Example of Germany" in housing reform.

While "Housing Conditions in Manchester and Salford" has as its first object the information of Manchester people as to the actual conditions under which the poor live, and the changes that are necessary to make the city and district a reasonably decent and healthy and agreeable home for the mass of the residents, it discusses and recommends methods which are applicable to other places. Following after Mr. Charles Booth's series of volumes on the "Life and Labour of the People of London," and Mr. H. Seebohm Rountree's "Poverty," referring especially to York as an example of a moderate-sized town, it gives some definite idea of the state of affairs in the centre of England's largest manufacturing area, and the definiteness of its suggested remedies is noteworthy.

From the report many will learn for the first time of some abominations, in large measure remediable, that have been within a hundred yards of them as they went about their business day by day. It was not possible to make a detailed survey of the whole city, but it is recommended that the public authorities should do so. Certain areas were chosen out because there was reason to believe the conditions there were bad, though not the worst that could be found. The report says: "We have endeavoured to avoid highly coloured pictures of life in slums, and to put before the citizens of Manchester and Salford the bare facts." But the facts should be sufficiently rousing, their realisation being aided by a large number of photographs of actual buildings, yards, &c., with their sanitary or insanitary arrangements, and an excellent map.

Among the facts are these: The investigators found in one district no less than forty houses showing among them one water-tap. What can be the possibility of cleanliness and health for those forty or more families? In the course of their limited survey they found sixteen cases in which ten houses or more had to share one tap, and thirty cases in which they had not more than one tap to five houses.

In four cases eight houses were found to have one closet among them, and in fifty-five cases one closet was provided for the needs of four or more houses. The position of some of these closets, under bedrooms sometimes, and often in full view of many houses, as shown clearly in the photographs, suggests many fears for health and decency, especially when it is remembered that people living under such conditions cannot be clean in their habits, and are not as clean as they might be.

A careful examination of the photographic picture is enough to show what danger to health and morals—nay, what disease and immorality—are inevitable under such conditions.

No doubt the definite and circumstantial statement of these facts will lead to the mitigation of the evils in these particular cases. The people of Manchester are in a callous state if they can bear the knowledge of them without requiring alteration; but while those who are responsible for the report desire this result, their calm statements and arguments have in view something much more drastic and effective than the mere palliation of a few outrageous evils.

They state the problem of the general overcrowded, unhealthy, gloomy, depressing town life, and show how it may be altered for the better. Many houses are too dark for healthy life, being overshadowed by high buildings and walls, or in narrow streets; many get no sufficient supply of fresh air for similar reasons; whole districts have more houses to the acre than is consistent with health; many houses give shelter to more people than can live wholesome lives in the space they contain. It is stated that the rents paid for the houses where the conditions are insanitary are very little lower than those paid for good houses in other parts of the town. No district has enough open spaces and playgrounds.

The recommendations centre round what may be considered as the main principle of the Citizens' Association—that a comprehensive housing policy should be formed for the whole area, including the suburban and intermediate districts, as well as those in the centre. New residential districts are arising in the outskirts which for lack of any real well-considered policy will become, in a few years, when built over, little better than the slums. A comprehensive policy would not only require the demolition of insanitary dwellings, but would provide with generous foresight for the growth of the towns, planning roads, open spaces, and parks, long before building actually began, and requiring all who build to conform to the plan laid out, with a view to the general well-being of the community. The good work of the Sanitary Department of the Councils is recognised, but it needs extension, so that, with accurate knowledge obtained by careful supervision, bad conditions may be *prevented* rather than *cured*.

The Town Councils should make large use of the Housing of the Working Classes Acts of 1890 and 1900 to erect in healthy districts where land is cheap working-class dwellings which should be an example of what good housing ought to be, planned with a consideration of sunny aspects and pleasant appearance as well as convenience. By relieving the pressure of population, the congested areas could then be more readily dealt with. The municipality should set a good example, and establish a standard of excellence for private enterprise to follow.

The Citizens' Association, with the exception of one member of the committee, who reserved judgment on the subject, affirmed its belief that the land question lies at the root of the housing difficulty, that Town Councils should acquire as much land as possible, and hold it in perpetuity, letting it only for terms of years, so that the unearned increment of value would be retained for the community, and that Town Councils should have the power, possessed and used in many German towns, to levy rates on unoccupied land, thus bringing it into use at a more moderate price, and securing from its owners a fair contribution to local expenses. The value declared for rating purposes should be the price at which it could be bought if required for public purposes.

There are further recommendations, which, like the last, would involve alterations of the law, that the powers of Town Councils should be extended, especially with regard to buying land, and that it should be recognised that the growing work of municipalities necessitates the appointment of experts in various departments for periods of years who should devote their whole time to the work and be adequately paid for it. Most members of the Association who gave replies on the subject, considered that it is advisable that Mayors and chairmen of committees should be appointed for long periods, and paid salaries sufficient to command their whole working time.

The report deserves careful perusal and consideration. We may quote from it in conclusion the following passage:—

To sum up. We see in our towns to-day many evils. Poor physique, impaired health, and premature senility, drunkenness, sexual immorality, and other vice; betting and thriftlessness; decay of family life, and lack of civic spirit; these are all too common. We find, too, poverty, houses unwholesome from many causes, lack of provision of open spaces and other means for healthy recreation, narrow and gloomy streets, an excessive amount of coal smoke, and a superabundance of public-houses. Endless discussion takes place among those interested in social reform as to which

* "Housing Conditions in Manchester and Salford. A Report prepared for the Citizens' Association for the Improvement of the Unwholesome Dwellings and Surroundings of the People, with the aid of the Executive Committee by T. R. Marr, Secretary of the Citizens' Committee." Pp. 114, detailed tables, map, and many illustrations, 1s.; cloth, 2s.

group of evils is cause, which effect. The truth seems to be that we have a vicious circle, and that they are all both cause and effect. It is therefore necessary that all who are engaged in social work, all who are members of religious organisations, should join forces and, at any sacrifice, promote all measures for the welfare of the community.

PRIESTLEY PRIME.

LOOKING FORWARD.*

VISIONS are as revelations and precursors of progress; in other wise they may be as the vagaries of fantastic visitations in slumber. But the vision is invariably with us and clamours for publication and the essential public. The contribution toward the Millennium under review is earnest and discursive, interesting and provoking. The uplifting of Humanity is the ideal; in details much is obvious and more is doubtful. Miss Clapperton proclaims her vision with more fervour than critical precision; in her impetuous sincerity she is unduly generous in accepting as authoritative judgment or demonstrated facts the casual allusions, the sweeping generalisations of her predecessors in prediction.

The initial chapter on Happiness leaves one still asking, What is Happiness? Some of us look as we believe higher than mere "contentment" "through the satisfaction of [man's] desires" for the sources and final endorsements of that highest good which passes into language as *Happiness*. And is all unselfishness vitally selfish in inception and activity? The "human nature of a tender mother" is illustratively cited. "She hates to hear her offspring cry, she loves to see them smile." Do such half-truths express all the truth? Again, in the page devoted to discussion of George Eliot's theory of happiness—although unformulated—Miss Clapperton summarises it as "the belief that happiness for all at all times is the object of life." George Eliot held that happiness was accessory to the "object"—shall we say significance?—of life; she acknowledged and exalted that profound truth that the highest happiness "often brings so much pain with it, that we can only tell it from pain by its being what we would choose before everything else besides because our own souls see that it is good." The last words of Romola to Filo's son include more than is discovered in the philosophy of Miss Clapperton.

So in the spirit of at best a modified materialism a forecast of "The Industrial Revolution" is attempted. What appears is an adumbration of industrial evolution toward co-operative industry. The rise of co-operation is held as a cause, rather than as an effect of evolution, and is indicated as a movement in the direction of State organisation of property and production, and the nationalisation of all means of production. "There is no moral principle that condemns State interference. . . . State regulation is simply a matter of power and expediency" (pp. 64-5). The State will "take up and sequestrate" social units whose multiplication is undesirable; to end not to mend is to be the remedy for degraded "stock." Where Miss Clapperton sees "stock" to be eliminated, some other and not ignoble prophets behold in these, the "defective by nature and evil conditions," commissions for another duty, signals for another evangel.

Land nationalisation is "not far distant. . . . To the present owners of the land compensation will be made, and, if accustomed to work on the land, salaried positions in the new order offered" (p. 71-2). Rent may be exacted by the State in the form of single taxation, and organic democracy will evolve "an effective, expert officialism" for the drafting of laws and administration of government.

Here one might wish to take leave of Miss Clapperton's vision; at least to be relieved of necessity for dealing with the second half of her volume. But the views of the authoress are so well known that it would be affectation to ignore them; unwarrantable not to prepare any possible reader for proposals more far-reaching than any involved in her iconoclastic economics. The ethics of the new social order include revolutionary revision of the most intimate of all human associations. The subject was a compulsion for Miss Clapperton; evasion would have been illogical. She avoids offence in the frank and courageous investigation of the problems on which she thinks and feels. But many who accept her economics will reject her vision of the new home.

Part III., which deals with "Abnormal Humanity," concludes with the assurance that "science, applied for generations to the task," will succeed in "removing all the causes of crime." Part IV., "Evolution of the Emotions," discusses the sentiments of "Individual Rights and Social Justice," and other subjects are briefly touched upon.

A. WATERS.

* "A Vision of the Future." By Jane Hume Clapperton. Pp. vi., 347. (Sonnenschein and Co. 3s. 6d.)

ARTICLES IN THE REVIEWS.

MINISTERS and hearers alike will find something to ponder in Bishop Welldon's article in the *Nineteenth Century and After* on "The Difficulty of Preaching Sermons." The Bishop feels that the demand in the Church for so many sermons is fatal to their quality and influence, and quotes with approval the saying of Bishop Andrewes that he who preached twice in a week "prated once." Every sermon, he declares, should be carefully written; but that does not mean that it is to be read in church, or recited from memory, but that it shall be so thoroughly impressed on the preacher's mind as to be delivered, when the time comes, as a living message. In the same number will be found a characteristic article by Mr. W. H. Mallock on "Free Thought in the Church." To Sir Charles Eliot's article on East Africa we referred in our notes of last week.

The *Contemporary* has a first article on "The 'Self-Assertion' of Jesus," by D. S. Cairns, in which it is said that "the interpretation of the Personality of Jesus is the storm-centre of the theological controversy of the present day, as it was of the first Christian centuries." In this article the Humanitarian view is dealt with, and a passage of special interest refers to Dr. Martineau's attitude to the claim of Jesus to be the Messiah. Dr. Martineau's clear perception of the moral supremacy of Christ, the writer thinks, should have led him to widen his theoretic view of the world, rather than "do violence to history" in his critical treatment of the Gospel record. There is also a thoughtful study of "The Christian View of Creation," by Emma Marie Caillard, an interesting account of the late Theodor Herzl, the Zionist leader, and articles on "The Religion of the Errand-Boy," and "The Symbolic Method" in Religious Education.

To the *Independent Review* Professor Percy Gardner contributes a notable article on "The Abbé Loisy and Mr. Beeby," which we could wish that the Bishop of Worcester might take seriously to heart. Its attitude may be gathered from the following passage, referring to the Apostles' Creed, which is a stumbling-block to educated opinion in the Church:—

> In fact, two of its clauses, those which affirm the Virgin Birth and the Corporeal Resurrection, lie right across the path of modern historical criticism. It is not too much to say that if the candidates for Anglican Orders are compelled to accept these clauses as definite historic statements, there is war to the knife between our Church and historic criticism, and everyone who is educated in modern historic methods will be *ipso facto* excluded from the ministry. It is scarcely possible to exaggerate the danger of this position. And, unfortunately, this is the line taken up by some of the best of the Anglican Bishops.

Mr. Augustine Birrell writes on "The Sad Case of the Free Church of Scotland," that a Court of Law that exercises jurisdiction over property ought not to be called upon to decide a question of the development of doctrine.

> Some thinkers may find in this cruel blow that has staggered the Free Church the punishment that sooner or later visits those who do not manfully speak out their minds, but are content to go on seeming to be bound by an outworn creed.

The *World's Work* has an article on the "Scottish Church Crisis," by Mr. Charles Douglas, M.P., who concludes that "lawyers must do their best to devise for the United Free Church some more effective means of safeguarding an essential right" (freedom to regulate its creed), and that "a church that is really determined to keep and to use the right to judge truly in spiritual things has much to hope for and much to do in Scotland."

The *Monthly Review* has an interesting article by Mr. Laurence Jerrold on "Church *v.* State: the Real French View," in which it is shown how the real issue is political, the Church by its hostility to the Republic having greatly weakened its position with the people. The real strength of the Church, it is maintained, will be found not with the aristocratic Royalists but with the *bourgeoisie*, who are still sincerely religious. They will probably be more willing to support the Church if the Concordat be denounced, and the Church cease to be a State within the State and in constant warfare with it. Other articles of special interest are on "Physical Training and National Development," by Alice Ravenhill, and a first article on "Suggestions on the Origin of the Gospels," dealing with St. Mark, by Mgr. Barnes. The illustrated article is on "The Romance of Coinage," by Mr. T. A. Cook.

OBITUARY.

IN MEMORY OF THE LATE ALFRED PAGET, J.P., AGED 94.

THE red rose flames, the drooping lily weeps,
A thousand flowers scatter their brilliance round,
They have their hour of dominance, and die.
Only the forest oak, with measured tread,
Paces the centuries, silent and unmoved.
The youngling flocks find shelter 'neath his arms,
Unnumbered lives are nourished by his life,
Unnumbered souls that mark his sturdy presence—
His calm persistence in the paths of duty,
His cheery trust that labour wins its joy—
Are lifted heavenward by his helpful hand.
Oak of the human forest! worthily bearing
The high traditions of an honoured name
Through a whole century; one steadfast hope
Brightening life's ruggedest ways, to leave some light
Where darkness was, some gleam of beauty where
The world lay blank, some thankful song of joy
From hearts grown dull with silence—Surely now
Beyond the gate thou hear'st the welcome word,
"Well done, thou good and faithful servant. Enter
Into the joy of Heaven."

Sept. 2, 1904. F. T. MOTT.

MR. J. M. PERRY.

MANY friends will hear with sorrow of the death last Sunday of Mr. J. M. Perry, of Nottingham. He had been indisposed for a few days only, and on Sunday morning seemed considerably better when his doctor called, and no serious anxiety was felt. Later in the morning, however, he was suddenly attacked by heart failure, and passed away before medical help could reach him.

Mr. Perry was the younger son of the late John Perry, a burgess of Nottingham, and uncle of the late Charles Perry, who at the time of his death in 1883 was minister of Hope-street Church, Liverpool. His business was in the American trade, and it was in America, over fifty years ago, that he was initiated into Freemasonry. He was twice elected Master of the Notts Lodge, and held other higher offices in the Order. Mr. Perry was one of the founders of the Nottingham Chamber of Commerce, and as a Volunteer one of the original members of the Robin Hoods. In early life he was a keen politician, and fought for Mr. P. W. Clayden, his Minister at the High Pavement Chapel, in the election of 1868. He was a member of the Liberal Six Hundred, and remained a strong supporter of Mr. Gladstone's policy.

Mr. Perry, like his father and other members of the family, was a life-long member of the High Pavement Congregation, and it was he who, last July, unveiled the memorial window to Mr. Clayden. In earlier years a Sunday-school teacher, he always took the warmest interest in chapel and school. He had more than ordinary musical gifts, and with genial good-nature often gave pleasure at scholars' or parents' parties by song or recitation. A man of warm sympathies and great kindliness, Mr. Perry will be sorely missed in the congregation, and the circle of his friends.

The funeral service on Wednesday was conducted by the Rev. J. M. Lloyd Thomas, in the High Pavement Chapel, and afterwards at the cemetery. There was a very large attendance, including the Mayor of Nottingham and many leading citizens.

THE CHILDREN'S COLUMN.

GOD IS LIGHT.

(Continuation.)

"HE that saith he is in the light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." How happy people may be at home on a winter's night when all is dark outside! The room is lit up, and the family and friends settle down to an evening's amusement. We say that they are amusing themselves. But no, they will only be happy if they amuse each other. No one puts himself forward too much. No one tries to have everything as he likes. Even the one who takes the lead does not merely please himself. Suppose it is the eldest daughter. She is only at the head of the party by giving up herself to their happiness. She starts a game, but she gives the visitors or the younger children the best parts to play. The boys try not to be too rough—when they remember. A little girl when she does badly in the play does well in keeping her temper. If everyone thinks most of pleasing the others the evening passes happily. There is a wonderful sort of light in the house—the light of love—which makes all these people forget the darkness of the night outside.

All day a boy is ready to do everything that parents and teachers rightly expect of him. He gives no trouble. He takes trouble himself about the duties which come to him. He looks out for a chance to give his father or mother a pleasant surprise. He helps a schoolfellow to understand a lesson or to learn a game. He is gentle and kind to all, and everyone can rely upon him to do the right thing at the right time. He is full of fun; but never finds fun in the suffering of other people or dumb animals, or in shirking his work. How bright he is, and how his presence brightens the whole place! He loves and is much loved. He is not likely to make any great mistake. "He abides in the light, and there is none occasion of stumbling in him."

Now, this knowledge of duty, this love and goodness, which shine like a light in every conscience and every good character, guiding men, women, and children through every day, and brightening their life, all come from Him who made them and keeps them alive for His holy purpose. Whenever men turn from the light and go the way of darkness, they and others suffer for it, and things go wrong in the world. The true happiness of man depends upon each one doing his duty. It is because God is good, and mankind has been made for goodness. "God is light."

The great musical composer, Haydn, wrote a long and beautiful piece of music, describing in songs and choruses the "Creation" of the world. Once, when this oratorio was being performed in his old age, he was placed on the platform, near to the singers and the band. A splendid outburst of music tells how God said: "Let there be light," and there was light. The people were so thrilled and carried away with the beauty of the music that they applauded loudly. The old musician rose from his seat, and, almost overcome by his feelings, he pointed upward to heaven and cried, "It came from thence." He meant that the ideas of beautiful music and poetry come from God. So writes James in his Epistle: "Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation nor shadow." A good deed is inspired by God. If you, dear children, are doing your duty you are walking in the light, and you are so near to God as to be able to see and touch Him. For, as John says, "God is light, and in Him is no darkness at all." Again we are reminded that, alas, there is often darkness in us, for we do not always do our duty; we sometimes *sin*. I have already observed that we know at once the difference between right and wrong. So we are aware when we have done wrong—when we have sinned against the light of God. At such a time we are uneasy, even though we try to think nothing serious is wrong. In somewhat similar way a man knows when a pair of spectacles do not suit his eyes. He does not see clearly, and he feels uncomfortable. If he keeps the glasses on, they try his eyes and tend to spoil his sight. He may get used to them, but he does not see as truly as he might do. Now, by doing what we like and not what we ought to do, we weaken our vision of the right and our power to see how it differs from wrong. By making excuses for ourselves and fancying that we have done no harm, we can get used to sin. This is the worst darkness of all. A lad was dismissed from his situation in an office for stealing money. The manager spoke to him of his wrong-doing and of his mother's sorrow. The lad did not show any egret or shame. His darkness was indeed terrible. If he had had a sense of his wrong-doing it would have been a sign that he saw a better life before him, which he intended to lead in the future. But he apparently shut his eyes to the truth, and there is no hope for him till he faces the truth and acknowledges his sin to himself and to God.

"If," says John, "we say that we have no sin we deceive ourselves, and the truth is not in us." We do not see ourselves as we are, and so we are false all through. Now, children, falseness is darkness. Try to see clearly and then you will go right. May the light of truth and goodness stream through you and about you. May it be said of you, as someone said of a great and good preacher, "I love a man whom I can hold up as a piece of crystal and look through him." A. L. SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, SEPTEMBER 10, 1904.

A WOMAN AS MINISTER.

ON Sunday last Miss GERTRUD VON PETZOLD, M.A., a native of West Prussia, who has been for six years in this country, and is a graduate of Edinburgh University, having also completed the full three years' course of training for the ministry of religion at Manchester College, Oxford, entered on the charge to which she was unanimously called by the congregation, as Minister of the Free Christian Church, Narborough-road, Leicester.

We note the event with the utmost satisfaction, and give our record of it this prominence because it marks a new departure in the history of our churches in this country, from which we hope much good to the religious life of our community. Twenty-eight years ago, the year, if we mistake not, of Miss VON PETZOLD'S birth, the late FRANCES POWER COBBE published, in the *Theological Review* (April, 1876), an article on "The Fitness of Women for the Ministry of Religion," in which, having frankly stated and dealt with objections, bad and good, she eloquently pleaded that women were preeminently fitted, if the right gifts and adequate training were secured, to bear witness to spiritual truth, and enforce its practical applications to daily life.

Miss COBBE demonstrated more than once in her own person how powerfully a woman could preach; but, indeed, the fact needed no demonstration for any who remembered the preaching of those Methodist women of whom DINAH MORRIS was the type, and the gracious ministry often exercised by women in the Society of Friends. Of recent years the Salvation Army also has added a world-wide testimony which cannot be denied. But hitherto, in this country, no woman had been called to the stated ministry of a congregation, though more than one wife of a Unitarian minister had proved her fitness in the pulpit, as in other ways, to sustain her husband's work, and Mrs. CAROLINE SOULE, a Universalist missionary sent over from America, had preached for some years to a Glasgow congregation.

In this matter the Unitarians of America have led the way, for with them, as with the Universalists, the ministry has been for some time open to women, and they now have a number of most capable women settled as the recognised ministers of congregations. In Australia also there was an early instance, for in the seventies Miss MARTHA TURNER ministered for some years with much acceptance to the Unitarian Church at Melbourne.

But now an English church makes this adventure, and we cordially welcome our sister into the working ranks of the Unitarian ministry. "Many of us, at any rate, believe"—(we adopt Mr. ARMSTRONG'S words, in welcoming Miss VON PETZOLD, with the other students, into the ministry at the close of the College session at Oxford)—"that womanhood has an influence to exercise in the religious life of the community at least as wholesome and as sacred as manhood, and feel that the calling and status of the minister has too long been held the province of the man exclusively. And it is with very warm and cordial sympathy that we recognise the courage of her who to-night breaks a perverse and mischievous tradition, and wish for her the fruition of her highest hopes and purposes."

The Free Christian Church, which has called Miss VON PETZOLD to its ministry, makes on its published Calendar the following declaration :—

> This church has been dedicated to the worship of GOD and the service of man, in the spirit of our Lord, Jesus Christ. It does not impose any creed, but will welcome to its membership all who are in sympathy with its aims.

Morning and evening last Sunday Miss VON PETZOLD preached to crowded congregations, and struck the keynote of her ministry in the text of her first sermon, with the great words of Deut. iv. 29 :—

> If thou shalt seek the Lord thy God thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

She spoke with simple earnestness of the difficulties of belief, in face of the terrible things of nature and of human life, and went on to show how a victorious faith must be won. Thus the sermon concluded :—

"My brethren, who am I, to answer all the questionings of your hearts? Who am I, to demonstrate to you the existence of One who cannot be compassed with words? But search within your own hearts' depth and He will speak to you with a living voice. In your humiliation, your abasement, your deep sorrow over your sin, you will feel His loving and forgiving grace. And when there is no one to stand by your side, when your dearest friend turns his back on you, One there is—in your inward soul you know it—One who will not despise, One to pity and help. True, we cannot always understand His ways, the course of the world's affairs often seem unjust to us; often, too, we would rebel against our own fate, and in great bitterness of heart we cry out against the Ruler of destinies. Have not most of us to go through struggles like these? "I have been a man," says the poet GOETHE, "and that is to be a fighter." "We are as men running in a race," says St. PAUL. "Even so run that ye may attain." And of himself he says, "Brethren, I count not myself yet to have apprehended, but one thing I do; forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal, unto the prize of the high calling of GOD in CHRIST JESUS." And "blessed are the pure in heart," says JESUS, "for they shall see GOD." Yes, the pure in heart—they that crucify their passions, they who, like PAUL, die day by day with CHRIST, they who have overcome the world, they who have consecrated their lives to noble purposes, they who go after the poor and the needy, they who stand up against injustice of any kind, they who make for purity and righteousness, they who live earnest, strenuous lives that are fruitful of good to others. Be it in the service of science, of art, be it in business, in whatever profession, whatever station of life—the pure of heart, the good, the noble, they only will see GOD, they only will learn to understand His ways; and where they cannot understand, will learn to trust in the infinite wisdom and goodness of One whose ways are not our ways, and whose thoughts are not our thoughts, for as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. My brothers and sisters, let us this coming week strive earnestly to draw near to our GOD, to become pure in heart and noble of soul, and we shall see Him as from face to face. His glory will shine upon us, His Spirit will dwell within us, and unutterable gladness, unspeakable joy will be our share, and a peace that passeth all understanding."

We shall follow with the deepest interest the progress of Miss VON PETZOLD'S ministry. On her and on the church, which has honoured itself by calling her to this service, a great trust is laid. She and they are well aware that it can be fulfilled, not in the strength of anything sensational, but only through quiet, steadfast work, and in the self-forgetfulness of true devotion. Miss VON PETZOLD has the gifts of culture and scholarship; to what these may accomplish we will add the wish that her ministry may deserve that highest tribute, which LOWELL paid to a true woman :—

> She doeth little kindnesses,
> Which most leave undone, or despise;
> For nought that sets one heart at ease,
> And giveth happiness and peace,
> Is low esteemed in her eyes.
>
> Blessing she is: God made her so,
> And deeds of week-day holiness
> Fall from her noiseless as the snow;
> Nor hath she ever chanced to know
> That ought were easier than to bless.

To CORRESPONDENTS.—Letters, &c., received from G. G. A., R. A. A., J. H C., B. H., W. H. H., R. M., F. T., L. T., C. B. U., C. W. W., J. C. W., W. W.

THE CONGRESS OF THE HISTORY OF RELIGIONS.

DEAR is the city of Basle to all the older visitors to Switzerland. Improved railway services carry the travellers of the present day into the fashionable haunts at Lucerne, Interlaken, or Pontresina, without needless delay. But those who entered the great mountain sanctuary for the first time a generation ago, can never forget the delighted expectancy of the approach, or the evening, after a dusty railway journey, on the balcony of the "Three Kings," as the Minster clock sang out the hours, and the blue Rhine flowed swiftly below. What visions of happiness awaited us; what mysteries of beauty were to be revealed; to what sacred hours among far-off snows did not those solemn waters invite us!

But that was not the reason which induced the founders of the Congress of the History of Religions, established at Paris in 1900, to choose Basle for their next place of meeting. Brilliant as was its inauguration in connection with the great "Exposition" with which France took its leave of the nineteenth century, the Paris gathering had lacked German sympathy; and without the scholars of the Fatherland no permanent success was possible. Basle happily belonged to a neutral State. Many of its professors are Germans by nationality, like their colleagues at Zürich and Berne; and while the Swiss universities might be expected to show active interest in the Congress, Germany, it was anticipated, would not withhold her aid. These hopes were abundantly fulfilled, and when the Congress opened, on the morning of Tuesday, Aug. 30, the representation of nationalities, governments, and universities, embraced not only almost every European country (Spain and Turkey, I think, contributed no members), but ranged all round the world from Japan to the United States. There were between two and three hundred members; and a number of the citizens of Basle, with wives and daughters, attended the general meetings as associates.

Basle is well known as the seat of great missionary operations. At the College, where young men from Switzerland and Germany receive a six-years' training for their work, the theological tone is strongly evangelical. But the atmosphere of the University is one of complete freedom. The President of the Congress, Professor von Orelli, author of a well-known "General History of Religion," as well as of esteemed commentaries on Isaiah and Jeremiah, represents the moderate type of the elder theology, which is not afraid to learn from criticism; while the younger men by his side, such as Professors Bertholet, Fischer, and Wernle, are carrying their studies forward towards positions more resembling our own. In his opening address at the first meeting, held in the beautiful concert hall (Basle is famed for its love of music), Professor von Orelli welcomed the Congress warmly, on the ground that all inquiry into the history of races and worship tends to prove that religion is no superfluous appendage, but one of the most prominent and active powers in a people's life. The Congress was not, indeed, a religious Congress in the sectarian or confessional sense (the old Catholics were meeting that same week, not far off, at Olten, the junction for Zürich and Lucerne); nor did it seek out of the co-operation of existing faiths to produce a new religion for humanity. Of the infinite object of religion, the divine power ruling the universe, they were not there to speak; but of his reflex in the heart and life of man. The Congress was founded on a basis of impartial respect for all. It was true that the claim of science to be free from all presuppositions was illusory; no one could truly understand other religions unless he had a really vital faith of his own. But every serious inquirer was welcome, even those who regarded religion as only a pathological phenomenon. And all earnest investigation exerted a valuable reaction on our own religious knowledge, and heightened our sense of its value.

After these broad and generous words, which were much applauded, the great Egyptologist, M. Naville, of Geneva, offered a hearty greeting in the name of the Swiss Government. On behalf of the City Council, Dr. Burckhardt-Finsler expressed the thanks of the Basle authorities to the Congress for choosing Basle as their place of meeting, and reminded his hearers that the last œcumenical assembly held within the city walls was the Council of the fifteenth century (1431-1443). Vainly did the Basle deputies entreat the Pope who founded their University, in 1460, to hold another; no such international gathering had ever assembled again till the present day. The Rector of the University recalled the strenuous work of Professor J. G. Müller (author of one of the most valuable of the earlier treatises of the last century on the primitive religions of America), who was wont, from 1834 onwards, to lecture at 6 a.m. on the history of religion (he did not mention to how many students). The French Ministry of Education sent its good wishes by the graceful tongue of Professor Albert Réville, the President of the Paris meeting. The Government of Sweden was represented by Professor Söderblom, of Upsala; that of Würtemberg by Professor Garbe, of Tübingen; that of the United States by Professor Paul Haupt; and their greetings were confirmed by a whole host of academic representatives from Vienna, Buda-Pesth, Florence, Oxford, Geneva (Professor Montet speaking on behalf of the other Swiss universities also), Paris, and Strassburg; while the East was impersonated for the time being by the white-robed Rastamji Edulji Dustoor Peshotan Sanjana, B.A., Deputy High Priest of the Parsees, from Bombay. Two hours passed swiftly in these courtesies, which undoubtedly enhanced the dignity of the Congress, emphasised its international character, and brought interesting testimony to the widespread sympathy with its aims.

The papers and addresses were perhaps of a more severely scientific character than those at Paris. The limitations laid down by Prof. von Orelli were strictly observed. In the sectional proceedings this was, of course, quite correct, but at the general sessions I could not help desiring a little less fact and a little more spirit. One missed the glow and warmth imparted by Auguste Sabatier and the Italian de Gubernatis. When Prof. Fürrer, of Zürich, who discoursed of the value of the history of religion for Christian theologians, from the moderate evangelical point of view, approached the confession of his own faith, the chairman for the morning called him to order. "We did not want the atonement," I heard it afterwards observed, in defence of his action, "rammed down our throats." For my part, I prefer the living to the stuffed specimen. Nevertheless, the true sympathy with non-Christian forms of faith breathed through the addresses of Prof. Dieterich (Heidelberg) on the "Religion of Mother Earth," of the distinguished Indianist, Professor Deussen (of Kiel), on "The Relationship of the Indian and Christian Religions"; or that of another very eminent scholar, Professor von Schröder (of Vienna), on the "Belief in a Supreme Good Being among the Aryan Races." I wondered to find such breadth of view in a member of a Catholic University; but in the philosophical faculty to which Dr. von Schröder belongs, there is no controlling creed. Much interest was awakened by an address by Dr. Kessler (of Greifswald) on Manichæism, who brought remarkable new evidence of its diffusion from North Africa to China; and, on the ground both of the area which it covered, and of the importance of its mode of thought, claimed for it the third place in the series of the great religions, Buddhism, Christianity, Manichæism, and Islâm. Professor Jean Réville treated a theme similar to Professor Fürrer's, "The Significance of the History of Religion for Ecclesiastical History," with his wonted insight and expository skill; and the Parsi Deputy High Priest claimed and secured the sympathy of the Congress for his delineation of the exalted majesty of Ahura Mazda in the Zend Avesta, though his philology did not pass uncontested. From Japan came Mr. Kaikioku Watanabé, teacher of the Buddhist high school at Tokio, who has been sent over for three years to study Pali and Sanskrit, the original languages of his sacred books. Shintoism, he declared, the oldest national religion of Japan, could scarcely be regarded as a religion any more; it served only to supply a ceremonial for solemn occasions. Confucianism was still powerful: Taoism—happily free from its associated Chinese superstitions—was but a kind of classical philosophy. The really vital religions were Buddhism and Christianity; Buddhism, distributed among twelve sects, all belonging to the so-called "Great Vehicle"; Christianity, reckoning about 300,000 adherents, divided into two great camps, Catholic and Protestant, the former being the stronger, and including members of both the Greek and Roman Churches. Of the Unitarian movement Mr. Watanabé seemed to know nothing; but he made the significant remark that Japan had recently passed through a period of scepticism as the result of its first contact with the West; and now that she had realised the eternal need of religion, he looked for a union of Buddhism and Christianity through their gradual approach and mutual influence.

Many were the interesting incidents and

happy opportunities of those four days. In the Semitic section an amusing encounter took place between M. Reinach and M. Halévy, compatriots from Paris; the former arguing that the final redaction of the Pentateuch must be placed about 300 B.C., and the latter pleading that between the first chapter of Genesis and the second and third, there were no differences implying diversity of documentary source. Shrewd and penetrating were the remarks of the latter *savant* one morning in Section VIII. (Christianity) on three of the *logia* of the Sermon on the Mount, somewhat in the style of Dr. Abbott, as Professor Schmiedel remarked to me, though he reached the unexpected conclusion that Jesus had used the Greek version of the Septuagint. Broad was the appreciation by Dr. Menzies (St. Andrews) of what is new in Christianity, and what is valuable in what is old; and Professor Wernle contributed to the same section a bright little paper on three stages of development in New Testament doctrine, which I hope soon to set before readers of THE INQUIRER.

But the real value of the Congress was not so much in its public proceedings as in the fact that it met in such a blaze of recognition, and gave opportunity for so much delightful personal intercourse. This last was largely due to the generous hospitalities of eminent Basle citizens, and to the unwearying labours of the chief secretary, Prof. Bertholet, who spoke German, French, and English with almost equal fluency, and with courteous introductions brought together the right persons, and set everyone at ease. As the two distinguished presidents of Section VIII., day after day sat side by side (Albert Réville, from Paris, and H. J. Holtzmann, from Strassburg), in the noble council chamber of the Rathaus allotted for the meetings, I could not help thinking how the French and German types supplemented each other; M. Réville bearing with dignity the weight of some seventy-six years, with narrow head, high forehead, clear-cut features, exquisite precision of speech, a face moulded by close and long-trained thought, whose habitual calmness covered slumbering fires; Dr. Holtzmann, perhaps four years younger, larger in person, though not in stature, with massive brow above a broad, good-humoured countenance, in which learning and geniality dwelt comfortably together. M. Réville recalled his English visit twenty years and more ago, his admiration for Dr. Charles Beard, and the kind aid which he had received from Mr. Price, the chairman of the Hibbert Trustees. MM. Naville and Derenbourg talked of their Oxford friends, and M. Naville denounced the social democratic tendencies of the Swiss cities, telling how he had warned his countrymen at Geneva that they were paying more income-tax in time of peace than England had paid during the late war. I could not help replying that there were many of us who would gladly pay still more, if we could only feel that the money was spent on the right objects. There was the splendid presence of Paul Haupt, who explained the slow rate of the publication of his polychrome Bible by the pathetic plea that the last volume (on Kings, by Professor Stade, containing more than 300 pp.) had cost him more than 3,000 hours for proof-correcting alone, the author's eyesight being unequal to the task; "I am ready to work fourteen hours a day, but I must have four hours' sleep at night." There was Dr. Marti from Berne, editor of one of the new Old Testament Commentaries (his fellow-worker, Duhm, of Basle, sat at home, and would go to no congresses); there was Schmiedel from Zürich, full of sympathy with the progress of English New Testament studies, singularly well informed, and not the least dogmatic; there was Wernle, who had gone through his spiritual crisis with Carlyle at his side, and had come back to a rich and glowing trust in the ideas of Jesus; there was the energetic editor of the *Christliche Welt*, Dr. Rade, of Marburg; and many another scholar of eminence, contributing to build up the great temple of the understanding of human trust and aspiration. The proceedings wound up with a banquet in the concert hall on Friday night. There were speeches between the courses—did Dr. Gottschick (Tübingen), who spoke on behalf of Germany, and dwelt on the value of international relations, with pointed reference to France, remember that it was the anniversary of Sedan?—and when I quitted the hall, just before 10.30, the feast had only reached the familiar stage of *poulet* and salad. As the train bore me away for England an hour later, dim forms of Erasmus and Œcolampadius arose in my mind, and mingled with the memories of the week. There, in the Bäumlein-gasse, is the house where Froben lived, and Erasmus produced the edition of the Greek Testament from which all modern theology takes its rise. Over the north porch of the Cathedral hard by is a representation of the ten Virgins; the unwise, alas, with lamps turned down to show that they were empty, and between them a closed door. It is an everlasting parable of lost opportunities. Will English theologians, whose absence excited such general regret at the Congress, awake to the importance of this study, and enter through it into the wide fields of knowledge, or will they slumber outside till it is too late? Much of the future faith of this country depends on the right answer to this question. The maxim of Confucius is still true: "To understand the present we must study the past." J. E. C.

THE chief ties that hold men together in communities are not self-interests, or compacts, or positive institutions, or force. They are invisible, refined, spiritual ties, bonds of the mind and heart. Our best powers and affections crave instinctively for society as the sphere in which they are to find their life and happiness. That men may greatly strengthen and improve society by written constitutions I readily grant. There is, however, a constitution which precedes all of men's making, and after which all others are to be formed; a constitution the great lines of which are drawn in our very nature; a primitive law of justice, rectitude, and philanthropy, which all other laws are bound to enforce, and from which all others derive their validity and worth.—*Channing.*

GLIMPSES OF PALESTINE.

II.

TWO DAYS IN TIBERIAS.

WE were on our way to Tiberias. Our tents and baggage had gone overland, while we ourselves had chartered a fishing boat to take us along the coast from the little bay of Tabigha, where we had last camped, to the town of Tiberias, which was about seven miles distant.

For nearly half the way we sail by the shore of Gennesaret. This is, perhaps, the best way to get a general idea of the Plain. One sees the mountains grouped in the background, and the way in which the wâdys open out from them. In particular one is struck by the abrupt and unexpected gap where the Wâdy Hamâm comes down. It is with a thrill that we set eyes for the first time on this wild "Valley of Doves," so famous in Jewish history. For here stood Arbela, and here took place that romantic assault of the robbers' caves by Herod's soldiers of which Josephus writes in his "Wars of the Jews."

I would fain know more about those same "robbers." Their magnificent heroism is such that it is difficult not to believe that some greater motive than robbery lay behind their deeds, some despairing patriotism or bitter rebellion against the ruling forces of the world. The story tells how they were defeated by Herod in a pitched battle, "for their skill was that of warriors, but their boldness was the boldness of robbers," and how a remnant of them fled to their caves in this same Valley of Doves, and were reached only by means of chests filled with armed men let down from the cliffs above. It tells, too, how there occurred in this fight one of those deeds of passionate despair which cast a sort of lurid splendour over the tragic history of this strange nation; for one of the robbers, the father of seven children, refused to surrender them to the enemy, but standing at the cave's mouth, commanded them to pass out one by one, and as each one came he cut him down. Then he slew his wife also, "and when he had thrown their dead bodies down the precipice, he at last threw himself down after them."*

Before we are out of sight of Wâdy Hamâm, there is one other association with the place which we ought to bear in mind. It was down this wâdy that the old road from Nazareth came. When Jesus left his mountain home to begin his life-work he travelled to Capernaum by way of this wild gorge. He passed beneath the robbers' caves, and as he looked up at them knew well that story of desperate deeds; for the weird fight had taken place within forty years of his birth and within a few miles of his boyhood's home, and he must often have heard the story from his father's lips.

We landed at Tiberias at about 10 a.m., and while my fellow-traveller went forward to the camping-ground, I went to call upon Dr. Torrance, at the Presbyterian Mission, to ask his advice about travelling down the Ghôr, in view of the heat which had overtaken us; for during the last few days the sirocco had assailed us with its hot breath, and to-day the thermometer showed 102

* Josephus, Ant. xiv. 15; 4, 5, and Wars, i. 16, 2–4.

degrees in the shade and 119 degrees in the sun. My health, too, was not all that could be desired.

Like the good Christian that he is, the Doctor immediately insisted that we should leave our camp and stay for a bit in his cool stone house, where the walls were thick and the floors sprinkled with water. So a messenger was despatched to bring my comrade back, and we soon found ourselves revelling in the comfort of a home.

And here it was that we had a novel experience. It was about four o'clock, and the sirocco was still blowing, when one of the servants came in and said something to the Doctor in Arabic. "The locusts have come!" exclaimed the Doctor, and we hurried into the garden to see the sight. What we saw had the appearance of a yellow snowstorm. The air was thick with the insects driving with the wind, just as the snowflakes drive in a heavy fall. The valley was full of them coming from the lake and drifting up between the mountains. Seen against the sky they were like a plague of black flies, and their multitude was so great that they darkened the air. The westward drift of the swarm continued for an hour; then, all of a sudden, a sort of miracle seemed to occur; the wind quite suddenly shifted to the exactly opposite quarter. In a moment heat was changed to coolness, and in a moment the flight of the locusts was checked. For a time there was a confused mixing of the swarms, just as we see when snowflakes are whirled about by gusts. Then a steady drift in a contrary direction set in, and the whole flight was driven back to the wilderness by the way it had come.

It was difficult to realise as we saw them thus at the mercy of every breath, that these particles were all alive. Their helpless drifting greatly impressed me; and although it did not occur to me at the time, I was interested afterwards to find that the same thing had been used as a figure by one of the Hebrew Psalmists to express the helplessness of one subjected to a bitter fate: "I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth: I am tossed up and down as the locust" (Ps. cix. 23).

Another Scriptural passage was also illustrated by what we had seen. The swarm had been brought to us by the east wind, and the sudden change to the west had driven them back. Just so in the story of the Egyptian plague we read how "when it was morning the east wind brought the locust," and afterwards how "the Lord turned a mighty strong west wind, which took away the locusts" (Exod. x. 13, 19). They are, in fact, bred for the most part in the Arabian desert, which stretches east and south-east of Palestine.

The swarm which we had seen must have been an unusually early one, for Tristram speaks of May 18 as an early date for the appearance of the young,* and here we had the fully-winged insect on March 30! It is of course in the pupa state that the locust does the greatest harm, but in the winged state also they are very far from being harmless, as the Doctor ruefully told us while he gazed at them swarming over his garden. The wonderful description by the prophet Joel of the march of the locusts refers to the pupa state before the wings are developed.

In the evening we walked through the hospital, all delightfully ordered, cool, sweet and airy, the patients looking comfortable and happy, the nurses brisk and clean, as nurses always do. The Doctor has introduced and enforced the rule that those who can pay shall pay what they can; the poor pay nothing. At first the well-to-do objected, saying that they understood it was "work for God"; but the Doctor stuck steadily to his principle, and has taken in fees from the rich as much as £110 sterling in one year, which goes to the funds of the hospital, and therefore benefits the poor to that extent.

Dr. Torrance told us what interested me much—that epileptics are very numerous in the country. They are believed by the people to be possessed by demons, and are usually taken by them to the native doctors, who say incantations over them and write charms to expel and ward off the devils. Such facts remind one irresistibly of the New Testament stories of poor folk possessed by evil spirits, and it is possible that even Jesus was so far subject to the limitations of his countrymen as to use some form of incantation when he "stood over" Simon's wife's mother, "and rebuked the fever."

Certainly, in respect of belief in supernatural agencies, the Palestine of to-day is one with the Palestine of New Testament times. People of all ranks and creeds use charms both for themselves and their children to protect them when they are well and to cure them when they are in sickness. Dr. Thomson narrates that he was called to see the sick son of one of the most respectable Moslems of Sidon, and that he found the patient's head laid upon an old rotten rag as filthy as the vilest hermit could make it. When he suggested that this should be removed, it was explained that this could on no account be permitted since it was part of the sheet of a very holy man then living in Joppa, and had cost several thousand piastres. The child died all the same.*

Many diseases are caused, of course, by the "evil eye," and Colonel Conder mentions that often the peasants not only leave their children's faces dirty, but if they are accidentally too clean they "even besmirch them to avoid the consequences of an envious look." And the Jews are quite as superstitious as the Moslems in these matters. They use incantations and wear charms, and have various methods by which they hope to cheat the Angel of Death.

In reading the New Testament it should always be borne in mind that it was among such people as these that Jesus lived and taught, and that it was in such an atmosphere that the story of his deeds took shape.

The change of wind brought a change of weather. At midnight there was a shower, though only of brief duration. It was therefore cooler on the following day, but I was still more or less in a state of collapse, and spent much of the time reclining in the garden among the tall cypresses and huge spreading aloes. The pomegranates were in flower with their exquisite coral bloom, and through their branches one could see the bright blue of the lake. This garden of the Scottish Mission is, in fact, "an orchard of pomegranates, with precious fruits."

However, I summoned strength enough to wander for a part of the morning about the town, and found my way down to the beach. The shore, to my surprise, was lined with Jewish women washing their furniture in the waters of the lake. So busy were they with this cleansing process that I began to think that the Jews of Tiberias had been maligned, and that they were after all a cleanly as well as a godly people. I learned, however, that this cleanliness is not a daily but an annual custom. The Passover was approaching, and every article of household use must forthwith be cleansed, so these good women had hauled their chairs and tables, their bedsteads and plate-racks from their houses to the beach, and were at work upon this useful, if ceremonial, ablution.

Tiberias is inhabited chiefly by Jews, and yet there was a time when no Jew would enter it unless he was forced to do so. It was founded by Herod Antipas just about the time that Jesus came to live in Capernaum—at any rate not more than a year or two earlier—and during the building many tombs were removed and houses planted in their place, which of itself was enough to make it an unclean city. Add to this that Herod peopled it with heathen and slaves, and we can understand how repugnant such a place would be to the Jew who cared for ceremonial purity.

At first Tiberias was an exclusively Greek city, and it is doubtful whether Jesus ever entered it; at any rate, it is never mentioned in the first three Gospels. Neither is the lake called in them the Sea of Tiberias; at the time that they were written the city was too new for it to give its name to the lake. After the destruction of Jerusalem, however, Tiberias became one of the chief centres of Judaism. For many years the Sanhedrin had its seat here, and a famous Rabbinical school came into existence. It is still to the Jews one of the four sacred cities of Palestine, and they have a quaint superstition that in the last days the Messiah will emerge from the waters of the lake, and gather his people about him on this shore.

I wonder whether those two young Jewesses who are sitting this morning perched upon yonder rock a little way out from the beach, with clasped hands and far-away gaze, are thinking upon that strange coming of the great Deliverer!

HERBERT RIX.

* Nat. Hist. of the Bible, 9th Edn. p. 308.

* The Land and the Book. 1866, p. 152.

THREE breezy steps, and on a sunlit floor,
Bordered with daisies, roses, and green grass,
The maiden year, at summer's open door
Hears music summoning up the mountain pass.

Lucy Larcom.

A CORRESPONDENT, referring to Mr. Jupp's article on "The Creed of a Poet-Naturalist," in THE INQUIRER of July 30, asks who publishes W. J. Long's books? The answer is: Messrs. Ginn & Co., of 29, Beacon-street, Boston, Mass., and 9, St. Martin's-street, London, W.C. "Beasts of the Field" and "Fowls of the Air" cost 7s. 6d. each. Some of the others are less expensive.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME: *and all private information should be accompanied by the name and address of the sender.*]

ARE UNITARIANS CHRISTIANS?

SIR,—The discussion opened by Miss Lee ought to be considered one of the first importance. As it has been continuing for some weeks without a contribution from the type of Unitarians who eagerly glory in their attachment to the Christian name, a type which formerly existed, and which, I hope, has not passed away, I should like to be permitted to say something on the subject from that point of view. I feel my relationship to the Christian Church. Other historical factors have contributed to make me what I am, but that is my parentage; and through the Christian Church I feel my relationship to Jesus, who was called the Christ; who, being to my mind the same to-day as yesterday, is as much my master and lord as he was the master and lord of those who, being nearest to him in point of time, were the first to believe in his name. In respect to religion, I desire before all things to be and to claim to be a Christian, and because it is in Christ that I hope for the fuller redemption of mankind, I fervently wish that all Unitarians had the same desire.

The original question raised by Miss Lee: (1) "Are Unitarians Christians?" led her, as Mr. Jessap observes in his valuable letter in your last, to the question (2) "Are Unitarians worthy to be called Christians?" which led Mr. Jessap, in his turn, to the further question, if you will forgive a kakophony, not his, but mine (3) "Is 'Christians' worthy for Unitarians to be called?"—a question of far more consequence than the other two.

(1) The people who first knew one another by the name of "Christians," without disputing about the claim to be known by it, were universally characterised in that they "believed in one God—aimed at holy living, acknowledged Jesus as their master, shared the common hope in the coming of the Lord, and so looked forward to a time, and that not far distant, when the Kingdom of God founded by Jesus would be set up in power." * But then, inasmuch as they did not accept anyone's authority for reducing the common hope to common and particular terms of belief, so that even the terms of the description just cited must necessarily have had a different phase of meaning for successive generations, not to say for briefer periods of time; we may describe them more briefly, and yet quite sufficiently as those who believed they believed in the God of Jesus, and said that Jesus was Lord. That is what it was to be a Christian at the beginning.

Mr. Jessap considers that Christianity should mean something more than adherence to the moral teaching of Jesus and an endeavour to realise it in one's own life; because the moral teaching of Jesus is not his exclusively, but is shared, for instance, by Buddha and Marcus Aurelius, and in general by good-mankind.

The question is, Do Unitarians say that Jesus is Lord? Some do, and some do not. Some Unitarians are Christians, therefore, and some are not.

(2) The question, "Are we Christians?" is not identical with the second, "Are we worthy to be called Christians?" The latter question is not involved in, and cannot be said to grow out of, the former. It may be a natural question to ask, because we cannot forget that it was characteristic of Christians in the beginning that "they aimed at holy living." But then it ought to be sufficient to assume that those who say, think it worth while to say it, because they feel it, that Jesus is Lord, do aim at holy living. "No man can say Jesus is Lord, but in the Holy Spirit." As for the worthiness of the aim, if the question means "Am I worthy to be called a Christian as compared with others who are called Christians but are not Unitarians?" that may be a proper question for the individual Unitarian to put to himself; but it ought not to be the business of anyone, Unitarian or other, to ask such a question concerning the Unitarians collectively.

(3) When Mr. Jessap approaches the third question, raised by himself, he very justly shows that if we say Jesus is Lord, we ought to be able to point out what we find in him which we do not find in any other "good man" on account of which we justify our professed allegiance to Jesus in preference to all other teachers.

Renunciation, self-sacrifice, altruism, are several names for a principle inculcated by Jesus. With human perverseness, born, not of a bad heart but of imperfect perception, good disciples, among whom one would name none better in the best of senses than Count Leo Tolstoy, have conceived of the highest Christian perfection as consisting in carrying this principle to a "reckless" and "inartistic" extreme. Again, very many disciples are liable to the error that was natural to a Hebrew, like the certain lawyer of Good Samaritan renown, namely, the desire to justify themselves; a desire which tends to the expectation that their master will give them specific rules, apparently after the manner of the rules and precepts of the Mosaic law; though one of the keys to redemption in Christ is the dictum "the letter killeth; the spirit giveth life"; and although an important section of the Sermon on the Mount is designed to illustrate the principle that our righteousness should exceed the righteousness of the Scribes and Pharisees, because we are not to be righteous according to the perfection of human precepts, but righteous according to the perfectness of God.

In thinking to substitute something more worthy than what he may rightly have taken for the Christianity of many Christians, Mr. Jessap enunciates in excellent, though somewhat elaborate terms, this very thing which is the essence of the Christianity of Christ. To aim at perfection, not by attempting to copy any one man, but by obeying the law in ourselves which Jesus (and Emerson, and Mr. Jessap after him, both indebted to him, the former with acknowledgment, the latter for the moment forgetfully) has identified with the Universal Spirit of God in man.

Now to do this involves continually self-sacrifice and self-renunciation, because it involves at all times the seeking not the glory of oneself, but the glory of God. But if we wish to resolve all into one great principle, which may be derived from the Scriptures, we shall not say that it is renunciation of self, but seeking the glory of God (John vii. 16-18). If this be our principle we need be at no loss for "fine balances, the keenest sense of honour, and the most scrupulous justice" to guide our conduct in any sphere of life, whether we have the helpful example of our Master in that particular sphere or not.

In conclusion, Jesus is worthy to be called master and Lord — master of masters, and Lord of Lords, for two reasons: apart from the question of the right significance and proper attribution to him of the alternative name of Christ.

(1) Those who desire redemption but are too bewildered by the complexity of human existence to begin unguided to work out their own salvation, feeling the need of some redeeming example among the sons of men, will find such an example in the person of Jesus, and none to be trusted and comprehended so entirely.

(2) There has not arisen a greater revealer of God than he.

If Emerson says that historical Christianity "has dwelt with noxious exaggeration about the person of Jesus," he means in the way of idolisation, not in the way of loving enthusiasm and admiration. If he says, "By his holy thoughts Jesus serves us, and thus only," he does not overlook, that the service would have been of no account but for the means by which it was rendered. Jesus was no mere voice crying in the wilderness. Possibly all his thoughts have been uttered by voices other than his, as well as by his own. But it was not by his voice, and his voice only, that he has served us with his thoughts. Consider these sentences of Emerson's, especially the second, in which you will find, the hand, the heart, the life of Jesus, but not the voice. "Having seen that the law in us is commanding, he would not suffer it to be commanded. Boldly, with hand and heart and life, he declared it was God. Thus is he, as I think, the only soul in history who has appreciated the worth of a man." That is why Jesus is the Son of Man among the sons of men.

It will be a happy day when Unitarians sing again the hymns of devotion to Christ; until that day, whether they be Christians or not Christians, they will count for little as a religious force in Christendom or the world.

EUSTACE THOMPSON.

On this subject Mr. E. Capleton also writes, quoting as the Master's own definition of a Christian his words: "By this shall all men know that ye are my disciples, if ye have love one to another," and pleading that in our Free Churches there must be room for such Christians; quoting also from the sermons of the late John Hamilton Thom, "a mine of spiritual wealth," such words as that to be a Christian, in the only sense that is

* Addis: "Christianity and the Roman Empire," p. 94, see also p. 95.

of any real significance, is "to know Christ as the Son of God whom the Father is looking for wherever there is a human being," that is, to be one who has Christ's spirit. Mr. Capleton himself agrees with the argument of Mr. Bodell Smith's letter, and says, "The answer to the question 'Are Unitarians Christians?' seems to be 'They may be!'"

Mr. James Gairdner, of West View, Pinner, writes as one "brought up among Unitarians and regarding them still with the greatest sympathy as truth-seekers," offering an answer to the question, "What is a Christian?"

"The sense in which Miss Lee asked the the question, 'Are Unitarians Christians?' would hardly be more fatal to the claims of Unitarians to be so regarded than to the claims of all other denominations. For who is self-denying up to the Christian standard? Absolutely no one except the Great Master himself. But in truth Miss Lee only considers one popular sense of the word Christian—as a man who endeavours to follow the teaching of Christ, whereas there are other senses equally recognised, and, I should say, not less legitimate. For a Christian may be so called—

(1) Because he has been baptized.
(2) Because he believes in the Divinity of our Lord.
(3) Because he believes the life and teaching of Christ to afford the highest guidance for his own life.

Or, (4) Because he lives among Christians and makes no protest against what is conventional.

"Now of course Reason 2 excludes the Unitarians altogether; and I am afraid it must be confessed that from a theoretical point of view Unitarians are not Christians, whatever they may be from a practical point of view. But if they be practical Christians there must be something in their hearts more than they have themselves discovered, which only awaits a favourable moment to germinate, whether in this life or beyond it. Indeed, I think I have seen in this life many positive evidences of what, indeed, we are actually told by our Lord, that 'if any man will do His will, he shall know of the doctrine, whether it be of God.' And, therefore, the popular usage is justified which refuses to regard imperfect theory, any more than imperfect practice, as a bar to a man's claim to be considered a Christian."

Other correspondents write with much sympathy of Mr. Jessap's letter of last week, anxious to recommend helpful literature to him, one referring specially, as Mr. Capleton does, to the sermons of the Rev. J. H. Thom, and particularly to his little book, "Christ the Revealer." This and Mr. Thom's two volumes on "Laws of Life after the Mind of Christ," together with Martineau's "Endeavours after the Christian Life" and "Hours of Thought on Sacred Things," are our classics in the exposition among Unitarians of what it is to be a Christian.

THE poorest education that teaches self-control is better than the best that neglects it.—*John Sterling.*

RELIGION IN DAILY LIFE.

I.

ON LOVING OUR NEIGHBOUR.

"And who is my neighbour?"
A. CERTAIN LAWYER.

THE story with which Christ answers this question is familiar to all of us. Too familiar, in fact, for we lose thereby the vividness which it had for those who first heard it, and the dramatic power which the story has in addition to its exquisite moral teaching. We might well use our gift of imagination to seat ourselves in the group round the Master there on the plain of Jericho, hearing the narrative with their ears, discerning its meaning with something of the force it had for them.

We are looking southward at the hills among which Jerusalem is throned. In the clear air of Palestine even the gorge is visible up and down which the travellers between city and plain move in haste and fear. We all know that he who has anything to lose must travel there armed to the teeth and in company. Nothing more likely than that a lonely man should be set upon by the brigands who skulk in the recesses of the cliffs. And this poor fellow had nothing with which to pay their cursed toll, so "they stripped him and beat him, and left him half dead." Our eyes flash fire; it might have happened to any of us. "The priest and the Levite pass by on the other side." Yes, that is likely enough. Great is he that dwelleth between the cherubim, but the priests sicken us, binding many burdens on *our* shoulders, while they will not lift a finger themselves to help a dying man. "A certain *Samaritan*" —at the very name hate overflows our consciousness. Only one? Doubtless they would not let him join a caravan in Jerusalem, "for the Jews have no dealings with the Samaritans." But what is that? We start with one common impulse of surprise as our Lord continues quietly to tell, point by point, of the heroic deed of mercy wrought by the despised alien. "He was moved with compassion: and came to him: and bound up his wounds." Why, we *see* the dark pool of blood and the still figure on the glistering road; we see the firm lips and the kind eyes of the Samaritan as he searches composedly through his packages for restoratives, anoints and binds up the victim's wounds, and, raising his head, pours wine between his pallid lips. We can even see a robber peering over a boulder here, and another immovable in the shadow yonder—held at bay by this miracle of pity and heroism—while the defenceless Samaritan lifts the tottering Jew upon his own beast, and slowly recommences the difficult journey to the nearest inn.

It was all so real two thousand years ago. Indeed, our Bible having taken shape and grown in "the changeless East," it might all be re-enacted in the same locality to-day. The spirit of the incident ought to be just as living a reality in our lives. Let us try to gather afresh two or three of its lessons.

First of all, by including Jew and Samaritan in the story *our Lord drew a social circle of the greatest possible diameter.* We go over the story again in our own minds, substituting for the names given those of the people most abhorrent to us on account of their nationality, their beliefs, or their customs. All we feel for such as these the Jew felt for the Samaritan, and felt it with an intensity unknown to our cold Northern blood. The Samaritan was fully sensible of it, and returned it in kind, as the disciples found when they were thrust out from a village of Samaria. But not all the hate and scorn of centuries absolved the Samaritan from his duty to his neighbour, or steeled his heart against compassion for the fallen Jew. There is plainly no animosity of race or creed or prejudice which can absolve *us* from our duty to love our neighbours as ourselves.

Do we realise what that means? It means, for one thing, that there is no question of the treatment of any member of the human race by another in which we are not vitally interested. I use the word advisedly. It is essential to our spirit's life that we should do all that lies in our power to help sufferers wherever they are and whoever they may be. Imagine for a moment what the result would be if for one short month every adult soul in these islands was alive to his and her duty to their neighbour—that, in other words, England as a nation, in the persons of her aggregate grown-up population, was aflame with compassion for oppressed nationalities the wide world over. What joy for Armenia, for the Macedonians, for the races of India, for the Finns, for all who suffer!

The greater includes the less and of Christ's illustration we may surely say, If Samaritan did well to help Jew, if we are bound to help those more remote, how much more are we bound to help those nearest to us! And it is here that sometimes we fail. Lax as we may be about public duty, many of us feel that we do all in our power, by voice, or purse, or prayer for those at a distance: We are overborne, and our efforts are robbed of half their value by the inertia of the mass of our countrymen. But in the sphere which lies close round us, where we are all-powerful to make or mar happiness, do we "fulfil all righteousness" here? Do we love our neighbour in wife, husband, child, parent, brother, sister? Can we say without inward contradiction that we do to them in all respects as we would have them do to us? Have we that helpful pity for their weaknesses which alone deserves the name of compassion? Are we to them the healing and invigorating presence which the Samaritan was to the Jew? We limit the meaning of this word "neighbour" so much nowadays! True, it does mean the people next door, or across the street, or across the Channel. But most assuredly it also means those within the circle of our home and office life—the servant who cleans our shoes, the men who carry out our designs, and those at our table, who wait day by day upon our smiles for their happiness.

It is significant that Christ turned the lawyer's question round. The man asked, perhaps with a sneer, "And who is my neighbour?" Our Lord asks, in closing his anecdote, which of these, thinkest thou, *proved neighbour* unto him that fell among the robbers? It is always so much easier when our duty is set for us by line and square. There is a gain, we think, in knowing whom we must befriend, and showing *him* kindness. But there was an indefinite laziness and selfishness under the man's definite question. It implied that he would wait for a rule to be formulated, and for an occasion to crop up to which that rule would

apply, before he would love his neighbour as himself. The Master says: "I give you this principle: To whom can you prove neighbourly? Whom can you help by act, or word, or thought? *That* person is your neighbour. To him, if you would be my disciple, you are bound to render every service in your power." And as we live by this principle we shall find the truth of the old poet's word:

All worldly joys go less
To the one joy of doing kindnesses.

MARY RALPH.

MUSINGS.

BY A MINISTER.

I.

I SOMETIMES thank heaven that I am a poor speaker. Not that I would not like to speak well, but I have too often observed that to have a command of language is nearly always to be unable to command it. Ready speech is a winged steed full of tricks, ready at any moment to spring into the air, and to fly away with the speaker. Therefore, I am content, when I rise, to feel the firm ground beneath me, and to use only such words as will obey me, and may fairly be called my own. For, indeed, rhetoric is mostly the art of using other men's words—fine turns and phrases fitted and strung together, and ready to hand. They are full of meaning. The question is whether, from me, and for this and that occasion, they may not mean too much. Wherefore I am glad that they, and all high flights, are beyond my reach.

It is difficult for most men to speak from a platform, and not to be rhetorical—not to fall into poses and affectations of oratory—and the layman is, I think, on the whole, more inclined to be rhetorical than the minister. He is more under the power of words, is more often at their mercy. He plays with the other's edged tools.

The rhetorical layman is as unsparing in praise as in blame. For my own part, rather than be over-praised, I would lower my head in shame. The rhetoric of eulogy is harder to bear than that of condemnation. Who of us has not winced under effusive compliment? A meeting for welcome or farewell, a presentation, an anniversary, is the layman's opportunity. *Omnes omnia bona dicere.* The air is electric with applause. Our qualities are measured by inadequate superlatives, our deeds will be examples for generations to come. We are translated. For a moment we forget what manner of men we were; then we hope fervently that the recording angel has not heard a word, wish that a hundredth part of it were true, and wonder why a matter of some two or three steps should make so much difference between the language of the platform and the language of the level floor.

That which is true of the spoken word is true also of that which is written. My lay friend is never so injudiciously kind as when he tells in print how, on such a day, I read such a service "impressively." What have I to do with impression? It is the last thing I would care to think of, certainly the last I would wish to be reminded of. Impressiveness is a matter of elocution; is no more a proof of feeling than an actor's thrilling tones; is, consciously striven after, the very leaven of hypocrisy. It is the mistaken praise of impressiveness that has produced that straining after effect which, deservedly or undeservedly, has always been connected with Nonconformist utterance. Rather than be tempted into the unction, the simulated pathos, the artificial variations, of impressive reading, I would choose to be doomed to monotone for the rest of my ministerial life.

So with reports of sermons. We have all in turn been "eloquent." Where, then, are the ineloquent? Or, what is eloquence? Or, if it be so common, why speak of it at all? "I am glad to have heard you," said a stranger, waiting for me at the door, and saying it three times. How kindly meant, and yet, at the end of divine service, how unfitly said! I thought of the Amen of the unlearned, and of the stranger, as the apostle saw him, falling down on his face and worshipping God, declaring that God was among them indeed. The eloquence of the congregation is something that we seem to have lost.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Accrington.—Harvest Festival Services were held last Sunday, when the Rev. Chas. Roper, B.A., of Moss Side, was the preacher. The choir rendered special anthems. At an afternoon Musical Service friends from the choirs of other churches in the town rendered help. The attendances were good, the spirit hearty, the collections in advance of last year.

Ainsworth.—The Rev. S. Thompson, of Rivington, preached the annual Choir Sermons at the Harvest Festival, held last Sunday in the Presbyterian Chapel. Special anthems were sung, and most of the fruit was afterwards distributed to the sick of the parish. The collections on behalf of the choir amounted to £6 13s. 5d.

Birmingham—Newhall Hill Church.—On Monday evening last a large and enthusiastic re-union of the congregation was held in the church, Mr. A. Derrington presiding. Letters of good wishes and regret were read from the Right Hon. Joseph Chamberlain, M.P., Mr. Hy. Payton, J.P., Councillor H. J. Sayer. Telegrams from Rev. Frank Walters (Newcastle-upon-Tyne), Unity Church, South Shields, and messages of good will from old members of the church now in America, Australia, and various towns in England. The chairman in his opening remarks referred to the past history of the church, and reminded the members of the great influence it had had in days gone by, in the making of men and women. Referring to the names of many well-known workers, he told of their devotion and earnest labours in connection with the church. It was a church with a past. Some of their best men had ministered there—John Cuckson, Fletcher Williams, Dr. Laird Collier, Addison Charlesworth. Upon the spot where he was now standing, he had been told, was the historic site of the platform of the great Reform Meeting in 1832. They had to maintain in the future the traditions of their church. The Rev. Thos. Paxton said that in such gatherings as that they felt their connection with the past, but they must prove themselves worthy of the heritage into which they had entered, and he then proceeded to give a rapid outline of their plan of work, which included literary and social evenings on Mondays, Band of Hope, ladies' sewing circle, mothers' meeting, young ladies' work class, senior and junior guilds, elocution class, chess club, physical culture class, ambulance class, and boys' own brigade. Rev. A. A. Charlesworth said how glad he was to be there, and to see such a gathering. It was very encouraging to find that so soon their new minister had got hold of the people. He hoped that the future of the church would be full of success. Mr. W. J. Cross (senior warden) made an earnest appeal for all to do their part in the coming winter's work. He had no fear as to the result. He did not wish the church to be a burden to any of them. Some could give money and some could give help. Whatever it was, let it be given. No one was to be asked to do more than they felt they ought to do. The church was now paying its way, and that was a new feature in its existence, and they hoped soon to be free from their debt of £250. After the singing of a closing hymn, an adjournment was made to the school-room, where light refreshments were provided and a musical programme was gone through. Among those present were Mr. W. Unite, who has been a teacher in the school for over fifty-five years, and Mr. Dingley, who has been a member of the choir for over fifty years.

Chichester.—On Sunday last Harvest Thanksgiving services were held, and sermons preached by the Rev. C. A. Hoddinott, that in the morning being especially for the young. In the afternoon the minister preached at the workhouse.

Leicester: Free Christian Church.—The Rev. Gertrud von Petzold, M.A., commenced her ministry at Narborough-road on Sunday last, September 4. There were large congregations morning and evening. The induction service and welcome meeting is fixed for Thursday, the 29th inst. Further reference to this event, with a passage from Miss von Petzold's opening sermon, will be found in our leading article.

Long Sutton: Lincolnshire.—On Sunday last, the Rev. Alfred Hall, M.A., of Norwich, was the preacher, having come as the representative of the British and Foreign Unitarian Association. The occasion was taken to hold the annual Harvest Thanksgiving Services. A public meeting was held on Monday evening under the presidency of Mr. F. Boltz, chapel warden, when addresses were delivered by the chairman and the Revs. A. Hall, A. J. Marchant, and W. J. Pond. The addresses were interspersed with instrumental music. The members of the congregation were congratulated on their efforts to procure funds for the restoration of the chapel, but regret was expressed that the public appeal had thus far disappointed expectations, and prevented the timely commencement of the work. Fears are entertained of serious consequences if the work were delayed until the approaching winter, as expert examination has revealed the necessity of the entire rebuilding of one end of the chapel. As this meant an increase of the estimate from £100 to £150, the sympathetic support of friends was earnestly solicited.

Scarborough.—A very successful sale of work was held in the schoolroom of the Westborough Unitarian Church on Wednesday, Thursday, and Friday, August 31 and September 1 and 2. It was opened on the first day by Mr. W. D. Cliff (of Leeds), the chair being taken by Mr. A. E. Kitson (of Cloughton). The opening ceremony on the second day was performed by the Mayoress of Scarborough (Mrs. W. Morgan), when Mr. G. Padley presided. Mrs. Morgan expressed the Mayor's regret at being unable to be present. The sale was opened informally on the last day. In addition to songs, recitations, and readings by members and friends on the first two days, a most interesting lecture was given on the Friday by Mr. Stafford Webber on "The Humour of *Punch*," with a series of splendid limelight reproductions of some of *Punch's* political and other cartoons. The result of the whole proceedings was considered extremely gratifying, the gross receipts being over £270, as against about £180 at the previous sale of work. On Sunday, August 28, the anniversary services were conducted by the Rev. C. J. Street (Sheffield), the evening congregation being a very good one, and the collections also very satisfactory.

Sheffield: Attercliffe Mission.—A social meeting to welcome the Rev. Henry Dawtrey, B.A., was held in the Vestry Hall, Attercliffe, on Monday evening last. There was a crowded attendance. Mr. Dawtrey, whose induction service as assistant minister at Upper Chapel was held on Sunday morning, will act as curate-in-charge of the Attercliffe Mission, under the supervision of the senior minister, Rev. C. J. Street, M.A., LL.B. In the course of the evening, the chair was taken by Mr. James Whitehouse, who also gave the welcome on behalf of the congregation. Rev. A. H. Dolphin spoke for the ministers of the district; Mr. Harold Fishburn for the Sunday-school. Messrs. William Laycock and T. G. Turton, of the Upper Chapel congre-

gation, and the Rev. C. J. Street also joined in the welcome. Mr. Dawtrey, who was cordially recieved, made a suitable reply.

Sheffield: Upper Chapel.—A very impressive service was held on Sunday morning last in connection with the induction of the Rev. Henry Dawtrey, B.A., of Manchester College, Oxford, as assistant minister to the Rev. C. J. Street, M.A., LL.B. There was a large congregation. The charge was delivered by the Rev. Alexander Gordon, M.A., Principal of the Unitarian Home Missionary College, from which Mr. Dawtrey went to Oxford as Tate Scholar. The welcome into the ministry was given by the Rev. C. J. Street, and Mr. Dawtrey made a feeling response.

Walmsley.—The Rev. E. E. Jenkins, late assistant minister at Upper Chapel, Sheffield, entered on his ministry at the Unitarian Chapel on Sunday last, the occasion being the annual Harvest Festival. Special anthems were sung, and the collections were in aid of the Choir Fund.

PRAYER is the hand that catcheth hold on peace;—
Nay, 'tis the very heart of nobleness,
Whose pulses are the measure of the stress
Wherewith he doth us, we do him, possess;
If these should fail, all our true life would cease. *H. S. Sutton.*

A MINISTER may be faithful to truth without brandishing perpetually the weapons of controversy. Occasional discussions of disputed doctrines are indeed demanded by the zeal with which error is maintained. But it becomes the preacher to remember that there is a silent, indirect influence more sure and powerful than direct assault on false opinion. The most effectual method of expelling error is not to meet it sword in hand, but gradually to instil great truths with which it cannot easily coexist, and by which the mind outgrows it.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 11.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Mr. HERBERT RIX, B.A.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. J. HARWOOD, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. R. H. GREAVES.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. V. D. DAVIS, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Mr. CAPLETON.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. J. PAGE HOPPS.
Peckham, Avondale-road, 11, Rev. J. H. WICKSTEED, M.A., and 6.30, Mr. CHAS. READ.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30, Mr. FRED. HOWARTH.
BOOTLE, Free Church Hall, Stanley-road 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. E. RATTENBURY HODGES, of Guildford.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. R. C. CHAMBERLAINE.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. DENDY AGATE, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, and 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A., 6.30, Rev. A. L. SMITH
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Prof. L. P. JACKS; Evening subject: "The Wrestle of Jacob."
MAIDSTONE, Earl-street Chapel, 11 and 6.30.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.
OXFORD, Manchester College, 11.30.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Anniversary Services.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Rev. Wm. JAMES, B.A., of Llandyssul.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

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TAYLOR.—On September 4th, at Wood Hey, Godley, Cheshire, the wife of Hugh Gaskell Taylor, of a son.

DEATHS.

BENNETT.—On September 1st, at 26, Duffield-road, Derby, George Bennett, aged 90.

LOFTUS.—On September 7th, at Withington, Manchester, Sarah Loftus, late of Leeds, eldest daughter of the late Thomas Loftus, of Knaresborough.

SMITH.—On September 3rd, at 12, Ampthill-road, Liverpool, in her 72nd year, Annie, widow of Rev. Edwin Smith, M.A., and daughter of the late Edward Shawcross, of Manchester.

SUDBURY.—On September 8th, suddenly, at 25, Portland-road, Finsbury-park, N., Mary, wife of John Sudbury, aged 55 years. No flowers.

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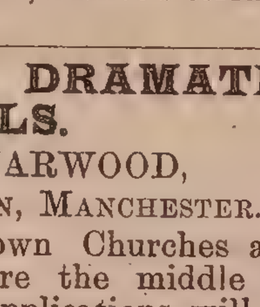
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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Sept. 10, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3247. NEW SERIES, No. 351.] *LONDON, SATURDAY, SEPTEMBER 17, 1904.* [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. Charles Hargrove, from whom we have another letter "En Route" this week, has completed his visitation of the Unitarian Churches of Australia, and is now in New Zealand. He is to cross thence to America, and so return home, calling at Boston, we believe, on the way. Meanwhile, friends in England may still hear their preacher's voice, through the regular monthly issue of the *Mill Hill Pulpit*. The sermon this month is on "The True Religion."

———

MR. RIDER HAGGARD has confessed himself very much disheartened at his failure to enforce his ideas in high places on the subject of agriculture. Small wages and the housing difficulty are among the main causes of the ceaseless flow of manhood from the country to the town, and in many of our villages there are practically no houses to be had. The cottages built years and years ago are falling down, and are not habitable. His own opinion is that small holdings, people's banks, and an agricultural parcels post are required. At last Saturday's Conference at Garden City, he declared that he could see no signs of improvement. But the Garden City enterprise gave him hope, as it had been decided to start small holdings on the estate. We need the strong, steady, equal-minded man, he said. Every nation wants him. The land was meant to grow food; and, more than that, it was meant to grow men and women, and we ought still to regard the land in that ancient light, and not as a rich man's luxury.

THE Convention between Great Britain and Thibet was signed at Lhassa on Sept. 7, and the King has congratulated Colonel Younghusband on the successful completion of his mission. The Convention was elaborately signed and sealed, five copies being required; and then Colonel Younghusband made a speech, in which he declared—

that the British would not interfere with the religious or internal affairs of Thibet. They only desired the establishment of trade relations and the respectful treatment of British representatives and subjects. He hoped that peace would be permanent, but any infringement of the Treaty would be severely punished.

All that the Convention contains is not yet publicly known, and whether anything has been actually accomplished beyond the dangerous adventure itself of the "peaceful mission," which became a "war," only future experience can show. The comment of the Church of England *Guardian*, in telling of Colonel Younghusband's speech, is characteristic:—

He took the tone which it is necessary to take when the Oriental imagination has to be properly impressed, using the style of a superior power, benevolently minded indeed, but not inclined to be trifled with. Translated into colloquial English, it was an intimation that the British would "stand no nonsense." The vanquished are more or less reconciled to the situation; and, indeed, they have not been hardly used, while every disposition has been shown to "save their faces."

But is it not, perhaps, after all, the face of the Indian and the British Government that has needed to be saved?

———

THE special correspondent of *Le Journal*, of Paris, who was with the Russians at Liao-yang, has telegraphed from Tientsin a frank message as to the great battle and the present situation. Of this he says:—

Let us courageously admit the facts. A considerable period must elapse before the Russians can assume the offensive. If, indeed, Russia addresses herself to this task in a do-or-die spirit, she may yet conquer; but only after unparalleled efforts disproportionate to the small results.

An impartial witness cannot but be saddened by the spectacle which this struggle presents. For my part I am convinced that the belligerents would do wisely to pocket their national pride, and by mutual concessions, to end this frightful war, this veritable cataclysm, which will be the ruin of them both. And this, too, apart from the plight of the unfortunate population of this province, a population which, belonging neither to one side nor to the other, is the blood-stained victim of their terrible strife.

There are occasions when the dictates of national pride must not be blindly obeyed, as when they lead from bad to worse!

WE noted last week the meeting of the Trades Unions Congress at Leeds. An overwhelming majority of the members declared adherence to the principles of Free Trade, and against any system of retaliation or preference. The introduction of Chinese labour into South Africa was condemned—

as it is opposed to the best interests of His Majesty's subjects at home and abroad, sanctions conditions of labour unfit for human beings, and is contrary to the anti-slavery traditions of the British Empire.

The education programme agreed to by the Congress demands that primary, secondary, and technological education shall be free, and provision made for its continuance up to 16 years of age or until the university course begins; that all schools shall be under popular control, and the provision of all necessary buildings and facilities devolve upon the directly represented local authority and be met by contributions from Imperial taxes; that the religious difficulty should be met by providing that the education in State-aided schools should be secular; and that the expenses of education should be met by the taxation of ground values and the proper management of educational endowments.

———

RESOLUTIONS of former congresses in favour of an "eight hours day," and on the housing problem, were again passed, with regret that no satisfactory attempt had been made to secure cheaper loans to the municipalities for housing purposes: the Bill promoted by the Workmen's National Housing Council was supported, and amendment of the Cheap Trains Act. "Having regard to the facts that twelve millions of the population are living in actual poverty, that physical deterioration is an inevitable result of this state of things, and that it is impossible to teach starving and underfed children," the introduction of legislation to secure at least one free meal a day for school children was urged, and also the rigid enforcement of the Employment of Children Act by the municipal authorities, and the extension of that Act so as to prevent the employment of children under fourteen years of age before or after school hours.

———

THE resolutions quoted above serve to show the direction of Trades Union effort. Of course the Unions desire to obtain a better legal standing for their organisations. Considering the general attitude of the Trades Unionists in opposition to militarism and conscription and in favour of arbitration, it is surprising that the Congress was not prepared to accept Mr.

Ben Tillett's resolution for inviting representatives of international trades unionism to each Trades Union Congress, "to bring the forces of labour into closer fraternal touch and bring about interchange of information and opinion as to the industrial conditions and legislation of each country." Such a course, and probably a much closer international union among the workers, is necessary, if the purposes of the Trades Unionists are to be attained, and so long as the peoples keep aloof from each other, because of national distinctions, the popular cause and the cause of peace and goodwill among the nations will suffer defeats. Leading newspapers have remarked on the prompt and business-like conduct of the Congress. Next year's assembly will be at Hanley.

ALL those who are interested in the progress of unity in Methodism will be pleased with the reply that the Methodist New Connexion has made to the ill-timed overtures of the Wesleyan Methodist body. The annual committee of the New Connexion has replied in two resolutions, the first of which was passed unanimously, and the second with all but unanimity. It is worth while to quote the two resolutions in full:—

(1) That the President be instructed to acknowledge the receipt of the resolution of the Wesleyan Conference on Methodist Union, and to declare the gratification of the committee that the spirit of Union has found definite expression in the Wesleyan Conference, together with its hope that the desire for union may increase, so as to lead in the not distant future to such decisions as will render union with other Methodist Churches possible and practicable.

(2) This committee cannot attempt to stay the negotiations now in progress between the Bible Christian, United Methodist Free, and Methodist New Connexion Churches in face of the definite instructions of the last Conference. And seeing that the invitation of the Wesleyan Conference to negotiate with the Methodist New Connexion forecloses the matters principally in discussion between the two Churches, the committee cannot accept that invitation without the authority of the Methodist New Connexion Conference to which the resolution of the Wesleyan Conference will be reported.

In short, we are really obliged by your kind invitation; but, considering the exact moment in which you have chosen to send it, and the terms you have carefully stipulated, we feel it our duty to decline. The Rev. George Eayrs probably represents the general feeling of the New Connexion when he says: "We cannot repress our expressions of thankfulness for the matter and the manner of these resolutions." That a very large number of Wesleyans share this feeling may be inferred from the comment of the *Methodist Times:* "This decision causes us no surprise; in fact, no other course was open to a self-respecting communion."

THE first number of a bright and attractive paper dealing with the progress of missionary labour abroad has just been issued by the Wesleyans, under the title of *The Foreign Field.* It abounds in curious and interesting pictures, and to judge by the first number, its articles will be eminently adapted to awaken an earnest and intelligent interest in Christian missions. A denominational paper of this sort will doubtless give a one-sided view, needing much correction and modification from other sources of information; but then the facts that are related, and the very suggestive omissions that are sometimes made in mission recitals are themselves provocative of research. We wish well to the new venture.

OUR Dutch contemporary *De Hervorming* published a note on Sept. 3, reminding its readers that it was just a year ago that the International Congress of Liberal Religious Thinkers met in Amsterdam, and adding that the memory of it was cherished as a great privilege. They were genuine days of sunshine, says the *Hervorming*, and adds:—

That light shone forth on many points that concern liberal religious life is shown by the report of the Congress, but its memory remains dear to us especially on account of the warmth that went forth from it. Many a heart-uplifting impression that we received, and of which we can still call up the fresh and vivid remembrance, may gradually fade amid our manifold inner and outer experiences, but something has certainly been awakened within us that remains as a permanent factor in our spiritual life. Not the least important was the powerful impression that amid many differences there is unity. Though no hard and fast lines were drawn to formulate this unity, it was felt and experienced as a living reality. Whatever else may remain as an abiding fruit of such a Congress, and whatever else may be lacking, it will have been a blessing for our circles if it is found to have strengthened the feeling of unity. In our country, in our day more than ever, we need this, for we are always in danger of shutting ourselves up in little circles; and instead of honouring and valuing one another's peculiarities, which are connected with the personality and environment of each, we are inclined to regard our mutual differences as barriers both in practical matters and in the sphere of thought and belief. To maintain an appearance of unity by means of uniformity is an easy thing. To cultivate and foster the consciousness of spiritual unity even where there are differences of belief, this is the aim of our liberal religion.

THREE weeks ago the *Church Times* printed a characteristic attack on the minister of the Church of the Divine Love, Percy-street, Oxford. It contained several mis-statements of fact, and was marked by no excess, either of courtesy or refinement. Without directly asserting, it clearly implied that "Bishop" Herford (the word was always included between commas) was a mere pretender, without any right to the title. The article concluded: "It would be distinctly interesting if 'his lordship' would disclose the source of his orders." A brief and dignified reply, signed "Vernon Herford, Bishop of Mercia," appeared in the *Church Times* last week. "On November 30, 1902," the writer says, "I was consecrated in the Syro-Chaldean Church of the Epiphany, Palithamam, S. India, by Mar Basilius; Luis Mariano Suarez. Mar Basilius, according to the document in Syriac and English, of which I have a photograph, was consecrated by Mar Audishu Antonius, who had been consecrated by the late Mar Simon, Patriarch of the East."

OUR contemporary, *more suo*, refrains from offering the apology which is plainly requisite. Indeed, it goes near to repeating the offence by printing "Bishop of Mercia" in inverted commas at the head of the letter. The editor appends this note:—

Our correspondent is good enough to inform us of his consecration to the Episcopate in Southern India; he does not inform us whether he has the consent of the Bishop of the diocese to exercise episcopal functions and to conduct a mission at Cowley St. John, Oxford."

As if Bishop Herford had claimed to belong to the hierarchy of the Established Church! The same taunt is equally applicable to Archbishop Bourne. The arrangements of the English State Church are one thing, the Catholic doctrine of orders another; and, according to that doctrine, to say that the orders of Bishop Herford are at least as valid as those of the Bishop of Oxford is to say much less than the truth.

"THE Contention of Brahma, Vishnu, and Siva" is the title of the Rev. R. A. Armstrong's sermon in the September number of *Sermons for the Day.* In a striking vision the three Supreme Powers, the Creator, the Preserver, and the Destroyer, are seen in conflict, but then in ultimate harmony, and the lesson of the sermon, that "the mind of the flesh is death, but the mind of the spirit is life and peace," is brought forcibly home. The highest level of spiritual mindedness, Mr. Armstrong says, can only be reached and retained by the habit of communion with God.

We must be in touch with the Spirit of life, whether that Spirit be personified to us under those ancient Indian names, Brahma and Vishnu, or under the name of the Heavenly Father preached by the Man of Nazareth. I am not now speaking of set prayer at stated times, but of the habitual lifting of the heart up towards God in his heaven or feeling of his presence with us down here upon the earth. It is that habit, and that habit only, if I read the universal biography of man aright, which through the long years and all the trials and transitions of our life will keep the spirit in that pure atmosphere which Paul so fervently commends, which is the negation of death and the guarantee through all things of undimmed and perpetual life.

And when a human soul has reached to that blessed habitude, so calm, so strong, so cheerful, so serene, then that soul knows that there is indeed no death—at most now and then a slumber—and for that soul Siva, the dreadful death-dealing God, is merged in Brahma-Vishnu, the one Eternal Power which for ever creates, and for ever preserves that which he has created. And the Christian calls him, in the simple language of Jesus Christ, by the dear and sacred name of Father.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges with thanks receipts for this fund of the following sums:—Mrs. Hodges, £1 1s.; Mrs. Wood, 10s. 6d.; Miss Tribe, 10s. 6d.; Mrs. Carson, £1 1s.; Mr. and Mrs. Cogan Conway, £1 1s.; Three Holiday-makers, 12s.

TO CORRESPONDENTS.—Letters, &c. received from D. A., J. W. A., F. B., M. W. B., W. H. B., J. H. C., J. M. C., W. C. H., J. M., J. R., E. L. H. T., L. T., E. P. V., A. W., J. H. W.

GOD IN NATURE.

IV.—GOD IN THE ROSE.

In the cellular structure assumed by some chemical substances during the formation of crystals; in the definite response to external stimuli exhibited by minerals, a movement is observed on the part of the petrified life, which in more ductile and plastic and therefore higher forms, is distinguished as consciousness.

Passing into a consideration of plant life, of that which slumbers in the flower, the manifestation of God in the Rose, a beginning must be made with the essential feature of all organic matter, the cell-form.

A cell is a blob of jelly containing protoplasm, and protoplasm is a specialised mode of the living matter of the universe, chemically composed of six of the ten elements out of which the whole vegetable world is built up.

One-room dwellers.

As some beings consist of just a single cell, we can observe the manner of life of this constituent that furnishes material for the creation of all vegetable and animal and human bodies. A little water taken from the bottom of a rain-tank or a pond, will reveal a variety of minute organisms of very simple structure. Some of these, like the amœba, are single cells, bits of transparent jelly, floating about, contracting and expanding in various directions. Without distinction of organ, this speck of protoplasm is able to put forth parts of itself like arms, as it were, of its own accord; it can absorb and digest food; it is sensitive to stimulus. As it increases in size, it splits into two, each half going on independently like the parent whole.

Beneath the amœba in the scale of life are certain micro-organisms, so minute that the highest known magnifying power can detect no cellular structure, and whole colonies appear but as indistinct frost upon glass. These are some of the bacteria standing at the very bottom of the botanical ladder, and being devoid of the distinctive features of plant life, cannot properly be included in the vegetable realm, but must be regarded as lower forms.

Living Leaven.

A familiar example of minute fungi or bacteria is yeast. Immersed in meal or sugar, under certain conditions of moisture and heat, yeast cells grow and bud and multiply until the whole mass is permeated, and in case of the dough, has "risen." When dried at a low temperature, yeast may be reduced to a fine powder, composed of yeast corpuscles, which is one of the commercial articles sold for the household.

These micro-organisms have not yet reached the vegetable stage. To distinguish the vegetable from the animal world, biologists have decided upon two marks, in the former, viz.: the presence of chlorophyll or green colouring matter; and the possession of a cell-wall of cellulose, which is a modification of starch. Inasmuch as these features belong to some low kinds of animal life, the distinction is not quite correct, though serviceable.

Foresight of the Future.

Very simple forms of plant life possessing these features, may be observed among fresh-water algæ. As evidence that motion is not a sign of animal life as distinct from plant life, it may be recalled that the zoospores of some of these algæ are very active, and when first observed, were classed among protozoa, the lowest tribe of the animal kingdom. These bodies swim through the water, rotating on their axis, by means of cilia attached to one end; they are also sensitive to light. Now the formation of such zoospores on the part of these plants denotes a remarkable instinct. As the water in the ponds in which they live, gradually evaporates, they form these swimming spores, which upon finding a suitable place, sink to the bottom. There they change into a resting condition, which tides over the dry period, and awaits the coming of more favourable times.

In plants of such a simple nature as to be practically composed of but a single cell, this curious token of intelligence has to be explained, of prudent laying-by for a rainy day, of a wise protection against adversity, of patient waiting (extending in some cases over years) until the advent of prosperous days brings a call to rouse them from slumber to activity again.

No plant without mind.

Such phenomena do not seem to me explicable unless we suppose these plants are outward forms of an invisible principle which gathers up the experiences gained in such forms, translates them into knowledge, of which the consciousness regulating the species is the aggregate resultant. With Francis Darwin (son of the celebrated Darwin) we may legitimately claim that such phenomena must be regarded as psychological, and are best described in terms of memory and consciousness.

Instinct has been called the unconscious memory of organised matter. It is already anticipated in minerals. A bar of iron once magnetised and then demagnetised is not the same as one that has never been in the magnetic field. There is something in the former which (to use human language) remembers. How much more in the higher vegetable form! After repeated withering the plant life learns to avoid the conditions that wrought havoc upon it of yore; in a word, remembers.

As we move upward from the simple to more complex organisms, we trace a gradual unfolding of consciousness, manifested in larger sensitiveness, in more perfect organic expression of the advance in intelligence, in greater plasticity, and more wonderful adaptation to the environment. We pass from the non-sexual to the sexual modes of reproduction; from the flowerless to the flowering. An evolution in colour, in more intricate means of fertilisation, proceeds *pari passu* with this unfoldment. The green leaf begins to lighten, and becomes more yellow. The yellow wins a rosier tint, and red passes into purple. Last of all, blue is born.

Among methods of fertilisation water held first place. Next in order came the wind. Then insects and birds; while the latest varieties of flowers could not have been produced without the agency of human hand and brain. If we would realise the way that has been trod, let us think of the chain that holds among its links the spirogyra, the liverwort, the fern, the conifer, the magnolia, the Venus fly-trap, and the blue rose.

What a leap from the green mould on the hothouse pots to the liverwort, and from the liverwort to the bracken! Between the two latter there is not so wide a distinction in methods of reproduction; but in the bracken, on the vegetative side, there is already attained a complicated system for conveyance of moisture containing dissolved mineral from root to leaf, and the downward passage of food manufactured by the leaves to the root. Already a variety of canals and tunnels, locks and bridges, hydraulic lifts and storehouses, air-tight compartments and reservoirs are to be seen within the stem and branches; and on the leaves, breathing pores kept by guard-cells which close in drought and open for transpiration. Among wind-fertilised plants and wind-distributed seeds there is farther adaptation. The flowers bloom ere the leaves put forth, that no obstacle may prevent the swift flight of pollen messages to waiting recipients pining at a distance; the flowers bloom early in the year to take advantage of spring gales. To tempt the wind, emigrating seeds, like Icarus, clap wings upon their shoulders, or essay perilous flight in parachutes.

A higher stage is reached by insect-fertilised flowers, and then we find an adaptation so peculiar, an intention so manifest, that, as an interesting writer on the subject states, "had the plants been highly rational and conscious beings, fully aware of the laws and relationships of biology, organic chemistry and mechanics, they could not have adapted themselves more admirably to their natural surroundings."

From among the features that characterise the higher forms of plant life we will choose three, of which the first is (1) *Adaptability to environment.* The familiar lesser celandine that won the praise of Wordsworth, is an instance of an aquatic plant that has adapted itself to life on land. In deserts are to be found plants that have modified their leaves into reservoirs for storing water. In cold countries numerous contrivances have been resorted to in order to protect growing buds from cold winds, of which the fairy caps of larch and fir are examples.

A Son of Vulcan.

A small Alpine herb, which in the ordinary course of things amid a mass of larger plants would be concealed from fertilising insects, has devised a peculiar method to enable it to appear first in the field: It begins to grow while the ice is still over the land, and by concentrating its accumulated energy literally burns its way through the ice. By opening early its flowers attract the first batch of insects long before stronger plants have ventured out. Its seed being set, it spends the rest of the year in collecting and storing up energy in thick leathery leaves to be converted into the heat that shall melt a passage through next year's ice.

The Broom and the Bee.

In their relation to the animal world plants have found many devices to attract

and employ serviceable visitors and keep off destroyers. Thus the evergreen gorse and broom successfully protect themselves against being devoured by cattle, the one by turning its leaves into sharp spines, the other by storing its tissues with bitter juices. But to the insect they desire they offer a gorgeous platform on which to alight, and as the weight of the bee drags down the flower, an explosive mechanism is let off which powders the back of the visitor with a shower of pollen-gold.

But such plants, when removed from the dangers which enhance the use of these protective devices, to a well-kept garden, in time will loss their prickles and spines, and become tamed and domesticated like higher creatures.

Personal Preferences.

Some plants have narrowed down these adaptations until but a single species of insects can be utilised. The snap-dragon favours only the humble bee, the weight of which just manages to open the portals to the nectary, portals that remain closed to the honey bee and other insects. It is this narrowing-down process, this individual liking, which accounts for the total lack of seed in plants transplanted into regions where the favourite insect is absent. It is this fact also accounts for the habits of flowers opening during the hours their expected visitor is abroad, and displaying colours that most easily render them recognisable by their friend. The goatsbeard closes before noon. The Nottingham catchfly opens its blooms in the evening and closes at three in the morning. How sweetly smells the honeysuckle in the hushed night, as if the world were one of utter peace, and love, and gentleness! But its first object is to charm the sphinx moth, and in such case man might well be content to come in second.

Methods of seed dispersion are quite as wonderful, but space does not permit me to enumerate farther.

Whose the Wisdom?

What do these adaptations imply? They imply, it would seem, a patent intention, a foresight, a wise prudence, a design. These may be high terms to use of such a low form of life, but we must submit, with Professor Drummond, that "mimosa can be defined in terms of man, while man cannot be defined in terms of mimosa."

We cannot argue that a life in grade of evolution below the animal, a sub-conscious life, is able to produce what appears miraculous to human self-consciousness. We must therefore suppose that the forms built for the evolution of life in the plant stage are produced by a higher order of life, and we cannot escape the conviction that whatever or whoever be the forces, or agencies, or ministrants, or creative beings engaged in this work, they are more ingenious and skilful, and intelligent and wise, than the greatest yet known among mankind.

God the Geometer.

(2) Another feature of the vegetable world is a certain regularity and *symmetry of form.* Phyllotaxis, or the regular arrangement of leaves around the stem, the division of leaf, the position of sepals, petals, stamens, and pistils, capable of representation in orderly diagrams; the division of the apical cell along a spiral; the perfect adjustment of part to part, all indicate a system which can only be called mathematical. Whatever Force or Power is engaged in the construction, shows a knowledge which the Schools can copy but not transcend.

God the Artist.

(3) An *artistic quality* is also shown by the plant. Artists have repeatedly declared that the combinations and contrasts of colour in leaf and blossom are so perfect as to defy imitation. The infinite variety in the bridal attire of Flora has been their passion and their despair. For examples of nature's things of beauty that are a joy for ever one has not far to seek.

By the path through the cornfield yonder, there is now blooming (written June 25) the modest purple poppy, decked withal in exquisitely artistic taste. The capsule is caught like a gem in a golden web, against which stand out upon filaments of jet, in beautiful contrast, turquoise anthers, the globose centre-piece thus adorned rising from the black bases of the purple petals. Turquoise and jet, purple and gold—who but an artist would combine this glamour of colour? All the uses of the plant could be met with tints less choice. But use must wed with loveliness in the court of Flora.

Does the Plant Feel?

In such tabernacles, fashioned by mind and heart of wondrous lore and love, the nurtured consciousness, weak, blind, and helpless, yet kith and kin to the Indomitable Life, gives token of its pleasure and pain at the kind or rough usage of the world.

The sentiency of the sensitive plant has been so far differentiated thatif a single leaflet is touched at the base where it joins the midrib with a fine point, that single leaflet alone makes a movement, while the striking of the main stem produces a general closing of the leaves.

Such phenomena suggest the beginnings of a nervous system. The midrib of the leaf of Venus fly-trap is a still better instance.

Perhaps the same protoplasm which later differentiates into a nervous system in the animal is here already trying 'prentice hands. Darwin wrote concerning the diverse kinds of sensitiveness exhibited by the growing tip of a root, that it was "hardly an exaggeration to say it acts like the brain of an animal."

Its pangs of death.

This sensitiveness can be dulled and it can be excited, or it can be destroyed. A tender-hearted lady who witnessed Professor Bose's experiments in poisoning plants points out that "there is something rather pathetic in seeing the way in which the tiny spot of light which records the pulses in the plant under the influence of poison travels in ever weaker and weaker curves, until it falls into a final despairing straight line and—stops. The plant is dead. One feels as though a murder has been committed, as, indeed, it has."

Such are some of the evidences of expression of the Indwelling God in the plant. All nature is a language in which God expresses His thought,but the thoughts are more concealed than expressed. Faintly voiced in rock, they win clearer expression in the rose, yet surer utterance shall we find in the wren.

Happy our lot if, like Kepler, we are moved to turn from these foreshadowings to the larger Word in man. "My wish is that I may perceive the God whom I find everywhere in the eternal world, in like manner within my fellow-men." Yea, as another witness hath set it down, could we but understand what slumbers in the flower, root and all, and all in all, we should know what God and man is.

LITERATURE.

DWELLINGS AND SURROUNDINGS OF THE PEOPLE.*

THE EXAMPLE OF GERMANY.

THE problems of defective character, poverty, and unwholesome conditions, though interdependent and, each in turn, cause and effect of the others, require three different kinds of efforts for their solution, corresponding to the three evils named. They may be considered as parts of ths same problem which different agencies attack at different points, the success of any effort producing good results in the whole life of the people, not only in the department in which it is directly active.

Churches, temperance organisations, and other institutions aiming at the strengthening of character and uplifting ofwill,together with personal influence, are of the first importance, especially if they rouse the intelligent and wealthy members of the community to a sense of their duty and responsibilities as citizens, at the same time that they try to make the poor and downcast able of their own inward strength to rise.

Poverty in the excessive form which means insufficient food to maintain the bodies of working men in a condition to do a good day's work, their wives in a condition to bear and nourish healthy children, their children in a condition to lay the foundation of capable manhood and womanhood, is a matter which must be directly met by some improvement in the wages, or in the purchasing power of wages. This economic question needs to be faced not only from the workmen's point of view, but from that also of the employer and the nation. Is it prudent for the employers to pay a wage that cannot maintain efficiency? And if the individual employer is foolish enough to do so, or hopes to hand on his degenerate workpeople to others and make them bear the loss, can a nation acquiesce in the process of killing out the stamina of its people? The crucial point here is

* "Housing Conditions in Manchester and Salford. A Report prepared for the Citizens' Association with the aid of the Executive Committee," by T. R. Marr. "The Improvement of the Dwellings and Surroundings of the People: The Example of Germany," supplement to the above, compiled by T. C. Horsfall. Manchester: Sherratt & Hughes. Each vol., paper, 1s.; cloth, 2s.

that of wages, and knowledge how to spend them wisely.

The third department of the social problem is that which is chiefly dealt with in the report of the Manchester Citizens' Association, compiled by Mr. T. R. Marr, though with a thorough conviction that it is closely intermingled with the others. As Mr. Charles Booth pointed out in his valuable address at the meeting convened to launch the report upon the sea of public attention, the housing and surroundings problem in Manchester is complicated by the proximity of many other crowded towns all around it. Advancing from the Manchester centre, we pass through suburbs, but before we reach the open country find ourselves in another town or its suburbs. There are open fields between, though sometimes, on the main roads of traffic, the houses are continuous from one town to the next.

A comprehensive housing policy would need to include not Manchester alone but the whole district, taking into consideration where among these crowded towns and this crowd of towns, parks should be kept open or established, how new residential districts should be laid out with a view to the requirements of the surrounding centres of population, as well as the careful planning and grouping for health and pleasantness of the houses and other buildings erected.

As Mr. Marr's report says: "The land question lies at the root of the housing difficulty," and there is pressing need of legislation enabling municipalities to acquire land more readily. They should be able to do so without showing for what definite purpose it is intended to be used. The rating of land values, including unoccupied land, is needful for the purpose of obtaining from the landowner a fair contribution towards the public works by which he benefits to quite as great an extent as other property owners, and as a means of moderating the exorbitant demands made for land when required for public purposes, the value on which rates are paid being equitably taken as the selling price if the municipality chooses to buy.

Meanwhile there is pressing need that the public should, in Manchester and in every town, awake to the importance of the municipal elections, and send men to their councils because of their character and efficiency, their policy and knowledge in regard to local administration, housing, sanitation, and supervision of the new districts, not because of some party cry connected with Imperial politics. Powers now possessed by the municipalities need to be more fully used, and new powers of dealing with land obtained from Parliament, for, in the new suburbs of towns, present methods and planlessness are producing new congested areas which will be a slum problem in their turn for coming generations.

Mr. T. C. Horsfall, in his companion volume to the Citizens' Association report, gives some examples from Germany for dealing with the housing and surroundings of the people. He shows that the housing problem and the evils of overcrowding in Germany have some great differences from those in England. In Germany there is far more overcrowding *in* the houses, in England there is far more overcrowding *of* the houses in proximity to each other, and the general conditions of the life of the district are less wholesome. In other words, in Germany there are more dwellings that have wholesome environments, but which, being constructed in great blocks, and insufficient accommodation provided for the number of people who reside in them, are unhealthy; in England there is more and better room accommodation, and barrack-like dwellings are less frequent; but they are far inferior in respect of wholesome surroundings and laying out of districts in which they are placed.

In Mr. Horsfall's chapters there are many suggestive facts given of the action of the municipal authorities in Prussia, Hessen, Saxony, Duesseldorf, Ulm, Frankfurt, Koeln, Mannheim, &c. It appears that land purchase for the municipality is often on a much larger scale than in England. In Ulm the whole of the building land in the town district amounts to 1,128 acres: of this, 697½ acres, or three-fifths of the whole, are owned by the town and its public institutions. The town has, therefore, control of its own extension and development, and has benefited greatly by the increase in the value of the land since its purchase, owing to the growth of its own population. It owns also no less than 2,926 acres outside the town boundaries. Owing to the successful management of its land, the town has been in a position to spend large sums of money on new schools, a cemetery, sewers, pavements, and additions to salaries of teachers and others, without increasing the rates, which are lower than those of other towns in Wuertemberg.

A careful study of the advantages of this municipal ownership of land is desirable, and of the way in which public authorities in Germany regulate the arrangement of new districts into which the towns are extending, providing for wide streets, avenues, and gardens, and making general provision for the healthiness and pleasantness of life for the whole of the people. Each builder must conform to a plan made out before building operations commence, in which the needs and well-being of the district and of the town of which it is a part have been considered beforehand. Persons willing to build may know beforehand what kind of surroundings every site will have. The town councils in many cases give a great amount of time to their building plans. The subject has received close study from architects, engineers, and others. The haphazard growth of English suburbs is a deplorable feature of English life, especially as an entirely different and altogether better system is possible without adding to the burdens of the ratepayers. As has been pointed out, the great overcrowding evil in Germany is in the houses, in England it is in their wretched environment.

Mr. Horsfall believes that to obtain efficient service from the public officials who administer in such important matters as housing and the many duties that devolve upon town and city councils in modern times, it is necessary that some of the most important positions should be held as a rule by the same man for considerable periods of time, so that his experience of facts and conditions may be available, and a consistent and far-reaching policy carried out. He would have the Mayor receive a salary of adequate amount, and retain office as does the German Bürgermeister, and the Chairman of Committees likewise. If, in conformity with English sentiment, we retain the honourable position of Mayor as a dignity to be given to private citizens who have well served his town, and to be offered to many such in turn, it may yet be necessary to have a salaried permanent official at the head of the city's practical works, who shall correspond more closely to the German Bürgermeister in these functions, and give the whole of his time to the work. There is need, with the enormous responsibilities and expenditure of municipalities in the present day, that men should be experts in their various departments, and that the management, involving expenditure sometimes of hundreds of thousands of pounds and the health and well-being of the citizens, should not be in the hands of even well-meaning amateurs who come one year and retire the next, or, however capable, can give only the residue of their time, which is, in the main, used in obtaining their own livelihood.

The two volumes, that compiled by Mr. Marr and the supplementary articles forming the second, translated and written by Mr. Horsfall, are a solidly valuable contribution toward the solution of the problem of housing and municipal action. They are also a manifesto on behalf of the Citizens' Association, and if they produce the desired effect, the next step is agitation for reform on the definite lines laid down.

PRIESTLEY PRIME.

THE SERMON.

THE days since "Claude on the composition of a sermon—with a hundred skeletons" are happily many. The late Phillips Brooks' volume and its just celebrity may well be taken as marking the advance since the "skeleton" epoch. There is flesh and blood here, muscle and brain—though the skeleton is by no means disparaged. The manly spirituality of the work and its radiant common-sense have long been esteemed among preachers of all kinds. But it is not by any means the preacher only who needs this book, and it is to be hoped that the attractive form in which Mr. Allenson has re-issued it may gain for it a wide circulation among all sorts of people, and result in an increased interest in preaching, a higher standard of expectation, and, not least, a finer sympathy with the preacher's aims and difficulties.

In this age of laymen the sermon is not nearly enough in the laymen's thoughts. The critic we have alway with us. It is not criticism—certainly not in its one-sided aspect—of which I am thinking. A clergyman of my acquaintance calls the members of his congregation together once a year for the purpose of frankly discussing with them the subject of

* "Lectures on Preaching," by the Rt. Rev Phillips Brooks, D.D., being vol. II. of the "Handy Theological Library." (H. R. Allenson. 2s. 6d. net.)

preaching and the place the sermon occupies in the life of the church. No doubt, such a course requires, as Rossetti said of his pet bull, careful handling. In this case, however, it has the best results, a trained attention, much stimulus to reading and thinking, and, I have no doubt, too, a deeper influence on the practical life. It is not criticism that is wanted, but a sense of possession in the sermon on the part of the people, a fellowship with the pulpit, and until this obtains to a greater extent than at present, it is no wonder that sermons are often perfunctory, or dull, or indiscreet, or any of the hundred and one things a sermon may be.

What is a sermon? How many of the thousands of men and women attending places of worship ask themselves the question? It is their possession. To some extent it is what they make it, or, more correctly, it often is not what their interest and sympathy might make it. They have their ideal of the music, of the way in which the service is rendered, a fair proportion understand whatever symbolism may be used, but how many ever ask themselves what constitutes a sermon?

This deficiency is not confined to congregations. It is curious to reflect that no thorough attempt has been made to place the sermon as a literary form, and this is the more remarkable in England, where the sermon stands as one of the very earliest forms of literary expression, and has had much to do with the making of the language itself. Sermons were preached in other countries in plenty, but in England alone they early became a part of the national literature—as the Early English Text Society testifies—and have well miantained their part throughout the magnificent growth of our immortal heritage. A list of the principal contributors to this side of our literature, from Bæda to a Liddon or a Martineau, would fill more than a column of this paper. And yet there has been no real attempt to define its literary form; nothing, *e.g.*, like what Coleridge did for lyrical poetry or Professor Sharp for the sonnet.

Perhaps a wholesome fear of making the idea of the sermon too specific, not unmixed with a reverence for it as a spiritual or prophetic product has occasioned this lack. The wind bloweth where it listeth. Genius can have no imitator, and he that is born of the Spirit is educated of the Spirit. And yet all that may be urged in this direction might, with equal cogency, be urged of poetry. And we have, at least, one notorious Chair of Poetry. Why should the sermon be relegated to the theological lecture room?

Etymology, it may be noted, does not help us much. Of the two words commonly used for the preacher's utterance, "sermon" is derived from *sero*, to connect—a derivation which would not always naturally present itself to the hearer's mind— and "discourse," from *discurro*, to ramble or run about—which not infrequently has the force of genial truthfulness.

Dr. Brooks, in his section on "the Idea of the Sermon," hardly seems as happy or "inevitable" as in the more purely practical portions of the work. It is hard to follow him when he says that the sermon is a "thoroughly inartistic" production. There seems to be a narrowing of the scope of art in this which I fancy Dr. Brooks would have been the first to condemn if applied in other quarters. Why does he deem the sermon "thoroughly inartistic"? Because "it is always aimed at men . . . . always looking into their faces to see how they are moved . . . : knows no essential and eternal type, but its law for what it ought to be comes from the needs and fickle changes of the men for whom it lives." Most true—especially when read in the admirable context—and yet what could be more true of prophesy like Isaiah, of poetry like that of Shelley and Browning and Arnold? And if it covers such work, what is it that renders that artistic and leaves the sermon "thoroughly inartistic"? Is poetry less a product of the felt needs of the time? Does the poet look less eagerly, less steadily into the faces of his fellow men? And what is the essential and eternal type of poetry? True, there are kinds of poetry which depict with calm impartiality what goes on within men and around them; but there are also kinds in which the poet's utterance is no less distinctly a "deliverance," not of his soul only, but of the vast aggregate of thought and feeling by which the world is moved. It is as impossible as it would be deplorable to limit art to the drama and the epic; and if pieces like the "Epipsychidion" and "Rabbi Ben Ezra," have their place in the domain of art, there, surely, must also appear the best sermons of Newman and Robertson.

As a matter of fact, Dr. Brooks' book, taken as a whole, shows nothing more clearly than that the sermon is—form apart—a kind of poetry, the upwelling of a man's inner life, the cream of his experience. This is Dr. Brooks' theme throughout, and this it is that makes the book so rich in human interest, so unerring in practical judgment. And one might even risk the observation that were there a school of poetry—which God forbid!—these lectures, with obvious verbal alterations, would prove all that was necessary as a text book for such art.

The poet, the prophet, the preacher, these are much the same, save in form of utterance, and this differs rather individually than by class. Each of them delivers the personal utterance of a personal conviction. The adjective is vital in both places. There must be Truth, *i.e.*, conviction, and it must be experienced conviction, and presented in a manner peculiar to the man himself. Of each of the three it may be said:—

He saw through life and death, through good and ill,
He saw through his own soul,
The marvel of the Everlasting Will,
An open scroll
Before him lay.

This may also be true of other forms of literature—may it become more and more so!—but never in the same degree, or, indeed, sense, as it is of poet and preacher. For the latter especially, conviction admitted, personality—not personalities—is everything.

Preaching is the bringing of truth through personality. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth. Suppose it written on the sky, suppose it embodied in a book which had been so long held in reverence . . . that the vivid personality of the men who wrote its pages has well nigh faded out of it; in neither of these cases is there any preaching.

To understand this fulfils a much higher purpose than the mere literary placing of the sermon. It tells the preacher to "worship at the inner shrine," to cultivate experience and the communion essential to experience. It tells the hearer to find in the sermon the soul of a brother, the innermost of God's living truth for both. Granted these conditions, then, through all the fluctuations of doctrine, and the passing and arriving of conviction, the sermon has an abiding place. There is no substitute for it, for there is no substitute for the soul of man. It is as vain to think that accessibility of literature can render it dispensable, as to say that the popularity of the pianola will render men indifferent to the touch of a master-musician:—

No multiplication of books can ever supercede the human voice. No newly opened channel of approach to man's mind and heart can ever do away with man's readiness to receive impressions through his fellow-man. There is no evidence, I think, in all the absorption in books which characterises our reading age, of any real decline of the interest in preaching. Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen to him. We hear that the day of the pulpit is past, and then some morning the voice of a true preacher is heard in the land, and all the streets are full of men crowding to hear him, exactly as were the streets of Constantinople when Chrysostom was going to preach at the Church of the Apostles, or the streets of London when Latimer was bravely telling his truth at St. Paul's.

The days of Chrysostom and Latimer would be even nearer to us than they are if every churchgoer, nay, every serious man and woman would read these strong and human pages.

THOMAS J. HARDY.

THE American Unitarian Association is about to issue a reprint of the original six-volume edition of Channing's Works, with a biographical and critical introduction by the Rev. J. W. Chadwick.

AN English edition of the Rev. Charles Wagner's beautiful book on "The Simple Life," recently referred to in these columns, is published by Messrs. Isbister & Co., at 3s. 6d.

THE new and enlarged edition of the bound volume of "Hymns and Choral Songs," published by the Manchester District Sunday School Association, is sure of a very warm welcome, both in school and home. The edition, with music and words together, costs 2s. 6d. net. The little book of the words only, 6d. net.

NOTE.—Correspondents are requested not to send us news notes of printed matter stuck on to a post card. Such cards are charged by the Post Office at letter rate, as contrary to regulations.

OBITUARY.

MRS. SUDBERY.

ON Thursday, Sept. 8, there passed away Mrs. Mary Sudbery, the wife of the secretary of the Wood Green Church. She was born at Kentish Town in 1849. Her father, Mr. John Hockley, who held the appointment of clerk to the Master of the Rolls, had through life been identified with our churches as teacher at Newington Green and subsequently as secretary at Kentish Town; but a good woman's faith is more than mere tradition, something held with a strong and intelligent conviction, which found its outcome in noble purpose and endeavour, a useful and helpful life in the light and joy of a refined and happy home. Mrs. Sudbery had been devoted to the interests of the Wood Green congregation from its commencement, and her memory will long live in the hearts of those who knew her. On Monday Dr. Mummery conducted a short service in the beautiful chapel of the Golder Hill Crematorium.

HUGH HYNDMAN, LL.D.

ON Saturday, the 10th inst., in the quiet ground of the old Dunmurry Meeting House, there were laid to rest the mortal remains of Hugh Hyndman, LL.D., of Belfast. His old friend and former pastor, the Rev. J. C. Street, of Shrewsbury, officiated. There were also present the Rev. J. A. Kelly, pastor *loci*, who read some suitable words from the Corinthians, and Rev. W. H. Drummond. Representative men were about the grave, and among the silent mourners was the only danghter, indeed the only child, of the deceased. Dr. Hyndman was one of the conspicuous men of Belfast, a scholar and thinker, an accomplished lawyer and antiquarian, an earnest educationalist, a sturdy Unitarian, a man of highest honour and integrity, and a courtly, accomplished Irish gentleman. He will be greatly missed in Belfast. He was greatly interested in our educational institutions, especially in our Oxford College, but he also watched with great approval the steps being taken for the enlargement of the scope of the Home Missionary College. In all scholarly things he took an interested and intelligent part. His death will leave a great gap in the ranks of the select men who have conferred distinction on our churches and institutions in Belfast and throughout Ireland.

Dr. Hyndman was one of the body of cultured Irishmen of the North who never lost hope and faith in the national life of Ireland, and who believed that the day was not distant when his native country would be free, united, and devout, tolerant in politics and religion, and progressive in all good things.

His life was throughout marked by great integrity. His standards of honour were the highest. He was tender-hearted, full of compassion for the poor and oppressed, and always ready to serve his fellow-creatures. For many years past his life had been burdened by a continuous domestic sorrow, but his gentleness, self-surrender, and devotion to his afflicted surviving, widow, gave a sweetness to his character which almost glorified his face as he lay in the peacefulness of death. Such men as he set forth what can be wrought out by one whose life is enriched by the uplifting faith which it is the glory of our churches to set forth.

J. C. S.

Sept. 12, 1904.

THE CHILDREN'S COLUMN.

GOD IS LOVE.

(MATTHEW VII. 11; 1 JOHN IV. 7 AND 16.)

A MAN who loves his brother men is walking in the light. The more truly and completely he loves them, the more beautiful is his character. A child, growing more and more kind and thoughtful as he grows older is like the sun when it begins to touch the eastern sky with the first streaks of dawn, and, rising slowly, fills the sky with light. So is it with the man. "The path of the righteous is as the shining light that shineth more and more unto the perfect day."

One there is who is infinitely greater and better than the best man. It is God, the great Being who holds all men and all the world in His power every moment. Surely He is not merely as one that walks in the light. He is Light. Above all, He cares for all His creation with such perfect, immeasurable love, that in His very Being He *is* love.

How can we think of Him in all His greatness and perfection? How shall I explain to you, dear children, this last wonderful thought? "God is Love." All of us, older friends, grown-up people as we are, often bow down in the divine presence and cannot speak. Oh, it is a wonder and a mystery. Yet it is true. We feel it to be true. In the love of human hearts for each other God is present and makes Himself known. Who can say just what love is? Yet we know it, because we have loved. We like to be near the parents, friends, brothers, and sisters whom we love. We like to meet and see each other. When some dear brother goes away from home, it is a pleasure to us to receive a letter or to write one. And when he comes back again, we welcome him.

Yet that is not all. It is not love to think only of our own pleasure in the company of others. Love makes us think of their pleasure. Love leads men to do whatever will make others happy in the best way. Love does not spoil people; it does not indulge them so that they become selfish or weak or foolish. It tries to make them strong and good. When a brother does well in the school lessons we are glad. When he is reported to be good and industrious, and the best boys like him very much, we are still more glad.

God also cares for us and for what we are and what we do. He gives us much happiness. It is a joy to wake up in the morning, and to get up too, when we have had sleep sufficient for us. To breathe the fresh air at the door or in the garden, to eat our simple breakfast and to go to a good, honest morning's work is a delight which sometimes in the height of health and strength is more than words can tell.

God is in this joy; His love is the light of our life, and we love Him for His goodness to us. Is He less with us if we are ill or sorrowful? Does He care less for the boy who is feeble in health or the man who lies day and night on a bed of pain? His love is with these as it is with all His children.

Men and women, who have lain in bed and suffered weakness and pain, have felt that God loved them and helped them. A father strokes his little girl's head, and at once she feels happy in the sense of his love. A mother holds her baby in her arms, and if it cries, she comforts it and folds it close in her gentle bosom. When friends meet, they shake hands in token of their goodwill towards each other. The sacred presence of God is felt in our souls, especially in time of great joy or awful sorrow. His touch is on us, it is as if someone took us by the hand to lift us up after a fall, or as if the invisible soft air kissed us on the cheek and brow and soothed us with its gentleness. A little girl is ill in bed. Her mother tenderly places her soft hand on the girlish hand and holds it in her fingers. It is a joy to the child for there is all mother's love in that gentle clasp. But one day the mother is ill and suffering. Who shall comfort her? The little daughter may do that in her small way. But God comes unseen to the heart of the mother, and makes her feel His loving care for her. She feels that she is more than the poor body, and that God cares for her, her very self. She is brave and patient, and those who watch her feel that there is a perfect and unspeakable Love resting upon them all.

Count Tolstoy one day met a poor, hungry, ragged old man, who begged him to give him an alms. The kindly count would have given him money, but found that he had none with him. So he placed his *hand* in the out-stretched hand of the beggar, and said: "Friend, that is all I have to give." The old man grasped the hand and said, "Thank you, truly, good master: that, too, is an alms." The kind manner in which Tolstoy did this simple little act brought joy to the heart of the poor man, who hungered not only for bread, but for a sign of love.

Far more tender and consoling is the touch of God. He saves men from their sins. The boy who has done a mean and shameful deed, must own this to himself and confess it in his heart to God. He must also try to make amends for the past and to do his very best in the future. Then a happy feeling comes over him. It is the welcome back to the arms of the Father whom he has disobeyed.

God saves men in death. Some day you may see a certain picture of death, painted by a great and noble artist. "Is it very terrible?" you ask. No, it is a picture of a sweet and tender woman, like a dear, dear mother, folding a little babe to her breast. So is every dying child lulled into happy sleep and endless peace. So do all men and women lie down at last in death, and are folded closer than ever to the heart of God.

Be thoughtful and loving, and you will learn that God is Love.

A. LESLIE SMITH.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, SEPTEMBER 17, 1904.

ASIA AND EUROPE.

THE lurid drama that is in progress in the Far East, in which it would seem that only the first act of a great tragedy is now drawing to a close, has led to many speculations as to what the ultimate result may be of this uprising of Japan as a great military po wer within the circle of world politics. It seems but yesterday that the Christian nations of Europe were calmly discussing the partition of China, while now there are suggestions of a very different kind, and forebodings even of danger to Europe itself from a fierce wave of Asiatic conquest once again sweeping down from the East.

While such thoughts are in men's minds, and they are considering the results of our incursion into Tibet and the perennial problems of India, we should like to call attention to the volume in which Mr. MEREDITH TOWNSEND recently gathered up some of the results of his life-long study of Asiatic character and of the relations between East and West.* Mr. TOWNSEND went out to India in 1848, and after twelve years' experience, which included the dark days of the Mutiny, came back to join with the late RICHARD HUTTON in the editorship of the *Spectator*. A good part of this volume consists of a reprint of *Spectator* articles, but there is also an article on "The Influence of Europe on Asia," from the *Contemporary Review* of February, 1901, and an article on "The Great Arabian," based upon Muir's "Life of Mohammed," from the old *National Review*. In a note of thanks, in his preface, to the other editors for permission to reprint, Mr. TOWNSEND adds: "I only wish I could thank the Editor of the old *National*, R. H. HUTTON, but, alas! he has passed to the majority. For forty years his strongest approval was given to the drift of these papers."

That drift is to emphasise the apparently impassable gulf which separates the Asiatic and European races, and to show how the impassive East remains practically unaffected by any Western influence. Mr. TOWNSEND does not believe in the permanence of British influence in India, nor does he think that there is any prospect of Christian missions effecting the conversion of the East. He notes the true insight of Matthew Arnold's lines :—

> The East bowed low before the blast
> In patient deep disdain,
> She let the legions thunder past,
> Then plunged in thought again.

But then, in the Introduction to the Studies, after referring to the warrior races of India, adds :—"A single race of formidable fighters, capable of discipline, in a group of islands off the coast, the Japanese, are more numerous than the French." And a little further on :—

> Three Asiatic soldiers, the Turk, the Sikh, and the Japanese, have adopted European arms and discipline, and no man can say if either of the three encountered Russian armies which would be the victor, yet Europe does not consider defeating Russians an easy task.

That was written in 1901; now we are watching with painful anxiety what the result of such a conflict will be. If the energy of Japan is ever directed to obtain leadership among the yellow peoples, Mr. TOWNSEND holds that it might prove a final obstacle to the ascendency of the whites in Asia. Although a united Europe might succeed in breaking the military force of Asia, it would only be for a time, and after one or more of such conflicts, for the sake of trade, Europe would conclude that it was not worth while.

Is it too much to hope that before any such stupendous conflict arises, the intervention of Europe in Asia may take a different course, and that Great Britain at any rate may cease from playing the part of a high-handed conqueror, by ruthless slaughter forcing her trade, if not her dominion, upon nations, who after all have rights and civilisation of their own?

Mr. TOWNSEND draws a very striking contrast between the progress of Mohammedan and Christian Missions in India, and puts in a wise plea for leaving greater latitude for native developments within the Christian fold. But wisdom, we are convinced, will in time go further still, and will recognise that such Christianity as the missionaries have to offer is not for the peoples of the East. The Brahmo Samaj of India is a pioneer in the way of a truer development of devout religious faith, in which the heart of Christian love and justice may also find room to beat; and so a genuine reform may be effected, if indeed the life of those ancient peoples is to be lifted to a higher level. In Japan also we have recognised that the new faith must be of native growth.

What Europe has to learn is that the independent life of the nations of the East is to be respected, and that if Christianity is to be commended to those peoples it must be by peaceful, honourable methods, and the influence of lofty character, and not through conquest or high-handed compulsion in any form. It is humiliating that the lesson of elementary respect should be at last forced upon Europe only by the demonstration of the fact that Japan can fight!

* "Asia and Europe: Studies presenting the Conclusions formed by the Author in a long life devoted to the subject of the Relations between Asia and Europe." By Meredith Townsend. (Messrs. Archibald Constable & Co. Second edition, 1903. 5s. net.)

HOPE (WATTS).

BOWED, blindfolded Soul, oh! all haunting ghost,
Lonely thou sitt'st on thy world-hill,
Titanically patient, and, oh! most
Titanically still.

Lonely thou sitt'st and listenest on and on
For ever to thy one sole string,
Clasping, motherlike, when all else is gone,
Earth's one immortal thing.

E. L. H. THOMAS.

THE annual meeting of the "Freunde der Christlichen Welt" is to be held at Eisenach, as we have already announced, on Tuesday and Wednesday, Sept. 27 and 28, and the meetings of the Protestanten-Verein at Berlin, Tuesday to Friday, Oct. 4—7. Any English friends who are in Germany at the time, and are able to attend, may be assured of a very cordial welcome. The Editor of THE INQUIRER is to have the privilege of attending both series of meetings as representative of the British and Foreign Unitarian Association.

THE work of the Protestanten-Verein is divided into three sections, one dealing with questions of constitution and politics in connection with Church life, another with questions of religious service, preaching, religious instruction and literature, and "Church life" generally, the third with the relations of the Church to the national life. Among the subjects to be discussed are the constitution of the Synods in relation to the ideal of a church of the people, the right of women to vote in the Church, Protestant methods, the Church and Social Democracy, Christian teaching in the light of present-day theological science, and how it is to be imparted to the people. In the evening of the opening day a special religious service is to be held in the Jerusalemskirche, when Dr. Mehlhorn, of Leipzig, is to be the preacher. Copies of the full programme may be had on application to Essex Hall. The meetings are to be held in the house of the Grossloge "Royal York," Dorotheen Str. 27. Correspondence with regard to the meetings should be addressed to Herrn Direktor Schrader, Berlin, W., Steglitzer Str. 68, the President of the Committee.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

VII.—BRISBANE AND SYDNEY.

S.S. "Sierra," (at sea between Sydney and Auckland).

IT is not three weeks since I wrote to you last, on my way to Brisbane, but fresh experiences make the time seem long, though it passes very pleasantly. It seems years ago since we landed at Fremantle, months since I was in Queensland. I have been making new friends, and, alas! bidding them good-bye, to see them again no more, week by week. New faces, new scenes have thronged upon me, and if I can but retain in mind a little of all I have heard and learnt and seen, I shall be a richer man for the rest of my years on earth. I am only sorry that such good fortune has not fallen to the lot of some man who has more years before him in which to profit of it all. I am a poor man of business, but the little money I have spent in travelling has been a grand investment, and yields me a yearly interest secure as long as memory lasts me. And now, as I get near the end, comes to me, little as I have deserved it, this grandest opportunity of seeing and learning which thousands long for the like of and will never have. Oh, it is an interesting world, as Dr. Hort said to me the last time I saw him, a few months before he died. The rocks on which it is built up, the seas and skies which close it round, the living things, from lichen to mammal, which dwell on it, and, above all, its men and women and little children—good, bad, and indifferent, fools and wise, those I like and those I dislike—they are all interesting, their works and ways, what they have done and what they are minded to do, what they have written and what they like to read. Is it credible that so wonderful and varied a scene, almost infinite in extent, is shown to us for just so long that we may appreciate its worth and then blotted out for ever? No; the more I see of the world and of life the less possible do I find it to believe that death is the doom of it all—death and extinction for the individual, the desolation of everlasting cold and darkness for the earth which has been his home.

It was unfortunate that in three States out of the six, I arrived just after a dissolution of Parliament, when all the leading men were engaged on the business of the elections, and all interested in State politics, too busy to give much heed to a mere preacher of the Gospel of peace and goodwill. So at Brisbane, as at Perth and Sydney, I missed the patronage of ministers of the Crown who sympathised with us, and had to be content with the expression of their regret. Other coincidences, besides, were unfavourable to the success of my mission in Queensland, and neither my lectures nor services were well attended. But to the few Unitarians, men like Mr. Burkitt, the chairman of the Committee of Reception, who during fifty-two years that he has been in the Colony has stood to the faith in which he was brought up at home without ever having the opportunity of attending worship after his own heart, and brought up his family in the same principles of free and reverent inquiry in which he was himself nurtured—to such as these my visit was, I believe, one of real value. I could do no more than just to leave behind me what will, I hope, be a permanent committee, who will now and then hold a service among themselves, and be always ready to welcome any Unitarian who may go there on a visit or to seek a permanent settlement.

Here the kindness of our good friends obtained for me what I have been desiring ever since I came to Australia—a glimpse of real life in the bush. Accompanied by Mr. Charles Loftus, whose name is well known in our congregations in Hull and Leeds, I took the early morning train northward. The journey of sixty miles took three hours, but it was by no means wearisome. The way was cut through the forest and the monotony of the ever green or never green eucalyptus was relieved at every one of the many gullies we passed over by the most graceful palms I have yet seen. A slender trunk, perhaps three inches in diameter, rises to a height of twenty or thirty feet, and then breaks over into a spray of beautiful leaves. A single one would be the pride of an English hothouse, and here they crowd wherever there is a little water to feed them. At Nambour, one of the many little stations on the line, we got out, and took the road up into the hills. We were hospitably received at the "humpy" of a friend. A humpy is the beginning of a house a beginning which, as in this case, may be left for years unchanged. It consists of one small room, with open gable roof, of corrugated iron or shingles. There is a door at either side, and one end is boarded off to make a compartment for a bed. There was no room to sit till the cases of oranges which were being packed for market had been cleared away, and then we were entertained to a cup of tea and the best lunch the house could afford. While I dozed, my companion went in search of horses, and returned with Mr. Robert Blair, who rode bare backed and lent us his saddles and animals. So we started, my first ride since a long day I had thirty-two years ago in West Indian forests. There was no road, only a track which, without a guide, we should have lost again and again. Now we had to dismount to lead our horses down into a narrow gully and make them clamber up on the other side. Then, again, because a great tree had fallen across the path and lay too high to step over, and too low to bend under. Then we made slow way up a steep rocky hill. Alone I would not have attempted it, but I trusted my horse and his owner and followed where he led. Presently we came out on The Saddle Back, a narrow pass sloping on each side down into the deep valleys beneath, and so to the summit, where lived an old couple from Manchester. Rugged like the bush in which he had spent half his life was the old man, and he gave us no welcome till he had assured himself who we were and what we had come for. Then he gave a hand to each of us, and invited us into his cottage for a cup of tea. The view was magnificent in its suggestiveness—impenetrable forests stretching to the sea on the one side, and to the broken horizon on the other. Here and there tiny green patches of sugar-cane or lucerne, or an orange grove, or clearances with a little cluster of houses. What will it be in a hundred years' time? What might it not be even now, if only there were the men to take possession of it, and subdue the land to their service. I do not wish, nor do I feel competent, to form a decided opinion on vexed questions on local politics, but I could not help asking myself as I surveyed the wide scene, the like of which is common all over Australia—where were the harm or the risk of inviting a million Chinese over from their crowded country to come as free settlers and till the ground as only they can, making a green kitchen garden where had been only barren sand? But the Chinaman is like a leper to the Australian working man, and he is barely tolerated where he has got a domicile and not tolerated at all as an immigrant.

Then, as the sun was setting, we went down the hill an easier way. Indeed, I doubt if I had the courage or foolhardiness to return in the dusk by the way we had come. Presently we struck off the road into the bush or open forest. It grew darker, till I could only guide my horse by the light of my friend's white jacket. It was nearly 8 o'clock when we reached Mr. Blair's house. A humpy with additions, a verandah in front, one end of it boarded off for a brother and his wife who had lately joined them from Philadelphia, a lean-to behind for kitchen, and another bedroom. Our hostess had prepared for us their own room, and somehow the household of seven adults, including ourselves, and four children were variously disposed of within about the limits of an ordinary drawing-room. But there was plenty of air, each room was open to the roof, and probably the inmates slept more healthily and as decently as in most of our houses at home. We should call them "poor" in England, but the distinctions which follow on the amount of a man's income don't hold their value to the same extent here. Our host and hostess received us as friends, and gave us of all they had without a suggestion that it was anything but right and natural that we should come to them.

Breakfast came before seven, and then we went with Mr. Blair to see his strawberry beds just ripening for the Sydney market. The strawberries seemed to me as good as any I have had in England, and he helped me to them liberally. Then through the bush and cane-fields and past the huts of the kanakas to the sugar mill getting ready to begin work on the Monday, and so to the train and back, passing the strange "Glass Mountains" which look like a huge ebullition of molten glass-like substance shot up to a height of 1,200 feet, and there cooled and become solid. Such is the common explanation, but I believe it is incorrect.

We returned to Sydney for a week after two Sundays at Brisbane. I wish my stay could have been longer, both for the sake of Mr. Walters, who never gets a holiday nor even an exchange, and also because I think I was of some service to the church, which has had a bad time these last few years. But the worst is over now, and it would be merely

mischievous to go back upon past scandals. I think I know all that is to be known, for I have talked the subject over with all the principal members of the congregation, and I am convinced that Mr. Walters is not to blame for the past, and that it is through his later action that the church has been saved. When he left to start "The Australian Church," he only did what any self-respecting minister would do; and when, in changed circumstances, he undertook the charge again, he gave himself, and continues to give himself, whole-heartedly to the work. I had heard of the church being merely a lecture-hall; I believe there were connected with it at one time those who would have made it so, could they have had their way, but that is an old story. From all I could see and hear, judging from the hymn-book of Mr. Walters' own compiling, and the order of service, I should say that it is quite as much "a place of worship" as is my own or any other of our chapels. If it be a charge against the minister that he has a popular style, and can fill his church of an evening, it is certainly not to his discredit that he is so far successful.

The great difficulty which remains over from the past is a debt, not a large one, and there are no rich members of the congregation. I trust the means will be found to get this settled, and in that case Sydney will have a fair claim to the first place among the Unitarian churches of the Southern Hemisphere.

This letter will go on by the *Sierra* to San Francisco. We leave at Auckland, and shall stay for six weeks in New Zealand. CHARLES HARGROVE.

August 10, 1904.

THE selection of Dr. Hoskyns, Suffragan Bishop of Burnley, to succeed Dr. Ridding as Bishop of Southwell is an admirable one, and will doubtless be generally acceptable in the diocese. He is a genial and sympathetic man, a great worker, a fine organiser, a very powerful preacher, broad-minded, practical, and entirely "safe" in his theological views. He has never taken any leading part in polemic, and is unknown as an author. His whole record is that of an earnest, energetic, successful minister. After passing through Haileybury and Jesus College, Cambridge, he served successive curacies at Welwyn, Herts, Quebec Chapel, and St. Clement's, North Kensington. In 1886 he became Rector of St. Dunstan's, Stepney. Here he gave ten vigorous years to devoted work among the poor. In 1896 he went to Bolton as vicar and rural dean. In 1899 he received an honorary stall in Manchester Cathedral, and since 1901 he has been Rector of Burnley and a suffragan bishop. He is married, and is in his fifty-fourth year.

OUR readers may remember that about two years ago we called attention to some striking articles by the Rev. J. H. Crookes, D.D., on "The Historical Jesus," which appeared in the *Springfield Republican*. We are glad to see that the American Unitarian Association is now issuing these articles in book form, under the title, "The Supremacy of Jesus."

GLIMPSES OF PALESTINE.

III.

A RIDE FROM TIBERIAS TO GADARA.

WE left Tiberias in the cool of the morning, riding along the shore of the lake past the ancient Hammath, where the famous baths are fed by a hot sulphur-laden spring, and past the tomb of Rabbi Meir, one of the great Jewish scholars of the second century. Somewhere near Khan Kadish, which we used to be told was Kedesh, the ancient city of refuge, until the real Kedesh was found far to the north, we take our last chance of a bathe from the clean, white strand of the Lake, for we shall shortly say farewell to the Sea of Galilee. Then we ride on to Kerak, at the southern extremity of the Lake, where the Jordan flows out; and here we dismount, for we have reached the place where we are to cross by ferry to the eastern side of the river, in order that we may see something of the Ghôr, and of certain cities of the Decapolis.

The business of unloading the mules and piling the baggage into the boats that are awaiting us, and then of swimming the animals across, is a long one. But it is an interesting place for a wait, and we by no means regret having the chance of a leisurely survey of this historical spot. For this is in all probability the Taricheæ of Josephus.

In the time of Jesus, Taricheæ was an important city. It was not so new as Tiberias, for in 52 B.C. it already had a large population. Great shipbuilding and fish-curing industries were carried on there, and it had a harbour which could shelter a fleet of vessels. So that it would be interesting to fix the site of it for certain, and picture the place as it showed itself to the eyes of the great Nazarene.

Unfortunately, however, we cannot be sure of the correctness of identifying Kerak with Taricheæ, for a controversy rages around this, as around so many other Palestine places. The doubt arises from a very slight omission by Josephus. He tells us that Taricheæ was thirty furlongs from Tiberias, but he does not tell us whether it lay to the north or south of that city; and by a series of strange coincidences the arguments for each direction are very evenly balanced. They are evenly balanced, that is to say, so long as we confine ourselves to literary evidence; but I cannot help thinking that if sufficient weight were given to the natural features of the place, this "tell" at Kerak would be felt to have greatly the advantage in the argument. Let us climb the mound, and look around us, and compare what we see with the description of Taricheæ given by Josephus.

The Jordan as it leaves the Lake does not, you observe, flow southwards, but swirls round and flows due west, embracing in this eccentric course a tongue of land which is thus surrounded on three sides by water with only a narrow landward outlet. This corresponds with Josephus' description of it as strongly fortified on those sides "not washed by the sea." Again, turn your back to the Lake, and look at the great plain of the Ghôr. Here you have that "plain which was before the city," upon which Vespasian, when he besieged Taricheæ, saw that a great "multitude of the enemy was gotten together." Here, too, just below the mound, is the port with room for a whole fleet of ships; and yonder to the north-west we can identify the site of Sinnabris, which Josephus says could be "easily seen by the innovators," or insurgent reformers, who were besieged in Taricheæ. No other place upon the Lake corresponds in anything like the same way to the history of Vespasian's siege as given by Josephus. But we must now descend from the "tell," for our baggage has crossed the river, and the boat is waiting for us to go on board.

When we reached the further side we found ourselves in a hot, dusty plain, across which we rode wearily for a matter of five miles or more till we came to the banks of the Yarmuk—a wild river dashing down a deep cleft towards Jordan, of which it is one of the principal tributaries.

On the banks of the torrent we found a great concourse of fellahin, met together, as they told us, in order to make a united effort to dam the channel, and turn the water upon their crops. The season was indeed a disastrous one for these poor peasants. The "latter rain" had entirely failed, and everywhere we noticed withered fields, and in places even the wheat was dying.

The Menadireh, as the old Yarmuk is now called, was much lower than it usually is at this time of the year, and was fordable, though by reason of its swiftness not altogether without difficulty. It was not above three or four feet deep, yet the horses seemed as though they could scarcely keep their legs against the rush of the current. However, we struggled through, and after continuing our southward course for a short distance we presently turned sharp to the left up the mountain side. For more than an hour we zig-zagged up a precipitous ascent, then, gaining the level of the plateau, crossed a stretch of cultivated land. Here and there we saw magnificent specimens of an iris of the rhizomatous kind, the blossoms of which, closely veined with narrow purple stripes, measured from 4 to 6 inches across. But our eyes were soon drawn away from the flowers at our feet by the distant prospect of the ruins we had come to visit.

Our first impression was that of a confusion of unmeaning wreck. Fragments of walls and heaps of stones covered a vast area; beyond which, far in the distance, rose a mound on the hither slope of which stood a crumbling structure which we surmised to be the remains of that ancient theatre of which we had often read. Such was our first view of the far-famed Gadara, once the chief city of the Decapolis, now represented only by this desert of rubble and by a mean Arab village which lies behind yonder mound, known by the name of 'Mkes.

We halted by a large heap of earth and stones crowned by a bush, the branches of which were completely covered with shreds and rags. The camp was then sent forward to the village with instructions to treat with the sheikh for a camping place, and Mohammed, the groom, tethered our horses and spread our luncheon beneath the shadow of this sacred shrub.

This curious custom of hanging up rags as offerings would seem to be the degenerate form of a very primitive notion. Originally the idea was sacrificial, but the offering dwindled down through the influence of the vicarious or representative idea. Those

shreds *represented* the complete garment, and that in its turn *represented* the wearer of the garment. But at the present day even this remnant of the sacrificial idea has almost gone, and the practice has become a pure piece of magic. The garment or shred is left at the holy place, and that which has been in contact with the holy place is taken away, and worn as a charm. Holiness is, in fact, to the Palestine peasant, a sort of liquid which may be absorbed by physical contact. And this magical idea overshadows and obscures, it would seem, the original notion of a sacrificial offering.

After luncheon we decided to walk through the ruins to our camp, and Mohammed was therefore sent forward with our horses, and we advanced toward the village, approaching it from the west.

The ruins which lay scattered around were the most extensive that we had hitherto seen, but so utterly demolished by the shock of earthquakes and by the hands of time and the barbarian, that it was difficult to get any idea of the site which they represented. Straight before us, however, we beheld as we drew nearer a relic which was unmistakable—the ruined theatre which we had seen from the distance, and which proved to be a fairly well preserved specimen of the Greco-Roman theatre, built of hard basalt blocks, retaining much of their original sharpness of definition.

As we advanced, the plan of the old Greek city, as explained by Schumacher and by Dr. Merrill began to reveal itself. The place itself is strongly situated. On the north is the deep valley of the Yarmuk, or as the Greeks called it, the Hieromax; on the south, the cleft which is now called the Wady-el-Arab; on the west the valley of the Jordan; on the east a considerable slope downward from the city. There was a wall all round the city, the traces of which remain, and which was about two miles in circuit.

The mound, or hill, against the slope of which the great theatre is built, is the Acropolis. It was formerly occupied by temples and public buildings. It had theatres on two sides of it, one upon the north, as well as that upon the west, which I have just mentioned. Westward of this central group of buildings were streets of private houses occupying the area through which we were now advancing; eastward was a city of tombs, the remains of which are at this day one of the most remarkable ruins of the kind in existence. As to the modern village, that is marked by Schumacher as lying to the east of the Acropolis, but at the present time it has invaded the hill itself.

The people of 'Mkes are rough and dirty, with a bold and insolent air. Most of them carry a round-headed club, as well as the usual long-barrelled gun. They are both Bedawin and Fellahin, and among them are settlers from the neighbourhood of Nablûs, who keep themselves somewhat aloof from the other inhabitants, and are said to be fanatical and uncivil.

In the course of our wanderings among the ruins we came upon a slope overlooking the valley, where some plots of soil had been cultivated. Near by stood two Bedawin women in violent altercation. One of them was accusing the other of stealing beans from her plot, and the accused raised her hand to heaven and swore by Allah that she was guiltless. We stood for a few moments watching their fierce gestures, and listening to their harsh voices, strongly reminiscent of a like argument in a London slum, and then turned toward the western theatre, of which we desired to have a nearer view.

Prof. George Smith speaks of this as an amphitheatre, but that is obviously a slip upon his part. It is a semicircle in form, or little more than a semicircle, certainly not a completed circle or ellipse. It was not, in fact, a place for gladiatorial shows at all, but for stage plays.

As Gadara was not founded till after Alexander the Great's time, its theatres belong of course to a date long subsequent to the period when actors and chorus all occupied the orchestra or level space below the seats, with the altar of Dionysos in their midst. The theatre at which we are looking had a stage raised above the orchestra and facing the audience. Yonder doorway upon our right, of which the arched headway rises above the *débris*, opened upon the orchestra; the *proscenium* or stage was immediately on this side of it. Beneath was the ghost-chamber, in which the metal "thunder-jars" were kept, and from which the ghosts who figured in the tragedy passed upward by a stairway—Charon's steps, as they were called—to the stage itself. Aĭ, *aĭ*, actors and spectators alike are ghosts now!

The back of the stage was just where we are standing, and consisted of a lofty scena, what we should call a back-scene, which with the ancients was not a paste-board or canvas affair, but a good substantial wall. These great blocks heaped in confusion at our feet are the stones of the fallen scena, and of the postscenium or chamber behind the scene, into which the actors retired. Look before you and you will see what brought them down. The horizontal shift of the stones in so many parts of the auditorium shows that earthquakes have been at work.

But let us pass forward across the orchestra to the semicircle of seats where the spectators sat of old. The seats are wonderfully well preserved. There are fifteen rows with stairways and landing. In the orchestra itself there may have sat, after the Roman fashion, a few of the most distinguished officials—magistrates and priests. Next comes, slightly raised above the level of the orchestra, a semicircular pavement twelve feet wide; and from this five rows of seats ascend. These are the seats of the privileged people, the aristocracy; they are, in fact, the stalls of that period. Then comes a landing nine feet and a half wide which runs round the entire semicircle. This landing is backed by a perpendicular wall nearly seven feet high, pierced with round-headed doorways, which lead into a corridor to be presently described. Above this wall are ten more rows of seats for the rank and file of the Gadarene men. And above these again, separated from them by a three-foot wall with a cornice, were probably two or three more rows of seats for the women.

From the *præcinctio* or landing mentioned above we now pass through one of the doorways into the corridor, which is built below and behind the upper or main tier of seats. It is a roomy passage with an arched roof, running round the semicircle from end to end. The arrangement is, in fact, just like that of our modern theatres with their corridors behind the boxes. The floor has been broken through in places, and reveals another corridor below. The natives call these corridors "the prison," and they use them for storing their grain, several heaps of which lie piled within their shelter. There seems, however, at one time to have existed a truer tradition as to the purpose of these theatres, for the rocky platform in the sides of which they they are carved is still known to the villagers as El-Mel'ah, "the place of play."

To that platform we now climbed, and found ourselves among the native hovels. As usual, the dogs of the village rushed out upon us with fury, barking and snarling, and showing their teeth, but keeping out of arm's reach. Cutting across a corner of the mound we descended on the northern side, and found our camp pitched close to the second theatre—a structure in a far more ruinous condition than that which we had just left. The latter has well-defined tiers of seats, retaining their form and sweep, and built of clean-cut basalt blocks, but this northern theatre is little more than a heap of earth and stones. The rows of benches can no longer be counted, and, were it not for the arched openings at either end of the semicircle, which tell where doors once opened on the orchestra, the traveller might almost pass by this scoop in the hillside without recognising its origin or purpose.

Soon after our arrival at the camp the Sheikh of the village paid us a visit. Unlike most of his fellow villagers, he seemed a decent sort of man, with kindly eyes and an intelligent face. I made inquiries of him concerning the old city gate of which I had read, and which Schumacher describes as flanked by pillars of basalt, and having a well-preserved cornice. The Sheikh informed me with much simplicity, and with the air of having performed a meritorious deed, that he had pulled the gateway down to furnish stones for building his own house. He showed me where it had stood; it spanned the paved road which passes the northern theatre, and was only a few steps beyond that building.

The paved road just mentioned leads westward from the northern theatre to a considerable distance. It is formed of large blocks of basalt carefully fitted, and was originally flanked by colonnades, like the "Street of Columns" in Samaria. This was, in fact, one of the principal streets of the city, and the mark of the traffic which passed along it may still be seen; for here are the grooves cut by the chariot wheels of generations, where the great people—Greeks and Romans—once thundered along on their business or their pleasure.

A great part of the afternoon I spent in wandering about with my camera. Once when I was alone, and at some distance from our camp, a native with a bludgeon came up to me with a turbulent air, and I quite expected to be robbed; but if he entertained any such idea it was averted by the amusement of looking into the finder of the camera at the small pictures of the surrounding scene, which apparently afforded him great delight.

One of the natives brought me a handful of coins, and among them were one or two of interest. Here, for instance, was a

typical Gadara coin bearing the figure of a ship with rowers, showing that at one time the territory of the city extended to the shores of yonder Lake. Each city of the Decapolis governed, in fact, a large territory extending far beyond its own suburbs, and sometimes embracing many villages. This explains, of course, what is meant by the "Country of the Gadarenes' in that reading of Mark v. 1, from which the Authorised Version takes its translation. The territories of Pella, Scythopolis, Gadara and Hippos joined each other, so that the "borders of the Decapolis" through which Jesus came to the Sea of Galilee on his journey back from Phœnicia was a fairly solid belt of land.

Here also was another coin in the same handful, which illustrated in a manner that same journey of Jesus. It was a Phœnician coin, reminding us of the constant intercourse that obtained between the cities of the Decapolis and the "borders of Tyre and Sidon."*

It is this connection with New Testament times, yielding points of contact with the story of the Gospels, which gives the thrill and the zest to our wanderings among these ruins. That great confederation of Greek cities established for mutual defence against Jew and Arab still existed and was active in Christ's time. True, it had lost something of its independence and its glory beneath the dominion of Rome, but its cities were still Greek in their customs and their life, and contemptuous of that Hebrew race from which they felt themselves to be so utterly alien.

It was with such thoughts that we returned to our camp, and sat in the tent door gazing into the depths beneath us. The view was magnificent, embracing the valleys of the Yarmuk and Jordan and the southern half of the Sea of Galilee, where Tiberias lay gleaming in the sunlight. Our tents were pitched amid the ruins of paganism, and looked down upon the birthplace of Christianity. The paved road and the colonnaded street passed close to us, the great theatre spread its arms around us, the Acropolis overlooked us. The stage plays, the athletic games, the chariot races, the pagan ritual—all have passed, but in Christ's time they were alive, and the humble Galilean looked up from yonder villages in wonder and resentment at this magnificence of the Gentiles who "exercised lordship over them."

In the words of Professor George Smith: "The Decapolis was flourishing in the time of Christ's ministry. Gadara, with her temples and her amphitheatres, with her art, her games, and her literature, overhung the Lake of Galilee, and the voyages of its fishermen. A leading Epicurean of the previous generation, the founder of the Greek anthology, some of the famous wits of the day, the reigning emperor's tutor, had all been bred within sight of the homes of the writers of the New Testament. Philodemus, Meleager, Menippus, Theodorus were names of which the one end of the Lake of Galilee was proud, when Matthew, Peter, James, and John were working at the other end." HERBERT RIX.

*Another interesting coin included in the same purchase was struck at Tiberias in the reign of Domitian. It illustrates the "right of coinage" which most of the Greek cities possessed, and which they retained under the Romans.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

UNITARIANS AT RUGBY.

SIR,—We are about to try to call together all the Unitarians in this district with the object of forming a "Free Christian Church," and therefore we should feel truly thankful if you would kindly find room to insert this in the columns of your paper, so that it may come to the notice of some who may be missed by the other means we are employing to find them out, and also it may be read by some who have friends in this district who would inform them or let us have their names and addresses. We are hoping that we may discover enough to make it necessary to hire a small room for Sunday evenings; if not, we shall meet at the house of one of our friends, until our numbers increase sufficiently to have a small iron building of our own. We should like to commence our services as soon as possible, and should therefore be extremely pleased if any of our friends who could in any way help us would write at their earliest convenience to

BERNARD W. SHILSON.

Amberley, Park-road, Rugby, Sept. 10.

ARE UNITARIANS CHRISTIANS?

SIR,—May I contribute a few ideas or suggestions to the discussion aroused by Miss Frances Lee's forceful letter? The excellent contribution from Mr. Jessap well expressed what must be true of many minds, and I, for one, thank him for venturing to put in print what must be dear to him.

Much of the difficulty, evidently in the minds of many besides confessed Unitarians, in the adoption of the name Christian seems due to the too complete identification of Christ with the historic Jesus. Why should those who profess to believe that the whole of grace and truth is to be found in the life and words of Jesus be allowed the sole use of the name Christian?

If the name Jesuit had not gathered a peculiar meaning in our language would that not be the true name?

If, however, the name "Christ" has no meaning apart from Hebrew tradition and its historic manifestation in Jesus, then, of course, the position is different. But the name seems to have a content far more significant. The word "Lord" has a different meaning with Christians than it had to the Jews as a name for Jehovah. And, by analogy, may we not adopt the name of Christian without the limitations of orthodox ideas? Many have grown to think of Christ as the ideal of perfection towards which the sum of things and forces tends. In that sense, namely—as believers in Christ Immanent, may we not call ourselves Christian? With this conception in mind the prologue to the Fourth Gospel becomes clearer: Christ the divine Word, the Light that lighteth every man, the Light of the world, and other such sayings become of great significance. We need not deny—indeed, we may assert—that this light is supremely manifest in the character and life of Jesus. But it is equally clear that Christ was, and is, far greater than the person of Jesus could contain.

This idea is growing more and more, even in the thought and speech of many besides those of professedly liberal tendency. I quote from a striking article on "Jesus and the Christ," by R. J. Campbell, of the City Temple:—

We might, by a reverent play upon His own words, say: "Before Jesus was, Christ is." Moreover, we ourselves have seen this Christ, and known Him as Divine, although we may not have named Him Jesus. We have seen Him in that mysterious something which makes the beauty of holiness wherever it is found. . . . What name shall we give to this Soul of Good? . . . Is it not the Divine word that has never ceased to speak since humanity began? Is not this the Christ?

Many will prefer not to use a personal pronoun for this Soul of Good, yet the words quoted are full of truth.

JOHN DARBYSHIRE.

MUSINGS.

BY A MINISTER.

II.

IT is a long time since I have seen in any place of worship any intentional irreverence. But I do now and then see that which, if not irreverent, may not unfairly be called irrelevant.

Absent-minded young men sometimes sing hymns with one hand thrust into a side-pocket. But a hymn is an address, and it is not usual to address anyone hand in pocket. If the address were read to the mayor and corporation, the reader would draw himself up to attention, would hold himself severely under control, and absent-mindedness would be the last thing of which he could justly be accused. Clearly the hand in the pocket is irrelevant.

It is my privilege in church to present supplications and intercessions in the name of my fellow-worshippers. It would be better, perhaps, if they were given more opportunity of doing this for themselves, but custom requires me to act for them. My voice is to be as their voice, my action as their action. But here and there are those who do not apparently fall in with this intention. I am reasonably sure of this, for I cannot connect supplication and intercession with a lounging attitude and a wandering eye. Yet I am certain that if we went together to the mayor and corporation, and my companions allowed me to be their spokesman, they would fall admirably into line. They would make it plain by every movement that our petition was a joint petition—as much their word and deed as mine. It is not, then, too much to say that, in united worship, the lounging attitude and the wandering eye are irrelevant.

The irrelevancy of the doings of choirs is a thing apart. It is probably due to that sense of limited responsibility which singers are allowed to feel. I will only note that I have seen more confabulation and fluttering of leaves over an anthem in chapel than over a whole oratorio elsewhere.

The interdependence of soul and body in worship is not a point that needs much labouring. A complete severance between

the two cannot be thought of. The body is the soul's interpreter, and by varied movement bears witness to changing emotion. Its action, under healthy conditions, is as natural and unstudied as the brightening of the eye through pleasure, or the flushing of the cheek in shame. Most persons feel this, but some check the natural instinct through fear of artificial expression; they abstain from devout attitudes at all times that they may not run the risk of sometimes affecting them. But we do not suspend the courtesies of life—mainly respectful attitudes—because we occasionally suspect ourselves of insincerity; we feel that they are due from us, whatever else we may feel. So with religious ceremony. It is the action of a congregation acting as a whole; it is our duty, therefore, to be ceremonious, that we may lend ourselves to that collective effort which is felt by all to be due from all. If there must be error, let it be on the side of congruity. To kneel or to stand is congruous with the act of prayer. I feel this when I present my petition to the mayor and corporation; and if, in worship, I cannot always bend my spirit into honest agreement with bodily submission, I need not on that account let my body wear a misleading appearance of incongruous indifference. The incongruous is that which I gently term the irrelevant.

Of such passive resisters I have heard it sometimes said that they behaved in church as they would in a theatre. This is strange, for I have seen people in a theatre behave as they should in a church. A play-loving audience calls itself to order; it will scarcely allow a whisper; it throws itself into the action on the stage; by breathless attention it sustains that action; the actors are borne on beyond themselves; whereas the careless church-goer's most conspicuous fault is his aloofness from the service in which he is engaged, his unconscious discouragement of that which is done to help it.

The alleged decline in church attendance may itself be a symptom of more serious decline in religious imagination. Worship, in its ultimate definition, is a self-presentation before God. A more awe-inspiring solemnity cannot be conceived. But awe and solemnity are going out of our grasp. We understand all mysteries, and mystery understood is not mystery. But worship is born of mystery, and, when the sense of it is lost, it dies. *Quod Deus prohibeat Opt. Max.*

No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.—*Phillips Brook.*

LET the minister who would serve the cause of truth labour to gain and diffuse more and more enlarged and lofty views of our religion, of its nature, spirit, and end. Let him labour to separate what is of universal and everlasting application from the local and the temporary; to penetrate beneath the letter to the spirit; to detach the primary, essential, and all-comprehending principles of Christianity from the incrustations, accidental associations, and subordinate appendages by which they are often obscured.—*Channing.*

CONDUCT.

I WAS telling an anecdote the other day, intending thereby to raise a quiet laugh at the expense of a young gentleman, who, in answer to a perfectly civil admonitory hint, replied with needless incivility, and in the end brought upon himself some discomfiture. The sympathetic tone of reply which I received came to me as a sort of reproof, when my listener said: "Ah! poor young fellow, probably never had anyone to take hold of him seriously and instruct him how to bear himself in the ordinary circumstances and annoyances of life." I came away, thinking. Among other thoughts this one occurred to me, that the phrase used by my friend exactly describes what should be the work of our Sunday-schools. They should take hold of the young people seriously, and instruct them how to behave in the ordinary affairs of life. Over and over we hear of the contrast between the Sunday-school of a generation ago and that of to-day. Then the teachers knew exactly what they had to teach (the rudiments of an English education) then the scholars knew what they wanted to learn. Then scholars were earnest enough, and teachers active enough to make a good school even in the morning; the school could be kept in much longer in the afternoon than either scholars or teachers could be induced now to remain.

Since that time teachers have gone on, every one in his own way as regards the subjects taught; scholars have often proved indifferent in regard to their attendance, sometimes in regard to their attention. They do not quite know what it is they are to learn: whether something about the Bible, or some odds and ends of general knowledge; whether the school is a sort of practice-room in which to learn to sing hymns for use in the church, or a social institution for meeting one's friends. All these things are good in their way, but they seem not to make for one common end. Surely our schools would gain much in effectiveness if all the teachers of all the schools had one definite and avowed object. If there were a general understanding to the effect that we invite the attendance of these children in order to instruct them on the conduct of life; that what we may teach, of the Bible or of general literature, in the way of systematic science, or of lessons on common objects, is always taught simply as illustrating some aspect of ordinary duty.

If we speak of *economics*, for instance, to the older classes, let us have in view, not the discussion of debatable theories, but the duties of those who are present in regard to thrift, to the spirit of co-operation, to the wise management of such "wealth" as may happen to be theirs, and the avoidance of uneconomic speculation, especially gambling, strife, and all those wasteful modes of conduct that play havoc with human satisfaction. Especially is some such clearly conceived object necessary for the teacher who tries to feel his way through the dark passages of the Old and New Testaments. Many teachers have confessed their utter perplexity in regard even to the New Testament as a lesson-book for the children. "We do not properly understand the Epistles ourselves," they confess, "and in any case we cannot make children understand them. And if we go to Matthew and Mark, what can we make of all those miracles that we do not half believe, and which will only put wrong ideas into the children's minds?" The objection is perfectly valid as long as the Sunday-school class is believed to require learned Biblical exposition. But if it were thoroughly understood that in the Sunday-school all books, even the Bible, are only of use as far as they give hints for the conduct of life, the objection falls to the ground. For the stories that seem to have no bearing on the immediate object can be very well omitted, those that have such a bearing can be provisionally accepted and used while the general question of miracle remains unsolved or untouched. Let it be granted that the demons did not really leave the man and enter the swine (or that they did), it remains true, as implied in the story, that if one would be of help to the insane or the nervously distressed, one must not be afraid of them, must soothe their fears, and in the end persuade them into reasonable and home-like behaviour. I can imagine some one declaring that I have chosen an unfortunate illustration, for that the story I have referred to relates the "wanton destruction of property." I have never found it there; but this is not the moment to argue the point. It will be admitted that in the Gospels and in the Acts there are a number of stories that furnish illustrations of right conduct in various crises and emergencies. For these let the New Testament be used.

Even the hymn-book and the forms of devotion should be pressed into the service. It should be understood that life is to be, as far as we can make it, a consistent whole: that we cannot, without the leaven of hypocrisy, ask God for blessings that we never mean to accept, or thank him for instructions that we do not try to follow. If our boys' brigade is to practise military drill somebody ought to explain to the boys why in time of peace a Christian man should be trained to fight.

If we do not consider these matters, if we do not learn for ourselves what is right to do and to leave undone, and teach our children so, there are many others who are ready to teach them. They will soon be old enough to read the *Daily Mail*. Are we satisfied to leave them to the tuition they will there find? Are the ethics of the day as there reported and inculcated right? If not, the earlier we decide how far we are prepared to follow Jesus Christ as our guide in the conduct of life, and from what sources we mean to correct and supplement his teaching where we decline to follow him, the earlier we make our Sunday-schools training schools in a morality that includes man's duty to man, and his proper demeanour in the presence of God, the better it will be for ourselves and for all who are affected by us for good or evil.

J. R.

PHILOSOPHY is properly a home-sickness—a longing to be everywhere at home.—*Novalis.*

WISDOM is a pearl with most success
Sought in still water and beneath clear skies.
Cowper.

RELIGION IN DAILY LIFE.

II.

GOD'S CRIPPLES.

I WAS walking down to church the other Sunday evening, and my mind was full of the sermon I was going to preach. I suppose my thoughts made me absent-minded as to what was going on round me. I noticed some rough shouting and wrangling at a street corner where there is a bench for weary travellers or loafers. I saw men sitting or lounging on it, and a sadly humpbacked, elderly man walking away. A big fellow on the bench shouted at him, and the cripple growled out replies in a deep, sepulchral voice. But, like the priest and the Levite going up to the Temple to pray, and too full of their official duties to notice the man who was going to Jericho and fell amongst robbers, my sermon stood between me and the scene I witnessed until I got well on my way past it. Then it dawned upon me that I had missed an opportunity for a bit of Good Samaritanism, as well as a chance for some effective preaching. I began to be sorry (perhaps the priest and the Levite were sorry when too late!) that I had not gone back to the big loafer on the bench, and addressed him somewhat in this fashion: "Look here, brother, don't you think it's a bit rough that a big strong fellow like you, able for any hard work that comes your way, should make life less easy for a poor old fellow who has been afflicted all his days with a crooked back, and who could not do a job of hard work to save his life? Isn't it a bit cowardly to hit a cripple with your tongue even if you don't lay a finger on his body? Don't tell me he was as abusive as you were. If you had been twisted and racked all your days as he has, don't you think your temper might have suffered a bit? Surely the world should be extra kind and forbearing with God's cripples. I say "God's" cripples, because you may be sure the poor fellow did not choose to be deformed for himself. However it came about it was under God's providence, in God's world, permitted by God; and so he is one of God's cripples."

I dare say the rough fellow would have sworn at me for interfering, and called me many names, which would not have hurt me; but at any rate I should have spoken a true word.

Then I might have overtaken the poor old hump-backed brother, who walked slowly on muttering to himself. I might have spoken cheerily to him, sympathised with him, poured all the oil and wine of charity I possessed over the stinging wounds the other had made. I don't know how he would have taken it, but I might have tried! Alas! I lost my opportunity. I went up to the Temple to pray, and left the wounded traveller by the wayside.

The world is full of God's cripples: boys and girls, men and women who are, by no doing of their own, defective, twisted, ill-conditioned. Whether it be their backs and limbs or their capacities and characters, they are, in the world's arithmetic, *minus* instead of *plus*. And how does the world treat them? Not always as weak brothers and sisters, to be cheered and helped, shielded and borne with; but too often as the big, strong wayside loafer was treating the old hunchback, taunting, jeering, miscalling him. What if they are sometimes cantankerous and hard to deal with! Is it all their fault? It is the old question that was put long ago: "Master, who did sin, this man or his parents, that he should be born blind?" and the only answer must be that, whatever the cause, he is there that the works of God should be made manifest in him; or in other words, that the kindness, the pity, the help, the forbearingness which the grace of God begets in men and women should be manifest in their dealings with those who are *minus* and not *plus*.

O brother man, fold to thy heart thy brother,
For where love dwells, the peace of God is there;
To worship rightly, is to love each other;
Each smile a hymn, each kindly deed a prayer.

H. W. H.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Birmingham: Hurst-street Mission.—Sunday-school anniversary and harvest festival services were conducted on Sunday last by Mr. W. J. Clarke, who delivered appropriate addresses to crowded congregations morning, afternoon, and evening. Special music was rendered by both chapel and Sunday-school choirs. The celebration was a most gratifying and inspiring one.

Bradford.—On Saturday evening, the congregation of Chapel-lane Chapel held a reception to welcome the Rev. and Mrs. E. Ceredig Jones, on their return from their wedding tour. Mr. F. R. Pesel, J.P., occupied the chair, and after welcoming Mrs. Jones, on behalf of the congregation, he presented Mr. Jones with an address, in book form, containing a list of the subscribers to the watch and chain given to him on the occasion of his marriage. Mr. Jones, on behalf of his wife and himself, thanked the congregation for their wedding gift, and cordial reception on their return. The Rev. John Ellis, formerly connected with the chapel, and Messrs. Badland and Silson made appreciative speeches, after which a programme of music was rendered, and the proceedings were brought to a conclusion with a vote of thanks to the chairman. About 300 persons were present.

Bury District Sunday School Union.—Another very successful Saturday afternoon ramble was held last week. A party of upwards of 120 met at Whitefield, and proceeded under the guidance of Mr. John Holt and Mr. Wm. Turner, through Phillips' Park, where, by kind permission of Miss Philips, the private grounds, conservatories, &c., were inspected. An excellent tea was afterwards provided at the Stand school, and a very pleasant social evening was spent, ending with cordial votes of thanks.

London: Resignation.—The Rev. J. H. Wicksteed has resigned the office of Missionary Minister to the London District Unitarian Society, which he has held for the past two years.

Padiham (Stone-laying).—In celebration of their centenary, and to commemorate their founders, of whom James Pollard and John Robinson were the chief, the congregation of Nazareth Chapel have decided to build a new memorial school at the end of the present building. For this considerable excavation was necessary, and in the same loyal and helpful spirit, in which the chapel was formerly built, this work was done by some of the young men themselves. The school, which is to cost about £1,100, and will harmonise with the neighbouring building, is to consist of a central room, forty feet by twenty; a club-room, twenty feet by eighteen; young men's room, fourteen feet by thirteen; a kitchen, lavatories, basements, &c. The foundation stone was laid on Saturday, in beautiful weather, by Sir Edwin Durning-Lawrence, Bart., M.P. At two o'clock the scholars, headed by the Burnley Temperance Brass Band, walked in procession through the town, and at three the function at the new school commenced. It was witnessed by a large crowd of people. The minister, the Rev. J. E. Jenkins, presided, and among others present were the Revs. A. W. Fox, W. H. Burgess, and E. E. Jenkins, with members of their congregations. After an opening hymn, "God of our fathers," and the depositing of a bottle of records in the cavity, the stone was laid, and Sir Edwin having declared it to be well and truly laid, proceeded to give an address on Unitarianism and courageous profession of the faith, with some familiar illustrations from his past experience. He warmly commended the loyalty of the Padiham congregation, and invoked the Divine blessing on their new school. Hymn and prayer brought the proceedings to a close. In the evening, after tea, a public meeting was held. Ex-Councillor Roberts, who presided, offered a cordial welcome to Sir Edwin, and the Rev. J. E. Jenkins made a statement as to the new school. The Rev. A. W. Fox referred to the founders of the congregation, and the long line of their faithful and earnest successors. Sir Edwin Durning-Lawrence then gave a short address. He said that he wished to say something in the way of encouragement in their work in connection with that place of worship. If they wished to make a man their friend they should ask him to do something for them, and if they would like a man to become connected with their church they should ask him to help him. So the young men who had worked to dig the foundations of their new school were theirs so long as they found work for them. In that school they would teach the little ones how to avoid evil, and how to make the best of life. He had been asked to say what sentence had been most valuable to him in the course of his career. It was a saying of Lord Macaulay, which ran as follows:—"It is not that vice and misery are increasing amongst us, but that our eyes are being increasingly opened to the vice and misery that exist." If they told people they were mean wretches, and that they could do nothing, they would tend to make them mean wretches, and to do nothing. This was God's beautiful world, and they should take care they did not curse it. They should put their shoulders to the wheel, and try to make it better because they had lived in it. Looking back he could see that the world was moving on. Enormous strides had been made in many directions during the last 100 years. The scientific world had made more progress in that period than in the previous 5,000 years. In conclusion he remarked that he thought there was a chance for Unitarians to make themselves known. He was glad to see the faces of his friends there, and said that if he could encourage a little band of Unitarians he felt happy. A vote of thanks was accorded to Sir Edwin, and shortly afterwards the meeting, during which several items of vocal music were rendered, concluded.

Preston.—On Sunday, September 4, the Rev. Charles Travers, who had previously been for eleven years at Carlisle, entered on his ministry, preaching in the morning on "The Function of a Church," and in the evening on "A Confession of Faith." Theologically, he said, he believed in the immanence of God in each human soul; practically, he saw no hope for the Kingdom of God on earth until men were mentally and spiritually free. On the following Monday evenday evening a public meeting of welcome was held. Tea was served in the school-room, and the meeting subsequently held in the chapel. Councillor Parkinson presided, and the welcome was given by Mr. D. Mayor on behalf of the congregation, the Rev. L. Dodd Jackson (Primitive Methodist), and W. T. Lardge (New Church), speaking on behalf of ministers of other denominations. Mr. F. Chadderton and Mr. F. Ainley on behalf of the Sunday-school, and the Rev. J. J. Wright, J. C. Pollard, H. V. Mills, and Alexander Gordon also joined in the welcome. Mr. Travers acknowledged the great kindness of the welcome accorded to him, and went on to speak of his ideal of ministerial service, of the needs both of church and school, which they must strive to meet. A ministry was not complete that simply had a voice in the pulpit. It would be some time before he knew sufficient of the town and its circumstances to take any part in its public life. He should set himself to get to know everything he could in connection with their civic life, and after that proceed to exercise whatever power he might have for the good of the community as a whole. In that he had no doubt they would

give him perfect freedom to do what he considered best. A ministry was not adequate unless it left its mark for good outside its own church—on the town at large. Referring to the Education question he avowed himself a passive resister, and said he saw no way out of their troubles but what was known as secular education. A vote of thanks to the chair, moved by the Rev. J. A. Pearson, and seconded by Councillor Rawsthorn, brought the meeting to a close.

Yorkshire Unitarian Union.—The Rev. John Ellis has now entered upon his duties as District Minister. He will have pastoral oversight of some of the smaller churches, and will organise special services and lectures in towns where at present Unitarian churches do not exist. Arrangements will be made for lectures at Barnsley and Keighley during October and November. Mr. Ellis will be welcomed back to his native county, where his successful ministry at Sheffield is by no means forgotten.

THERE is something in the human mind which makes it know that in all finite quantity there is an infinite, in all measure of time an eternal; that the latter are the basis, the substance, the true and abiding reality, of the former; and that as we truly *are* only as far as God is with us, so neither can we truly possess (that is, enjoy) our being, or any other real good, but by living in the sense of His holy presence.—*Coleridge.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 18.

Acton, Central Auction Room, Market-place, High-street, 7, "Supply."
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Mr. HERBERT RIX, B.A.
Deptford, Church-street, 11.15 and 6.30, Rev. T. E. M. EDWARDS.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. J. HARWOOD, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. J. PAGE HOPPS.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, B.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green.
Peckham, Avondale-road, 11 and 6.30, Rev. J. H. WICKSTEED, M.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. CHANDRA GHOSH, of India.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. W. H. BURGESS, of Accrington.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. R. C. CHAMBERLAINE.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. DENDY AGATE, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, and 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. V. D. DAVIS, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Prof. L. P. JACKS; Evening subject: "The Christian Friend."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. J. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. J. D. JONES, of St. Catherine's Hall, Oxford.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTE.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—September 18, at 11.15, HERBERT BURROWS, "The Holidays of Life."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—September 18, at 11.15, DR. WASHINGTON SULLIVAN, "'The Veil of the Temple, and Mr. Mallock's Estimate of the Ethical Reform of Religion."

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CHATHAM.—The Congregation of the Unitarian Christian Church, Hamond Hill, will hold a SALE OF WORK to clear outstanding debts, on THURSDAY, 27TH OCTOBER, 1904.
Contributions, in money or articles for sale, will be gratefully received by Mrs. WOOD, Westfield House, 10, Borstal-road, Rochester.

MARRIAGES.

COYSH—THOMPSON.—On September 17th, 1879, at the Church of the Divine Unity, by the Rev. James C. Street, of Belfast, Edward Hawkins, second son of W. E. Coysh, to Isabella, youngest daughter of John Thompson, all of Newcastle-on-Tyne. (Silver Wedding.)

HARRIS—DORNAN.—On September 8th, at Park-street Church, Hull, by the Rev. F. H. Vaughan, B.A., Cecil, younger son of the late John A. Harris, to Rose Edith, elder daughter of William Dornan, all of Hull.

DEATHS.

MIALL.—On September 9th, at 28, Formosa-street, Maida-hill, Sarah Fry Miall, formerly of Higher Broughton, Manchester, in her 98th year.

PERRY.—On the 4th inst., at his residence, Clumber Crescent South, The Park, Nottingham, John Maddock Perry, in his 78th year.

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	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Sept. 17, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3248. NEW SERIES, No. 352] LONDON, SATURDAY, SEPTEMBER 24, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Thirteenth International Peace Congress is to meet in Boston during the first week of October. The Congress has never before met in Boston, and but once before in America, in Chicago in 1893. The years since 1893 have witnessed the establishment of the Hague Tribunal and other noteworthy advances in the cause of arbitration. They have also witnessed terrible wars, which have emphasised the necessity of the devotion of civilised peoples to the duty of more efficient and adequate international organisation. The obligation of all workers for the world's peace and better order to-day is serious; and, happily, they were never so alive to it. It is believed in Europe and America alike that the coming Peace Congress in Boston will be the most important and influential which has yet been held. The time is ripe for a work of education in peaceful and fraternal policies along vastly broader lines and upon a scale commensurate with the evils to be overcome. In the promotion of this work the Peace Congress must take the lead.

A COURSE of six lectures on "Agnosticism and Theism in the Nineteenth Century" is to be given by the Rev. R. A. Armstrong, under the auspices of the British and Foreign Unitarian Association, at Northampton and Nottingham. The lectures are to be given on Tuesday evenings at Northampton, beginning on Oct. 4, and on Wednesday evenings at Nottingham, beginning Oct. 5. Among the writers dealt with in the course are John Stuart Mill and Carlyle, Herbert Spencer and Fiske, Huxley, Matthew Arnold, Tyndall and Bradlaugh. The fifth lecture is on F. W. Newman and Parkes, the sixth on James Martineau, concluding with a word on the outlook for the Twentieth Century. The Rev. J. Estlin Carpenter's course on "The Christ of the Creeds and of Experience," to be given at Hampstead, Plumstead, and Bournemouth, does not begin until November.

A NEW series of "Children's Columns," by the Rev. J. Ruddle, on "Bible Scenes," will begin next week, when we hope also to publish the first of three articles by the Rev. W. Whitaker, on "A Free Catholic Point of View." The first article deals with the gain and loss of the Reformation, the second with "English Religion since the Reformation," and the third with "The Doctrine of the Cross."

WHEN we wrote last week, the terms of the Convention signed at Lhassa between Great Britain and Tibet were not yet known, but the *Times* correspondent has since telegraphed from Peking the text of the draft received by the Chinese Government. From this it appears that Tibet is to pay an indemnity of half a million, in three yearly instalments, to begin on January 1, 1906, and until payment is completed the Chumbi Valley is to be occupied by British troops. Forts on the trade route between the Indian frontier and Gyantse are to be demolished. And then follows Article IX.:—

Without the consent of Great Britain no Tibetan territory shall be sold, leased, or mortgaged to any foreign Power whatsoever; no foreign Power whatsoever shall be permitted to concern itself with the administration of the government of Tibet or of any other affairs therewith connected, no foreign Power shall be permitted to send either official or non-official persons to Tibet, no matter in what pursuit they may be engaged, to assist in the conduct of Tibetan affairs; no foreign Power shall be permitted to construct roads or railways or erect telegraphs or open mines anywhere in Thibet. In the event of Great Britain's consenting to another Power constructing roads or railways, opening mines, or erecting telegraphs, Great Britain will make a full examination on her own account for carrying out the arrangements proposed. No real property or land containing minerals or precious metals in Tibet shall be mortgaged, exchanged, leased, or sold to any foreign Power.

This reads strangely, in face of the solemn declarations of Ministers that there is to be no annexation and no interference with the internal affairs of Tibet. So the peaceful mission will return, bringing, we suppose, "peace, with honour."

LORD ROSEBERY, speaking at Lincoln on Tuesday, in the course of a review of the Government's record, referred to the subject of education. Few circumstances, he said, in his opinion, had been so injurious to the Church Establishment as the passing of the Education Act of 1902. The Act had produced a zeal and an enthusiasm which he was quite certain would not rest until a national system of education had been framed, and he declared his conviction that the only system which could be permanently established in this country was that by which all schools supported by public money should be under public control. Under such conditions he would give the freest entrance to recognised ministers of religion to teach the children of their own communions. Speaking of the Licensing Act, he said that every public-spirited man must feel it to be essential that the State should have control of the drink traffic; for otherwise that interest would control the State. The conduct of the Government in promoting at the expense of the public interest and in fortifying as against the public interest so great a monopoly as that, was little less than treason to their duty.

A LETTER written in 1879 by Mr. T. Percival Bunting and printed in last week's *Methodist Times*, shows that the practice of "imposition of hands" grew up in Wesleyan Methodism not at all out of any dogma of ministerial prerogative but really as a sort of business necessity. In the early days Wesleyan preachers took their orders for granted. The *virtual* ordination consisted simply of the vote of the Conference. Conference voted against any further ceremony when it was first proposed. But when Government aid was asked against persecution in the West Indies, it was necessary to furnish the Government with evidence that the missionaries were regularly accredited ministers. Hence it became the practice to ordain missionary agents by the imposition of hands. This practice was afterwards extended to all candidates accepted for the ministry.

THE decision of the House of Lords in regard to the Free Church in Scotland continues to exercise the representative men and officials of many English denominations. The three Methodist bodies, for example, that have been carrying on negotiations with a view to organic union are bound to consider what might result from the action of some small minority who might disapprove of what was done, and determine to question its legality. The

Rev. C. A. Hawken, speaking for the Bible Christians, says :—

We have no doctrinal clauses in our Model Chapel Trust deeds. There can be no legal difficulty with us concerning doctrine. But union with another church or churches involving the dropping of our name or a material modification of the polity as formally defined in the Poll Deed would afford the smallest minority opportunity and ground for probably successful litigation ; probable, that is, in the light of the House of Lords' decision.

Similar disquieting suggestions are made from so many different quarters that there will surely be some attempt made to forestall mischief by such legislation as shall give to ecclesiastical societies some right of growth and change.

THE extent to which the results of the literary criticism of the Old Testament are being popularised among the orthodox Nonconformists receives a welcome illustration in the articles contributed to the *Examiner* by Professor Bennett. One of these articles deals with the evidence afforded by the discrepant statements of the Hexateuch of what is called the "Compilatory Method." Discrepancies are pointed out between different laws relating to tithes, to slavery, and other institutions. Contradictory accounts of historical events are referred to. Professor Bennett writes for the student, gives references to chapter and verse, and passes on without comment. He offers no apology, and gives no word of consolation to the timid. The method is simple, severely scholastic, uncompromising. This marks an enormous change from the days, not so far distant, when it was considered heterodox to doubt that Moses wrote the verses relating his own death. The columns are read by young people who have been taught to read the Scriptures, and they cannot fail to have the effect of encouraging them to exercise their judgment on the text, and indirectly on the subject-matter of the Bible.

THE proposals for the reconstruction of the Congregational Union seem to have for their chief aim the protection of the professional ministry from undesirable people ; and perhaps incidentally the attraction of suitable candidates. Side by side with this policy is that other, of strengthening the unprofessional ministry. The two are not unconnected, for, as among ourselves, there are many churches which are unable, and others which are unwilling, to find the income for a paid minister. But the anxiety to increase the number of lay preachers springs also from a second motive, that of missionary zeal. Would that all the Lord's people were preachers. This idea is expressed in the title of a pamphlet issued by the Congregational Union, and commended in a prefatory note by six leading ministers of the denomination. Mr. Goodeve Mabbs throws this into the form of an answer to a question : *Why the capable members of all Congregational churches should take their part in preaching the Gospel to the people.* The author discusses the slow growth of his religion, and attributes it to the neglect of lay preaching and culpable remissness, as it is deemed of simple obedience to the commands of Christ. There are 3,867 Congregational churches and branch churches in Great Britain, but only 728 have mission stations. The number of lay preachers is 5,234. This, in itself, is a large number, but the distribution is very uneven, and many districts are scarcely at all served in this way. On the other hand, some churches have a strong force. Thus, in the case of Basingstoke, they reach almost 10 per cent. of the total church membership.

THE course of instruction in the new Faculty of Theology at the Manchester University will begin on October 4. Religious tests are contrary to the fundamental constitution of the University, and no question may be asked in such a form as will call for an expression of personal religious belief by the candidate. The following colleges are recognised as giving external lectures, available as part of the courses of instruction required:—The Baptist College, Manchester; the Lancashire Independent College, Whalley Range; the Moravian College, Fairfield; Ordsal Hall, Salford; the Scholæ Episcopi, Manchester; the Unitarian Home Missionary College, Manchester; and the Wesleyan College, Didsbury. A considerable part of the courses required for a degree must, however, be taken in the University buildings under professors or lecturers of the University. These teachers belong to various denominations, and some of them are connected with the theological colleges recognised for external lectures.

AT the Trades Union Congress at Leeds a resolution from the Vellum Account Book Binders, urging that the continued growth of the liquor trade monopoly was a source of danger to the country, and that the "trade" should be placed under proper control, was discussed. Mr. Ben Turner contended that the "trade" should be taken over by the municipal authorities Mr. S. R. Lowe (Nelson Weavers) maintained that Parliament had power to withdraw privileges that had been granted under their authority, and for that reason compensation was unnecessary. This question must be settled by the will of the people. No one was more likely to know the local needs than the residents of a district, and they should decide whether they would have the drink traffic among them. He moved an amendment that the liquor trade monopoly should be owned by the State, and that local authorities should have power to acquire it if a majority of the ratepayers so decided by ballot. The amendment was carried by 178 votes to 49.

IN connection with the Trades Union Congress, at Leeds, an interesting gathering was held in the People's Hall on Friday evening, when some two or three hundred delegates and friends were entertained to tea by the National Temperance League. In a brief address, Mr. Henderson, chairman of the League, who presided, said the Government had passed a Licensing Act which riveted the fetters of the drink traffic still more closely upon the country, and rendered extremely difficult the work of those who sought to reduce the evils of intemperance. The National Temperance League had a policy which, if carried out, would overcome the evils of the "trade," and would do more than anything else to remove the misery and poverty of the country—that policy was that people should shut their mouths against intoxicating liquor in all its forms. The importance of this was shown by the fact that the money spent on drink in England and Wales amounted to 150 millions sterling per annum. It was calculated that £18 per year was spent per working-class family in drink, a sum equal to one-seventh of the average family earnings. We spent as a nation more in drink than in house rent, more than on meat, bacon, and poultry put together, more than on flour, milk, and eggs put together, more than would provide free transit to enable everyone to live in the country ; and the working classes spent as much per head in drink as, if put aside from the age of twenty, would provide a pension of £2 per week for every man reaching the age of sixty-five. Settle the drink problem, and they settled nearly all the other social problems. Mr. Arthur Henderson, M.P., said he desired this Congress to result in something practical on this question, and he was authorised by his colleagues to state that for the first time in the history of the labour movement they were going to form a Trade Union and Labour Officials' Total Abstinence Association. A very large percentage of Trade Union delegates and officials were total abstainers, and this association was for the purpose of bringing them more closely together.

BY the death of the Bishop of Carlisle the Church of England has lost a good man and a good minister. He owed his high rank in the Church neither to scholarship nor to any art of self-promotion, but solely to his efficiency, first as incumbent of a Liverpool parish, then as Archdeacon of Warrington, and afterwards as Bishop of Sodor and Man. The chief element in his success as a worker was, beyond doubt, the sterling worth of his character as a man. He never played the magnate, but was always as simple, unaffected, and accessible as the Vicar of Wakefield. His kindliness was genuine, and very winning, and his dignity was left, without mishap, to take care of itself. Of all the bishops it was he who did most for the poor clergy. The instructions which he gave for his own funeral are in keeping with his life: it was to be private, as simple as possible, and none of the clergy need make it a matter of duty to attend.

THE WIND IN THE TREES.

WIND, O wind, sighing in the trees,
The evening lingering still,
With sorrow's voice you sigh, and seize
My heart to your sad will.

Oh, far, far by a northern sea,
Amongst the darkling firs,
A sister voice calls you and me
To my heart's grave and hers.

Oh, north, north sea that lulled her best
To sleep so sweet and deep,
Oh, lull these sighing winds to rest,
That my lorn heart may sleep.

E. L. H. THOMAS.

GOD IN NATURE.

V.—GOD IN THE WREN.

AN attempt has been made to trace the presence of evolving life, first in the dense and rigid moulds furnished by the mineral world, then as it passes into the more plastic vessels of the vegetable kingdom, and now remains the task of watching it dream in the animal, ere it wakes at the birth of man.

Zoologists have split up their Israel, the animal kingdom, into twelve tribes. To the first, composed of one-celled creatures, belongs that curious wee thing, the euglena, half animal, half plant; to the second the sponges; to the third the common jelly-fish. Our common earthworm will be found placed as high up as the ninth, just below the great tribe that includes bees and butterflies, beetles and spiders, the larval condition through which many genera pass, suggesting an antecedent state outgrown. An idea of the extent of the twelfth tribe may be obtained from the fact that the vertebrate division includes codfish and frog, the serpent and the dove, mole and man.

In the large tract of sensitiveness covered by this kingdom, Haeckel finds five chief stages, or psychic gradations, four of which are respectively marked by the appearance of undiscriminating sense-organs; of specific organs; a nervous system; conscious perception.

A Vegetable Animal.

In the euglena, which is made but of one cell, and lives like a typical green plant, there is already a bright red speck, a pigment-spot, which seems sensitive to light; there is already a rude mouth, a flagellum with which to lash the water,—all the beginnings of specific organs.

Then we find a colony of one-celled organisms uniting together, and somehow communicating together and acting as one, in the volvox.

Farther on, we find a single organism, as in the sponge, composed of many cells groups of which perform different tasks, and there is beginning of division of labour.

Not a Worm is Cloven in Vain.

Thus the evolving life as it responds more and more clearly to the impacts made upon it, constructs more and more complex moulds for its expression. How may the human mind realise the painful steps and slow by which the unfolding consciousness has beaten its noble music out from the vague whisper of the worm, to the strong chord, and beautiful in its pathos, of Landseer's "Shepherd's Chief Mourner," the wordless grief in the dog's eyes, the pressure of his breast against the coffin, being only a little less poignant than the human?

Does not the latter, suggesting so close a kinship of spirit to our own, demand Tennyson's prayer for this embryo-soul, 'Give her the wages of going on and not to die'? Yet, according to the materialistic view, unless the shepherd-dog left progeny, that soul, with all its noble potencies, must cease to be.

Unity of Life, Duality of Form.

Herein lies the advantage of our Theistic doctrine over, for example, the Monistic theory of the materialist Haeckel. He regards every cell as having a soul-side, every physical atom as having a psychic aspect. But he does not suppose that, apart from this psycho-physical mode of matter, there is aught that dwells in it, moulds it, vivifies it. When the evolutionary process comes to an end with the cooling of the globe, according to scientific teaching, all the unimaginable toil of æons is waste and desolation. If such be the gospel of science it is a gospel of despair.

If, however, we accept the conception of a divine spirit, the unifying principle of all diversity, the underlying noumenon of all phenomena, sending out its tide of life to ensheathe itself in the world (the atoms of which have the dual aspect positive-negative, psycho-physical, soul-matter); a life pre-existing, surviving, and transcending all its manifestations, indestructible because akin to the Eternal Energy; then we have a view that can reconcile the results of scientific research with the intuitions of our higher nature.

Life Slayeth not, nor is it Slain.

According to one view, the groaning of creation that has brought untold agonies on individuals, will but benefit the last link in the chain of being, a future race. According to the other, every individual counts; extinction of types, the annihilation of the universe cannot destroy the differentiated portion of divine life which he is; nothing can pluck him out of the hands of a just, loving God, whose child he is. He does not miss the chance of learning all the lessons in the school of life, though the biophors of numberless germinal cells should miscarry.

The Struggle for Life.

The earliest exhibitions of the divine energy are in obvious obedience to the principle of Herakleitus, who said, 'Strife is the father of all things.' Among the one-celled infusoria the more advanced types already form tentacles to seize and absorb less advanced types, and in a mode of hunting their prey show the beginnings of exercise of choice. Development is promoted by attack and defence, by preying upon others and escape from natural enemies.

Struggle for the Life of Others.

But from the very beginning also another principle comes into operation — the struggle for the life of others. As there are two aspects to the activity of an organism, a nutritive and a reproductive, so are two principles involved, one tending to self-preservation, the other to self-sacrifice. Already in the plant the existence of future seedlings depends upon certain cells rendering up their food supply, and becoming dry scales for the nutriment and protection of the embryo.

The two instincts may be illustrated from the life of a young salmon. Born in a mountain stream, he is urged by an impulse to swim downwards until he reaches the ocean. His maturity attained, he leaves his free life in the sea behind. In obedience to another irresistible impulse he enters the mouth of the river to journey on and on, often a thousand miles, towards its sources in the mountains, forcing his way up the rapids, leaping waterfalls, and fighting for his passage against ten thousand difficulties. When the journey is begun, this king of fishes has few rivals in beauty, strength, or indomitable courage. But in surmounting the obstacles and fighting the rivals that oppose his progress, his strength is exhausted, until at last, worn and thin, torn and mangled by battle, battered by rocks and whirlpools, with his skin in rags, his whole body bruised and emaciated, he finds his way to the breeding-ground. It is but to end his career here, for he will not survive the awful struggle he has endured. Yet all this has he borne in order to compass the destruction of his body for the sake of a future generation. The object and end of the beautifully co-ordinated form is sacrifice.—(Encyclopædia Britannica.)

The Everlasting "Why?"

And why? If, as was pointed out as long ago as Aristotle's day, the essence of a living thing is not what it is made of, or what it does, but why it does it, and answer can be found by physical science only to the first two, it devolves upon religious philosophy to find an answer to the third query, and that answer must not be out of harmony with the other two. Since the time of Plato at least the answer of religious philosophy is that the birth and death of the physical mould has for chief end the evolution of the soul or idea manifesting through it, that even the lower creation is pressing onward into the 'liberty of the glory of the children of God.'

Thus, according to the recently discovered logion of Jesus, the fowls of the air, the beasts of the earth, the fishes of the sea, draw to the kingdom of heaven which is within; the divine element in the world passes through the lower stages of animal creation ere it rises into manhood; and man, having passed through these stages, has within himself capacity of response to all their experience. The safer way is thus the human way of interpreting animal life.

The Man in the Beast.

A man's intellect interprets for him the judgment, the reason, his dog exhibits. The mother-heart of the woman gives understanding to the plaintive cry of the willow wren when her brood of young have been destroyed, inasmuch as maternity has the same basis all the world over, for all that is added in the human. Agassiz claimed for the higher forms of soul-activity in the animal world that they are 'impulses of the same kind as those considered among the moral attributes of man.' Dr. Everett speaks of the development in the dog of something which he will not 'venture to call by a lower name than a sense of duty.' A perusal of Romanes' works is calculated to deepen our reverence for animal life everywhere.

Let us consider some of these higher qualities.

(1) *Discrimination.*—The hermit crab makes use of a cast-off shell of a gasteropod, adapting itself so closely to its adopted domicile that, though born with a straight body and swimming feet, the latter become changed into knobs for clinging to the inside of the house, and the body is twisted into a spiral to fit the inside of the spiral shell. As they outgrow these shells, they are

on the watch for larger. When found, they measure and compare shells, inside and out, try them on, slipping the body into each repeatedly. Then running is tried in each shell, and it is only after many hours that the final choice is made. "It is difficult to witness this performance" (says the author of "Foundations of Zoology") "without attributing to the crab feelings and motives like our own."

A higher animal never repeats an unpleasant experience. Chicks will simply wipe their bills in token of a pledge of having done with such things, when a second time offered caterpillars, once found distasteful. Vicar Pritchard, the author of the "Welshman's Candle," is said to have been converted from bibulous habits by the persistence of his pet goat in refusing to touch a liquid that had once made it drunk; the man in the beast rising to shame the beast in the man.

(2) *Foresight.*—A family of beetles (including the English oil-beetle) furnish a number of interesting cases in which the guided experience of generations acting as instinct or unconscious memory, exhibits wonderful foresight. The eggs are laid near plants visited by the honey bee, or near the nest of the mason bee, in order that the larva when hatched may climb to the flower, or lie in wait at the bee-walk, and coming into contact with the bee, attach itself thereto, and be carried in where the bee eggs and the honey lie. Here it detaches itself, feeds on the eggs, then on the honey, in the course of two years passing through many more than the ordinary transformations ere it becomes a perfect beetle.

Not only do they Toil and Spin.

The lunar sphinx moth exhibits not only the usual provision for its security while in the helpless chrysalis stage, but a singular foresight of its own requirements when a winged moth. By eating its way upward through the pith of willow, having made an appropriate hiding-place, it finds itself in a position whence as a moth it could not extricate itself. Before going to sleep the little creature accordingly laboriously turns round, placing its head toward the aperture below, where as a moth it will make its exit into the air. In this foresight of a state which that particular larva has not yet experienced, Miss F. P. Cobbe saw something akin to the dim sentiment of immortality common to mankind since the days of the cave-dwellers of the Stone Age.

The Sluggard's Tutor.

The ant takes us even a stage farther forward. Not only do ants carefully tend and feed their own larvæ, carrying them from chamber to chamber to secure proper warmth and moisture, and assorting them according to their age like classes in a school. Not only do they guard the aphides, which act as their milking-cows, but even the eggs of the aphides, which before reaching maturity are useless, they watch and keep, carrying them when hatched to their special plants. To keep during six months the eggs of a domesticated pet, which will enable them to procure food during the following summer, Lord Avebury regards as a case of prudence unexampled in the animal kingdom.

(3) Of *sympathy* with and affection for members of their own community, ants, again, offer undoubted testimony. Cases are recorded of a wounded ant lying helplessly on the ground when a good Samaritan coming along examines the poor sufferer carefully, then gently picks her up, and carries her into the nest. A patient was observed to be carried out into the sun and taken back again for several days before it died. The crippled are known to have been tended for as long as five months by their companions. Among more advanced tribes, numerous cases of orphaned children being adopted by members of the same species are chronicled, and even of the offspring of other genera being cared for, *e.g.*, motherless puppies and chickens by domesticated cats, the new instincts formed through continual association with humankind nearly obliterating the old instinctive enmity.

That a combination of these qualities has led to remarkable intelligence of an original kind, one case, vouched for by Dr. Everett, once Professor of Harvard, must suffice to show.

The Heart of the Brute.

An inmate of a household with which he was intimate, one evening was taken ill. There were only ladies there, and on account of ill-health or some other reason no one of them could go for the doctor, though he lived not far away. While they were wishing most earnestly that he would come, to their surprise he walked in. It seems that the dog had gone to the doctor's door, and barked till he was admitted. Having found the doctor, he made such unmistakable signs that he wished to be followed that the doctor had come to make inquiries. The dog was not in the habit of going to the physician's house. How he knew that the doctor was wanted could only be conjectured. Like Mrs. Browning's Flash, he was very sympathetic in illness. Whether on this occasion he had heard the doctor's name spoken in a way which showed he was wanted, or whether he remembered that in such cases the doctor had generally been summoned, one could only guess.

The Group-Soul Blossoms into Individuality.

In such cases we pass beyond the aggregate consciousness of the species which seems to act behind the individual member and make him an instrument of actions beyond the reaches of his own soul, into a semi-human expansion induced and fostered by companionship with affectionate human beings. If like attracts like, then the constant play of God in the man upon the dormant God in the animal, the persistent influence of the higher nature upon the lower, must produce that first glimmering of affection and of the moral faculty now more and more generally observed. The almost incredible results of domestication make the prophet's promise concerning the wolf and the lamb less and less impossible.

(4) *Artistic taste* seems most obvious in the feathered race, as affection in the furred. For the bower birds of Australia the claim has been made that they exhibit an æsthetic sense immeasurably greater and more refined than that of the aborigines themselves, and an appreciation of beauty for its own sake which can only find parallel among the most highly cultivated races of mankind.

Without Him, not a Sparrow Buildeth.

In the construction and decoration of their bowers, and the avenues leading into them, these birds spare no labour in collecting and transporting from a distance shells, stones, berries to adorn the trysting-place; the care and delicacy thus bestowed running into the replenishing of the berries when withered. They are such embodiments of indescribable beauty themselves that it remains no wonder that they will have all about them steeped in 'sweetness and light.'

Ruskin mentions a bullfinch's nest, the lower part of which had been built of withered stalks of clematis blossom, lightly interwoven, leaving the branched heads all on the outside, producing an intricate Gothic boss of extreme grace and quaintness, apparently arranged both with triumphant pleasure in the art of basket-making and with definite purpose of obtaining ornamental form. He supposes this particular bird in its love of the beautiful had outstripped his fellows, as the artist has outstripped the general mass of mankind.

So, were there ample room at our command, instances might be multiplied showing the industry, the thoughtfulness, the wise thrift, the accurate calculation, the appreciation of the laws of proportion and of the elements of all the future sciences of man, manifested by our 'little brothers and sisters'; everywhere the dreaming power stirring to awake.

To whom, Man is as God.

How awful is the complete faith of his pet in man, once his devotion has been won; the undimmed trust in one who stands to him as God. Who that has been under necessity of destroying such a domestic friend will ever forget the speechless reproach of the stricken gaze in the eyes as the fell purpose has dawned upon the animal mind, branding his destroyer with the curse of Cain?

When we hear of pigeons that pined to death from sorrow for their lost mates; when we learn of dogs wasting away on the graves of their human companions, refusing to be comforted; when we know of pet monkeys, denied the affection they were wont to receive, after days of misery, flinging themselves into the sea, preferring death to dishonour; when we con the pathetic stories of "pain heroically borne, faithful love in depth divine," of animals that counted their life but dross if it but be spent in rescue of master or mistress, do we not feel assured we stand by the cradle where the higher destiny is rocked, that will glorify sacrifice and sanctify the cross?

What shall the "Ultimate Entire" be like?

The heritage of the jungle is all about the animal still, but already dawning are foregleams of humaner powers. Through what travailing of creation has the jelly-fish plodded its way to the subject of Wordsworth's "Fidelity"!—

He knows, who gave that life sublime.

By what infinite patience has the expanding life been led and guided! In what countless forms has it dwelt, learning letter

by letter the alphabet of experience whereof to spell the utterance, sufficient but to voice the vague yearning toward that unknown future that beckons it ever on! With it in the rock, with it as through the unimaginable æons, it reached the rose; with it as from stage to stage it fluttered in the wren, closer than axis of growth, than apical cell, than neck-vein, was

> He who ever smiles on all,
> Hears the wren, with sorrows small;
> Hears the small bird's grief and care,
> And doth sit beside the nest,
> Pouring pity in her breast.

Yet the story is but begun. 'Come nigh, little bird, with your half-stretched quivering wings. Within you I behold choirs of angels, and the Lord Himself in vista.'

J. TYSSUL DAVIS.

LITERATURE.

ELIOT OF ST. LOUIS.*

THE portrait of Wm. Greenleaf Eliot, in the early days of his ministry, as it looks at us from the frontispiece of this book, makes us wish that we had known the man. There is an indefinable charm, a boyish simplicity and friendliness about it, in spite of the preacher's gown, the expanse of white shirt, and the voluminous white cravat swathed round the neck. There are three later portraits. Of these the first seems to be about twenty years later than its predecessor. The face has grown much stronger and more lined; but the still flowing hair is scarcely touched with grey, and the eyes are as bright, the expression as sympathetic, as in the earlier picture. The third portrait rather startles us at first, by contrast. The preacher's gown and the white neck-cloth have gone, and though the upper lip is still clean-shaven, there is a white beard, and the hair is white and scantier. But though the mouth seems somewhat sterner, the face is even less lined than in the second picture, and as we look at it we see a touch of humour in the eyes, which are still bright and clear. The profile on the memorial tablet pictured at the end of the book gives a different face, but that, too, is both kindly and strong.

Dr. Eliot had Huguenot blood in his veins, and we may assume, though we are not expressly so informed, that, like John Greenleaf Whittier, he was descended from the Feuilleverts. On the side of each parent he came of a good stock. When he was twenty he entered the Cambridge Divinity School. James Freeman Clarke was one year his senior, and they became devoted and life-long friends. It is just seventy years since Eliot, then twenty-three, determined to go West and do pioneer work, "with a desire," as his biographer says, "of assisting in the foundation and establishment of its future great institutions, religious, philanthropic, and educational." He was ordained on August 17, 1834, and St. Louis, Missouri, became the scene or centre of all his future labours. He was the first preacher of Unitarianism so far West. At first, with his newly-formed "parish," it was very much the day of small things. Even at the end of three years of labour his congregation numbered only from twenty-five to thirty, but as time went on "where he led, people followed." The church grew and grew; it had been educated from the first in the habit of giving—Eliot himself was always giving, first out of small and afterwards out of ample means—so that for the ten years, from 1851 to 1861, his congregation, at the latter date only twenty-seven years old, had raised annually the sum of 50,000 dollars for various works of benevolence and charity. He possessed an admirable wife, in full sympathy with his purposes, and, by her rigid economy and self-denial, enabling him to contribute constantly and generously to public measures and individual needs.

To four different varieties of work, with almost endless sub-divisions, did Dr. Eliot in the course of his fifty-three years of strenuous labour specially devote himself. He was nearly forty years in the ministry, and during that period the claims of his congregation and of the missionary work to which he had felt called from the beginning always came first. In his first sermon "after his arrival at St. Louis he declared that the object of a church organisation was three-fold. First, self-improvement, self-education in morality and religion, and the formation of Christian character; secondly, usefulness by works of kindness and benevolence, charity, and public spirit; thirdly, the diffusion of Christian truth." He was diligent in all ministerial duty. But possessing a tireless spirit in a frail body he added to his first duties a multitude of others. We are told that the contrast was almost pathetic between the smallness of his physical resources and the magnitude of the enterprises which he dared to undertake. But there was no inadequacy, even though, as he says, early in his ministry, his "time was all broken in little pieces." "His conquering spirit sustained and supplemented everywhere his feeble body. Every important work to which he put his hand was carried through to success." (This is quoted from Dr. Hosmer's Introduction.)

Next to his work as a minister came the claims of education. He worked at the establishment of schools on broad lines. Then came the foundation of the Washington University of Missouri. In this work he had many and devoted helpers, but he was the leader and inspirer, and the expenditure of time and thought and labour was enormous. Eliot was a prince of beggars, and the amount of money which he was able to raise was stupendous, for he was determined that the University should be carried on always on the best possible lines. In a growing community, mainly bent on forging ahead and making money, he was determined to remind all men that the nobler ends of life must not be lost sight of, but must have their just pre-eminence. During the first eight years of the existence of the University his own congregation had contributed nearly £100,000 towards it—several men giving from 15 to 30 per cent. of what they were worth, while one had given 60 per cent. and was ready to give half the remainder. So tremendous was the enthusiasm for higher education on broad and inclusive principles, which Eliot inspired. His interest in the University never abated; and it was at the urgent solicitation of his fellow-governors that when he was nearly sixty he gave up his ministry to become Chancellor and President of the University, dying in harness seventeen years later.

Another noteworthy piece of work of Eliot's was his establishment of the Western Sanitary Commission, which rendered priceless help to the Western sections of the Federal Army and to the wounded soldiers of both armies during the long agony of the Civil War. The need of aid was appalling in the early stages of the conflict. Eliot and those like-minded with him saw what was needful, and threw themselves into this work also with unflagging earnestness. Nor must we overlook the services which Eliot rendered to the cause of emancipation. When he went to it, and till the triumph of the Federal arms thirty years later, Missouri was a slave state. Eliot's position was often a difficult one. But he preached and laboured steadily for gradual emancipation—sometimes losing members from his church because of this preaching. He keenly felt the shamefulness of slavery, though it was recognised by law; and as time went by, more and more members of his large congregation liberated their slaves until at last there were no slave-holder among them. It is almost needless to say that for a long time before this those who did own slaves treated them not as chattels, but with kindness and consideration. Several slaves owed their release directly to Eliot's personal efforts.

So the life of this great evangelist, educator, and philanthropist was one long service of the brethren. For many branches of his work which I have not even named the reader must be referred to the book itself. The West needed civilising, humanising, saving from false ideals, and nobly did William Greenleaf Eliot respond to the call. He was the most universally beloved and honoured citizen of St. Louis, which rose during his connection with it from a frontier village to a mighty city; and his fame spread through America and across the Atlantic to the old country. And the "Life" of him now issued is a worthy memorial of such a man. Here and there, perhaps, in the compressed and evenly written narrative of events and occupations we rather lose sight of the man himself: he is always so immersed in toil. And, though we are told that he possessed a fine sense of humour we have scarcely an instance of it. Almost the only thing in the book which makes one smile is the record of how President Lincoln had given someone a copy of an important telegram, and how the receiver of the copy, in handing it to a friend, remarked, "The President was a mighty nice plain man like yourself, and you should go to Washington to see him." Many admirable things are quoted from Eliot's letters and public utterances, but perhaps the book would have been all the more readable for a few more light touches. But at the end we get a glimpse of Dr. Eliot among his grandchildren, and we feel once more how lovable a man he was. The "conquering spirit" which carried him through so many and such varied toils was gentle and tender, as well as brave and strong.

DENDY AGATE.

*"William Greenleaf Eliot: Minister, Educator, Philanthropist." By Charlotte C. Eliot. With an Introduction by James K. Hosmer, Ph.D., LL.D. (Boston and New York: Houghton, Mifflin & Co.)

THE FORM OF PUBLIC WORSHIP.

HE is a bold man who, in the matter of public worship, hints at change. There is nothing in which we are more rigidly conservative. Nominally unfettered, we are tied and bound by existing use, and the mind almost refuses to consider any other form than that to which it is accustomed and attached.

Mr. Lummis has no doubt already reckoned with this reluctance, and does not look for unqualified approval of his recently published pamphlet.* But, if all are not convinced, none need be offended; the subject is delicately handled; the criticism is free from sarcasm; and anyone who will read these few pages attentively will find conclusions of deep and serious thought very forcibly expressed.

The notes divide themselves into (1) general remarks upon the aim, intention, and proper accessories of worship, and (2) particular suggestions for its order of service. In the way of preliminary statement, nothing could be better than the description of truth in worship as "truth of intention—sincerity; truth of thought—reasonableness; truth of expression—veracity." Excellent also is the reminder that spirituality in worship is "a state of the spirit"—a truth often forgotten by those who imagine that, to makeworship spiritual, you have only to free it from ritual. We heartily assent also to the argument used to show in what respects private prayer necessarily falls short of public worship. It is a profound remark that "in lonely worship self cannot be put aside," whereas our emotions "take not only a higher degree of force, but also a different quality when they are shared by a company." We will admit, moreover, that "one of the most effectual aids to the attainment of an emotional communion in worship is the presence of sensuous beauty." But whether it would be a wise thing for us to follow the prompting here given, and to make an increased use of "sensuous accessories," is another matter. The trained ritualist is able to bring shape and colour and sound into strict subordination, to desensualise them, to put them under the restraint of severe symbolism, to divert them from himself into the act of adoration which goes out from him, the worshipper. Where this training is lacking, "external aids" are not felt as aids, but only as gratifications of sense. Even as things now are, our congregations fall too readily into the position of passive listeners and spectators, and "decorations" "special anthems," and "services of song" are too often spoken of as if they were contrived for their diversion. The prompter adds, it is true, that "it would be best to pursue at first the way of self-education, rather than of experimental innovation," but there are no signs at present of that change of conviction, without which the way of self-education can hardly be pursued, though innovation may be accepted for the sake of novelty only.

In the course of suggestions for the right ordering of worship, reference is made to the use of a general confession at the beginning of the service. "It may be doubted," says the writer, "whether confession is in any degree a fit exercise for congregational worship," and he supports this doubt by the absence of confession from the Prayer-book of 1549. To this we must demur. The non-appearance of confession in the First Prayer-book of Edward VI. may be accounted for on two grounds, first, that the use of auricular confession and special absolution had not yet been superseded; secondly, that the Order for Matins was appointed to be said before the Communion Service, in which Service a very fervent confession was provided, and more fitly connected with the reception of the sacrament. Dr. Martineau, by the way, made perhaps a little too much of the point that the later Order is a sacerdotal Order, beginning with confession, so that the worshipper may sink himself as low as possible, and, not until the priest has pronounced absolution, open his lips to show forth praise. It may be said, on the contrary, that the forms of confession and absolution were introduced into the Prayer-book of 1552 in order to modify the sacerdotal idea—the acts of confession and absolution being now made more public, and less subject to the private regulation of the priest. As for the general question, may we not say that the order of Service ought to be as much as possible the natural human order in which our feelings and affections follow one another? If instinct be allowed to assert itself, the sense of unworthiness will come first. Worship is surely an act of humble access, a series of approaches. Sin throws its shadow between us and the Divine Presence; can we put the remembrance of it by, to return to it afterwards? "Repent ye," is the first note of the Gospel; "I repent" may well be the first note of answering prayer. It is significant that the Pharisee in the parable began with thanksgiving, whilst the Publican, beginning and ending with self-reproach, was more "justified." Like the movements of a sonata, like the acts of a drama, like the stages of life itself, worship should be progressive, and work towards a climax. Shall it be said, moreover, that a community has no confession to make, when it communes with God? Ought it not to have a sense of corporate responsibility, with a sense of corporate failure—the feeling that "*all* have sinned and come short of the glory of God?" It is odd to find how ready people are to sing penitential hymns, how unwilling in plain prose to ask pardon for their sins.

The remaining sections deal with the much-debated question of liturgical use, and the right wording of a liturgy. Much valuable advice is given, but we cannot help wishing that our author, in the latter connection, had refrained from comment on the lapses into blank verse which he has discovered in Dr. Martineau's contributions to the Ninth and Tenth Services. The present writer has seen a very respectable collection of hexameter lines extracted from the English version of the Psalter. What do they prove? Not one reader in five hundred would detect them for himself, and it would be no kindness to set him on the search. If we ventured to criticise these particular compositions, it would be on the ground that they are too elaborately composed. They challenge the mind with their rich complexity, and demand, in the act of prayer, a running analysis of thought. Each expression is like a gem wrought upon with exquisite workmanship, but the question constantly presents itself whether a medium so rare is suitable for that general outpouring in which "young men and maidens, old men and children," are to have personal share. The wording of a liturgy should show as little as possible of the working of any individual mind, but rather express in common terms, smoothed down to common use, the common religious sentiment of all religious minds. It is language which the touch of genius may spoil.

Enough has now been said to make it clear that these Notes deserve, and will reward, attentive study. We will only add that we should have been glad if Mr. Lummis had considered the question whether advantage is on the side of two Forms only—one for Morning, and one for Evening Prayer, supplemented by collects, &c., in accordance with the Seasons of the Christian Year—or on the side of a series of Services taken in succession. There is much that can be said in favour of each plan.

* "Notes on the Form of Public Worship," by Edward Lummis, M.A. London: Philip Green, 5, Essex-street, 1904. 6d. net.

THE lecture on "The Church and Congregation of the Divine Unity, Newcastle-upon-Tyne, their Origin and Development," given by Mr. Richard Welford, M.A., on the occasion of the jubilee of the present building, last April, is now published, with a frontispiece giving portraits of the Revs. W. Turner, George Harris, J. C. Street, A. Payne, and F. Walters. It may be had at Newcastle and at Essex Hall (in paper cover, 6d.; in cloth, 1s.). The long history goes back to the earliest days of Nonconformity, and it is noted at the close that one living member of the church, Mr. G. G. Laidler, can trace back his family membership for 180 years, from the ministry of the Rev. Benjamin Bennet, at the Close Gate, the meeting-house which preceded the Hanover-square Chapel, and the present Church of the Divine Unity.

IN connection with the Autumn Conference of the United Kingdom Band of Hope Conference at Nottingham, a meeting was held last Saturday, in the High Pavement School-room, the Rev. J. M. Lloyd Thomas in the chair, when Mr. F. A. Edwards, Treasurer of the National Unitarian Temperance Association, introduced the subject of "Adult Societies," and an address was given by Mr. Rowland Hill of Bedford, editor of the *Band of Hope Chronicle*. A member of the Salvation Army bore testimony to the admirable work done by the Young People's Legion. It was decided to form an adult society, to be called the "High Pavement Temperance Society." Special services were held on Sunday both at Nottingham and Mansfield, when the Rev. E. I. Fripp presided over a united meeting.

IT is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive sectarian form, it subverts instead of strengthening the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience.—*Channing.*

OBITUARY.

RICHARD BEDLINGTON, M.E.

THE congregation worshipping at Highland-place, Aberdare, has sustained a very serious loss in the death, early on Wednesday, September 14, at his residence, Gadlys Uchaf, of Mr. Richard Bedlington. Though in his eightieth year, the deceased was actively engaged in the mining industry, being one of the most prominent experts of the district. One of the original members of the South Wales Institute of Engineers, and the South Wales Coalowners' Association, Mr. Bedlington was associated with nearly all the important colliery undertakings of the Principality. He was a man of rigid, honest, unflagging industry and high intelligence. A keen student, especially of history and physical science, his library, which contained many first editions, was one of the finest private collections in South Wales. Though never taking a very active part in public affairs, he was for six years a member of the Aberdare School Board.

By his demise Unitarianism loses a staunch adherent. Channing, Parker, and Emerson were among his favourite authors, and during Emerson's visit to South Wales he had the privilege of meeting the distinguished American. His courtesy, faithfulness, and liberality will be sorely missed at Highland Place.

On Sunday morning last a memorial service was held, during which the Rev. H. Fisher Short gave a brief address, and at the close of the service Lt.-Col. Thomas Phillips moved that an expression of sympathy and condolence be sent to the sorrowing relatives. After the evening service the "Dead March" was played, during which the whole congregation stood with bowed heads.

The interment took place on Monday. A brief service was conducted at the house by the Revs. R. J. Jones, M.A., and H. Fisher Short. The Rev. Howell Kirkhouse, assisted by the Rev. R. J. Jones, officiated at the Cefn Cemetery.

H. F. S.

MRS. W. JENKIN DAVIES.

THE announcement of the unexpected death of Mrs. Jenkin Davies will have brought grief to many friends, not least to the large number of young people who gathered for the funeral service in Essex Church on Thursday, for whom she had done so much as teacher and friend in the years before her marriage. Miss Ellen Mary Lawrence, the eldest daughter of the late Mrs. Alfred Lawrence, of Kensington, was known and held in very warm regard as one of the most faithful workers in the circle of our London Churches.

At Essex Church, at the Missions, as treasurer of the Central Postal Mission, as member of the Committee of the British and Foreign Unitarian Association, and in other ways, she made her influence felt—the influence of a gentle, devout, thoughtful, and generous-hearted woman, and we grieve that her life should have come to so pathetic an end.

The funeral service was conducted by the Rev. F. K. Freeston in the presence of a large company of relatives and friends.

THE CHILDREN'S COLUMN.

OBEDIENCE.

Matthew vii. 21.

IF you have not seen the deer grazing in a park, you may be able to look at a picture of one. The father deer are called stags, and they have each a pair of branching horns on the head. The mother deer have no such horns. They are more elegant and graceful than the cows we see in the fields. The young ones are called fawns, and are very pretty creatures with fine light brown fur, dappled with lighter spots.

A certain gentleman has been in the habit of living for many weeks together in the great forests or woods of North America, where he shoots and fishes day after day. Most of all, however, he loves to watch for hours the birds and four-footed animals which he meets in his daily wanderings. There are bears and other animals, which are not found in England, or are less common here. One day he noticed a great tree lying with its roots wrenched out of the ground. Under these roots he found two little fawns, which kept themselves quite still and their heads flat to the ground. Their mother had evidently made them understand that they were to lie still. Indeed, they were so perfectly hidden that at first sight they looked like parts of the brown forest floor, and the spots on their coats like flecks of sunshine. The gentleman caressed them, and let them lick his hand, which they enjoyed. So he made friends with them. Presently, as he moved away, they left their hiding-place, and stood beside him, and lifted their heads to be petted again. At length their mother returned and sprang out from the thicket of trees. She trembled to see her fawns one on each side of a man, for she had learnt to be afraid of men. Then the gentleman withdrew out of sight; but he watched from behind the trees. The mother deer quickly went up to her little ones, and ran her nose over them to make sure they were her own and unharmed. Then she turned, gave a cry of alarm, and dashed through the woods again, turning up her short, furry tail like a white flag.

"Behind her the fawns stood startled a moment, trembling with a new wonder. Then their flags went up too, and they wobbled away on slender legs through tangles and over the rough places of the wood, bravely following their leader." They were learning two lessons: first, lie still; second, follow the white flag. They had to learn these things and many more, if they were to be safe from their enemies in the big woods.

The gentleman saw these three pretty animals again several times, and he noticed that one of the fawns was not so ready as the other to follow the mother and obey her. Instead of running after her white tail which she raised in alarm, this fawn would stop behind and look at the strange enemy. The result of this carelessness and disobedience was that the little creature did not learn all his lessons. One night the mother was calling to the careless fawn who was astray. Presently there was another cry in the darkness. He had not learnt, like the other fawn, to leap over the fallen trees, as he ran. Now he had broken a leg, and lay there helpless in the wild forest.

The gentleman heard the cry of pain. He also heard the rush of a great bear, carrying something through the bushes. At daylight the place of the disaster was found, but no trace of the little fawn, save stains of blood where it had been grabbed and dragged away.

You may read this and other perfectly true stories in Mr. Long's book, "The School of the Woods." He shows us how much the young animals of the forest learn from their mothers, and how their life depends on their learning in this way to catch food and to escape from their enemies. The woods are their school, and to learn how to live they must obey. For human children also, but in a higher way, it is necessary to learn how to live. You have to learn what is evil, and what is good. To this end you must give attention to parents and other teachers. Very often they tell you to do things without explaining the reason for them, as you would not understand. The whole day is planned out for you, a time for getting up, a time for breakfast, a time to go to school, a complete time-table of the lessons there, and so on, till you go to bed. Sometimes you would rather be doing something other than what is given you to do. You want to play instead of preparing a lesson or running an errand, and you beg to stay up a little longer at bed-time. It seems hard if you are not allowed to do what you like. Yet, it is good to obey. You are learning something even when your books are put aside and you simply do what father or mother bids you.

Why have they the right to command you, and why is it your duty to obey? They are older, and have seen and learnt many things which are unknown to you. For this reason, they can guide you and teach you, and some day you will feel glad that you followed their words and example.

A time will come when you will not be under their direction, and you will have to arrange and decide matters for yourself. Will you be free to do just what you like? Not so. Even now you know that your parents and older friends are bound to do what is *right*. Indeed, they bid you do this or that, because they believe that for you it is right. They can teach you the duties of life, only because they too have duties, though many are of a different sort. It is God who guides them. It is His voice in conscience which they are called to obey. You obey them, in order that in time you may learn to obey God.

Take this to heart, children: obedience is the way of life. Look up to all good fathers and mothers. Look up to Jesus and all good men. Give heed to their words and ways. Yet, above all, remember how Jesus said to his disciples: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven."

A. LESLIE SMITH.

HUMILITY, that low sweet root,
From which all other virtues shoot.

J. Moore.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are:—*

	s.	d.
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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, SEPTEMBER 24, 1904.

CHRISTIANS IN FACT.

THE correspondence arising out of Miss FRANCES LEE'S letter in THE INQUIRER of Aug. 13, on the question, "Are Unitarians Christians?" has run a somewhat desultory course, and we do not propose here to attempt any summary of the various views set forth; but we should like to bring out one or two points, which seem to us of the first importance for a right understanding of the subject.

We cannot for a moment admit Mr. GAIRDNER'S contention that in strict theory only those who "believe in the divinity of our LORD" are to be regarded as Christians. "The Gospel, as JESUS proclaimed it," says HARNACK,* "has to do with the FATHER only, and not with the SON." At the same time, he who proclaimed that Gospel of GOD as FATHER, and all that it implies in the spiritual fellowship of the soul with GOD and the higher law of the kingdom, with its commandment of brotherly love, is felt to be himself the personal realisation of the Gospel and its strength. Thus the founder must not be forgotten in his message, any more than the message in the founder. JESUS himself is the way to the FATHER, because he makes clear to us what our life as children of GOD is to be, and in actually following him and sharing the spirit of his life, we realise the truth. We have "eternal life in the midst of time, by the strength and under the eyes of GOD."† And again, in the lecture on the Christian Religion in the Apostolic Age, speaking of "Religion as an actual experience," HARNACK says: "To be a child of GOD, and to be gifted with the Spirit, are simply the same as being a disciple of Christ."‡

Here, surely, we may be content to rest. They are Christians who seek to follow JESUS, and find that he is actually the revealer to them of the true life with GOD. The disciple may, indeed, be led to believe other things about him, and may be led very far from the profound simplicity of the Gospel, as witness the long and often dreary history of doctrine in the Church; and yet, as MATTHEW ARNOLD pointed out long ago in "Literature and Dogma," it is not the miracle of the Incarnation, or any other dogma of the Church, that is the fundamental thing for Christians, but simply "the imitation of CHRIST." We are to learn from him the true method of inwardness in religion, and his secret of unselfishness or "self-renouncement," manifested in his temper of "sweet reasonableness." Thus he bears witness to GOD, "the Eternal who makes for righteousness, from whom JESUS came forth, and whose Spirit governs the course of humanity."*

The Christian must acknowledge the spirit of life in CHRIST JESUS as the true spirit for his own life and for all men. He must recognise the truth of the Beatitudes; the hunger after righteousness and purity and peace must be in his heart. His prayer must be, "FATHER, Thy will be done," and it must rule in the strenuous endeavour of his daily life. He must not be afraid of the cross or of the shadows of death, because in the power of the spirit truth and righteousness, love and life, must always have the victory. The whole earth and all human life must be sacred to him in the Divine Presence, hidden, yet to faith most manifest. The Kingdom of GOD on earth must be the ideal with which he ever seeks to bring the actual condition of human society into accord. His fundamental faith is in Eternal Goodness and the fellowship of all living souls, in love and trust, in the one Household of GOD. In the spirit of CHRIST he seeks to be true to that sonship, known, since the revealing of the Master's life, to be his great inheritance.

Are we Christians? it is asked. The answer is that very humbly and earnestly, and with great thankfulness for that supreme revealing of the light, *we will try to be.*

Miss LEE appears to demand of the Christian disciple acceptance of an ideal and rule of life defined with something of TOLSTOY'S literalism; but though we cannot accept that interpretation of the Gospel, we do not feel that we are driven out of the company of the disciples. With the Master we still find the supreme conviction of our life; his spirit avails to set our duty in the true light, and there is no other fellowship in which we find a greater strength or clearness of vision, or calmness of resting in GOD, as the helper of our every need.

Nor do we find any trouble in Mr. JESSAP'S suggestion that because JESUS was a man and not GOD, we cannot find in him the one and absolute guide of life. The only absolute guide for any man is within, where the FATHER seeth in secret, and gives insight into righteousness, and truth, and love. So JESUS himself taught his disciples the true inward way of the life with GOD, and that is how he becomes to us also the "great Chief of faithful souls." With him, by his own method, learning his secret, the true spirit of life is quickened in us, and we are brought into more perfect communion with the FATHER, and fitted to judge of our present duty in the world as it now is.

There are many other teachers and helpers of the deeper life of man, and it may well be that the Hindu Theist or the Japanese may be brought by a different way to the Divine presence and the ideal of a perfect human brotherhood. In that we must unfeignedly rejoice, if only, by whatever means, the true spirit does prevail. But for ourselves we find that with JESUS is the true way, and therefore we are, or at least try to be, Christians.

Looking out on the world, and within at the temper of our own lives, we find, it is true, many things most unchristian, for it is only very slowly that men can be brought to "let the ape and tiger die." If we cease to care and to strive against these, we cease, of course, to be Christians; but if we are not content, but strive with all sincerity that the better spirit may prevail in ourselves, and a better way be found in the social order and in national and international affairs, then we can maintain our loyalty, and keep the name which marks the ideal after which we have been called to strive.

* "What is Christianity?" Third and revised edition of the English translation in Messrs. Williams & Norgate's Crown Theological Library, 1904. P. 147.

† *Ibid.* p. 8. ‡ *Ibid.* p. 168.

* *Literature and Dogma.* Popular edition, p. 231. Sixpenny edition, p. 119.

CORRESPONDENCE.

NATIONAL CONFERENCE GUILDS' UNION.

SIR,—May I call the attention of your readers to an advertisement which appears in your columns this week? The members of the Council of the National Conference Guilds' Union are anxious to do what they can to forward the Guild movement by strengthening and encouraging the Guilds already affiliated to the Union, and by helping in the formation of new ones. With this object in view, they are willing to visit churches and schools, or to attend the meetings of district and local associations, to deliver addresses on Guild Work and Guild Ideals. I shall be glad to hear from any secretary who would like mo to make arrangements for such a visit from a member of the Council.

GORDON COOPER.

Mansford-street Parsonage,
Bethnal Green, E.

TO CORRESPONDENTS. — Letters, &c. received from the following:—H. B., H. B. B., J. B., W. H. D., F. A. E., W. C. H., O. L., G. F. M., J. M. M., J. R., A. D., T.

TWO LIVES; AND OUR OWN.*

By one of those coincidences which we call accidental, I was recently reading two biographies of much individual interest, and much that was helpfully suggestive, both in comparison and contrast. You may probably know them both. Even so the discussion of familiar themes is often both pleasant and profitable; and you would not wish me to excuse the re-opening of a topic which no life is long enough finally to close; the consideration how, in Wordsworth's words,

Man, if he do but live within the light
Of high endeavours, daily spreads abroad
His being, armed with strength that cannot fail!

And the two books proposed in illustration are "The Life of Gladstone," by John Morley, and Mrs. Gaskell's "Life of Charlotte Brontë." Mr. Gladstone and Miss Brontë were both eminently idealists. They both aimed at making their ideals of service in a world of wider scope than that of their immediate and necessary surroundings; both experienced the hampering influences of circumstances; both failed of that which they would have considered achievement; both triumphed in and over and through their failure. This much they had in common; but in what diversity of constitution and circumstance! with what distinction between the respective monuments of their success! Let us glance briefly at our two portraits. We must make all necessary allowance for differences of the handling. "Charlotte Brontë's Life," by John Morley, or "Gladstone's Life," by Mrs. Gaskell, would leave other impressions of both; but so far as it may be reduced to some skeleton form of facts and figures any biography has value in comparison with any other. And such a use of our documents may suffice us here.

Gladstone's Youth.

The son of a man of unusual force of character, soundness of sense, strength of affection, and practical ability, Mr. Gladstone had throughout his youth the very great advantage of immediate and familiar intercourse with a wise and considerate guardian whose strength was ever at command for the encouragement, never provoked to the inhibition, of the developing powers of his sons. Such a father was worthy of being for his son, as that son's biographer calls him, "the steady centre of his life." Of his mother we hear little, but enough to give evidence of characteristics not less the noblest in womanhood, though, fortunately for the world, not rare. Sent to Eton College, which, whatever its shortcomings in those days as an educational institution, was rich in the stimulus of competitive minds, and in opportunities for self-culture for all who would achieve greatness without asking that it should be "thrust upon them," here he made happy and significant friendships, found his feet and his level amongst his contemporaries, and drew the inspiration that comes so readily in youth from the recognition that the putting forth of power creates conditions worthy of the day-to-day renewal of effort. Thus to Oxford with enough of schoolboy achievement to warrant a desirable degree of self-confidence for the tasks of early manhood. Oxford, like Eton, offered far more then than now a choice of opportunity, on the one hand, for luxurious indolence, on the other, for strenuous use of the best of tools in self-equipment for subsequent life-work. It must always rest more with the man than with the institution—whatever the institution may be—to decide the personal results of membership. Of Gladstone at this crisis his biographer writes:—

> What interests us here is not the system but the man; and never was vital temperament more admirably fitted by its vigour, sincerity, conscience, compass, for whatever good seed, from the hand of any sower, might be cast upon it.

Here he learned to know men and to exploit his own gifts of leadership. The University Debating Society gave occasion for feats of oratory which gained for him a more than local and academic appreciation. Graduating in the highest honours, he left Oxford, revolving in mind the question of a profession, and inclining towards a decision to seek ordination in the ministry of the Established Church.

Religion in Politics.

But the offer of a nomination to Parliament determined him for public life; not as abandoning the Church for politics, but as resolving to influence politics for the Church, and in the hope that his witness for truth and righteousness might be more practically effective in lay office than in the normal functions of ordained ministry. These opening chapters might well be considered rich in promise of a remarkable career.

But we have not exhausted the account of what, in colloquial phrase, we will call the "good luck" of his circumstances. To the possibilities of a happy home life, a good school, a University course, and a ready-made opening to political life, must be added the advantages—unimaginable save to those who can realise what their absence means—of an astonishing vigour of physical constitution, and an adequate income. Not that this combination of endowments is unique in a personal history. But too often a man so endowed perishes under the weight and complexity of the too vast orb of his fate, rusting out in the midst of opportunities which only a great nature can turn to great account.

Great Gifts Greatly Used.

The inspiration for us in the review of Mr. Gladstone's life is that being endowed with five talents he made so faithful a use of them. And this I say, of course, quite apart from all question of party politics or State policy. Great gifts cannot make a great man unless there be given also the capacity greatly to use such gifts. In the allotment of "life's little ironies" there are many good musicians condemned to the use of bad instruments; many bad musicians with command of better instruments than they know how to turn to full account. We have followed Mr. Gladstone's career now to the year 1832, and of his age the twenty-third. We have found him the best of musicians with the best of instruments, and we may leave the remaining decades of his strenuous life with no more than a reference to its abundant and familiar record. For the organism is now mature, the environment is determined. The fruit of the tree continues an orderly unfolding of the promise so richly given "about the opening of the flower." Considered simply as a spectacle of that which manhood may attain with full play granted to all faculty, nothing denied that can serve to nourish, sustain, develop latent capacity, the life of Gladstone is an object lesson of permanent interest and value.

Well for the whole, if there be found a man
Who makes himself what Nature destined him,
The pause, the central point of thousand thousands.

Charlotte Brontë's One Talent.

We pass now from viewing a hero proving his prowess in the dust and turmoil of life's public and applauding arena, to spend a few minutes before the mental picture of a heroine in a life-long struggle with disabilities which never ceased to thwart until they prematurely closed the high hopes of a very noble soul. Not now the servant with his five talents establishing his claim to the administration of greater things; but the servant with one talent scorning to bury it in the earth, refusing craven complaint of the "hard man" who seems to so many, in the sickness of their tired hearts, more worthy of a slave's fear than a child's obedience.

Charlotte Brontë was born in 1816, and at three years of age established with her family at Haworth Parsonage, never to know any other place as home. A small, dreary, damp house, on the bleak brow of a hill, flanked by an overcrowded, insanitary graveyard, in an obscure and humdrum Yorkshire village, and for the companionships of her childhood restricted to the fellow members of her own family; this summarises the first chapter of Miss Brontë's life.

Many Shadows.

Six children of vivacious temperament, given any moderate degree of freedom, could scarcely allow any home to be altogether dull for themselves; but the shadow of their mother's approaching death already lay heavily over these early years, and Charlotte had not closed her fifth year before the first of those family bereavements had taken place, which continued at short intervals till the aged father himself went down in the sorrow of utter loneliness to his grave.

Happy for a few years in the companionship of each other, two of the girls were soon placed at a school, where they both died from causes which left an impress of bitter memory upon Charlotte's retrospect.

An aunt who became foster parent to the children of her deceased sister counted for much to the discipline of the home; for less to the vitalisation of its social and intellectual atmosphere, which remained indeed very little vitalised by any fortuitous influences of personality

* An Address at Blackfriars Chapel, Canterbury, June 19, 1904.

* Morley's *Gladstone*, vol. ii. p. 249.

or events from outside the noiseless tenor of the daily "way."

I leave it to you to revolve the question whether the saying is true that no woman takes to authorship who is happy in her home life. Certain it is that children of both sexes, the happiest in temperament and circumstance, are often much given to weaving tales and verse for the interest and amusement of themselves and their friends. But we can hardly doubt that the absence of a sufficient complexity of objective interests in the case of the Brontë children intensified this common tendency to literary production, so that from being the one impulse which in childhood had free scope for its assertion, it rapidly became the master passion of each adolescent life in that strange home circle. Had not all other channels but that of art been closed, Emily Brontë might surely have accomplished one or more of several things at least as well as she wrote "Wuthering Heights." Charlotte must have been remarkable had she left the world no "Jane Eyre" or "Shirley" by which to recognise her gifts.

Probably, for us, it is the very fewness of her opportunities that, by intensification, makes the light of her experiences of value. But we think now of her pain, not of our gain. An uncongenial, not to say miserable, experience of school life was bettered by transference to another establishment, where, if she was never as happy as school-girls ought to be, she found at least some pleasant companionship, opportunity of systematic study, the invigorating stimulus of competition, and the good fortune of more than one life-long friendship. Her health was never anything but poor; and, more often than not, bad. Of money she had never a bare competence unless when supporting a hand-to-mouth existence in drudgeries worse than distasteful. Her mother, we have seen, was but the dimmest of memories; and her father was always very much aloof from all that meant life in the hopes and efforts of his children. Nevertheless, her affections, and those of her remaining sisters, centralised on their village home. One brother they had, of their first years the pride and hope, of later years the only shame, and, indeed, a burden grievous to be borne.

At Haworth Parsonage.

On leaving school, Charlotte Brontë returned to the dear, dull home, and at first there occupied herself in teaching her less schooled sisters. Shortly she returned, as governess, to Roehead School, and the companionship of her friend, its head mistress. She was then nineteen years of age. At twenty-two she was back at Haworth Parsonage, a "shattered wretch," as she described herself, condemned by medical advice to forego further effort to assist, by teaching, her own and the family exchequer. An offer of marriage, about this time, as also three others later, tested the strength of her loyalty to her own ideals. What privileges failed her in intercourse with persons who by some expression of competent judgment might have helped her literary development, she sought in correspondence with Southey, later with others *

* Cf. Morley's "Gladstone," ii. 548.

At this time her sister Anne was already sickening towards death; but was to be anticipated by the loss of Emily, who, in Matthew Arnold's phrase, "sank baffled, unknown, self-consumed," in 1848. Branwell died also in that year; and in the next, Anne, of genius "sweet and graceful," of affections tender and strong.

Their aunt and foster-mother, who had long been at least a central figure in the home, was then already seven years deceased. We must not forget that while devotedly ministering to the invalid members of her family, Charlotte was herself always so much of an invalid that her own health was at the hazard of her sacrifice. In addition to physical weakness and suffering she lived in 1845 under silent apprehension of approaching blindness; but it is characteristic that such serviceableness as was still in her eyesight it was her custom to reserve for reading to her blind father.

The Burden of Monotony.

Mr. Gladstone could scarcely have learnt in any spell of personal experience the meaning of the words *dullness* and *monotony*. Indeed he says so much in one of his letters.

But listen to this passage from a letter of Charlotte Brontë:—

> My life is what I expected it to be. Sometimes when I wake in the morning, and know that Solitude, Remembrance, and Longing are to be almost my sole companions all day through—that at night I shall go to bed with them, that they will long keep me sleepless—that next morning I shall wake to them again—sometimes, Nell, I have a heavy heart of it.
>
> But crushed I am not yet; nor robbed of elasticity, nor of hope, nor quite of endeavour. I have some strength to fight the battle of life. I am aware, and can acknowledge, I have many comforts, many mercies. Still I can *get on*. But I do hope and pray that never may you, or anyone I love, be placed as I am. To sit in a lonely room—the clock ticking loud through a still house—and have open before the mind's eye the record of the last year, with its shocks, sufferings, losses, is a trial.

Some would persuade us that she had her "compensations." The great of soul desire not to get but to give; and deprived of ability to give, no compensation can be in gifts to themselves. That which is most often spoken of as compensation is at the best some privilege which was spared when others were denied; thus it would be called Job's "compensation," that when he lost all else he kept an eloquent tongue to defend himself against foolish friends. This is a misuse of terms. Let us say rather that Charlotte Bronte was not without high privileges, not the least of which were her consciousness of uncommon literary ability, and an unfailing faith in the worth of effort. So long as life seems in itself, or for the sake of some ambition, still worth living, there remains a stimulus to effort denied to those who have accepted the conclusion that the game is not worth the candle. But the greater the consciousness of power, the greater also the pain of thwarting circumstance.

We need follow the development of the plot of this life-tragedy no further. In this, as in Gladstone's case, we have so far outlined its conditions as to gain a clue to the explanation of the life's destiny. We have seen the strong, handsome, well-to-do, sociable, highly educated, buoyant-minded man rejoicing as a giant to run his splendid course of more than eighty years. We have seen the weak, plain, impoverished, under-educated, lonely-hearted, shy, despondent, small woman running her course also to its early close, and who will allot between them the emphasis of the heroism we recognise in both? That both lived under a similar consciousness of self-consecration to the service of their highest ideals let me illustrate with words from each.

Consecration of both Lives.

An early entry in Mr. Gladstone's journal, made as an undergraduate, runs:—

> In practice the great end is that the love of God may become the *habit* of my soul, and particularly these things are to be sought—(1) The spirit of love, (2) of self-sacrifice, (3) of purity, (4) of energy.

Miss Brontë, less given to transcription of her thoughts and feelings, has nevertheless left this passage:—

> Being left a moment alone this morning, I prayed fervently to be enabled to resign myself to *every* decree of God's will, though it should be dealt forth by a far severer hand than the present disappointment; since then I have been calmer and humbler, and consequently happier.

With the one, you will observe, the task of life was ever towards a fuller self-expression, with the other towards a fuller self-restraint, and surely it is well said that not by the strength of the passions that master us, but by the strength of those we master, strength of character is proved. Of one we may worthily repeat the challenge of Wren's epitaph—If you ask for his monument, look around! For the other a few novels and a mediocre biography remain to perpetuate interest and curiosity:—

> Early she goes on the path
> To the silent country, and leaves
> Half her laurels unwon,
> Dying too soon!—yet green
> Laurels she had; and a course
> Short, but redoubled by fame!*

Not so much for what she was as an author, but for what she was as *a soul at war with sense and circumstance*, is the value to us of Charlotte Brontë's life. If you tell me I have chosen extreme instances with little bearing upon average conditions of life, does not the average course of life move somewhere always between these extremes, and from such a standpoint may we not find inspiration in either or both?

Speaking, as I am to-day, on the 281st anniversary of Pascal's birthday, let me leave a thought with you in his words: "The strength of a man's virtue must not be measured by his occasional efforts, but by his ordinary life."

Life gives us few Gladstones, and few Charlotte Brontës. But it gives us much privilege and much suffering. If, with spirit "braced to some determined aim," we learn to use our privileges as Mr. Gladstone used his; or to triumph in our sufferings as Charlotte Brontë triumphed in hers, we in our turn shall also become worthy of the austere man's "Well done!"

H. A. R. J.

* M. Arnold, Haworth Churchyard.

THE CONFLICT OF THE PHILOSOPHIES

DR. M. J. SAVAGE recently occasioned some flutter among the more thoughtful of the American Unitarians by emphatically asserting that if bodily death is the end of human existence, there could be no good God worthy of our reverence. The July number of the *International Journal of Ethics* contains an able paper by Professor James H. Hyslop on "Has the Universe an Intelligent Purpose?" and the conclusion arrived at is substantially in accord with Dr. Savage's view, viz., that Theism and the belief in a future life stand or fall together. It is worth noticing that both Dr. Savage and Professor Hyslop believe that a new and most important source of evidence in regard to human immortality has been discovered by recent "psychical research."

It is all very fine (says Professor Hyslop) to talk stoically about the sacrifice of immortality when you think you cannot get it in any way, and to insist upon the Christian view of life without the Christian view of its meaning; but you cannot discuss any "teleology" in the system beyond the creation of organic forms, and their final absorption in a dead universe of matter with all the real ethical values of it in terms of consciousness permanently lost. You must frankly face the fact that your "ideal" is a sheer mental abstraction, and that no intelligent man will prize it even as highly as stock-breeding. There is no use to give the cosmos any better character than it actually possesses, and if you leave out the belief that it cares less for personality and its opportunities to develop than it does for inanimate matter, you have a sorry spectacle with which to move the average man to anything higher than a sensuous life. The survival of the fittest and the struggle for existence, as we see them egoistically carried out, are no models for our imitation. . . . Hence a philosophy which does not have a definite word to say on survival of death is not one with any very rational teleology.

Professor Hyslop admits that the study of nature reveals a *progress* of a certain kind, but he contends that this cannot lead to a teleological theory which agrees with and supports Theism unless this progress conforms to the highest ideal which man's ethical consciousness forms for itself in estimating the relative importance of the various realities in the universe. But if death ends all, then the highest end, namely, personal consciousness, is subordinated to vastly lower ends, and hence there is no longer any adequate reason for believing that the ground and cause of the universe is "a personal Absolute."

The July number of *Mind* opens with a long paper on "Truth and Practice," by Mr. F. H. Bradley; a paper which, whatever be its intrinsic value, is of great significance as revealing the existence in Oxford teaching of a formidable revolt from the orthodox Intellectualism or Hegelianism which since the time of T. H. Green has dominated the philosophical thought of this great university. This revolt has not originated in Oxford itself, but in Harvard University. The writings of Professor William James and his disciples have created a new philosophical system which is generally termed 'Pragmatism,' and more recently in Oxford 'Personal Idealism' and 'Humanism.' The main difference between the old school and the new appears to be that in the former the ultimate reality is sought in the universal or absolute principles of Thought, while in the latter, reality is discerned in the existence of individual self-conscious Wills, and the final test of truth is placed in the practical experience that certain conceptions and ideas which were at first accepted simply as tentative assumptions have been found to "work" well, that is, to fitly harmonise with the rest of our mental furniture. In Mr. Bradley's system Will is represented as entirely subordinate to Thought, and our personal volitions are virtually resolved into the *self-realisation* of the ideas which appear in that particular phase or aspect of the Absolute Thought which we term our individual personality. The present article accordingly, is a very elaborate attempt by Mr. Bradley to overthrow and to hold up to philosophic scorn this insolent Pragmatism, which has now boldly invaded the sacred precincts of Oxford, and, under the leadership ofthat very able and brilliant, though at times, we think, somewhat extravagant and reckless writer, Mr. F. C. S. Schiller, of Corpus Christi College, has defiantly attacked British Hegelianism in its chief stronghold.

It is not possible for us here to set forth and estimate Mr. Bradley's arguments, but the impression we derive from his article is, that while he has succeeded in exposing and refuting some of the extreme utterances of the "Pragmatic" school, he has also clearly revealed the intrinsic weakness of his own position. If we rightly discern the merits of this great controversy which is now beginning to rage in the philosophical world, the truth lies midway between the Intellectualism which virtually absorbs the Individual in the Universal, and the "Pragmatism" which, in its eagerness to derive all philosophical certainty from the active experiences of individual minds, forgets that after all there is, and must be, a real self-revelation of the Universal, or God, in all rational personalities, and that apart from the immediate perception of some intuitive or *à priori* fundamental principles, neither science nor ethics nor theology could possibly find a solid basis for the superstructures they respectively erect.

While Professor W. James is the acknowledged head of this new movement, it is Mr. Schiller who is its most enthusiastic advocate and prophet. In some respects the disciple appears to go beyond his master, and it is the vehemence with which he has attacked what he calls "Bradleian scepticism" in articles in *Mind*, in his essay in "Personal Idealism," and in his recent volume termed "Humanism," which has at length aroused the sage of Merton College out of his self-complacency, and prompted him to blend in this vigorous defence of himself no small measure of passionate indignation.

That our readers may realise in some measure the personal warmth which characterises this present mental tournament—a warmth which almost recalls the mediæval times when students took such a lively interest in philosophical questions that Nominalists and Realists came to fisticuffs—we will first quote a passage in which the Dean of Corpus Christi gives his estimate of the present condition of Oxford Hegelianism, and then, as a contrast, a passage from the present article in which his next-door neighbour, the Fellow of Merton, plainly speaks his mind about the prophet of Pragmatism.

In the preface to "Humanism" Mr. Schiller writes:—

It is clear to all who have kept in touch with the pulse of thought that we are on the brink of great events in those intellectual altitudes which a time-honoured satire has described as the *intelligible* world. The ancient shibboleths encounter open yawns and unconcealed derision. The rattling of dry bones no longer fascinates respect nor plunges a self-suggested horde of fakirs in hypnotic stupor. The agnostic maunderings of impotent despair are flung aside with a contemptuous smile by the young, the strong, the virile. And there is growing up a reasonable faith that even the highest peaks of speculation may prove accessible to properly equipped explorers, while what seemed so unapproachable was nothing but a cloud-land of confused imaginings. Among the more marked symptoms that the times are growing more propitious to new philosophic enterprise, I would instance the conspicuous success of Mr. Balfour's "Foundations of Belief"; the magnificent series of William James's popular works, "The Will to Believe," "Human Immortality," and "The Varieties of Religious Experience"; James Ward's important Gifford Lectures on "Naturalism and Agnosticism"; and the emergence from Oxford, where the idealist enthusiasm of thirty years ago long seemed to have fossilised into sterile logic-chopping or to have dissolved into Bradleian scepticism, of so audacious a manifesto as "Personal Idealism."

To this Mr. Bradley thus smartly replies:—

The new gospel doubtless to myself has not made itself intelligible, but I have not found anyone else who is able to understand it. I do not see how it can meet old and familiar objections, and I am even forced to venture so far as to doubt its novelty. The one thing I cannot doubt is that we ought to have more explanation and less self-advertisement. It does not really help us when we hear from Mr. Schiller a perpetual cry that there is no philosopher but Prof. James, and that Prof. James has a prophet. And it does not help us to hear from Prof. James (on his part not to be outdone) that, if Mr. Schiller would not exhaust himself by excess in facetiousness, he would produce a philosophy as classical as it would be certainly inspired. I forget before how how many blasts of the trumpet the walls of Jericho fell, but the number, I should judge, has already been much exceeded. The walls of Jericho, so far as I see, have no intention of moving, and the dwellers in Jericho tend irreverently to regard the sound as the well-known noise which comes from the setters forth of new pills or plasters. In this particular they are wrong, but I think that at least in general they are right to refuse to connect philosophy with the sound of the trumpet. And there is a thing which in his zeal and goodness of heart Prof. James may have forgotten. It is perhaps true that a man is never written down except by himself. But it is certain that a writer can be discredited by the extravagance and the vulgarity of his disciple, if at least he does not see his way to disconnect himself from it.

The charge of "vulgarity" here brought against Mr. Schiller seems somewhat out of place when made by a writer who has not scrupled to say of the arguments in favour of man's moral freedom urged by such thinkers as Lotze, Martineau, and Renouvier, that "no writer who respects himself can be called upon any longer to treat them seriously." But this interchange of compliments is, in the present case, excusable; for when disputants are thoroughly in earnest and the

matter at issue is felt to be of supreme importance, it is hardly possible to be strictly observant of the rules of politeness.

Though we do not feel able to side fully with either of the antagonists in this battle of the philosophies, we regard the conflict with high interest and hope, for it seems very probable that the outcome of it will be a widely accepted philosophy in which what is true on each side will be blended, and which will be competent to do what (as Professor Bruining in his admirable paper at the Amsterdam Conference clearly showed) the philosophy now prevalent at the Universities has quite failed to do, viz., provide a sound and rational basis for ethics and religion.

CHARLES B. UPTON.

MUSINGS.

BY A MINISTER.

III.

I AM sometimes fain to admire personal influence, but I do not covet it. Rather would I go about to avoid it. *Magna est Veritas*, I repeat to myself, and I like to believe that Truth needs no influence but her own.

What is this personal influence? Is it a glamour thrown by the eye? Is it a spell hidden in the voice? Is it the charm of an engaging manner? It is sometimes said to be magnetic, and to flow from a magnetic personality. But magnetism is a physical property. Is influence, then, a kind of radio-activity, an emanation which goes out from man without his will, knowledge, or control? Then is the possession of it certainly to be dreaded.

In the old world influence was the power of the eye. To come under that power, for good or for evil, was to be fascinated, bewitched. "Who hath bewitched you?" asks the Apostle, satisfied that the persuasiveness of the false teacher was nothing less than enchantment.

By personal influence I do not, of course, mean the constraining power of true affection. Nor do I mean the moral influence which follows upon high character and good example. I mean that unaccountable force of natural charm which comes, we know not how, and acts, we know not why; is neither a virtue nor a grace; often goes with second-rate ability, and has been found in the meanest as in the noblest of men. I do not remember to have seen in any litany the prayer that we may not trust too much those qualities in ourselves which we have done nothing to acquire. And yet there is no more frequent cause of assertive confidence and self-esteem.

It is the fashion of our time to glorify personal influence, and to credit it with every possibility of good effect. On one man's influence the hopes of churches hang. In Sunday-schools influence is the wonder-working rod which is to swallow up all other rods, is to do away with discipline and method and patient preparation. The teacher need not teach, if only he can inspire. It is a pleasant theory, but what are the actual results?

"It is required in stewards that a man be found faithful." The Apostle knows nothing of influence. "What is Paul?" he bluntly asks. His weak presence and rude speech do not trouble him; neither is he that planteth anything, nor he that watereth; everything is of grace, an influence not his own.

"It is not ye that speak." One greater than St. Paul had already sounded the same note. Men were to be fishers of men; but they were to capture, not to captivate; dragging the heavy net painfully to land, and gathering of every kind. They were to be in the world as light diffused, as salt hidden. They were to go two and two, that they might the better forget themselves, and the message of each one was to be the message of all. Their good works were to be seen, that they should not themselves be glorified. The greatest was he who should so efface himself as to be taken for the least. The whole spirit of Christ's teaching is in favour of ordinary faculties faithfully employed, homely talents, unequally apportioned, but equally approved. Every good man out of his good treasure brings forth good things; there is no other evidence of goodness, no other means of doing good. Nor was the way made smooth for the Master by the use of an influence denied to the disciple. He accepted the same conditions of failure and success. Personal influence failed him just when it might have been expected to win its way—with his fellow-townsmen, with the Samaritans, with the men of Gerasa, with his brethren, with bystanders who laughed him to scorn, with those of his own disciples who walked no more with him. The failure of personal influence means personal rebuff. It moves him not. He is lost in that which he delivers; he detaches himself from his message; "The words which Thou gavest me I have given unto them."

CHURCH UNITY.

FROM an editorial in the August number of the *Australian Herald*, published by the Rev. Charles Strong, D.D., at Melbourne, as the organ of the "Australian Church" we take the following passage, which is the conclusion of the article. New forces are at work, says Dr. Strong, referring to a remark of the Rev. Charles Hargrove's during his recent visit to Melbourne, which tend "to dissociate religion from one particular theology, to put theology, as a necessarily shifting quantity, in a secondary place, and to give the first place to *faith*, meaning by the word a disposition or attitude of soul towards the Divine and Human, which expresses itself in the language of trustful prayer, the practical life, and efforts to uplift humanity."

And he proceeds:—

"If, as we maintain, Religion is not theology or church government; if, according to the new Protestantism, men can be true disciples of Jesus, sincere lovers of God and fellow-men, and earnest workers for the kingdom of humanity, while yet at different stages of theological evolution, can we not have some name for religious Society that will include, and unite, and express this twentieth century idea and ideal of religious unity of spirit and aim, as distinguished from theological and ecclesiastical uniformity of opinion.

"Since our church-names arose, Darwin has lived, and Emerson has written, and Tennyson and Browning have sung, evolution has been accepted as an axiom in Biblical criticism, in church history, and in the study of dogma, by leaders within *all* the Churches, and the very conception of 'God' and 'Divinity' has changed, the immanent God having taken the place of the monarchical and external Deity, over whose precise metaphysical nature the Unitarian and Trinitarian a hundred years ago were disputing. The idea of miracle has necessarily changed with the idea of God, and with this the basis even of the old Unitarianism, which appealed for *proof* of Jesus' Messiahship and divine mission, to miracles, as well as the basis of Anglican, Presbyterian, &c.

"Thus, as Mr. Hargrove said, the old questions are 'blurred.' The Unitarian has moved away from the old Unitarianism, and the other Churches have moved away from the old Orthodoxy, and all are meeting now on really new ground, which is neither Unitarian nor Trinitarian, but ideal and spiritual and practical.

"A new *Church* Ideal, also, is emerging, just as a new National Ideal and Social Ideal are emerging, in which the old names 'Whig,' 'Tory,' 'Radical,' and 'Conservative,' become meaningless.

"We want, therefore, a new name for the evolving Protestantism of to-day represented by men like Martineau, Pfleiderer, Caird, Harnack, Sabatier, Wimmer, Stopford Brooke, Phillips Brooks, Hensley Henson, Beeby, and a multitude of others.

"Only one religion will be possible to the man of the future, though there may be different phases of theology—*the Religion of the sons of God* conceived of as the Eternal Light and Love."

NATURE PHOTOGRAPHY.

DURING the last few years a change has been taking place in the study of natural history. The old form of naturalist, who went out armed with anything from a gun down to a pin on which to impale insects, has been giving place to the naturalist who goes into the fields with note-book, field-glasses, and, if he is fortunate enough to possess one, a camera, to observe and make friends, not to kill and make enemies. People are beginning to see that the best way to learn about wild life is not to study stuffed specimens in glass cases, with locality and date of its death, but to watch the creatures living their own lives in their own homes. To have some permanent records of things seen, other than notes, is of great advantage and use to the naturalist. To make sketches of natural history objects is not often possible in the fields, for if it is some wild bird or animal that is the subject, it will probably not remain long enough or keep sufficiently still to be drawn, besides which nature drawings, to be of any scientific value at all, must be perfectly accurate. Here it is, then, that the camera comes to the aid of the naturalist, affording a means of obtaining permanent representations of wild life while leaving the originals to enjoy their own lives and "sit" again for the next naturalist photographer that comes along.

Very pretty and interesting pictures may be made in this way, and much knowledge and enjoyment gained by stalking wild creatures in their native haunts with the camera.

Messrs. R. and C. Kearton have shown us what can be done with the best apparatus, in all parts of the United Kingdom, and have published several books* full of beautiful photographs; but the amateur need not be discouraged if he has not an expensive outfit, or if he is unable to use any of the ingenious methods of hiding the photographer and camera while taking shy birds and animals, or, again, if he has not the opportunity of descending over steep cliffs in the North of Scotland in search of shag's nests, or visiting rocky islands off the coast in search of gannets and other sea-fowl, or if he has not the right to spend days in large woods among some of our rarest birds. My own photographs, from which I have made lantern slides that have given much pleasure to gatherings of young and old in connection with our "Guild of Service," have all been taken with an ordinary quarter-plate stand camera. In fact, very little extra is needed than is used in an ordinary way. A stand camera is essential, with a good strong stand and good lens.

All through the year subjects can be found in plenty. The Spring is about the busiest time, for it is then that the birds build their nests and lay their eggs, which, together with the young birds, furnish endless pleasure in finding, studying, and photographing. Birds' nests situated in hedges, bushes, or close to the ground, such as those of the blackbirds, thrushes. robins, yellow-hammers, &c., are generally easy enough to take, but other nests are in much more difficult situations, such as wood pigeons' nests in trees. Here it is necessary to climb up the tree with the camera. Many nests are found beside ponds and rivers and cannot be approached from the bank. This is often the case with water-hens' nests, which are generally common enough. One I photographed was built on a branch of a tree which overhung the river, being almost level with the surface of the water. To take this nest I had to crawl along the branch and set up the stand of the camera partly in the water and partly on the branch, Another nest of the same species I found beside a pond on a large heath, and as it was surrounded on the land side by small willow bushes, I had to wade into the pond and set the stand of the camera in the water. These two photographs were very interesting, showing the difference that may exist between nests of the same kind of bird, for while that by the river was built of reeds, the usual material, the one on the heath was built of bracken and coarse grass and lined with oak leaves, there being no reeds near.

Very pleasing photographs of the mother bird sitting on the nest may often be obtained if the photographer is very quiet and careful not to frighten her off. To take young birds in their nest being fed by the parent birds is more difficult, unless one has some means of hiding oneself and the camera. Last spring a robin built in some ivy on a wall in our garden and I was fortunate enough to get a photograph of the mother bird in the act of feeding the chicks. I set up the camera in front of the nest, got it into the right focus, put in the plate, and set the shutter which was a pneumatic one fitted with a long piece of rubber tubing. I then retired indoors with the bulb at the end of the tube in my hand and watched through the window till the mother robin returned with some choice morsels for her brood, when by just pressing the bulb the plate was exposed and the bird taken in the act. Young birds that have just left the nest make very pretty pictures, and are generally easy to photograph.

During summer there is no lack of subjects, such as butterflies at rest in the early morning before the rising sun has dispelled their drowsiness. Moths, too, can often be found during the day, and, being very sleepy, are generally easy enough to photograph. Good pictures may sometimes be got by stalking butterflies, dragon-flies, bees, &c., with the camera, and taking them while they rest for a minute on some flower or leaf. This, however, requires a great deal of patience, as most likely when the camera is ready in position and the photographer is going to release the shutter, the subject will fly off to another flower; then the same performance has to be gone through again, perhaps with the same result, and it may end in the insect flying off altogether, but generally after a few tries one is able to get a photograph.

In the winter, birds may be photographed in one's garden, and for some years past I have encouraged their coming by feeding them. I always hang up cocoanuts with the ends cut off, for the tits. Blue tits, great tits, cole tits, come in large numbers; and it is very amusing to watch them pecking at the cocoanuts. They may then be photographed by setting up the camera and focussing on the nut, fixing the long tube to the shutter and waiting indoors till a tit settles down to feast. In the same way, other birds, such as sparrows, robins, thrushes, blackbirds, starlings, and greenfinches, may be photographed by putting out food for them.

Wild flowers, photographed as they are growing, make both interesting and beautiful pictures. A very instructive series of photographs for lantern slides can be made, showing the growth of a plant, from a tiny seedling till it is full grown. Last spring I did a series of a clump of ferns, showing the gradual growth and unfolding of the beautiful fern fronds. I began when the fronds were just beginning to show, and photographed them every day till they were fully grown.

In conclusion, I know that I have only touched upon a great and fascinating subject, but hope what I have written may induce others to go out into the fields with cameras to study wild life, for by so doing they will add greatly to their own store of knowledge and obtain many interesting facts and authentic pictures, besides finding it a very enjoyable pastime.

Norwich. E. L. KING.

* "Wild Life at Home and How to Photograph It" (6s.); "Our Rarer British Breeding Birds" (7s. 6d.); "British Birds' Nests" (21s.); "With Nature and a Camera" (21s.). All published by Messrs. Cassell & Co.

RELIGION IN DAILY LIFE.

RELIGION: LOSS OR GAIN?

THERE is an element in religion which prevents many manly men accepting it as warmly as they might do were that element non-existing. It is the thought that something of the fulness of life has to be surrendered when religion is embraced. On full and candid examination this surrender is found to be one which brings with it so large a compensation that the loss is nothing and the gain everything. It is the letting go of an object of little value in order to grasp something of intense worth. And yet we do not see this to be true by reason of the false and clouded views of life with which modern civilisation furnishes us.

As men we hesitate to yield anything, and yet we believe that the chief idea of religion is expressed in the words of Paul addressed to the Romans: "Yield yourselves unto God as those alive from the dead; and your members as instruments of righteousness unto God."

Life as it is lived in these modern times seems to imply that we should grasp and hold anything and everything, yielding nothing. The idea of yielding ourselves, with all our members, to God suggests that we lose much which might have been a joy and pleasure to us, and we resent such a procedure. We do not like "yielding" because it implies submission, and submission is associated with degradation. Our manhood is opposed to it.

But Paul's idea is one that accepts no loss. It is absolute and entire gain. The neglect of religion at the present day by intellectual and business-like men is due to the fact that they cannot see how this can be true. The Sunday services attended means two hours less of exercise, fresh air, and the inspiration of nature. The cash given to charitable objects is so much less to spend on home comforts, social enjoyments, and the pleasures of travel. Self-sacrifice is implied in every phase of the religious life. But how much of this is due to the fictitious value placed on those things we forfeit when we embrace the religious life? What is the standard of value? If that standard is the opinion of the average man of to-day, then we decidedly lose; but if there is a higher standard, then it is possible that those supposed blessings we yield are not of the value usually credited to them.

The thought of yielding ourselves to God is somewhat vague, seeing we are met with the query: Are we sure exactly what God is? and also with the other humiliating suggestion: Do we really know ourselves?

We are convinced that Christ and Paul wished that their followers should dedicate their entire selves to God. What did they mean by it? Surely it may be definitely asserted that the plain meaning is that the truly religious person will cultivate all his powers to their utmost possible level. Whatever God is, He is the highest conception we can have; and if we are to yield our entire system of members to God, it comes to this, that the religious man will devote himself first and foremost to the development of all his powers to their highest use. And this should imply no loss except of that which is

of inferior value to that which we gain in its place. In that case it cannot be a real loss.

St. Bernard has a saying to the effect that the summit of Christian perfection is attained when a man cares for himself for the sake of God. This idea, like Paul's, transcribed into modern phrase, urges that we cultivate our entire being so that it attain its highest possible fitness. When the teachers of ethics declare that religion is opposed to culture, they use inadequate modern specimens of religion as their example, instead of the genuine original ideals of the founders. True Christianity is not a narrowing, enslaving institution, but one which will bring the expansion of natural powers and liberty to heart, conscience and mind. It simply asks that the individual should not rest content with any second-rate treasure when the very best is at command. It asks that the full power of developed manhood should be devoted to the highest possible purposes, and so bring to the owner the truest and richest interest.

God has made this beautiful world, through the processes of evolution, and has endowed man with powers of admiration, reverence, and love. He wishes all to enjoy their home with their personal powers. Some, thinking He will be most pleased thereby, have devoted themselves to asceticism, mortification, and the rest. Manly men look on these specimens of earnest religious effort with dismay, and refuse to be drawn in. It is a mistaken deal. It cannot be religious to turn our backs upon all that God has made beautiful for us, and to ignore the powers of the wonderful organism with which He has endowed us. These things are not to be trampled upon, but developed to their utmost. Their highest attainment will find their union with God.

Religion is a yielding, but a yielding to higher and nobler influences. It will lift man with all his powers on to a plane which will fill him with the Divine Spirit and infuse his energies with the greatest power ever known on earth.

LUCKING TAVENER.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Harvest Thanksgiving Services. — In addition to those recorded below, we have news of successful Harvest Thanksgiving Services last Sunday at CONGLETON, where the Rev. S. A. Steinthal was the preacher afternoon and evening, the evening service being conducted by the Rev. G. H. Smith, the resident minister; at CULLOMPTON, where the Rev. J. Worthington preached morning and evening, and the Rev. F. A. Homer, of Taunton, took part in both services; at WALTHAMSTOW, where the Rev. W. H. Rose was the preacher; and at WHITCHURCH, the Rev. C. D. Badland officiating.

Boston. — The occasion of the Harvest Thanksgiving Services last Sunday was taken to open the new organ, and at the evening service there was a large attendance. On Monday evening an organ recital was given by Mr. Howe, when the capability and excellence of the new organ were demonstrated, and several solos were sung. A sale of the thank-offerings was afterwards held, the proceeds and the Sunday collections surpassing all previous records.

Cardiff.—Very successful Harvest Thanksgiving Services were held at West Grove on Sunday, Sept. 18, the Rev. W. Whitaker preaching to large congregations. On Monday the meetings for the season of the Social Union were started by an "At Home," kindly given by the president, Mr. H. Woolcott Thompson. Amongst those present were the Rev. Simon Jones, B.A., and Mr. John Lewis of Pontypridd. Mr. Whitaker took the opportunity of introducing the new minister of Pontypridd to the members, and in the name of the congregation wished him every success in his ministry. Mr. Simon Jones suitably replied. During the evening the annual meeting of the Social Union was held, when the officers were elected. Mr. A. E. Whatley was thanked for his six years' services as secretary. The character of the meetings will be purely social; they will be held monthly during the coming winter.

Chester (Presentation).—Harvest Thanksgiving Services were held in Matthew Henry's Chapel on Tuesday, the Rev. H. E. Haycock being the preacher, and the offertories being for the Infirmary and the Parkgate Convalescent. On Monday, in celebration of Mr. Arthur Orrett's fiftieth birthday, he and Mrs. Orrett gave a reception in the school-room, and the occasion was taken to make a presentation to him in recognition of his services to congregation and school for upwards of a quarter of a century. The presentation consisted of an illuminated address, a gold watch, and a copy of Morley's "Gladstone," bound in calf. The Rev. H. E. Haycock presided, and the presentation on behalf of the congregation was made by the Rev. J. K. Montgomery, who recalled his first coming to Chester forty-four years ago, when Mr. Orrett was a lad of six in the Sunday-school. He, and subsequent speakers, paid a warm tribute to Mr. Orrett, and the terms of the address were a permanent record of the gratitude and appreciation of congregation and school. Mr. Garside, Miss Montgomery, Mr. W. W. Tasker and Mr. Oliver were the other speakers, and Mr. Orrett gratefully acknowledged the gifts and the kindness of his friends.

Clifton (Re-opening Services).—After being closed for three weeks, during which it was in the workmen's hands, Oakfield-road Church re-opened on September 11, having in the meantime undergone a very thorough process of restoration, the funds for which had been willingly subscribed by the members. Dr. Warschauer preached in the morning on "The Church," congratulating his hearers on the excellent spirit with which they had thrown themselves into this important piece of work, a spirit which showed that they valued their place of worship, thinking it worth the making of sacrifices. Good congregations assembled at both morning and evening service. In addition to the above, a special evening service was held on the following Thursday, September 15, when the preacher was the Rev. Hugh C. Wallace, of the David Thomas Memorial (Congregational) Church, who addressed a very large congregation. This is, so far as we know, the first instance, in Bristol, of such an act of interdenominational goodwill being shown towards Unitarians, and as such a welcome sign of the times.

Hastings.—The Rev. Gardner Preston has been elected (unopposed) a member of the Board of Guardians. It is interesting to note that his nomination papers were signed by members of the Church of England as well as by a number of well-known Nonconformists. Mr. Preston fills the vacancy caused by the lamented death of Mr. Elford, who was vice-chairman of the Board.

Horsham.—On Thursday, Sept. 15, the marriage of the Rev. J. J. Marten's eldest son and the youngest daughter of the late Wm. Gardner, was celebrated in the Free Christian Church, the Rev. J. J. Marten and the Rev. Dendy Agate, a cousin of the bride, officiating.

London: Essex Church (Appointment).—The Rev. F. Hankinson, who has recently completed his theological course at Manchester College, Oxford, has been appointed assistant minister in succession to the Rev. Gordon Cooper, and will commence his duties on Sunday next.

London: Stamford-street.—A public meeting to welcome the Rev. W. L. Tucker to the Blackfriars Mission and Stamford-street Chapel will be held at 8 o'clock on Tuesday evening, Oct. 4. All interested in the work of our London churches are cordially invited. Tea will be provided at 7.

Reading (Welcome Meeting).—On Wednesday a conversazione was held in the Church Hall, to welcome the Rev. R. H. U. Bloor, as minister of the church. In the course of the proceedings Mrs. Bailey, in the name of the congregation, heartily welcomed Mr. and Mrs. Bloor to Reading. She alluded to the presence of the Rev. H. H. Snell (Congregationalist) as a happy augury for the friendly relations which should subsist between the different religious bodies in the town. Other speakers were Mr. O. A. Shrubsole, Mr. G. R. Smith, the Revs. H. H. Snell, E. Turland, W. Copeland Bowie, and T. E. M. Edwards. Mr. Bloor feelingly acknowledged the references which had been made to him. There was an excellent programme of music.

ET PER AMOREM AMBULAMUS.

YEA, brother, and by Love. We know the
Lord,
For He did come our way, into our
sight:
We knelt before His presence, and
adored;
He lifted us; we walked with Him in
light.

And now, along the olden path we trod,
And far into the region we explore,
There shines for us the abiding light of
God;
And Love is there, behind us and
before.

WILLIAM C. HALL.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 25.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. H. L. JACKSON.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Mr. HERBERT RIX, B.A.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. J. PAGE HOPPS.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, B.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.
Little Portland-street Chapel, 11.15, Rev. T. E. M. EDWARDS, and 7, Mr. B. CHANDRA GHOSH, "Ramohun Roy."
Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11, Rev. G. CRITCHLEY, B.A., and 6.30, Mr. CHARLES READ.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mr. E. HOWARD.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Mr. C. R. CHAMBERLAINE.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. L. P. JACKS, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Harvest Festival, Rev. J. C. ODGERS, B.A., "Our Daily Bread."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. Dr. WARSCHAUER, M.A.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—September 25, at 11.15, JOHN A. HOBSON, M.A., "Work for Pay, and Work for Love."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—September 25, at 11.15, DR. WASHINGTON SULLIVAN.

LITTLE PORTLAND STREET CHAPEL. — SUNDAY EVENING SERVICE, 7 P.M.

SEPTEMBER 25TH, Mr. B. C. GHOSH, on "Ramohun Roy, the Founder of the Brahmo Somaj."

REV. R. H. MAISTER is open to Supply after October 2nd (barring October 30th).—Address, 2, Park-street, Higher Ardwick, Manchester.

Schools, etc.

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MARRIAGES.

CARRUTHERS—HIGGIN.—On the 8th inst., at the Unitarian Chapel, Toronto, by the Rev. J. T. Sunderland, Edward Maurice Carruthers, of Kilowna, B.C., to Nora, second daughter of W. H. Higgin, of Bolton, Lancashire.

MARTEN—GARDNER.—On September 15th, at the Free Christian Church, Horsham, by the Rev. J. J. Marten, father of the bridegroom, assisted by the Rev. Dendy Agate, B.A., cousin of the bride, Charles Joseph Marten, of Croydon, to Margaret Gardner, youngest daughter of the late William Gardner, of Horsham.

GOLDEN WEDDING.

BURGESS—POLLARD. — On September 20th, 1854, at Brighton, by the Rev. J. P. Malleson, B.A., Samuel Collier, eldest son of James Burgess, of Battle, to Mary Ann, eldest daughter of Wm. Blenkinsop Pollard.

DEATHS.

DAVIES.—On September 17th, at The Firs, Englefield-green, Surrey, Ellen Mary Davies, eldest daughter of the late Alfred Lawrence, and wife of the Rev. William Jenkin Davies.

HEYWOOD.—On Friday, the 16th inst., at Deal, aged 78 years, Elizabeth, widow of the Rev. Joseph Heywood, of the London Domestic Mission, and Kingswood, Warwickshire. No flowers.

LIVENS.—On September 18th, from pneumonia, at 342, London-road, Croydon, Dora Bessie Livens, youngest daughter of the late George Livens, of Mann's Field Croydon, aged 38 years.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3249. NEW SERIES, No. 353.] LONDON, SATURDAY, OCTOBER 1, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

AT the invitation of the Committee of the South-Eastern Provincial Assembly, a conference of the ministers on the roll was held at Essex Hall, on Monday, for the discussion of the difficulties of country church work. The conference was well attended, and it might be a profitable thing if such gatherings became more frequent, with their opportunity for the mutual interchange of ministerial experience.

THIS same question of the Difficulties of the Country Minister and Church is being very ardently canvassed by our Congregational brethren. Thus the *Examiner* for last week has a leader on the subject, and two long articles, besides a report of a conference of lay preachers, where the question was discussed whether Congregationalism is worth preserving in the villages and small places of our land.

IN the article on Congregationalism and its Problems, the writer traces the lack of vigorous church life of which he complains, to the exaggerated individualism of the members. They are unrelated units. It cannot be said that they are schismatics, because they have never been in union with one another. They recognise God, but they ignore their brother. This phenomenon repeats itself in the isolation of church from church; there is no vital bond between them. The corporate sense must be strengthened, and then as never before the strength of the whole denomination can be brought to bear sympathetically and efficiently at every point.

A SECOND article is on the Duty of the Town Church to the Country Church. Here, too, the same note is struck; the unity of the churches must be made real and felt with a glow of enthusiasm. Various particular proposals are laid down. Already in Yorkshire there is some sort of affiliation between particular churches in town and country. Ministers and laymen from the cities go out to preach, or even reside for days or weeks in the country dales among the village brethren. It is further suggested that when Congregationalists migrate they should always settle where one of their own churches is, or, if not, should found one; and that more ample financial interchange is needed. These two articles contain a good deal of keen criticism, and might suggest to some that the churches treated of are in a bad way. That would be a mistake. They are intensely alive, and that is why they demand still larger life. This is not a criticism of dead or somnolent institutions, but rather the good humoured yet biting utterance of buoyant youthfulness.

THE publication of the terms of the treaty with Tibet has been promptly followed by a very timely protest from the International Arbitration and Peace Association, whose committee has adopted the following resolution:—

This Committee records its emphatic protest against the means by which the Treaty between the British-Indian Governments and the Tibetan authorities has been brought about, the so-called peaceful mission having speedily become a military force, which in March last slew hundreds of half-armed Tibetans.

The Committee further protests against the establishment of permanent stations at Gyantse and other places, after the repeated assertion of Ministers that there was no intention to remain after the Treaty was signed, such occupation of foreign territory, hundreds of miles beyond the Indian frontier, tempting rival Powers to similar aggressive courses.

Lastly the Committee protests against the exaction of an enormous indemnity from a poverty-stricken country, which it will never be able to pay in full, as unworthy of the British Government; and, above all, against the gross injustice of throwing the cost of the mission on the helpless and over-burdened people of India, who were from the first opposed to this aggressive policy.

The resolution serves to remind us that there is a growing number of people in many countries and all Continents who seek as far as possible to dissociate themselves from the guilt of Governments in these ever-recurring wars. Yet, so long as the wars are waged, we must all in our measure share the responsibility for the evil that ensues.

THE twelfth Conference of the Inter-Parliamentary Union for the Promotion of International Arbitration has been held at St. Louis, in the United States. Membership is open only to members of Parliament. Hungary sent the largest number of members—forty-six. England sent thirty-six, led by the Hon. Philip Stanhope, M.P., and Mr. Cremer, M.P., the founder of the Union. America, Austria, Belgium, Denmark, France, Germany, Italy, the Netherlands, Norway, Portugal, Roumania, Sweden, and Switzerland also had representatives, *i.e.*, every Parliamentary country in Europe, except Spain. The most important resolution was one which requested the several Governments of the world to send representatives to an international conference to consider questions which were left over from The Hague Conference (chief among these was that of Disarmament), the negotiation of arbitration treaties between the nations represented at the Conference, and the advisability of establishing an international congress to meet periodically for the discussion of international questions.

To this resolution was added a respectful and cordial request to the President of the United States to invite all the nations to send representatives to such a conference. Members of the Union presented the request in person at the White House, Washington. President Roosevelt's reply has been telegraphed as follows:—"I shall at an early date ask other nations to join in a second Conference at The Hague. I feel, as I am sure you do, that our efforts should take the shape of pushing forward towards completion the work already begun at The Hague, and that whatever is now done should appear, not as something divergent from it, but as the continuation of it. A reasonable time has now elapsed, and I feel that your Union has shown sound judgment in concluding that a second Conference should now be called to carry some steps further towards completion of the work of the first Congress."

THE proposals of Lord Dunraven and other Unionists for some reform in Irish local government have been met by severe and even angry protest from the Conservative Press and the Chief Secretary for Ireland. The Nationalists, on the other hand, while not regarding the scheme as in any sense adequate, recognise that it might offer a remedy for some of the worst abuses, and are naturally pleased to find a spreading dissatisfaction with the present system of foreign rule. Mr. Wyndham shows a

certain nervousness in his letter to the *Times*, and goes out of his way to declare the hostility of the Government not only to "Home Rule for Ireland," but also to "Home Rule all Round." Possibly the attack on this latter position indicates a sense that it is becoming a question of practical politics.

PERHAPS the most startling event of the week in home politics is in connection with the Parliamentary vacancy at Thanet. The Unionist candidate is Mr. H. Marks, financier. His name has often been before the country. Very grave charges have been brought against him in Court of Law, and numbers of the electors, including many of the clergy, are indignant at his candidature, and refuse him their support. The local opposition of many staunch Unionists on simply moral ground has been enforced by a tremendous attack in a *Times* leader. And this it is that has attracted so much attention. In face of this the political question has faded, and the problem for electors is not whether they desire Mr. King, the Liberal candidate, but whether they will tolerate Mr. Marks.

THE Church Congress, which is to begin next Tuesday at Liverpool, has matter enough and speakers enough upon its programme to maintain a brisk debate for several years. The time allowed for their disposal is three and a half days. Two or three important subjects will often be treated at the same time, in different rooms, so that the first duty of a delegate is to mark his card, as if he were at the British Association, with his own selected course for each day. On Tuesday, for instance, after the Bishop's presidential address, and a session on "The Cathedral and its Staff," "The Decline in Church Attendance" at the Philharmonic Hall will compete with "Christian Evidences" at Hope Hall. Next morning two and a half hours will be devoted to New Testament criticism; Dr. Loch and Dr. Headlam will speak on "The Authenticity of St. Paul's Epistles," Professor Stanton and three other scholars on "The Synoptic Gospels," and twenty minutes will then be allowed for general discussion. Meanwhile Lady Henry Someset and others will be discussing "Intemperance."

THE two subjects of the greatest interest for the lay mind are probably "Education" and the "Problems of Poverty." Unfortunately, it will be impossible for any delegate to attend both sessions, unless he can be in two places at once. The subdivisions of the latter question are three—the Housing Question, Casual Labour, and Settlements. Among the more generally interesting of the other versions will be one on "The Ethics of Commerce," and one on "Church Music." The list of speakers includes seventeen bishops, three deans, and dignitaries manifold; but we venture to predict for two laymen an audience as great as the most popular cleric can command. They are Mr. G. K. Chesterton, who is to speak on "Aggressive Infidelity," and Lord Hugh Cecil, whose subject is "The Position and Powers of the Laity."

THE Pope is indignant at the holding of the Freethinkers' Congress in Rome, and has issued a protest in the shape of a letter to the Cardinal Vicar, the tone of which is indicated by the following:—

The intelligence which pretends to be independent of God is guilty of sacrilege towards Him. Although the powers of hell cannot prevail against the Church, nevertheless the meeting of these forces in an International Congress of Freethinkers has in it something of the nature of an outrage and a provocation towards Rome, the tranquil and venerated seat of Christ's Vicar. We consider that it is an offence against God and against us, and we feel deeply grieved.

This cool coupling of God and us is terrible. The episode shows clearly that the Papacy has not learnt wisdom; at the the same time, the obvious futility of the letter reminds us that the world is moving beyond its reach. Instructions have been issued for atonement services to be celebrated in all the churches.

ACCORDING to an article in the *Manchester Guardian*, signed "S. G. Hobson," the adoption by Japan of a constitutional government and Western industrial methods has resulted in the rise of a Socialistic party. "The magnificence of its material progress has brought with it the squalor that always accompanied excessive industrialism," and Socialism protests against this. In the spring of 1901, the Social Democratic party was organised. Its ideas are: (1) Universal brotherhood; (2) abolition of the army and navy, and the realisation of international peace; (3) abolition of class distinctions; (4) common ownership of land and capital; (5) public ownership of railways, steamers, canals, and other means of communication; (6) equitable distribution of wealth; (7) equal political rights; (8) complete education at Government expense. Among the practical proposals are the restrictions of the hours and kinds of employment for women and children, and the age at which children may be first employed, the prohibition of Sunday labour, and the eight hour day.

THE Rev. Dr. Paton, ever ready to further every new movement which seeks the regeneration of men or societies, has a written manifesto for the Free Church Council. This is part of the Council's plan for launching its Social Questions Committee, which:—

has been formed to affirm the truth that Christianity is a social religion; that the Church has to assert and carry out the redemptive work of Christ in human society; and that its grand, if not its supreme, object is to build up a true and Christian nation, the whole atmosphere of whose varied life, and the widespread roots of whose social institutions, shall be distinctly Christian.

The specific action of the Committee is further outlined as:—

(1) The study of Christ's teaching and of the fundamental principles of the Christian faith in relation to the social problems of our time,

(2) The upholding of Christ's authority as the Lord and Redeemer of human society as well as of individuals.

(3) The wise direction of Christian redemptive efforts so as to abate and remedy great social evils which degrade human life.

SPEAK clearly if you speak at all;
Carve every word before you let it fall.
O. W. Holmes.

A FREE CATHOLIC POINT OF VIEW

I.—THE REFORMERS.

WE must regard the Protestant reformers as a body of high-minded and earnest and able men. They loved God; they loved men; they loved the gospel, as they understood it, and they were ready to sacrifice anything in the world for the truth.

They were positively *possessed* by a strenuous ideal, and neither the dearest affection was allowed to come between them and it, nor the utmost treasure that life could hold. Joyfully they gave themselves to any labour or hardship, to prodigious study, to loss of friends and position and privilege, to the spoiling of their goods and the ruin of their careers; and when at last it was necessary to give all, they gave all: they went triumphing to the scaffold and the stake, for their love was a love even unto death.

Whatever judgment you feel constrained to hold about their views and policy, you will in any case be compelled to yield your admiration to these men, of whom the least that can be said is that they hated a lie. You will not deny their moral sincerity. But in some cases and in some points you will find, even in these remarkable men, what I must call a want of intellectual sincerity.

A Spoilt Reformation.

You have to ask about them not merely, "Did they attack great abuses of the Catholic Church system and horrible faults of the Catholic clergy?" but also, "Did they reverence and preserve, and had they eyes to appreciate what was noble and beautiful in the system they attacked? Did they lay hold, by an all-comprehending love, an *intellectual* sincerity, upon the vital elements of religion?" I think when we have made all due allowance for the difficult position in which these earnest men found themselves, we have still to complain that they lacked a large comprehensiveness. We feel that they often missed their aim. They often put little things in the place of big things, and treated the greatest things as if they were little things. A leader ought not to do this: he imperils men's souls if he does this. These men were under the spell of system, and so they were precise and positive when they ought to have been elastic and generous; and in presence of the most awful mysteries they were ready with an explanation and a formula which they delivered pat, feeling that they had settled the matter for good and all. The result of all this was that they often fought against the wrong things. The Reformation was, after all, a spoilt Reformation.

The Mercy of Purgatory.

Let us take one example: One of the most beautiful parts of the teaching of the Catholic Church has been that which related to those who died within its fold. It is always a question of deepest and tenderest interest—this question of the state of those who have been taken from us by death—and as such the Church had treated it. In all ages of Christendom the Church was ever ready with its great words of spiritual comfort, turning men's minds away from the dark, gross reality of death to a higher interpretation of the fact of death and its place in the scheme of human existence. The great words "Grace,"

"Holiness," "Redemption," "Forgiveness," "Infinite Love," were the last that were whispered into the ear of the man about to depart.

And even after death the love and the pity and the prayers of the Church followed the departed into the mysterious beyond. It was believed, with an utter intensity of conviction, that the Church in this life was intimately united with the Church in the other life; death did not sever the one from the other. And if it was right to pray for our friends, our lover, husband, wife, child, servant, in this life, why not pray for them when they have passed for a time out of our sight? They had passed, the Church taught, to a middle state, where they would be purged from all earthly dross, and be prepared for the blessed life where sin could not come. Why, then, might not prayers go up continually to the Infinite Love, so that these dear ones might be wafted, as it were, on wings of love into the safe keeping of Everlasting Mercy?

Exasperation and Narrowness.

No doubt such a teaching as this lent itself to dreadful abuses. Perversions of it were sure to creep into the popular mind. Its weakness lay in its being too good for this world! Such teaching was too innocent and pure to last for long unspoilt in the world of the Middle Ages. The most frightful corruptions grew up around it. The Church ground out its prayers for the dead as if it were a mill! As one writer, himself on the side of the Church in this matter, has said, "It was devilish work indeed to mar so true an expression of far-reaching love, to turn astray a humility so noble and hopeful; but it was done. The commemorative mass sank into a mechanical function. The chantry priest became the scandal of his order. Round the doctrine of the future state had grown up the most touching and solemn of teaching and the most vulgar and shameless of abuses."

With such abuses in our mind we can well nigh forgive any exasperation and any rigid narrowness which they might offer in opposition. Yet even here we have to remember that *no good ever comes out of exasperation*, however great the provocation, and *no good comes out of mere narrowness*, however strong may be the need of protest.

And how did our Reformers meet the situation? For the doctrine of a merciful and limited Purgatory they substituted a more rigid doctrine of a merciless and Eternal Hell. Instead of the Church's ministrations which kept alive the thought of the all-including Divine Mercy, they set up the teaching that only a few could be saved, that every child born into the world is a mass of corruption, whose salvation in this world and the next is a very limited chance depending on the arbitrary will of God! In place of that unity of all souls here and hereafter, all joined in a commonwealth of pity, working out their common salvation through each other's help, they made each man stand or fall by himself in terrible isolation before God; for they practically denied the usefulness of the greater part of those ministrations of the Church by means of which millions of souls had found life bearable, and had passed through its sufferings, its darknesses, its confusions, and its temptations, as being already citizens of the Kingdom of Light. This, I say, can be seen by us now to be a most grave calamity. What was wanted was a more spiritual interpretation of the old doctrines and ceremonies; but instead of giving this, the Reformers invented a new dogmatism.

Wanted—New Interpretations.

Here was a popular belief—open, it is true, to extreme abuses—but a belief which had its foundation in one of the noblest and profoundest perceptions of the universal human mind—the perception that all life is one. Because men dimly, yet profoundly, realised that all life is one, and that all life is in some way part of One Divine Mystery, therefore they followed their dead into the beyond with those passionate pleadings and holy affections.

And what was wanted was, that while all ecclesiatical abuses of such a teaching were ruthlessly cut down, this teaching should be spiritualised, should be refined into a noble religious poetry (the work had already begun with Dante), and that in this way the continuity of the religious life of the one all-comprehending Church of humanity should be preserved. And what was *not* wanted was a new and harder and more dogmatic speculation about the future.

We find that these men, with all their seeing, had a way of leaving out of sight a great part of the truth. They failed, somehow, to begin at the beginning, low down, at the heart's deep need for religion. The needs which the movement started to meet were obliterated and befogged. The humanising of religion had to wait for centuries, and it still waits. The Church of humanity is not yet built. Barren superstition on one side and barren rationalism on the other, still hold the field. Why is it so? Because we have not yet learnt intellectual sincerity, any of us, as it requires to be learnt. We do not love Truth, we only hate lies. But to love the Truth—how much greater a thing is that.

W. WHITAKER.

A PROTESTANT DISSENTING MINISTER OF BY-GONE DAYS.

A SHORT time ago a ministerial friend who has done yeoman service in our churches favoured me with a sight of an almanac for 1699 which belonged to the Rev. Edward Rothwell. There are several brief entries in it that throw a sidelight upon the life of a Dissenting minister of that period. With the permission of the present owner of this almanac, some use of these entries has been made in the following account of Rothwell and the places in which he ministered. Rothwell was born in the parish of Bury, and probably in the township of Holcombe, for the family had property in Nuttall-lane in that district. There is an entry under the date April 21, 1699, to this effect: "I pay some money to my mother for ye repair of our house in Nuttal Lane, it may be 3 li·00ˢ." At Holcombe he would come under the influence of the saintly Henry Pendlebury who was ejected from the Episcopal Chapel at Holcombe in 1662, but continued to minister to his old flock in a meeting-house temporarily fitted up in Bass-lane on the other side of the valley. Pendlebury died in the summer of 1695; his son William became minister of Mill Hill Chapel, Leeds. Meanwhile young Edward Rothwell had entered Frankland's Academy at Rathmell, on August 30, 1689, and together with four others he was there ordained to the ministry on June 7, 1693, being described as settled "at Poulton-in-the-Fylde, among a very ignorant but willing and numerous people." Mr. Nightingale thinks it probable that he was only resident there while serving the neighbouring congregation at Bispham, but it is clear that meetings were also held at Poulton. There was formerly a chapel at Bispham of which all trace is now lost. Dr. Clegg in his diary gives a vivid account of being sent from Manchester by his tutor Chorlton to supply at Bispham, and tells of the difficulty he had in crossing the Ribble estuary on his return. Had it not been for the sturdy little mare he was riding he would have been swept away by the tide. There was some excitement in going out to supply in those days, and a need for good horsemanship. From Poulton Rothwell moved to Tunley, and it is in the period of his Tunley ministry that his almanac falls. The building in which he here ministered is still used for worship. Tunley is in the large parish of Eccleston. In an outlying district of this parish there was an Episcopal Chapel known as Douglas Chapel, in existence in 1526. It stood near the banks of the river Douglas, and was re-built in 1621; the carved pulpit of this chapel, dated 1648, is preserved in the modern church near by on Parbold Hill. The Rev Jonathan Schofield was ejected from Douglas Chapel in 1662, and to him we must doubtless look as the founder of Nonconformity in these parts. "When he was silenced," says Calamy, "he had many children and no visible way of subsistence for them; but God raised up friends to him and his, so that they were never brought to extremity." Amongst their friends the Wilson family was chief. They lived at Tunley in the Wrightington township of Eccleston parish, and they took Schofield into their house, where he preached and taught. He died in 1671 (not 1667 as Calamy and those who follow him say); the entry of his burial in the Eccleston Parish Register runs:—

1671. "Jonethan Scoufeeld of Wrightinton Minister 29 October."

Then there comes a blank. Mr. Nightingale conjectures that the Dissenters may have retained here as elsewhere some sort of hold upon the Episcopal Chapel in which their fathers had worshipped. There was often a difficulty in finding men to supply the poorer chapelries in the large Lancashire parishes, and until a curate was appointed there was not much to hinder the Nonconformists from continuing to use the building. However that may be, we find that Dame Wilson built a chapel in 1691, and it was to the congregation meeting for worship in this building that Edward Rothwell came from Poulton as minister.

THE ALMANAC FOR 1699.

The almanac used by Rothwell for jotting down memoranda and forthcoming engagements and events is a small pocket volume bearing a long title,—"Riders (1699) British Merlin Bedeckt

with many Delightful Varieties and useful Verities Fitting the Longitude and Latitude of all Capacities within the Islands of Great Britain's Monarchy, And Chronological Observations of Principal Note to this Year 1699 . . . . with Notes of Husbandry, Physick, Fairs and Marts and Directions and Tables to all Necessary Uses. Made and compiled for his Country's Benefit by Cardanus Riders. London. : : : 1699." There are blank leaves at the beginning and end, and the almanac is interleaved. The flyleaves at the beginning are covered with a political squib in verse written in shorthand, with pointed allusions to current political events. The entries in the diary itself give evidence of a considerable amount of activity amongst the Lancashire ministers. At the general meeting of the ministers of Lancashire held at Blackburn, April 12, 1698, the following recommendations had been passed:—

We do earnestly recommend to all our Brethren in their several districts to the reviving of itinerary exercises for the propagating of the gospel, especially in places of the greatest necessity.

We do also recommend to our s[d] Brethren the work of reformation, according to the example of London and Dublin, especially in great towns, that they would please to consider how to carry on that good work according to their several circumstances.

It is clear from Rothwell's notes that these recommendations were promptly acted upon. Once a month there was a meeting at Preston, usually on the second Wednesday. He notes it as the "Preston Day." Under date May 17 we have the entry, "Preston day, had considerable encouragement in my work. Some melting of spirit." Against August 9 stands the entry "Reformation day at Preston preached by Mr. Carrington and Mr. Beckett." That was the arrangement, but the death of Mr. Beckett upset it. and it was put off for a month. The entry against September 6 runs, "Reformation day at Preston, Mr. Carrington, Mr. Gellibrand preach y[e] same—intend to be there."

The name of Mr. Beckett occurs in the list of Frankland's students as Joshua Becket, entering the Academy June 1, 1692, and once in the Minutes of the United Brethren of Lancashire as being present at a General or Provincial meeting at Bolton on April 11, 1699, from the Preston or Northern district of the county. I know no more of him. John Carrington was minister at Lancaster, Joseph Gillibrand at Hesketh-lane, near Chipping, afterwards at St. Helens; both had studied under Frankland. There are entries respecting a "Reformation sermon at Chorley": a "Reformation sermon at Ormskirk Mr. Bradshaw preach[r]," also a "Reformation sermon at Ashton, where Mr. Hayes and Mr. Blynstons must read their Theses in order to Ordination." This was probably at our Park-lane Chapel, which is in the township of Ashton, in Makerfield, and had been built two years before this time. The Rev. Thomas Blinston settled at Park-lane in 1697, but it was not unusual for a year or two to pass before regular ordination to the ministry was sought or secured. This meeting at Park-lane was in February, 1699, but the ordination itself seems to have been fixed for the next month, for we then have two entries, the first of which has been struck through.

March 15. Ordination at Bolton now about I do suppose.

March 21. Ordination now I think on Tuesday.

A few miles north of Tunley is Euxton, and there a barn was used for worship, for we read:—

May 30. Mr. Parr Preaches at y[e] Barn near Exton on Whitsuntuesday where I intend to be God willing.

This would be the Rev. John Parr, who preached at Preston and Walton, mentioned by Calamy as suffering much for his Nonconformity.

Rothwell makes the following entry under date July 24, 1699:—

"Mr. How at Hoghton."

The reference is to Hoghton Tower, about five miles from Blackburn. The Hoghtons of Hoghton Tower, were powerful supporters of the Puritan and Nonconformist interest. They maintained a chaplain, and held service for their tenantry and Nonconformist neighbours in a large apartment of the north-west wing till towards the close of the eighteenth century. Many eminent ministers visited the Tower as their guests, and the Rev. John Howe, M.A., of London, is spoken of as a familiar friend of Sir Charles and Lady Mary Hoghton. He preached the funeral sermon for John, the eldest son of Sir Charles Hoghton, who died in this the year of his majority, 1699.

There is a note under January 25 in these terms:—

"Preston and Elsw'. Mr. P. Car: or Mr. Aspin. Prepare Sermon," which I take to refer to Elswick, where the Nonconformists retained a hold upon the chapel built between 1646 and 1650 and never consecrated. The congregation at Elswick is Congregational. The chapel there was probably supplied at this time with an occasional sermon. A call to the ministry of this place was given to the Rev. Jonathan Nightingale in 1703.

The United Brethren of Lancashire held two meetings a year, commonly called Provincial meetings, at this period. Here are Rothwell's entries concerning them:—

April 11. Provincial Meeting of y[e] Dissenting Ministers of Lancash[r], if some fast day or day of Publick Thanksgiving prevent not if it do y[e] tuesday imedyatly ensuing &c.

August 8. Provincial Meeting of y[e] Dissenting Ministers for this County of Lancash[re] God knows who must live to see it.

It will be seen from all this that there was a good deal of intercourse between the ministers of the county and plenty of activity in their midst.

We have a glimpse of a local tragedy in the following entry:—

March 27. The Assizes begin at Lancaster in y[e] afternoon I do suppose.

I must go to Lancast[r] Assizes about this time (I suppose) to hear somewhat about y[e] horrid murder in Windel! (Horresco referens) two supposed to be taken y[e] Murderers. One escaped.

He seems to have attended on the prisoners as minister. "In his absence from Tunley on this occasion the people desired Mr. Bradshaw the minister at Hindley to supply his place. The entries in the diary for the last quarter of the year are less numerous and the blank pages thus left have been used for jotting down a few odd memoranda extending to the year 1703, including a list dated 1700 of the names of 19 children "that say catechism."

A STRANGE MARRIAGE.

There is a reference to one wedding that appears a little mysterious, and awaits some explanation:—

1699. June 19, *Monday*. Mrs. Mary ffranckland married to y[e] Souldier, a Sad Providence!

Turning to the Northowram Register the same event is there recorded, for after a reference to the marriage of Sir John Middleton and Mrs. Lambert on June 22 we find the entry,—

"Mr —— a souldier, and Ms Mary frankland marryed that week."

Who was the soldier and who was Mistress Mary Frankland? It is stated that Richard Frankland of Rathmell had three daughters, Barbary, buried August 5, 1662; Elizabeth and Margaret. But Clegg, an old pupil of Frankland's, mentions "Mary" as a second daughter. . . . . A little before I left y[t] place Mrs. Mary ye second daughter of my old Tutor died of the Smallpox and ye youngest was married to a grocer in York.

This was in 1701. The students evidently found the society of these ladies very entertaining. Clegg frankly admits it. "Too much of my time," he says, "was spent in conversing with the Ladies Mr. Frankland's daughters, which first led me to read Poetry and Novels and such like trash." Was Rothwell attracted in the same direction? There seems to have been another Richard Frankland in Giggleswick parish living not at Rathmell, but at Close House, who had a daughter Mary baptized on December 22, 1661. Was this the lady? Perhaps the Richard of Rathmell had adopted her or found her a place in his household with his own daughters. We are left wondering why Rothwell should have regarded this wedding as "a Sad Providence!" There is no entry of it in the Giggleswick Registers. The marriage of Margaret to "*Samuelius Smith de Yorke, gent*" is recorded, and according to the Northowram Register she was buried on September 22, 1713. Her sister Elizabeth survived her, as this entry from the same register shows:—

"(1739.) Mrs. Eliz Hill (dr of Revd. Mr. Frankland of Rawthmell) died at York June 20."

Though Rothwell was now settled at Tunley he occasionally visited his old flock at Poulton. He notes in his jottings of expenditure amongst such items as:—ffor a sheet Almanack, 1; ffor Ale—my dinner and horse 7; ffor a Horne book, 2; the disbursement of 2[l] Att Poolton." We must leave an account of Tunley and Holcombe, where Rothwell subsequently ministered, for another number.

WALTER H. BURGESS.

TO R.—AET. 4.

If but in words I could disclose
The sweetness of your sweetest ways
I should create a rose
Of roses in your praise.

Yet, lest I should ungrateful prove,
For that that rivals every rose,
My widowed speech, in love,
Casts in the mite it owes.

E. L. H. THOMAS.

LITERATURE.

OLD TESTAMENT HISTORY.*

The American invasion extends even to our theological manuals. The series in which the present volume appears is indeed explicitly international; but out of the ten volumes issued in it up to date, no less than seven have been produced in America. One cannot but deplore the unproductiveness of English theological scholarship. Dr. Smith's History, however, deserves a hearty welcome. His commentary on Samuel has already made the quality of his work known to the limited circle that reads commentaries; and the present volume will appeal to a wider public, both by virtue of its subject and his qualities as a historian. It is as a historian that he writes, and not as a theologian. His book will make many feel, perhaps, for the first time, that the Bible story is a real chapter of Oriental history, and that the names which are so magical in our memories stand for realities in space and time. Even his vocabulary will do something to help the reader out of the conventional "Scripture History"; words like Bedawin, vizier, baksheesh, sheikh, jinn, and so on, are freely employed. Dr. Smith begins from the very beginning, and the five chapters that carry the story down to the rise of the Monarchy are a brilliant summary of the probabilities underlying the narratives of the Hexateuch. This covers a period which English writers either avoid, or treat as a branch of apologetics. Babylonian influence upon the Biblical accounts of the origins is freely recognised. We are not acquainted with a clearer statement than is here given of the evidence for the ethnological character of the patriarchs. The history is carried down to the time of Herod the Great, and the book extends to 500 pages.

The general reader will probably regard the chapters dealing with the post-exilic period as the most revolutionary. Here Dr. Smith follows a line of investigation which was first marked out ten years ago, by the Dutch scholar Kosters, but which is only latterly coming to its own. In brief, the effect of it is to deprive the year 536 of any particular significance for the history of Israel. The exile of fifty years previous had left behind a considerable number of Jews. It was these, and not any enthusiastic Zionists from Babylon, that rebuilt the temple in the reign of Darius. The story of a restoration of the Babylonian Jews, is in fact, an invention of the Chronicler. Since Kosters worked out this theory the narratives of Ezra-Nehemiah have been still more rigorously examined; and it is upon the results chiefly of Marquardt and Torrey that Dr. Smith writes his own account of the period of Nehemiah. The result is that Ezra disappears altogether from the history of the time. It was Nehemiah who saw the possibility of reviving depressed Jerusalem, who planned and carried out the measures that restored the languishing community, It was his success which secured the possibility of that exclusive and ritualistic development which went on through the later Persian and the Greek period.

"Ezra is the impersonation of both tendencies. Whether there was a scribe named Ezra is not a matter of great importance. Very likely there was such a scribe to whose name tradition attached itself. First it transferred the favour of Artaxerxes to him from Nehemiah. Then it made him the hero of the introduction of the Law. And finally it attributed to him the abrogation of the mixed marriages. Ezra was the ideal scribe, as Solomon was the ideal king, projected upon the background of an earlier age."

The chief points in the direct evidence for this conclusion are that the decree of Artaxerxes to Ezra is a historic impossibility; the regal functions ascribed to Ezra are incredible; and the journey of Ezra would have made Nehemiah's superfluous. Further, in the narratives Nehemiah knows nothing of Ezra, and Ezra knows nothing of Nehemiah. The case is, however, much stronger than these reasons suggest, and it may well be that Dr. Smith's adherence to it in this history may lead to a re-examination of the whole question. Where we can check the narrative of the Chronicler by comparison with the Book of Kings, we know that of all the Old Testament historians he is the least historical according to our standards. It has perhaps been assumed too readily that his character changed when he passed on to the post-exilic period. That is the very time in which he had the greatest stake, and it is obvious that, from his point of view, if there had been no Ezra he would have found it necessary to invent one.

Dr. Smith's treatment of this period shows that he is not deficient in courage or enterprise, and his attitude therefore towards the reconstructions of Winckler and Cheyne is the more significant. He is satisfied with the substantial soundness of the biblical Hebrew documents as corrected by the current principles of textual criticism. It is therefore only incidentally that he refers to the conclusions of his more radical contemporaries. The North Arabian *Musri* is dismissed with the remark that our sources do not recognise it. Only in a footnote is it allowed to be possible that the clan of Jerachmeel was the original, or at least early, occupant of the Kadesh oasis. Winckler's History is described as "less a history than a series of ingenious conjectures on various points in the early history." These straws show at least which way the wind is blowing.

The chief defect of Dr. Smith's book is one for which its author is not responsible. The publishers of the series have seen fit to separate Old Testament History from the Contemporary History of the Old Testament. Consequently, Dr. Smith's references to Egypt, Assyria, Babylonia, and Persia have had to be kept down to a scarcely intelligible minimum, and the events of Israelite politics, owing to the want of a scale such as the contemporary history supplies, gain a factitious importance. But publishers know that people will buy in a series books what they would not buy as independent volumes; and they have therefore made two volumes out of the history of Israel. Dr. Smith has not been allowed to give us, what we badly want in English, and what he could so well have written, a comprehensive and authoritative History of Israel.

J. H. Weatherall.

*"Old Testament History." By H. P. Smith. International Theological Library. 12s. (T. & T. Clark. 1903.)

MUSLIM THEOLOGY.*

For people who take an interest in the Muslim world good books with general information are very scarce. Students taking up the study of Arabic have often felt the difficulty of seeing their way, from the lack of compendia introducing them easily into the new world of feeling and thinking which they desire to approach. The great "Encyclopædia of Islam," which is now planned, will not be completed for many years to come, and it is in order to do something to meet this need that Professor Macdonald has written his sketch. He is aware of the great difficulty. He speaks of a "forlorn attempt," and says that he sends out his book with very great diffidence. Still, his book is more than a forlorn attempt. Especially the third and most difficult part, dealing with the development of Muslim theology, is based on a general knowledge of no mean order.

By means of this sketch of Macdonald's and T. J. de Boer's "History of Philosophy in Islam" one can get a good idea of the principal questions and controversies dealt with by the Muslim theologians. About such a famous man as Abu Hudhayl (one of the first Mutazilites), the great orthodox scholar al-Ash'ari, the doctrine of al-Ghazzali, in the present time of no small importance, every theologian would like to know something more than the mere name, and we are grateful to Mr. Macdonald for his concise and clear sketch.

I do not think that people in search of information will be struck by any great depth of thought even in the most famous men. If we except the Mutazilites (a rationalistic sect), most of the Muslim theologians are for us people from another world. There is really no place in Islam for theology as we understand it. It leaves no space for the questions in which we are interested, and the questions dealt with by Muslim theology do not appeal to us. Such questions as whether the Korân is eternal or created, whether Allah has flesh, blood, and limbs seem to us not very attractive.

There is great power in Islam, but this is due to its mediocrity. Islam does not appeal to independent thinking, it does not place great questions and mysteries before the "believers." It does not want "personalities," it only wants "resignation," and this claim to obedience attracts millions of people, for whom the world ends where it seems to end.

The Muslim world is the world of the present day. It does not muse on the past, nor meditate about the future. It does not trouble itself about the creation, the universe, and the mysteries of the human soul. It lives the present life as happily and easily as circumstances will allow. There is no pain of doubt, as the Korân contains the will of Allah. Should it be insufficient, tradition is ready to help. No independent personal conviction can find a place in this system, as is proved by the fate of the Mutazilites, whose liberal opinions after a short time of victory were suppressed with cruel slaughter. Believers are not troubled by the mys-

*"Development of Muslim Theology, Jurisprudence, and Constitutional Theory," by D. B. Macdonald, M.A., B.D., Professor at Hartford Theological Seminary. (The Semitic Series IX.) London: Routledge, 1903.

teries of life, Allah's will being the only and irresistible power that rules the world in absolute freedom. No law of causality is known to Islam, all that happens is done immediately by the will of Allah. All the Muslim can do is to fulfil his religious duties with complete resignation; all he needs is to know what his duties are. He does not want theological thinking. So there is no struggle for truth, the truth being revealed as far as it can be known; and in dealing with questions that are of high interest to us he cuts all discussion by his: "Allaho a'lamo" (Allah knows it). There is no longing to bring the blessing of love to the human world, the non-Muslimic world being the enemy of Allah, that should be brought to "Islam" (resignation) by the holy war. There is no spiritual life, which finds delight in doing some small task in the mighty process of human progress: the one concern is daily life as it is and the hope of paradise if life comes to an end.

We have to realise all this, we Kafirs (unbelievers), sometimes living in the midst of thousands of Muslims. A more thorough knowledge of the Muslim world will open our eyes to a danger that is never to be forgotten. The holy war is one of the principal religious duties. Sooner or later Europe will have to face the bursting of this storm. So Mr. Macdonald warns us (p. 62). *Caveant consules.* We Unitarians would like to hear something more about the modern Indian Mu'tazalism. Mr. Macdonald says "No account of it need to be taken here. It is derived from Europe, and is ordinary Christian Unitarianism, connecting with Mohammed instead of with Jesus."

In the Bibliography I miss several books, *e.g.*, Houtsma, "De Strijd over het Dogma in den Islam" (Leiden, 1875), and W. Patton, "Ahmed ibn Hanbal" (Leiden, 1897).

Leiden. B. D. Eerdmans.

OBITUARY.

MISS SARAH FRY MIALL.

Another link with the beginning of the last century has been severed by the death of Miss Sarah Fry Miall, which took place on Sept. 9.

She was born in Portsmouth on June 28, 1807, and had therefore attained her ninety-eighth year. She was brought up in early life among orthodox surroundings. When, however, she was old enough to think for herself and form her own opinions, her strong intellect and great common-sense, combined with the influence of Unitarians whose friendship she made when at school in Horsham, led her to cast aside her orthodox faith and become an Unitarian. She remained one up to the time of her death, finding the simple tenets of her religion sufficient unto the end. In middle life she and her sisters started a school for girls in Broughton, Manchester, and there she laboured for thirty years. She was respected and loved by her pupils, among whom were Grundys, Heywoods, Woolleys. Whiteheads, and Winsers, names well known in the Unitarian circles of Manchester. Miss Miall's time of teaching was before the reign of examinations; her system, however, was thorough, it was all work and no show. She attended Dr. Beard's ministry at Strangeways Chapel, and was the intimate friend of Dr. Beard and his family, the friendship with Mrs. Beard dating back to their girlish days at Horsham.

Miss Miall was much interested in all Liberal movements and was an ardent supporter of Woman's Suffrage, feeling very keenly the injustice of being deprived of a vote. She took an active part in many social matters, and was a great admirer of Mrs. Josephine Butler, and a sympathiser in her noble work.

Though Miss Miall was never before the public as a speaker or writer, she has, we feel sure, left behind among her pupils good and clever women, inspired by her example and teaching with high ideals and power to realise them, women who grasp the seriousness of life and its wide responsibilities.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* Letters cannot be inserted without the writer's name; *and all private information should be accompanied by the name and address of the sender.*]

SERVICES AT CAMBRIDGE.

Dear Sir,—Might I through the medium of your columns call attention to the services at Cambridge, which will be recommenced on Oct. 16. As they are largely dependent for their success upon the support of the student element, we are anxious that all new comers to Cambridge this term should know of the services. It would greatly facilitate the work of the local committee if anyone wishing to get into touch with the services would send his (or her) name and college to me at Caius College.—Yours truly,

F. J. M. Stratton, Hon. Scc.

Cambridge.

LONDON DOMESTIC MISSION.

Sir,—Knowing your interest in the Domestic Mission, I venture to ask you to give space to an appeal for help on behalf of Bell-street. Our afternoon school is very much understaffed, and its work suffers in consequence. We need, at least, four new teachers to do the work as it should be done, and our teachers thought that an appeal through your columns might bring volunteers to our help. We are especially anxious about the infants' class. The ideal solution would seem to be to find some lady with kindergarten training, to undertake this work. We consider the infants' class a most important one, and we are loth to leave it in the hands of the older scholars, or young and inexperienced teachers.

This is the time when winter work is planned, and we trust some of those who are interested in our Missions will include our afternoon school in the work they are proposing to undertake.

Yours,

Sydney H. Street.

Domestic Mission,
Bell-street, Edgware-road.

THE FORM OF PUBLIC WORSHIP.

Sir,—May I advert to your kindly-worded review of my "Notes on the Form of Public Worship," in order to correct a misimpression? Your reviewer says that I support the doubt "whether confession is in any degree a fit exercise for congregational worship," by the absence of Confession from the Prayer-book of 1549.

If he will again consult my section 26 he will see that my reference to the English use, in all its forms prior to 1552, was connected with "the use of a general confession *at the beginning of the service.*" On the more general question I reach, somewhat doubtfully, a conclusion very like his own (p. 23). But I urge that a General Confession is out of place at the beginning of a public service. The point made by your reviewer, that the Matin Service was introductory to the Communion Service, rather confirms than weakens my appeal to ancient usage, for it shows that the Confession, which stood by no means at the beginning of the Ordinary of the Mass, was separated from the beginning of worship by the whole Matin Service.

If, as your reviewer suggests, the Confession of Absolution of 1552 were intended to take the place of auricular confession, they would not answer to his and my conception of a General Confession at all, but would be a demand for private contrition on the part of the individual worshipper before he could join in common worship; and the criticism which I offer in my pamphlet, if not that which he cites from Dr. Martineau, would then apply.

E. W. Lummis.

A circular has been issued inviting the clergy and ministers of the Manchester district to observe October 9 as Citizen Sunday, "a date on which ministers of Religion might have a special opportunity of emphasising the social side of Christian truth, and the religious character of civic responsibility." The movement in Manchester was started in September of last year, and the second Sunday of October chosen as the most suitable date. The circular states that last year Citizen Sunday was observed in about a hundred places of worship in the Manchester district, and that the committee was assured that the unavoidably short notice received last year had been, in a number of cases, the only obstacle to the day's observance. A special subject is suggested this year, "The Housing of the People," attention being called to the book compiled by Mr. T. R. Marr, for the Citizens' Association on "Housing Conditions in Manchester and Salford," which was recently reviewed in The Inquirer. On this subject the Committee expresses itself as follows:—"The disastrous effects of bad housing conditions not only on the physical, but on the moral life of the community becomes increasingly manifest in our towns. We have to recognise that all sections of the community must share the responsibility for the continued existence of these conditions; and we would ask our brethren to join with us in doing our best to bring this responsibility home to our several congregations."

THE CHILDREN'S COLUMN.

BIBLE SCENES.

I.—A SAD SCENE AND ITS MORAL.

I AM told that the gentleman whose work it is to read over all new plays before they are allowed to be performed in a theatre never allows a Bible play to be put on the stage. A play which had for its chief character Moses, or the Prophet Samuel, or David, would not be passed. I dare say there is a very good reason for observing such a rule. Yet very few books contain so many stories that are suitable for dramatic show as the Bible. In the Old Testament especially there are many stories which are not to be understood as proper histories, but they are stories of the character of people. The best way to understand some of them is to see them set forth in dialogue. When I was a small boy I heard in a Sunday-school two young men, one of whom was very short the other very tall, recite a dialogue called David and Goliath, and I think all who heard it understood better afterwards what a brave little fellow David was to go against so big a man as the giant, and also understood how contemptuous that mighty man felt when a little man like David used threats to him. I remember that one boy who was there shouted as soon as the dialogue was finished, "Well done, David!" That was a sentiment in which we all agreed.

The story of Joseph and his brothers has often been put into dramatic form, and I am sure that two very telling scenes could be made out of the story of Jacob and Esau—the one where Jacob cheats Esau of the blessing, and the other where the brothers meet and Esau passes over the old grudge and forgives his brother so manfully. Other scenes shall be mentioned by and by, but I want you now to pay attention to a scene which is very unpleasant. We have to learn unpleasant and dreadful facts as well as pleasant ones, and we may gain instruction from them all. There is a story in the First and Second Books of Samuel something like this:—

The first king that reigned over all the tribes of Israel was a tall, strong, and brave man named Saul. In the early part of his reign he was successful and happy. In later days he became very miserable. He could not sleep, and was nearly mad. His great trouble was his fear that after his death his son-in-law, David, would get himself made king, whereas Saul wished intensely that his own son Jonathan should reign. By and by there was a great battle fought in which both King Saul and his son Jonathan were killed. And sure enough, as Saul had foreseen, David took steps to get himself made king. The tribe of Judah accepted him at once. (He belonged to that tribe.) But the other tribes remained for a time faithful to Saul, and chose Saul's son, Eshbaal, a younger brother of Jonathan, to be king.

Each king had his own army. David's men were commanded by Joab, Eshbaal's by Abner. And it happened that both these generals and their men encamped within sight of each other near to the town of Gibeon, a few miles north-west of Jerusalem. The two generals met each in a friendly way as officers who are about to offer to each other the utmost violence very often do. Then after that Abner made a proposition to Joab. We shall have to see who is stronger, he said. Let us do it in this way. Let us choose twelve men on each side to represent each army. Let them fight the matter out. "Very well," said Joab, "I am willing." Then ensued a horrible scene. Twelve armed men were brought in from each side. Whether they were picked out or asked to volunteer we are not told. But the twelve men on each side received the signal to begin, and it is said that they smote, and thrust, and choked and rent each other till not a man was left alive on either side. Where a short time before there had been twenty-four strong handsome proud men now there were twenty-four ghastly-looking dead bodies.

And what happened after? The two generals who watched it all were not ashamed of their fearful work. They did not turn away loathing themselves as for a great crime. Not at all. After this fearfully useless slaughter they set their whole armies to act as nearly as possible in like manner. They fought each other till the sun went down.

I have put this scene before you because I think that while you are young you should learn to know what a hateful thing takes place when nations go to war. The war which is now going on between two great nations, Russia and Japan, is just like this shocking Bible scene, only multiplied a thousand times over. When seven or eight hundred men have been killed on each side in a few hours no progress is made, no good is done. Everything remains as unsettled as when the champions of Israel and Judah killed each other. After months of fighting no doubt one side will gain some small advantage, as David's side did by and by in the Bible war. And it may be a curse to the nation that gains it. David's conquest over the Northern tribes was slow, incomplete, and unhappy. And after only one more generation there was a revolt again which was successful.

It will be well worth the pain of looking at this evil scene if we remember ever after that war is a useless as well as wicked thing. War destroys all things—men, harvests, homes—and creates nothing, amends nothing. Whatever is settled permanently is settled after the war, and often could have been settled much better without fighting. Everything that makes for human welfare is destroyed by war; everything that is built up to replace what is destroyed has to be built up in conditions of peace. No man lives by war. The food that sustains the soldier is grown at some place where no war is going on. Our food, our clothing, our shelter, all our comforts are produced by industries which can only be carried on where there is peace.

Not only is war itself powerless to make any good thing. The fighting disposition is a hindrance to good work. Men who wish to build houses, or to till the fields, or to do any extensive work, have to deal quietly and satisfactorily with their fellows, that there may be no misunderstanding, and thus no danger of the work being interrupted. To get the best work from a man, you have not to quarrel with him, but to work with him. Then he will use his wit, not to work against you, but to work with you in that which has to be done.

Those who know how to manage horses, and get the most intelligent work from them, never cause the horse to dread them as tyrants, never smack their whips and frighten him, but speak some gentle word, such as: "Now, my lad," and the faithful horse obeys with all his strength and all his sense. In like manner, all the best work is done by a *good understanding* between men and men. If a town hall is to be rightly built, there must be a good understanding between the architect and the builder, between the builder and the foreman, between the foreman and the workmen. The hall is built up by men working together for good. The building would be delayed and spoiled by disunion, it might be utterly destroyed in a few minutes by war.

So is it with all good work. It is designed and brought to perfection by men who have learned to trust each other and to work together: it is liable to be spoiled as soon as jealousy and hatred begin; it is sure to be destroyed if it is subject to the ravages of war. If you hear people speaking lightly of the great war now going on, taking sides with one or other, and praising a great victory, remember the twenty-four men who became twenty-four mangled corpses, and all for no good to any living creature; but rather to make new provocation to the strife that ever more destroys, that never builds, never saves, never pities.

J. RUDDLE.

THE death of Professor Finsen at the early age of 43, has aroused widespread feelings of regret. The invention with which the Professor's name will always be associated is that of the Lamp called after him for the cure of Lupus, an instrument constructed after the Professor's discovery that certain rays in an intense degree are destructive of certain germs. Professor Finsen claims our admiration as one of the brave, quiet men of the world. From the time that he took his degree, he knew that his days were numbered. A constant sufferer from heart and liver disease, he still worked with indomitable will through weakness and suffering. And now, too soon, he has left us.

THE twenty-sixth annual report of the Social and Political Education League, which has just been issued, shows that 183 lectures were delivered last winter. Sir Oliver Lodge is the successor of Professor Percy Gardner in the Presidency. The League offers admirable opportunities to literary and other kindred societies in arranging for the discussion of social and political topics from a non-partisan standpoint. All lectures are given gratuitously, although societies and clubs are urged to contribute towards the expenses according to their means. The organising secretary, Mr. A. H. Reed, 23, Old-square, Lincoln's Inn, will be glad to forward copies of the lecture list on application. Professor Gardner's presidential address on "Professor Seeley and the Methodical Study of Man" is published as a threepenny pamphlet, and may be had from the office of the League, 2, Garden-court, Temple, E.C

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, OCTOBER 1, 1904.

STEADFAST AND REJOICING.

THAT is a good watchword with which to face the winter's work. With the gladness of the summer strength, refreshed by beautiful days spent among the great mountains or by the sea, on the moorland, or in any quiet, open country, where the air was pure and fresh, and there was rest to be found, workers come back to the daily task, and to special works of beneficence, which bring the richer interests of life; and they come with the prayer that such strength and gladness as have been given may be used now to better purpose, that the work may prosper, that the breath of new and nobler life may invigorate the common order, that each one in his own place of service may add more towards the common good.

This is the right spirit, in the whole range of active life, wherever the Divine order is recognised, and the ideal of the kingdom of GOD on earth has won the reverence and allegiance of earnest hearts. It has a special appeal for those who have come back, after the holiday absence, and are once more gathered into the intimate communion of the church.

Now is the call renewed for steadfast faithfulness and rejoicing in the fellowship of prayer. The strength of the hills, the glory of the heavens and the earth, the marvels of life and beauty, wrought into the heart with the pure invigorating air, opened fresh visions of the mystery of life, its infinite capacity, its beauty of holiness, its outpourings of abounding love, in the great communion of souls with the Giver of all good. And with the vision came the stirring of a strong desire for fresh consecration, for the making of human life more worthy of its place in the Divine order, more pure and beautiful, and filled with the helpful spirit of unselfish love; and in that desire, the rejoicing thought that in the church such a spirit is at home, there it may have free way. So in the order of the church, in everything that is said and done to establish and fulfil its great purpose, in all the offerings of prayer and praise, let the purer spirit make itself felt with newer power, true to the vision of that greater temple of His praise, in perfectly brotherly communion, both in worship of the Highest, and in the manifold offerings of helpful service to the world.

There is great need for a new sincerity, a new simplicity of self-forgetfulness, a new power of convincing testimony, both in word and deed, in all the ministrations of religion. Not through the keenest controversy or the struggle of conflicting tempers, will the truth of religion be established in the minds and hearts of men, but by the demonstration of a life that is unwearied in well-doing, a spirit of helpful brotherly love, the fearless testimony of righteousness, strong in the hidden strength of GOD, the persuasion of a wisdom that lays bare the deeper ills of life, but shows the true way of helpfulness in every pathetic need; that is to say, not through words about religion, even the most eloquent and cogent, but through religion itself in the mind and heart of reverent, earnest, faithful men.

Steadfastly we must set ourselves to this service, and with rejoicing confidence, because it is not of ourselves alone, but in His strength who has called us to life, and opened to us the vision of Divine beauty, whose eternal strength is in truth and righteousness and the love which cannot fail. So may the word have living power in every church throughout the land, and the spirit of prayer and thankfulness prevail over every hindrance. May faithful men and women go forth from the place of prayer with the quietness and strength of that communion in their hearts, to strengthen the bonds of righteousness in our common life and deepen the sense of fellowship in brotherly love, while in all good works they find the way for more effectual service.

And as we utter this wish for our churches, looking forward to the opportunities of the coming winter's work, we would add the earnest hope that THE INQUIRER may be allowed to take its share in the more strenuous effort, the clearer utterance of truth, the more direct and powerful demonstration of the Divine realities of life, that it may find ways of constantly increasing helpfulness, both through work better done and extended over a wider field. We ask of our friends, at this moment of the girding up of strength, for a yet a larger measure of that sympathy and earnest co-operation to which we owe so much, and without which such a paper as ours cannot live and do its work. Our hope is that in these pages more and more of the spirit of helpful religion, steadfast and rejoicing, with wise counsel and strong encouragement, will make its power felt, and that both within the churches and in a wider field, THE INQUIRER'S weekly message will find its way to many hearts. Where that is the case, we ask of our friends: Let others know; find for us some other friends who also may be helped!

PRISON REFORM.

IT will sometimes happen that we catch a passing sight of a gang of manacled convicts, clad in the shameful prison dress, being entrained at a city station for one of the penal servitude establishments. We go our way, they theirs. In a few hours they will be at Princetown, or elsewhere, and in that grim seclusion they are forgotten. Or the prison van passes us in the street, with its cargo of short time prisoners who go to swell the immensely larger population of the local prisons. They, too, linger a few moments in our memory, and are dismissed. Those who people our gaols, whether for a few days or many years, claim more than this casual notice. They are a symptom of social disease of the gravest character. And the problems of penal administration should occupy a more prominent place in thoughtful minds. We ought not to accept the prisons as a matter of course. While they exist they should haunt us.

A society which, without adequate public recognition, is doing valuable work in this direction, is the HOWARD Association. Its function is a twofold one: to criticise abuses and to suggest improvements in prison methods. And for this purpose nothing can be much more important than the diffusion of knowledge and the stimulation of the social conscience. The Association is honourably carrying on what was central in the work of the man from whom it derives its name.

In pursuance of the business of the Association, Mr. EDWARD GRUBB, the secretary, who is also Editor of the *British Friend*, has been making an inquiry into *Methods of Penal Administration in the United States*, and from the published results of this valuable investigation we select a few examples. The American system is unlike our own, in that, while here all the prisons are under one control, there each State is an independent authority. This being so, we are prepared to find very different degrees of excellence or mischief. What Mr. GRUBB tells us of the prisons in the Southern States is for the most part painful in the last degree. The question is complicated, as every aspect of life is complicated, by the racial antipathies which seem to have been accentuated since the abolition of negro slavery. The system of leasing out convicts to contractors leads to gross abuses, and although some modifications have in part remedied the worst evils, yet the system is so bad that it cannot be made tolerable. Among other things it leads to a state of slavery under the more euphonious title of peonage. Also closely connected with the prison system is the outrage known as lynching.

But the pamphlet is written mainly with an eye to British experience, and with the aim of furthering certain amendments in

our own unsuccessful attempts to deal with the problem of the criminal. In three respects, among others, we have much to learn from America. Here, at home, we have timid and tentative suggestions for an alteration in the trial of children; the holding of special courts for the hearing of childish offences is proposed. In America it is in practice, and with excellent results. A step has been gained when children are removed from the vile associations of an ordinary criminal court. But surely there is still something radically amiss, and that not only in the little delinquent himself, so long as a mere child is held to be a fit subject for prison treatment under any circumstances.

The American reformatory is a much more fully developed institution than our own. The age limit within which young people may be normally sent to one is set much higher, the reformatory being regarded as the proper place for youths up to the age of thirty. Till then, it is held, if not indeed later, a course of thorough discipline and training may be expected to have good results. The idea of the reformatory is comparatively a sound one. The inmates are detained "*to be cured*, and not to expiate by punishment a particular offence" (p. 20). The American reformatory affords us many lessons in the wise treatment of human beings. However, we also have these institutions, and many of them good of their kind. We certainly need, however, an extension of the ages for which they are available.

Another American method which Mr. GRUBB describes has no real analogue here. We refer to the parole system, which must not be confounded with our ticket-of-leave system. A prisoner is liberated on parole because he is supposed to be ready for freedom; a ticket-of-leave is gained in a mechanical way by the earning of a certain number of marks. In England the passport to the outer world is to be a good prisoner, *i.e.*, one without initiative, cowed, silent, subservient. In America the way is open to the man who shows signs of fitness for the life of citizenship. But the good prisoner is commonly not likely to be a successful citizen. In America a man is not released until he has work to go to. In England the State is quite indifferent to any such question, which is not really dealt with by the Prisoners' Aid Societies. We have now touched on some of the subjects treated by Mr. GRUBB, in a pamphlet which merits the study of our readers.

HAPPY, it is said, is the people that has no history. Happier far is the people that has an heroic history inscribed on the scrolls of time, and carries the memory of that history in its heart, an incentive and inspiration to-day towards all that makes a nation's life worth living.—*R. A. Armstrong.*

AT THE LAKES IN 1769.

THOMAS GRAY (1716—1771), two years before his death, and in the year before Wordsworth was born, paid a visit to the Lakes of which he left a delightful record written originally in a journal-letter to Dr. Wharton. Lovers of Gray's "Elegy," and of the greater poet who followed him, will find much pleasure in turning back to this old record. We will print here Gray's account of one day. On the last day of September he was at Appleby, and reached Keswick midday on Monday, October 2, "and saw from an eminence, at two miles' distance, the vale of Elysium in all its verdure; the sun then playing on the bosom of the lake, and lighting up all the mountains with its lustre."

October 3.—A heavenly day; rose at seven, and walked out under the conduct of my landlord to Borrowdale; the grass was covered with a hoarfrost, which soon melted and exhaled in a thin bluish smoke; crossed the meadows, obliquely catching a diversity of views among the hills over the lake and islands, and changing prospect at every ten paces. Left Cockshut (which we formerly mounted) and Castle-hill, a loftier and more rugged hill, behind me, and drew near to the foot of Walla-crag, whose bare and rocky brow cut perpendicularly down above 400 ft. (as I guess, tho' the people call it much more) awfully overlooks the way. Our path here tends to the left, and the ground gently rising and covered with a glade of scattered trees and bushes on the very margin of the water, opens both ways the most delicious view that my eye ever beheld; opposite are the thick woods of Lord Egremont, and Newland Valley, with green and smiling fields embosomed in the dark cliffs; to the left the jaws of Borrowdale, with that turbulent chaos of mountain behind mountain, rolled in confusion; beneath you, stretching far away to the right, the shining purity of the lake reflecting rocks, woods, fields, and inverted tops of hills, just ruffled by the breeze, enough to show it is alive, with the white buildings of Keswick, Crosthwaite Church, and Skiddaw for a background at a distance. Behind you the magnificent heights, Walla-crag: here the glass* played its part divinely. The place is called Carf-close-reeds, and I choose to set down these barbarous names that anybody may inquire on the place, and easily find the particular station that I mean.

This scene continues to Borrowgate; and a little farther passing a brook called Borrow-beck, we entered Borrowdale: the crags named Lawdoor-banks begin now to impend terribly over your way, and more terribly when you hear that three years since an immense mass of rock tumbled at once from the brow, and barred all access to the dale (for this is the only road) till they could work their way through it. Luckily, no one was passing at the time of this fall; but down the side of the mountain and far into the lake lie dispersed the huge fragments of this ruin in all shapes and in all directions. Something farther off we turned aside into a coppice, ascending a little in front of Lawdoor waterfall; the height appeared to be about 200 ft. the quantity of water not great, though (these three days excepted) it had rained daily in the hills for near two months before; but then the stream was nobly broken, leaping from rock to rock, and foaming with fury. On one side a towering crag that spired up to equal if not overtop the neighbouring cliffs (this lay all in shade and darkness): on the other hand a rounder, broader projecting hill, shagged with wood and illuminated by the sun, which glanced sideways on the upper part of the cataract. The force of the water wearing a deep channel in the ground, hurries away to join the lake. We descended again, and passed the stream over a rude bridge.

* * * *

The hills here are cloathed all up their steep sides with oak, ash, birch, holly, &c. Some of it has been cut forty years ago, some within these eight years; yet all is sprung again, green, flourishing, and tall for its age, in a place where no soil appears but the staring rock, and where a man could scarce stand upright. Here we met a civil young farmer overseeing his reapers (for it is now oat-harvest), who conducted us to a neat white house in the village of Grange, which is built on a rising ground in the midst of a valley; round it the mountains form an awful amphitheatre, and through it obliquely runs the Derwent, clear as glass and showing under its bridge every trout that passes. Beside the village rises a round eminence of rock covered entirely with old trees, and over that more proudly towers Castle Crag, invested also with wood on its sides, and bearing on its naked top some traces of a fort said to be Roman. By the side of this hill, which almost blocks up the way, the valley turns to the left, and contracts its dimensions till there is hardly any road but the rocky bed of the river. The wood of the mountains increases, and their summits grow loftier to the eye, and of more fantastic forms; among them appear Eagle's-cliff, Dove's-nest, Whitedale-pikes, &c., celebrated names in the annals of Keswick. The dale opens about four miles higher till you come to Seathwaite (where lies the way mounting the hills to the right that leads to the Wadd-mines); all farther access is here barred to prying mortals, only there is a little path winding over the fells, and for some weeks in the year passable to the dalesmen; but the mountains know well that these innocent people will not reveal the mysteries of their ancient kingdom, "the reign of Chaos and old Night"; only I learned that this dreadful road, dividing again, leads one branch to Ravenglas, and the other to Hawkshead.

For me, I went no farther than the farmer's (better than four miles from Keswick) at Grange; his mother and he brought us butter that Siserah would have jumped at, though not in a lordly dish, bowls of milk, thin oaten-cakes, and ale; and we had carried a cold tongue hither with us. Our farmer was himself the man that last year plundered the eagle's eyrie; all the dale are up in arms on such an occasion, for they lose abundance of lambs yearly, not to mention hares, partridges, grouse, &c. He was let down from the cliff in ropes to the shelf of the rock on which the nest was

* A "plano-convex mirror of about four inches diameter" in which this eighteenth century poet admired the views in miniature.

built, the people above shouting and hollowing to fright the old birds which flew screaming round, but did not dare to attack him. He brought off the eaglet (for there is rarely more than one) and an addle egg. The nest was roundish, and more than a yard over, made of twigs twisted together. Seldom a year passes but they take the brood or eggs, and sometimes they shoot one, sometimes the other, parent; but the survivor has always found a mate (probably in Ireland), and they breed near the old place.

* * * *

We returned leisurely home the way we came; but saw a new landscape; the features indeed were the same in part, but many new ones were disclosed by the midday sun, and the tints were entirely changed: take notice this was the best or perhaps the only day for going up Skiddaw, but I thought it better employed; it was perfectly serene, and hot as midsummer. In the evening I walked alone down to the Lake by the side of Crowpark after sunset, and saw the solemn colouring of night draw on, the last gleam of sunshine fading away on the hilltops, the deep serene of the waters, and the long shadows of the mountains thrown across them till they nearly touched the hithermost shore. At a distance were heard the murmurs of many waterfalls not audible in the daytime; I wished for the moon, but she was dark to me

and silent,
Hid in her vacant interlunar cave.

PROVINCIAL LETTER.

LONDON.

Serious changes in our ministerial staff have taken place since the last "London Letter" appeared and still more are pending. To begin at a church which, though strictly speaking not in the London area, is substantially one of our group—Richmond is losing the services of its first settled minister, the Rev. Silas Farrington. The significance of his work there is not indicated by the mere enumeration of the years since he began it. When he came South, fifteen years ago, ripe in experience and rich in honours, the congregation, which had grown out of lowliest beginnings, was but twelve months old. With rare faith and indomitable persistence he led the way from the little "Channing Hall" in Friar's-lane to the beautiful new church now standing in Ormonde-road. That all he wished has been accomplished we cannot suppose—of whom is it true? But that he has laid a good foundation, and made the way of his successor a comparatively easy one is clear, and it will assuredly be a joy to him if he is enabled to see that successor, whoever he may be, carry forward the work to completest success, in the best sense of the word. The institution of this church has been the crowning labour of a fifty years' ministry; and now Mr. Farrington retires, still possessing a degree of vigour from which we may hope many a good fruit for years to come. To him and to Mrs. Farrington, his gifted helper—we had almost written co-pastor—the tender gratitude of many will be offered at this time, with the wish that they may long enjoy the harvest of "love, honour, and troops of friends" that has grown up about them.

Another notable departure from our working staff is the Rev. J. H. Wicksteed, who for two years has been Missionary Minister in connection with the London District Unitarian Society. Relinquishing the labours of a travelling propagandist, but not, we are glad to hear, those of the more settled ministry, Mr. Wicksteed leaves his mark in several ways on our London life. The Layman's Club, the Choral Union, and still another, but as yet unnamed society, will, we hope, long flourish and foster that spirit of fellowship which he has specially aimed to increase, and which he rightly judges to be our most pressing need.

But these are only two of our losses. Besides them we have to record the removal of the Rev. R. H. U. Bloor from Hackney to Reading, and of the Rev. J. Ellis from Mansford-street to Yorkshire as missionary for the local Unitarian Union. Mr. Ellis's place is now filled by the Rev. Gordon Cooper, who has had a most valuable two years' experience as assistant to the Rev. F. K. Freeston, at Essex Church. We may here notice that his successor is the Rev. F. Hankinson, a nephew of the late Dr. Brooke Herford, and recently of Manchester College, Oxford. Incidentally it may be noted that Essex Church is the only one in London where the system of assistant ministers is in force. If congregations knew what they were about they would speedily multiply instances. It is undoubtable that short curacies under men of experience are, in nine cases out of ten, the very best thing for our young men leaving college; and it is at least a point worth considering, whether it is better to wear out the men of experience as soon as possible, or by this means to extend their period of usefulness.

Two other ministers are leaving us, the Rev. H. S. Perris, of Little Portland-street, and the Rev. R. H. Greaves, of Highgate. How different the two congregations thus brought together in a sentence! Mr. Perris's labours have been in a district so crowded as to be classed as "non-residential." Mr. Greaves has been in charge of a suburban church, the situation of which seems highly favourable, as things go, to the gathering-in of large numbers of worshippers. These two instances are typical of the two sides of our London problem. It is easy to say "Let us go to the suburbs," but, having gone there, the work is not all done. And meanwhile there remains that dense, dull mass within the suburbs—here and there, it is true, a desert of offices and warehouses; but often prolific of life with all its potencies of good and evil. Whoever succeeds our brothers in these places will have need of a full stock of energy and devotion to continue their good work.

Before us lies a circular letter just issued by the Rev. George Carter, who, after a very serious breakdown of health, is eager still to devote his measure of restored strength to the good work at Peckham which has for so many years received his love and labour. There is something very touching in the enthusiasm of the veteran, something that should rouse his younger comrades to their best service. From Wood Green, too, comes news of another veteran, the Rev. Dr. Mummery, who, with his faithful and energetic band of helpers, is pushing forward with a special effort to extend the church's usefulness this autumn. Doubtless these are but representative of similar efforts at all or most of our churches; we mention them to show that there beats a heart of courage in us, old or young; and that good souls who will uphold the ministry may be assured that it is worth while.

At Hackney the Rev. J. Page Hopps, ever youthful, has taken temporary duty, and announces an attractive series of subjects for the winter months. We heartily hope that he will replenish the current of life in this congregation, and prepare it for a fresh lease of useful work under the next settled minister. At Stamford-street (Blackfriars) the Rev. W. Lyddon Tucker takes in hand the threads of the numerous good works carried on so cheerily and so fruitfully year in and year out. On Tuesday next he is to be formally welcomed, but, in fact, he has been at work for some time already. Good wishes will abound; may good workers be as plentiful.

Among the most noteworthy work of the season will be lectures delivered at several centres by the Revs. J. Estlin Carpenter and R. A. Armstrong. For instance the Hampstead Town Hall has been taken for a course in November and onwards by Mr. Carpenter on "The Christ of the Creeds and of Experience." There should be many in the district, outside our usual sphere of influence, to whom these lectures will be profoundly helpful; and we hope the efforts of the organisers will be crowned with success.

Reference has already been made to the loss of the London District Unitarian Society by the resignation of its Missionary Minister. The Society will still have an able staff of ministers at its grant-aided churches, and in order to provide the best opportunity possible for two of these and for one minister whose church is not now on the grant-aided list, a most important scheme is about to be brought prominently before the public. The details need not be anticipated here; but readers will be interested to hear that new church buildings are intended to be erected at Plumstead, Lewisham, and Kilburn—*if the money can be raised*. A joint effort to raise it will be made by the Society's committee, instead of leaving three isolated "appeals" to bid against each other. The practical wisdom of this plan will surely commend it to subscribers, by whom the well-matured counsels of the committee will be welcomed. Altogether, the season opens with plenty to do, so let us "encourage one another to the work."

W. G. Tarrant.

The widest differences of opinion need not interfere with our respect for one another; but should either of us sacrifice the truth of his prayers, the reality of his spiritual life to the other, then our fellowship would be blasted, and would deserve to be blasted, with spiritual unfruitfulness.—*P. H. Wicksteed.*

ADULT SCHOOLS.

THE church problem, of which we hear so much nowadays, is ultimately a problem of fellowship. So, indeed, are most of the questions which are really interesting or disturbing to us; we call them religious and social, and often confuse ourselves with theology and economics; but they are really fellowship problems, and can only be solved as such. If we could create, or rather, in so far as we create a vital and many-sided fellowship of hearts, we solve our church and social problems; and we should, I suspect, solve all these outstanding matters if we could only include all men in such a fellowship, or spiritual body. Theology and economics doubtless play their part in the creation of such a fellowship, but it is not upon them that the ultimate foundations can be laid; the basis of the fellowship is the realisation of that common or communion-life which underlies the diversity of individual being. How to attain, or how to strengthen and extend such a realisation becomes the practical problem of church and social life.

That is, precisely, the interest of the Adult School Movement. The adult school, in its essence, is a mere, a pure fellowship, which its members have come to some extent to regard as a church. This is the more interesting because, upon the whole, the movement is an interdenominational, or even an undenominational one; or, rather, it is simply a fellowship movement, which has grown up around the reading of the Bible together in a spirit of liberty and of affection. Someone has happily styled it a "co-operative religious movement"; and the phrase finely expresses its character. It is a co-operative productive enterprise for the manufacture of men and women to whom fellowship is the central reality of life.

Whether the name of the movement is a fortunate one, I need not stay to discuss; it may perhaps yield to a better as development proceeds, but it is the flag under which the early victories have been won, and, uncouth as it may seem, it will probably be difficult to displace. It hints too much, I think, at the early crude beginnings of something that is now reaching maturity. The adult school was once, as its name implies, little more than a Sunday-school for men or for women, that is to say, a Bible-class, with reading, writing, and perhaps even arithmetic, added. It has become something very much broader and more democratic, and contains as yet the possibility of almost indefinite development in this direction. The humble educational work of the class has never been allowed to lapse; and in the districts where the movement has shown the greatest power of expansion this has been one of its marked features. The members have met with the avowed object of "learning something," whether it was to make pot-hooks or to study economic science. Alongside of this educational part, generally occupying the "first half-hour" of the meeting, has gone the practical work of the savings fund or benefit club, and the pastoral work of visiting new, sick, or absent members. This pastoral work has been largely undertaken by the class members, though the share of the president or teacher is often a large one. The visiting and the savings fund have given a natural cohesion to the movement, which has gradually found expression in its democratisation.

The famous school at Severn-street, Birmingham, founded in 1845 by Joseph Sturge was governed by a teachers' meeting till 1901. For many years the annual conferences of the one affiliating body, the Friends' First-day School Association (which consists of adult and children's Sunday schools) were attended by the teachers only. But now that is all changed. Severn-street elects its Council; there is a National Council of (all) Adult Schools, whose conferences are attended by elected delegates, while in many schools the office of "teacher" has been done away with, and a president is annually elected. One may observe that he is nearly always a layman, engaged during the week in the ordinary affairs of life. I doubt whether professional presidents are to be met with; they could only be chosen and salaried to assist some man whose class was grown too large for his personal supervision, and perhaps too large for efficient autonomy. It is quite conceivable, however, that paid assistance may become necessary for the purely educational work of the movement.

The origin of adult schools lies in the fields of ancient history: but the movement as we know it began at Severn-street, and still has its centre there.* Probably half the present adult school members are still to be counted within thirty-five miles of a point midway between Birmingham and Leicester; but the members are increasing so rapidly now in one district and now in another that statistics soon fall out of date. The figure for 1901 was about 45,000; two years later it stood at 61,000, and the total is mounting fast.

In order to understand the spirit of an adult school it is first of all necessary to attend a living and representative meeting to feel the warmth of the atmosphere, the sincere simplicity of the utterances, the spirit of liberty, equality, and fraternity which rules there. Every school has its own quality; some are frankly evangelical in the narrow sense of the word; a few, it is to be feared, fail in the large and truly evangelical spirit of fellowship—there are failures in every movement; but in a great number of schools the visitor cannot but feel the mingled power and enthusiasm of men or women, as the case may be, who are effecting something in their world, and who are gladdened by the knowledge of it. It is not a mere heady enthusiasm which can sing a hymn—though these men and women can sing too, and now that they have Miss Albright's "Golden Hymn Book" it will be to better purpose than of old—but it is an enthusiasm that can carry committees and officers and ordinary members through drudgery of all kinds, week in, week out. In a word, it is the real and cosmic force of fellowship which is amongst them.

But, secondarily, one may understand something of the movement by tracing the story of some school, and following the stages of its growth. And no better example for this purpose can be taken than that of the great schools in Birmingham at Severn-street and the Priory, founded by Joseph Sturge and his friends. The Midland Association which has grown out of these now numbers some eighteen to twenty thousand men and women in the Birmingham district, three-fourths of them belonging to the city. Severn-street and the Priory with their branches must have some 8,000 members. Severn-street was founded to save the young men of Birmingham from wasting their holidays. The Bible was Joseph Sturge's text-book for teaching them to read when they first met on Sunday evenings. Spring weather drove them to the morning instead, and for half a century they have gathered at 7.30 a.m. It is too early for most people's "religious exercises," and many schools do not meet till nine; a few are held in the afternoon. But Severn-street prefers the earlier hour, and has persistently adhered to it. The first ten years saw a savings fund, a library, and a business meeting established; while the sister school for women, now "The Priory," was founded in 1848. Almost from the beginning and for fifty years, William White took a principal part in the work, devoting his leisure and his great talents of human sympathy to the building up of the school, and the extension of the movement. With a most happy and beautiful understanding of his spirit the special extension movement of the last three years was initiated as a living memorial to this father of the school. Severn-street remained alone in Birmingham for about a quarter of a century, when an interdenominational committee was appointed, which promoted the founding of others. At the present time there are few religious bodies in the city which have not some interest in the work. In 1869 the process of scission began, and as the school outgrew its premises classes migrated to various parts of the city; while later, as the population moved out towards the suburbs, the work of colonisation went on apace. The Directory for 1903 gives thirty-three centres at which the old work is now carried on by the Severn-street and Priory Schools.

In 1884, there being till then no interdenominational association of adult schools, the Midland Association was formed to affiliate together the several schools in that district. Recent years have seen developments in many directions, especially in the founding and management of social clubs. Thus the schools have shown themselves possessed by an expanding power of life; far from crystallising with growth, they have become broader and more democratic.

This description of the Birmingham schools is on the whole typical of many. But in Leicestershire, where the most remarkable growth of the last decade has taken place, the Friends' School has played a much humbler part. It has given the model to the others, and has provided a president for the Union, but it has not grown greatly in numbers, though the total membership in the county increased tenfold between 1891 and 1901, and now stands at nearly 9,000. The adult school has been recognised by Leicestershire men and women as a religious co-operative productive society, and the democratic and co-operative spirit being strong in Leicestershire men, it has gained their enthusiastic adherence. The movement is now spreading among a similar population in Northampton.

* "A History of the Adult School Movement." 1903. (Headley Bros. 2s. net.)

For many years Yorkshire was the great adult school county. The Society of Friends was strong there, and threw itself into the work, which developed steadily till 1886, when a reaction set in, and the membership gradually declined for fifteen years. But that is changing again to-day, and in Leeds and York, as well as in other centres, a remarkable increase both of enthusiasm and of membership is now taking place. Able men are giving their best to the work, while the central organisation recently provided by the National Council has done much to break down prejudice and assist extension. I cannot here refer to other local developments, such as that in the south-west, not less remarkable than those I have noted; they seem to indicate that the movement has a great future before it, and is well worth the study of all who believe that the welfare of the race depends upon its spiritual organisation into a living, active fellowship.

H. BRYAN BINNS.

OUR CHURCHES.—III.

SOMETIMES, when people are asked to help in starting an effort at a new place, the reply is made: "Better fill the chapels we have before opening fresh ones." I have already pointed out in a previous article (THE INQUIRER, Aug. 13) how, from changes which none can control, it is impossible to make this a working rule. An energetic business man would never think of applying it in his business. He, at least, understands the necessity of watching the trend of things, of exercising a wise discrimination, of adapting his supply to the demand, of looking well after the centres which offer the largest opportunity. And though, of course, the administration of religion is a very different matter from the management of a business concern, yet in some respects similar considerations apply to both. In both the paramount consideration must be, not the circumstances of a past now outgrown, but the needs of the present and of a future not so remote as to be beyond calculation.

And yet the hangers-back just referred to have something to say for themselves. The mistake has sometimes been made of building a church of stone or brick before the living church of men and women who could be relied upon, had been gathered together. The hope has been that sympathisers will be attracted by the building who will not be attracted by the worship, and the cause for the sake of which the building is erected. Of all vain hopes this is surely the vainest. The day is past—if ever it existed—when people could be won to religion by this means. Not, indeed, that we should be indifferent to the helpfulness in worship of appropriate surroundings. I can speak feelingly on this point, having had the privilege of ministering for several years in one of the most beautiful of our churches. But in practice it makes all the difference whether architecture and the kindred arts are called in to give expression to a faith and love already existing; or whether, on the other hand, they are expected to create this faith and love, and to draw people in who otherwise would not be drawn. Some time ago I was invited to take service in a town which I had never visited before. One of the members kindly came to meet me at the station, and on our way to the chapel we fell into talk about the congregation. "I don't know how it is," he said, "that people don't come. We have a nice building, which is free from debt; all we want now is a congregation and a minister." Surely the cart was there put before the horse. The need of a congregation was painfully manifest, for when the service began there were only a dozen present, which number was doubled by the time the sermon was reached. A case like this, which is not solitary, illustrates the mistake made by building prematurely. The mistake is sometimes still further aggravated by incurring a debt, which warns off new comers, and cripples indefinitely the natural growth of the congregation. Most young churches have plenty to do in order to meet current expenses, and to do justice to their minister, without having to bear the burden of a debt and interest on capital account. At the same time, I am bound to admit, what is not altogether satisfactory, that it is often easier to get people to make a special effort—say for a building fund or a new organ—than to make them see the necessity of adequately supporting that for the sake of which the building was erected.

Let us, however, suppose that a congregation has resolved to build for itself a church. There are sure to be many different ideas as to style, size, &c. The very first essential, I venture to submit, which should be attended to is to get a building in which it will be possible to hear a minister with a fair average voice, who knows how to use it. By all means try for as many other excellencies as possible; but decent acoustic properties are to be regarded as a *sine qua non*, where, as with us, the congregation is expected to take an intelligent part in the service. I have often been reminded of the following passage in Ward Beecher's Lectures on Preaching:—

> I told Brother Storrs in his church edifice that I thought a full third of his life was spent in overcoming the natural resistance of that church structure to the Gospel.
>
> Question. Would you recommend the hanging of one or two architects by court-martial?
>
> Answer. I do not know that a court-martial would be the proper tribunal by which to try them, but I would at least make them recite the Westminster Catechism every morning as a punishment.

I believe I have preached, at one time or another, in all, or nearly all, of our largest churches, and there is not one of them so large as to present any difficulty, *provided* the architect had received and carried out proper instructions, and *provided*, further, our college authorities required students for the ministry to possess a voice, and trained them to manage it. We all know how far at present we are from this state of things; how sometimes ministerial settlements which on every other ground would be mutually desirable are prevented by a defect in this respect on the part of the building or the minister—more frequently the former. It is not always a question of the size of the building. In the most trying experience that has fallen to my lot, I had to make more effort to be heard by thirty-five people in rather a small chapel than I found necessary when addressing perhaps fifty times that number in the Manchester Free Trade Hall. In the particular chapel to which I refer, the architect must have intended the congregation to sit like angels aloft among the rafters, where the voice careered about in quite an irresponsible way, to the dismay of preacher and people.

In writing about our churches one cannot altogether pass by the financial question. I wish, indeed, it did not occupy so prominent a position (though I do not know that we are in worse case than others), for just as family life in all ranks and classes is lowered when sordid cares are perpetually uppermost, so must the life of a church suffer if the question of ways and means is always turning up, and new comers are regarded as sharers of a burden rather than partners in a great privilege. Not by a single word would I discourage friends who are striving in any way to help forward the cause. I only desire to say it is necessary to remember that there is a first and a second in these matters, and it is possible to be so much engrossed about means as to lose sight of the end to which they are subordinate. Bazaars, sales of work (and I have even heard of Potato-Pie Suppers as a means of raising funds), may all have their legitimate place, and call forth praiseworthy zeal. But let us beware of allowing them to monopolise too much attention, to the neglect of the weightier matters which are the concern of religious men. The generosity we need and which carries with it a saving grace is ungrudging, and is kindled by lofty purposes, in the service of which it delights to spend itself. No bad test to apply to the spirit in which we offer our gifts and work, would be to ask ourselves, what gladness do we feel in them? Other feelings will be experienced as well, but a sense of joy and thankfulness and privilege would seem to be characteristic of the religious life in its higher developments.

JAMES HARWOOD.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE annual meeting of this Association was held in the schoolroom of the Church of Divine Unity, Newcastle-on-Tyne, on Monday evening last, Sept. 26, the President, W. J. Watson, Esq., of Stockton-on-Tees, presiding. For the first time in the long and useful history of the Association, and owing to local circumstances, the annual gathering was restricted to business purposes alone; the annual sermons, always a characteristic feature of the anniversary, together with the conference, the public tea, and public meeting held on the following day, being entirely omitted. To many friends of the outlying churches, whose custom it has long been to "come up" to these annual gatherings, and there to meet the brethren whom they see but once a year, this omission has been felt as a distinct loss. It is hoped, however, that the Quarterly Conferences recently instituted, will afford ample opportunities to meet for counsel

and mutual encouragement. The proceedings began by tea, generously provided by the ladies of the Dorcas Society.

Representatives were present from Carlisle, Gateshead, Shields, Sunderland, Stockton-on-Tees, Middlesbrough, and Newcastle. The annual report presented by the secretary *pro tem.*—Rev. G. A. Ferguson—showed that the work of the Association during the past year had been carried on with unusual activity, and that an exceptionally large amount of missionary effort, through the generous assistance of the British and Foreign Unitarian Association, had been put forth, and with most gratifying results. Special reference was made to the four popular services held in the Town Hall, Newcastle-on-Tyne, and conducted by the Revs. J. Page Hopps, W. Copeland Bowie, and J. M. Lloyd Thomas; to the visits paid and services rendered to the churches in the district by the Revs. Jas. Harwood, Dendy Agate, and Chas. Roper; and to the lectures on "Evolution" by the Rev. H. V. Mills. Thanks were enthusiastically accorded to the B. and F. U. Association for this most generous support, and the hope was earnestly expressed that in the near future similar visits by representatives of that Association would be arranged for, as the visits were both helpful and stimulating. Reports from the associated churches were taken as read. The treasurer, Capt. W. L. Lowrie, presented his financial statement, which showed a small balance in hand. The following were elected officers for the ensuing year:—President, Rev. W. H. Lambelle; secretary, Rev. Francis Wood; treasurer, Capt. W. Lowrie; financial secretary, Mr. F. Maitland.

After some little discussion the following resolution was unanimously adopted:—"That a Special Committee be appointed by this meeting to prepare an amended Constitution of the Association embodying the principle of Church representation, and to send printed copies to each church secretary for consideration by the churches; and that the same be submitted for discussion at the Quarterly Conference to be held at Gateshead in November, with a view to its adoption at an adjourned meeting to be held on some early date to be fixed by the November meeting." In furtherance of this resolution a committee, consisting of the five ministers of the district and ten lay members, representing the various churches, was formed. The meeting, which was marked throughout by earnestness and zeal for the churches, was brought to a close by votes of thanks to the retiring officers for past services, and to the ladies of the Dorcas Society for their hospitality in providing tea.

As the consciousness of the God-presence is won, the intellectual life will be cleared, the moral life will receive the sap of a new vigour, the emotional life will pass out of anxiety and trouble into peace and a quiet, abiding joy, till all our worship merges in glad thanksgiving.—*R. A. Armstrong.*

YOU often find men who love the *uses* of truth, but not truth; they wish to have truth on their side, but not to be on the side of truth.—*Theodore Parker.*

RELIGION IN DAILY LIFE.

TRAM-CAR RELIGION.

A WELL-KNOWN writer has said that the object of religion is conduct, and that conduct is three-fourths of life. In other words, a man's real religion comes out in his everyday dealings with his fellows, not in his Sunday church observances.

I don't know a better place for studying this real religion than a crowded city tram-car. To begin with, it is so absolutely democratic. To liken little things to great, it resembles in this the great cathedrals and churches on the Continent, where you may see the humble basket-woman, the homely housewife, with her marketings on her arm, kneeling side by side with, it may be, a woman of title, a leader of society, in her costly garments: both intent on their prayers. Only in a tram folks are not intent on prayers. Gentle or simple, smelling fish-wife, fustian-clad workman, empty-headed shop-girl, apple-munching schoolboy, all sorts and conditions of men and women, crowded closely, they are all intent on their own thoughts and errands; they are off their guard, and their real nature comes out in a hundred ways. If they were in church they would have Sunday manners as well as Sunday clothes on them; but in a tram—who cares what his neighbour thinks of him?

Perhaps the car is not quite crowded yet: there are little spaces between the passengers. It stops and someone gets in; perhaps an old, worn, tired-looking woman. Now watch the ethics of the first comers. Here are half a dozen who sit dead still, and gaze stonily at the intruder. Not an inch will they budge to make a seat. One has a brown-paper parcel on the cushion by her side. She has not paid a penny for it, but glares if asked to put it on her lap.

The tired last comer looks hopelessly around and prepares to stand. Oh! here is a bright-faced lass who jumps up, and says, "Take my seat!" A sense of shame attacks a man, and he also rises. Someone says, "There's plenty of room. Move up a bit, please!" And at last things shake down till another comer starts the game again. You see, they are not on show, and their real religion crops out; the religion of "Take care of Number One" in many cases, and sometimes the religion of kind-heartedness and courtesy. Take another sample. I got into a car, half-full of people one day, where each one seemed to carry an atmosphere of aloofness and isolation, so that the car was like a refrigerator. There was no sense of a common humanity in it. We were units, individualists, not socialists. At the next stop a family party got in; a well-to-do working man, in good clothes; a nicely-dressed wife, and three or four clean and well-clad children. But what struck one at once was the happy, genial atmosphere they brought in with them. It was contagious. It was irresistible. The father had one bonny chick on his knee, the mother, a fine intelligent boy by her side, and the others near. They were evidently off for a holiday, and full of joy at the prospect. They did not talk loudly or obtrude themselves on the other passengers; but every face relaxed; a look of common kinship stole over the hitherto ice-cold units, and when baby made some funny remark eye met eye, smiles broke out, and, hey, presto! the whole tram was a family party off for a jaunt. It was magical. The genius of good humour waved his wand, and we were all Socialists.

What a good thing it would be if we could all remember what an influence radiates from us unconsciously. If we walk the street or board the tram-car with all our own anxieties and sorrows, our ill-tempers and passions written on brow and lip, and lurking in eyes or voice, we lower the moral temperature for all who see us. We show that our real religion is distrust, discontent, selfishness, anger, or whatever is ruling us most, and all the Sunday religion is forgotten. Why don't we put on a smile, look kindly, say "Thank you" to the conductor, and remember that we are members one of another?

One more item of tram ethics. Here is a smoker, who comes to the door of the car with his pipe in full blast. Smoking inside is forbidden, so he grudgingly pulls it out of his mouth, but holds it in his hand still alight, with the smoke of its burning reeking up into the nostrils of the lady next to him. Generally it is bad tobacco, and the car is pervaded by it, but then *he* is not smoking; it is only his pipe! How constantly we see selfishness, want of consideration for others, and defiance of all courtesy shown in this way. One wonders what sort of a husband, a father, a neighbour that man makes.

The silent revelations of character which a tram-car brings out are many and various, and they tell more of a man's real religion than much church-going would.

H. W. H.

SEN KATAYAMA, the delegate from Japan at the International Socialist Conference at Amsterdam, said that his party had been opposed to the war with Russia from the beginning, as they were opposed to all wars. Some of them, editorially occupied on the Tokio daily papers, gave up their positions because of popular clamour. They have held anti-war meetings at Tokio; attempts to break up these assemblies failed. Whatever the result of the war, Sen Katayama considers it cannot be good for the Japanese labourers, who are killed and suffer most and will have to pay the expenses, while the Russian working men whom they fight are in no way their enemy.

THE October number of the *World's Work* contains an illustrated article describing the inventions of an Italian, Cavaliere Pino, for discovering the treasures of the seas. These consist first of a huge telescope, which enables the operator to look into the depths, and see what is hidden there; and, secondly, of an elevator, which, by means of air bags, raises objects of any weight to the surface. At the present moment these instruments are being employed in the Bay of Vigo to recover treasure amounting to some £28,000,000 of gold and silver in ships which are known to have been sunken there two hundred years ago.

TO CORRESPONDENTS. — Letters, &c., received from the following: H. B., J. A. B., W. E. C., H. E., A. H., J. H., J. H., J. S. M., P. P. H. R., F. T. M. S., A. W.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thurs ay Morning at latest.]

Belfast: Mountpottinger.—The announcement of the sudden death of Mrs. Davies, which took place on Saturday, September 17, at The Firs, Englefield Green, Surrey, was received by the members of Mountpottinger Church with profound sorrow and regret. During her residence of close on two years amongst them, she endeared herself to all the members, by entering most heartily into every good work in connection with the church of which her husband, the Rev. W. J. Davies, was pastor. In compliance with the expressed wish of the members, a circular was issued intimating that a resolution of sorrow and regret at the death of Mrs. Davies, and sympathy with Mr. Davies and other relatives would be proposed after the usual morning service on Sunday, 25th inst. The Rev. Joseph Worthington, B.A., preached an appropriate sermon, and hymns suitable to the occasion were sung by the choir, after which Mr. Worthington asked Mr. James Davidson, the hon. secretary of the church, to read the resolution, which was as follows:—"We, the Members of Mountpottinger Unitarian Church, desire to give expression to our deep sorrow and regret at the death of Mrs. Davies, and also our wish to convey to her relatives our sympathy with them in their sad bereavement. The memory of Mrs. Davies' short residence amongst us will be long cherished, for it was a pleasure and privilege to know her. A model minister's wife, she entered most heartily into every good work in connection with our church. By her kindness and sympathy she endeared herself to all with whom she came in contact, taking a lively interest in the affairs of our members, bot old and young, even the poorest amongst u

'Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.'"

Mr. John Allen, in seconding the resolution, said:—As superintendent of the Sunday-school he expressed the regret of himself, and also of the children of the Sunday-school, one and all, who felt as if they had lost a mother—her living actions, and kind words of friendly cheer, would long be remembered by them." At the close the Rev. Joseph Worthington, B.A., asked the congregation to endorse the resolution by standing up, whilst the organist played "The Dead March."

Birmingham: Newhall-hill Church.—The annual meeting of the congregation was held on Monday evening last in the school-room, Mr. S. S. Woollaston in the chair. All the reports presented were of a highly satisfactory character and full of hope and promise. The report of the vestry committee, presented by the chairman, Mr. A. Derrington, said:—"Notwithstanding the depressing circumstances with which the year opened, all the activities of the institution were maintained, and the committee desired to thank each and all the workers for their cordial and hearty support. On the completion of the ministry of the late pastor, the committee decided, for financial and other reasons, to ask members of the congregation to conduct the services until the appointment of a settled minister. In accordance with this resolution the pulpit was filled during November, December, and part of January and February by Mr. W. G. Cross, and Mr. A. Derrington. This arrangement resulted in a considerable saving to the church funds, and the congregation showed their approval of their action, both by their attendance at the services and their liberal contributions to the offertories. On April 5 Mr. Paxton commenced his ministry, and at once threw himself into the work of cementing the young people to the church by instituting social schemes for their welfare. The results have been highly satisfactory, and have added to the prosperity and stability of the church. The meeting closed with the usual votes of thanks. On the previous day (Sunday), harvest thanksgiving services were held, when Mr. Paxton preached on "Divine Goodness." Large congregations were present at both services.

Dover.—On Wednesday, Sept. 21, a representative gathering of the congregation of Adrian-street Church were entertained by Mr. and Mrs. G. Chitty in the delightful grounds of Brockhill Park. The party were met at Sandling Junction by Mr. George Chitty, and shown over his interesting old mansion and beautiful grounds. After tea on the lawn, a hearty vote of thanks to Mr. and Mrs. Chitty was proposed by Mr. Russum and seconded by Mr. Stannus, for the most agreeable afternoon that all had spent.

Merthyr.—Anniversary services were held on Sunday, September 25. The Rev. J. E. Manning, M.A., was the special preacher, and the services, which were largely attended, were much appreciated. In the afternoon a musical service published by the Sunday School Association was rendered by the children, and an address delivered by Mr. Manning. On Monday night Mr. Manning delivered a delightful lecture on "An Hour with Longfellow." All the services were marked by much enthusiasm.

Rotherham.—On September 24 the Sheffield and District Unitarian Sunday-school Union held their quarterly meeting. The teachers from the various schools met at Rotherham Sunday-school at 4 p.m. They went for a short walk into the park. After tea, at which 43 were present, the Rev. H. Dawtry, B.A. (the new assistant minister at Upper Chapel) gave an address on "The Teachers' Summer Session at Oxford." It was full of enthusiasm and inspiration. He mentioned all the lecturers and their subjects, drawing special attention to Mr. Ion Pritchard's idea of a Sunday-school yearly stocktaking, mentioning his list of subjects as an agenda; also to Mr. Robinson's blackboard lessons. The following gentleman took part in the discussion: Revs. C. J. Street and W. Stephens, Messrs. W. Laycock, J. Foster, T. Billcliff, F. Blackwell, Mr. Steers and Miss Waring. The meeting closed with a hearty vote of thanks to Mr. Dawtry for his address, and to the Rotherham friends for entertaining us.

Harvest Festival Services are reported from Chatham, the sermons being preached by Rev. J. Tyssul Davis, B.A.; Gloucester, where Rev. Walter Lloyd was the preacher; Halstead, where Rev. H. Perris, M.A., of Little Portland-street, conducted service; and Portsmouth, where Mr. Bond preached. The churches were tastefully decorated, and special music was rendered by the choirs.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 2.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. H. WICKSTEED, M.A.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. T. E. M. EDWARDS.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, Rev. FRANK K. FREESTON, Morning Communion.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.45, Rev. J. PAGE HOPPS.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
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Mansford-street Church and Mission, Bethnal Green, Harvest Thanksgiving, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Harvest Services, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
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Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
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BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
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LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
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MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
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PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
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CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTE.

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BARBER—MITCHELL.—On September 22nd, at Moss Side Unitarian Church, Manchester, by the Rev. Chas. Roper, B.A., George A. Barber, B.Sc., of Stretford and Woolwich, to Ethel Stephenson, youngest daughter of the late Rev. W. Mitchell and Mrs. Mitchell, of Manchester.

DEATHS.

BOSHER.—On September 22nd, at Brighton, Ethel, the dearly-loved daughter of Ellington Bosher, of Lewes, aged 16 years.

DUNKERLEY.—On September 23rd, at Hurst Dale, Bowdon, Cheshire, in her 61st year, Mary Dunkerley, widow of the late Charles Chorlton Dunkerley, of Manchseter.

SLATTER.—On September 20th, at 6, Hanover-place, Canterbury, Jane Slatter, in her 89th year.

TOWNLEY.—On September 21st., at Northfield, near Birmingham, after a short illness, Mary, daughter of Ellis and Florence Townley, aged 18 months.

WYMAN.—On Sunday, 25th ult., at 42, Putney-hill, S.W., Henrietta Wyman, widow of the late W. S. Wyman, aged 73. Service, St. John's Church, Putney, 11 A.M., Saturday, October 1st.

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The OPENING ADDRESS will be delivered by the Principal, Rev. ALX. GORDON, M.A., at the Memorial Hall, Manchester, on Wednesday, October 5th, 1904, at Five o'clock.

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Chair taken at 8 P.M. by C. F. PEARSON, Esq. (Chairman of Committee), supported by, amongst others, DAVID MARTINEAU, Esq., J.P., W. ARTHUR SHARPE, Esq. (Ex-Pres. B. & F.U.A.), H. CHATFEILD CLARKE, Esq. (Pres. London District U.S.), Rev. W. G. TARRANT, B.A., Pres. S.S.A.), Rev. F. K. FREESTON (Pres. S.E. Provincial Assembly).

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An Induction Service, to welcome the REV. GORDON COOPER, B.A., will be held on TUESDAY EVENING, OCTOBER 11TH, at 8.30, conducted by the REV. FRANK K. FREESTON.

The charge to the Congregation will be delivered by the REV. HENRY GOW, B.A., the charge to the Minister by the Rev. C. C. COE.

Friends will meet in Blythe-street Hall. Refreshments from 7.30 to 8.30.

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No. 3250. NEW SERIES, No. 354.] LONDON, SATURDAY, OCTOBER 8, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE autumn meeting of the London Guilds' Union is to be held at Essex Church on Wednesday, Oct. 12. The proceedings begin with a service in the church at 7.30, conducted by the Rev. F. Hankinson, when a sermon will be preached by the Rev. F. K. Freeston. After an interval for refreshments the Rev. Jos. Wood will give an address on "Practical Suggestions for our London Guilds from the Young People's Religious Unions (America)."

THE London County Council re-assembled after the summer recess on Tuesday. One resolution, moved by Mr. Sanders, was for the benefit of the children in poor districts. It was pointed out that there are many schools in squalid parts of the town which are at a long distance from the nearest park or open playing-ground, and it was proposed that such children, when in charge of a responsible teacher, should be allowed to travel free on the Council's trams. Some discussion arose as to whether the Highways or the Education Committee should bear the cost of such a scheme. It was in the event referred to the Education Committee to bring up a report on the whole question. The policy here outlined offers an interesting illustration of the closer co-operation that might be expected from the bringing of all branches of local government under one control.

MR. BALFOUR'S speech at Edinburgh was largely devoted to the Fiscal question. Having re-affirmed the principle of his Sheffield address, he went on to contrast this with a policy of Protection :—

> What is a protective policy? A protective policy, as I understand it, is a policy which aims at supporting or creating home industries by raising home prices. The raising of prices is a necessary step towards the encouragement of industry under a protective system. The object of Protection is to encourage home industries. The means by which it attains that object is by the manipulation of a fiscal system to raise home prices. If the home prices are not raised, the industry is not encouraged. If the industry is encouraged, it is by the raising of prices. That is in a nutshell Protection, properly understood. Now that may be a good or bad policy; but it is not the Sheffield policy, and it has no relation whatever to the Sheffield policy.

And again :—

> But I am of opinion—and I desire to say it with very great distinctness—I am personally of opinion that for this country, in its existing circumstances, Protection in the true sense of the word, Protection as I have endeavoured to define it and describe it to-night, is not the best policy. It is not one I have ever recommended directly or indirectly either to my colleagues in the Cabinet or the House of Commons or to the country. It is a policy which I do not believe to be expedient under existing circumstances, but I should never think of diminishing the zeal and earnestness of my support of a Conservative and Unionist Party should that party take up a Protectionist line. I do not think that I could with advantage in such circumstances be its leader.

The utterance seems perfectly distinct. Perhaps, however, it is the extreme difficulty that has been felt throughout the controversy in understanding exactly what Mr. Balfour means, that has occasioned the divergent interpretations placed by the papers on the Prime Minister's latest pronouncement.

THE Liverpool Church Congress began last Tuesday with pomp and pageantry. The body of the mean little cathedral, we read, "was almost entirely occupied by clergy in surplices, while the silk hoods and scarlet gowns of the Bishops, and the crimson and sable robes of the civic party"—which had come with mace and sword and multitudinous bumbledom in solemn procession—"relieved the mass of white with brilliant touches of colour." The street outside was thronged with what in this whilom Protestant realm we now call "Kensitites," and cries of "Go to Rome!" and "Dare to be a Protestant!" arose in unreasonable alliance. St. George's Hall, where the Bishop of Liverpool delivered his presidential address, was packed and thronged. Thousands of triumphant voices joined in the recitation of the Apostles' Creed, and its hymnal counterpart, "The Church's one Foundation." After these animating experiences, the delegates proceeded, at the evening session, to discuss the decline in attendance in the Anglican Church. We deeply regret the necessity of putting such an item at the head of their agenda; for, however, the Church may misapprehend its own nature, it is a magnificent society for the promotion of piety and goodness, and its decline would be a disaster to the spiritual life of the country.

THE chief partisan side-meeting was that of the English Church Union on Tuesday. The President, Viscount Halifax, repudiated the authority of the Royal Commission now sitting to inquire into the alleged disorders of the Church. He maintained that the Communion Service of the Prayer Book is veritably, and with all implications, the real Mass. They passed a resolution earnestly deprecating, as fraught with danger to the preservation of Christian truth throughout the world, any mutilation of the Athanasian Creed, or any alteration of its status in the Book of Common Prayer. Danger to the preservation of truth! The phrase lights up the whole great difference between the rigid-dogmatic and the philalethian conception of God.

SERVICES for the People are being held on the Sunday evenings during October at the Liverpool Institute. The note of the services is *Religion without Dogma*. The promoters of the services, believing that they can offer a religious faith in absolute harmony with the most advanced thought and fearless inquiry, such a faith as makes for freedom, justice, and brotherhood, offer this to those who are cumbered with the survival of much unreasonable dogma. The addresses are being delivered by Revs. R. A. Armstrong, B.A., and H. D. Roberts, and by Councillor Philip Snowden.

A RESOLUTION in favour of the nationalisation of British canals, discussed at the meeting of the Association of Chambers of Commerce at Manchester, received the support of sixty-one chambers, while forty voted against it. This shows that the proposal has rapidly gained ground among business men. The inadequate use of the internal waterways, very many of them bought up by the railway companies, and so managed as to discourage traffic, is a serious disadvantage to the commerce of the country. Other countries make far better use of their canals, and the German Government has spent, and proposes to spend, millions in their development.

LIBERAL RELIGION IN GERMANY.

"FREUNDE DER CHRISTLICHEN WELT" AT EISENACH.

THE thirteenth annual gathering of the "Freunde der Christlichen Welt" (*Friends of the Christian World*) was held at Eisenach on Tuesday and Wednesday, Sept. 27 and 28, under the presidency of Dr. Martin Rade, of Marburg, editor of the weekly paper which gives its name to the Union. Some 200 friends must have been present at the meetings, gathered from all parts of Germany, several distinguished University professors being among their number, and Switzerland and England also being represented. A delightful spirit of comradeship pervaded the gathering, for which no more ideal place than Eisenach could well be found. The quaint old town affords ample accommodation, and in the immediate neighbourhood an abundance of lovely walks among the wooded hills. Then there is the crowning glory of the Wartburg, romantic in situation and in its long story, while the great tradition of Luther's residence and work there upon the German Bible is an inspiration for those whose aim it is to be true to the spirit of the Reformation, and to make religion once more a reality in the life of the people.

The great strength of the "Freunde der Christlichen Welt" has, so far, been in their teaching power. They have appealed to educated people, largely from the school of Ritschl, but taking now a wider and more independent range, the central idea of their union and their endeavours being to deepen the inwardness and spirituality of personal religion, and to confirm their people in an independent faith, re-interpreting the great truths of religion in the light of modern knowledge. Ten years ago Ritschl himself gave an address at the annual gathering. Two years later Harnack spoke on "The present position of Protestantism." Other addresses have been "The Gospel of the Reformation in the present day," by Professor Loofs, of Halle, "The New Testament interpreted in the light of the history of Religion," by Professor Gunkel, of Berlin, and "The Historical Christ," by Professor Bousset, of Göttingen. The quality of the work done by members may be indicated by the mention of some of their publications, Thus, Bousset and Heitmüller, of Göttingen, edit the monthly *Theologische Rundschau*, and Professor Baumgarten, of Kiel, the *Monatschrift für die Kirkliche Praxis*. Dr. H. Weinel, of Bonn, whose "Jesus in the Nineteenth Century" was recently noticed in these columns, is the editor of a new series of popular books, with the general title "Life Questions," in which a volume on "The Religion of our Classics," by Professor Sell, of Bonn, has appeared, and to which Holtzmann, Harnack, Wernle, and others have promised contributions. Professor Jülicher, of Marburg, is to write on "Jesus," and the Editor himself on "Paul" and "God." Another series, which promises to be of the greatest value in popularising modern religious thought, is edited by Lic. F. M. Schiele, of Marburg, editor of the *Chronik der Christlichen Welt*, and Dr. Rade's closest friend and co-worker in the Union. In the series of "Popular Handbooks on the History of Religion" one section deals with the New Testament, another with the Religion of the Old Testament, a third with the Comparative History of Religions, a fourth with "Pictures from Church History." In the N. T. Section, Professor Wernle, of Basle, is to write on "The Sources of the Life of Jesus," Professor Bousset on "Jesus," Professor Wrede, of Breslau, on "Paul." Holtzmann's "Origin of the New Testament" is already published, and also, in the second section, Pfleiderer's "The Preparation for Christianity in Greek Philosophy." Of the distinguished scholars so far named, Professor Pfleiderer is the only one who does not belong to the "Freunde der Christlichen Welt." This union, with its annual meeting at Eisenach, has been really an informal gathering of friends and fellow-workers, for counsel and mutual encouragement, and the discussion of vital questions, without any attempt at organised effort or active interference in matters of church politics. Only last year was the decision arrived at (which we reported in the autumn) to form a closer union for active work, with a definite organisation, and this decision, as we shall presently record, was last week carried into effect.

The meetings at Eisenach, on Sept. 27 and 28, were held in the hall of the Gewerbehaus. There were two sessions of the general body of "Friends," on Tuesday evening and Wednesday morning, while on Wednesday evening the first meeting of the more definitely organised "Union of the Friends of the *Christliche Welt*" was held and a constitution adopted.

Dr. Rade presided over the first two sessions which began and closed in each case with a verse of a familiar hymn sung without accompaniment, the great volume of men's voices being very impressive. At the opening session the hymn was followed by a few words of earnest prayer, and then after an address of welcome by the President, the company presented itself, each in turn rising and announcing his or her name and place of residence, so that one knew at once who was there. "Davis, London," sounded and felt somewhat strange in the midst of that almost entirely German gathering.

The chief business of the first session was a discussion on "Church and State," which proved so engrossing that it was adjourned at eleven o'clock and concluded after the lecture of the following morning. It was opened by five addresses, of which a carefully prepared syllabus had been printed for the use of members. The addresses were by the Revs. Martin Schian, of Görlitz; Erich Förster, of Frankfurt-a-M., Dr. F. Naumann, the editor of "Hilfe"; Professor von Soden, of Berlin; and Professor Baumgarten, of Kiel. Dr. Naumann represented the more radical position, looking forward to the time when a democratic majority in Parliament would compel the separation of Church and State, and urging the Churches to prepare for this crisis, and train the people in habits of independence and self-help. The other speakers, with different shades of opinion, had more confidence in the maintenance of the Church's position, and were believers in the State connection. But there was a general agreement as to the necessity for reform, to secure greater congregational independence, and more scope for a free religious and moral activity in the Church as a whole, without State interference. Special stress was laid on the necessity for free teaching in university and school, and from the pulpit, and for the protection of the more liberal teachers from the disabilities to which they are now subject. The conservatism of the synods and high officials was the object of severe criticism. We cannot attempt here any report of the debate, which was carried on with great spirit. Among others who took part in it, besides the five leaders above mentioned, were Professor Thümmel, of Jena, and Lic. Emil Fuchs, of Giessen, who was formerly for two years minister of the German Church in Manchester. His experience in England had not impressed him with the advantages of Independency, and he made a very earnest plea for the National Church, as best fitted to maintain and promote the highest interest of religion, and on the side of the State, to maintain its sense of religious duty.

The Wednesday morning session was devoted to a masterly lecture by Professor Johannes Weiss, of Marburg, on "The Messiah-Problem in the life of Jesus," followed by a brief discussion, in which Professors Bousset, Gunkel, von Soden, and others took part, and then the conclusion of the "Church and State" debate.

Taking as his starting-point the conviction of the first disciples that Jesus was the Messiah, Professor Weiss showed how this rested on their faith in his resurrection, and pointed out that it was the heavenly Christ of Paul's faith, and not the Jesus of the earthly ministry who was the Messiah. In the Gospel record, however, the date of the Messiahship was set back from the resurrection to the baptism, and the Temptation showed how Jesus, though conscious of his Messiahship, chose the path of renunciation. Only at the Transfiguration, according to the Gospel story, did the chosen disciples have a glimpse of the Master's Messianic glory. Penetrating beneath the record and its legendary elements, Professor Weiss endeavoured to reach the thought of Jesus himself on this subject. It did not seem to him possible that the simple faith of the disciples in the risen Christ would have convinced them that he was Messiah, for Elijah had also passed into heaven, and other of the faithful were thought of as sharing in that higher life. It must have been the Master's own teaching that prepared them for that new birth of their faith, and especially his insisting to them on the fact that the Messiah must suffer. The lecturer's conclusion was that Jesus had been convinced after his baptism that he was called of God to the Messiahship, but that it was with him a secret and a lofty conviction, of which he might think even with terror, but on which he made no public claim, while to the people he spoke of the kingdom of God and His righteousness. Even at his trial he would not directly claim before Pilate to be the Messiah, though he could not deny the fact. The vindication of the higher spiritual conception he left in God's hands. Death, he was assured, would be for him

the way of triumph. With Jesus himself, Professor Weiss thought, the conviction of a calling from God, and a divine mission to establish the kingdom, was central; the claim to the Messiahship was a difficulty, forced upon him by the condition of his people. For the modern world it had no significance, and they penetrated beneath it to the abiding spiritual truth.

At the meeting on Wednesday evening for the definite establishment of the closer union Dekan Herzog, of Waiblingen, in Würtemberg, presided. He explained how the feeling had grown among their friends that they ought to be more definitely organised, so that when the time came they could take public action and speak with a distinct voice; 871 members had up to that time signified their adhesion to the closer union, and the draft constitution was unanimously adopted. Dr. Rade was elected president, with Landgerichtsrath Weizsäcker and Lic. F. M. Schiele as co-adjutors, and a committee representative of the various kingdoms and provinces of the empire. Professors Baumgarten, von Soden and Weiss were included in the committee.

A declaration of the immediate aims of the Union, brought forward by the Rev. Erick Förster, a member of the committee, was very earnestly discussed and finally unanimously adopted.

This declaration was to the following effect: (i.) That the unconditional freedom of theological science, and the right openly to declare its results were essential to the healthy development of evangelical piety in the church; (ii.) that there must be freedom in the formation of opinions for the future evangelical clergy and teachers of religion, as against any narrower conception of their principles; (iii.) that while there must be a definite order of religious service in the church, there should be freedom for greater variety of expression and of practice, to meet the needs of different congregations; (iv.) that a first duty was to the great public outside the churches, to satisfy the just demand of the people for clearer and deeper conviction in matters of religion.

Another series of resolutions, which were adopted, gave detailed instructions to members as to how they might best work for the common cause, and after further long and eager discussion of other matters, affecting the future activity and welfare of the Union, an earnest exhortation from the Chairman brought the meeting to a close.

There are at present in this country twelve members of the "Vereinigung der Freunde der Christlichen Welt," of whom about half are English, the others German residents. Other friends, who are familiar with German, and would like to keep in touch with the movement, should join the Union. The minimum subscription is 2s. Communications should be made to Dr. Martin Rade, Marburg, Germany.

TO CORRESPONDENTS. — Letters, &c., received from the following:—T. D., W. H. D., L. A. E., C. F., E. G., A. L., H L., W. T., F. W.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

VIII.—AUCKLAND.

S.S. "Taxapuna," August 25, 1904.

WE are on the way from Auckland to Wellington, and I take the rare opportunity of a quiet hour to write to let friends in England know what their missioner is doing. Not that my days on land are all taken up with hard work, but besides preaching and lecturing—and I am always ready and eager to speak as often as I can get people desirous to hear me—I have so many pleasant duties in the way of social intercourse and visits to the homes of those who do me honour as the envoy of the Association, and seeing the grand and curious sights of the neighbourhood which neither we nor they should be contented to leave unnoticed, that I rarely find time to give my whole attention to business unconnected with local demands upon me.

To-morrow it will be a fortnight since I landed at Auckland, and all this time Mr. Jellie, our young and energetic minister there, has been unremitting in his attention to me, never wearying me, nor exacting from me more than I could fairly do, but determined to make the most of this rare opportunity, so highly appreciated and so diligently prepared for, of a visit from an official representative of fellow believers in the Old Country. And the reception I have had has been worthy of a church which is the youngest, and might put in a claim to be the most promising of all Unitarian communities in this Southern Hemisphere. Not that it concerns itself at all with any such question of priority: it is far too busy with its own concerns to trouble itself about its merits in comparison with others. And for my own part, having now visited each of our churches, and been everywhere received with the like kindness and respect, I am not prepared to say of any that it is better or worse than another. Each has its own difficulties and its own advantages, and each, I have been fully convinced is trying to make the best of the situation.

But Auckland Unitarians have up to now been marvellously successful, as success is accounted in a body which has never been zealous in the making of converts. It was in March, 1898, that the first meeting for worship was summoned by advertisement, and a brief service conducted by laymen in a small public hall. In October of the same year Mr. Walters came over from Sydney, and did all in his power, by sermons and lectures and visits, to put new life into the infant movement. The next year Mr. Lambley was sent by the B. and F. U. Association, and his own congregation at Melbourne, to comfort and sustain the brethren, and report on the prospects of a regularly organised church being founded. He followed up Mr. Walters' first endeavours, and rendered service which is gratefully remembered. It was on his report that Mr. Jellie was sent out in the beginning of 1900, and he held his first service on March 4. The committee could not have chosen a more suitable man; the only objection to him was that urged by our revered leader—Dr. Brooke Herford—that we had need of such men at home; but if we are not willing to give of our best we had better not give at all. Moreover, the special qualities of which he is possessed—youthfulness, energy, geniality, enthusiasm, the "hail fellow well met" address and manner—are of even more importance here than in the Old Country, and he has won the affectionate esteem of all his people. In less than eighteen months from his arrival the foundation-stone of a church was laid. When I say that in less than four months, on December 4, 1901, the church was opened, it will be understood that only the foundation was stone. But almost all the churches here are built of wood, the Anglican Cathedral among the number. The best and most enduring woods are plentiful, while good stone in this volcanic district has to be brought from far. Mr. Walters was invited to the opening ceremony, and preached on the Sunday following. It is still a matter of regret to not a few that Mr. Lambley, who had done so much to help to this consummation of hopes, which, so short a while back it seemed too sanguine to cherish, was not also present, as he certainly should have been but for the very heavy expenses involved. Here a visit from the nearest neighbouring minister means nearly a week's journey, and involves a cost of twenty-five to thirty pounds, no trifling sum out of the pockets of people whe have been doing their utmost to get their church opened free of debt. There is much yet wanting to complete the work, especially a hall for the Sunday-school and general purposes. I have no doubt the means will be found in course of of time; meanwhile the generosity of Mr. Mackie, whose acquaintanceship many will I hope have made in England this summer, has supplied the most pressing need of a church, next to a good minister, by the presentation of an organ, which is said to be the finest in Auckland. My judgment in such matters is of small worth, and I have not sufficient knowledge to describe it properly, but when played by a first-class musician, as I heard it on one occasion, when an evening was devoted to an organ recital, it was a treat to listen to it, and the church was full of an appreciative audience, to whom I had the honour of addressing a a few words on music as an interpretation of the religious sentiment.

During my twelve days' stay in the city I preached seven times, and gave three lectures, which were all well attended. The weather was stormy and unsettled, or the numbers would have been larger, but on not one occasion had I reason to regret that there were few who came or that there was any sign of indifference. Indeed, I was cheered and helped on my way by the evident sympathy and appreciation which I met with. No faintest sign of hostility was manifest, such as elsewhere I occasionally observed. The two newspapers gave me as good a report as any others got, and gave more notice of my movements than I could expect or desired. Whether I ought to regard the remark, in an otherwise favourable notice of my lectures on Rome, that "the lecturer showed a certain knowledge of his subject" as laudatory or satirical, I cannot make up my mind. It was strictly true, however intended. I may mention as a

proof of the eagerness with which my visit was looked forward to that some prudent members of the committee, having expressed a fear that it might involve them in expense beyond their means, a sum of £20 was at once sent by an anonymous donor, and over £40 was raised by the collections at my lectures and services, and this be it said from among an audience not one of whom was rich in this world's goods. It was very kindly arranged before our coming that Mr. Jellie should accompany us to Rotorua, "the Wonderland of Australasia," of which all your readers must needs have heard. Under his guidance (and if we could spare him, or his voice failed, I could cordially recommend him to Messrs. Cook & Son, as a most able conductor) we saw the principal sights of this as yet unformed district, a bit of primæval earth it seemed like, though the time at our disposal was very brief; a whole day was spent in going and returning, and so only one day, and that of broken weather, was left to do as much as we could of what would have occupied a week if we had had it to spare. But if our excursion had been an entire failure I should still have appreciated it highly, as a proof of the solicitude of the congregation to do all in their power, and at their own expense, to make our visit enjoyable. Dear, good people, I grieved to part with them so soon, and look forward with pleasure to meeting them again once more before I bid a final farewell to them and to this pleasant country of rain and sunshine.

From Wellington, where two Sundays are arranged for, we go on to Christchurch and Dunedin, but of what is to be done or can be done there I know nothing as yet.

CHARLES HARGROVE.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

ONCE more we are settling down to serious work after a spell of comparative leisure. An exceptionally long and glorious summer has put us in good fettle, and we are anticipating the winter's activities with courage and hope. During the last month or two we have been quietly organising our forces and maturing our plans, and now we are eagerly waiting for the opening of the campaign. I do not remember a time when ministers and laymen were more anxiously preparing to justify their existence as members of Unitarian Churches. It probably is true that numerically our church membership throughout the district is not a little disappointing, when we think of the vast numbers of people who have drifted from the orthodox churches without finding a home in our own. Some of our congregations are very small, and they find it extremely difficult to pay their way. Year by year they extend an invitation to the unchurched multitudes; but only a few do more than pay us an occasional visit; while with all our effort most of them never seem to hear of our existence.

It is almost incredible that so many of our neighbours should not only be ignorant of what our gospel is, but also of our very existence. It is human for us to pass criticism upon each other's methods, and to think that perhaps something more, or something different, might be done which would improve matters; and yet the workers on the spot should know better the possibilities and requirements of their locality than we do. Certainly the difficulties with which some of our churches have to contend are great and perplexing, and it may well happen that in particular instances there is more merit in keeping a small cause just alive than in augmenting the strength of a large one by leaps and bounds. Be that as it may, there is a universal desire to take a step forward where that is possible; and with all the schemes in hand for special effort during the next three months, it will indeed be a strange thing if a sort of Revival does not result, and with it a permanent increase of strength and true prosperity. From personal observation, I should say that no centre of population in the Kingdom has been more deeply stirred by the recent development of interest in theological controversy. The present seems to be our opportunity.

First of all we have somehow to overcome the curious prejudice which people generally have against entering our churches; and, secondly, and scarcely less important, there is the necessity for finding some means of letting those know, whom it may concern, that we believe we have a gospel which will assuage their doubt, and make the aim and purpose of life clear. The main thing is to disseminate a knowledge of our faith broadcast among the people; and it surely is inconsistent for a minister or congregation to lament a paucity of numbers if at the same time they do not, in every legitimate way, give due publicity to their existence, their object, and their desire to welcome all those who will join them in their worship and in their search for higher and wider truth. Recognising that if any good and lasting influence is to be exerted abroad there must first be a reconsecration at home, the Manchester Churches have not been slow to accept the invitation extended to them of availing themselves of the services of special preachers appointed by the British and Foreign Unitarian Association; and this side of Christmas some of the most able and experienced ministers of our denomination are paying visits to Altrincham, Blackley, Dob-lane, Gorton, Longsight, Oldham-road, Pendleton, Sale, and Urmston. Other churches sent in applications too late, but they will no doubt have attention afterwards.

At Oldham, where a splendid piece of work is being done, three theatre services are being held on Sunday evenings. The first was conducted by the Rev. James C. Street last Sunday, and was attended by about 1,500 people. Subsequent preachers are the Revs. W. G. Tarrant and J. A. Pearson. In my own church at Moss Side I am, with the kind encouragement and assistance of the B. and F., to deliver a series of discourses during the month of November on "What Unitarian Christianity has to offer the Sceptic." These are to be publicly announced in a manner which would not be possible without the help of the Association referred to. At Pendleton, in addition to the visit of a B. and F. representative, the minister and his committee are intending to hold special Sunday evening services, experimentally, in a neighbouring populous district, Irlam-o'-th'-Heights, and there is a distinct prospect that the result will be a strengthening of the Pendleton Church; and, if not, there will be at least the satisfaction of having taken the truths of our gospel to people unacquainted with them.

At Lower Mosley-street School, the Rev. A. Cobden Smith is gathering an increasing number round him at his evening services, and this month he is engaged in a special series of discourses, with a view to arousing interest in larger aspects of religion and life. Our Upper Brook-street friends are not content to see their fine church almost empty, simply because the well-to-do folk, who once lived in its vicinity, have removed into the suburbs; and with the object of attracting the poorer population teeming around them into their church, they are trying the experiment of a Sunday Evening orchestra. It is, perhaps, too early to express an opinion of its value; but it is certain that if the people will come in to hear the music, they will hear profitable discourse as well. The critics are not likely to agree on this expedient; we are all watching it with interest and with sympathy with those who are really anxious to make the best use of their opportunities.

Another interesting experiment is being tried at Cross-street Chapel, where the Rev. E. P. Barrow is endeavouring to gather round him on Sunday afternoons men and women who are desirous of studying with him, in close quarters, subjects of religious and practical importance. It is devoutly to be wished that this old chapel, with all its noble traditions and its substantial endowments, should extend its influence and strengthen its hold upon the religious and moral life of Manchester. It must be very hard work, but in these days our city churches are bound to justify their existence, so long as they occupy the ground. We do not seem ready yet to follow in the steps of our orthodox brethren in this respect. Monton is one of the two or three churches amongst us which go on in the even tenour of their way without experiencing the difficulties so common elsewhere. Its numerical strength is maintained, and finance is never a source of anxiety to it. Altrincham is another; and these two churches are not only strong themselves, but they are most generous in their financial help to the rest of the work, requiring help, throughout the district. They are in the forefront of every good effort; and it would be hard to guess what could be done without them.

It is gratifying to report that since the settlement of the Rev. Dendy Agate at Altrincham, the evening congregation has considerably increased, a fact which is not surprising to those who know anything of Mr. Agate's energy and personality. Oldham-road is at the present time without a minister, the Rev. W. Reynolds ending his ministry with the month of September. There is considerable anxiety as to the future of this church. It has been a great struggle for it to keep its head above water for some years past, owing to the changed character of the neighbourhood. It seems almost impos-

sible for it to remain an autonomous church, having a minister entirely its own. The men and women attached to it must have striven most self-sacrificingly in order to have maintained its position so long. At Bradford the extension of the building is nearly completed, and the opening ceremony is to take place on November 12. This will afford the much-needed accommodation for one of the most flourishing Sunday-schools in the district.

Heaton Moor, owing to a very exceptional percentage of removals and other causes, has lapsed into a parlous state. The handful who remain attached are earnest adherents, and are devoted to their minister, but they are not strong enough themselves to maintain the church on its present basis. Its affairs are, therefore, going through the melting-pot, and it is not easy to prognosticate its future. It is the one Forward Movement Church which has all along least realised our expectations, and no doubt the character of the neighbourhood has had a great deal to do with it. The two Domestic Missions at Willert-street and Renshaw-street are continuing in their good work. The extensions at the latter place are completed, and they add wonderfully to the accommodation and suitableness of the Mission premises for the work in hand. The Sunday-school and the week evening institutions will now have room to grow. At Willert-street the premises on Sundays are dreadfully congested, owing to serious lack of accommodation. The school numbers nearly 500 in average attendance, but the proposed extension cannot be proceeded with until a more generous and general response is made to the appeal for funds which has been issued. It seems so strange that work of this kind, which is undenominational, should be so starved and dwarfed for lack of money. A grand work is being done there, and it deserves all the support that is asked for it.

Although we have no great scheme on hand ourselves for raising money for Unitarian objects in the Manchester district, yet we are to have a grand Bazaar in this city towards the end of the year, for the purpose of raising £5,000. It is being organised by the East Cheshire Christian Union, which needs the money for missionary and other purposes. London friends are providing a stall; the Provincial Assembly is providing another; and many of the Unitarians of Manchester are helping in various ways to bring about the desired result. We wish our friends success in their effort; and we all recognise that the least we can do is to be frequent visitors and liberal buyers while the Bazaar is in progress.

I hope and believe that at the end of the winter I shall have some gratifying results to record, as the outcome of activities to which I have briefly referred.

Charles Roper.

A long and terrible sermon might surely be preached on the subject announced for one Sunday afternoon this winter at Central Hall, Manchester: "What Christ tells us to do, and what we do," by Mr. T. C. Horsfall, J.P.

THE WELCOME TO THE REV. W. LYDDON TUCKER.

A meeting was held last Tuesday to welcome the Rev. W. Lyddon Tucker, M.A., to the pastorate of the Stamford-street Church and Mission. There was a large gathering of members of the congregation and friends from a distance. Mr. C. F. Pearson presided, and amongst others present were the Revs. F. E. M. Edwards, F. K. Freeston, W. Copeland Bowie, W. G. Tarrant, H. Woods Perris, F. W. Stanley, Hugon Tayler, S. Street; Major Biggs, Mr. S. S. Tayler, Mr. Lister, Mr. A. A. Tayler, Mr. W. Arthur Sharpe, Mr. H. Chatfield Clarke, Mr. David Martineau, J.P., Mr. Councillor James Welch, Mr. Percy Preston, Mr. A. H. Biggs, and Mr. W. S. Tayler. Letters were read from Revs. T. T. Marshall (a former minister of the church), F. H. Jones, W. C. Pope, and V. D. Davis, whose greeting was despatched from the Wartburg; Miss Helen Gladstone (Women's University Settlement), Miss Marion Pritchard, and Dr. Odgers, expressing their regret at not being able to be present.

After the singing of a hymn, Mr. C. F. Pearson moved a resolution expressive of the cordial welcome extended to Mr. Tucker on the occasion of his taking up the work at Stamford-street. This welcome, he added, amidst applause, was fully extended also to Mrs. Tucker.

The Rev. F. K. Freeston, whose last year at college had coincided with Mr. Tucker's first, offered him a most hearty expression of goodwill on behalf of his comrades in London, and in the name of the South-Eastern Provincial Assembly. London work presented, he said, particular difficulties. Stamford-street, in particular, had had its vicissitudes, but whatever doubt might exist as to other methods, there was nothing but strong faith in this mission work.

The Rev. W. E. Tarrant recalled his first visit to Hyde, and his surprise in finding that the church tower, with its flag, belonged not to the parish church, but to the chapel where Mr. Tucker had been ministering for eight years. That Mr. Tucker should have left the tower and the flag for Stamford-street showed his enthusiasm and devotion. Anyone who could make a happy thing out of London deserved his success. The work at Stamford-street was hard, but he did not desire an easy place for any friend of his, and Mr. Tucker would be supported by a band of workers who had stuck to it through thick and thin. They were not visitors, because Stamford-street grew its own workers.

Mr. S. S. Tayler also spoke on behalf of the Sunday-school teachers.

The Rev. W. L. Tucker, on rising to reply, was accorded a very hearty reception. He confessed himself almost overwhelmed by the warmth of the welcome extended to him that evening. He could only say for the future that he would try to deserve it. He was not a stranger to Stamford-street; almost twenty years ago, under the ministry of Mr. Bowie, he had come from University Hall to teach in their Sunday-school. He had spent one college vacation in mission work in Manchester, another at Mansford-street. Two years he had worked at the Domestic Mission in Liverpool. For eight years he had ministered at Hyde to a congregation of working men and women; he might have settled in ease by the seaside, but he preferred to come to Stamford-street to minister still among the workers. The workers there were second to none in devotion, but their number would bear an increase. A glance at the calendar was sufficient to show the need for fresh recruits. Mission work was like Mercy; twice blessed. The influence of the practical Christianity carried out in the missions had extended far and wide. He would impress on himself and his hearers that this work was sacred. Looking forward to it, they recalled the words of Jesus Christ, "Lift up your eyes unto the harvest. . . . send forth labourers into his harvest." In devoting themselves to that work they could offer no better prayer than the words of the prophet, "Here am I, send me."

Welcome was also offered by Mr. D. Martineau on behalf of the Brixton Congregation, Mr. W. A. Sharpe (ex-President of the British and Foreign Unitarian Association), and Mr. H. Chatfeild-Clarke (President of the London District Association). Mr. Clarke drew attention to the character of the district Mr. Tucker had come to, and referred to an attack on the working classes by the pastor of the City Temple. His own professional experience, he said, told him that those charges were not in any large measure true. The Rev. Hugon Tayler, who had come up from Dukinfield, spoke of the regret felt at the loss of Mr. Tucker as his nearest neighbour. But as he (Mr. Tayler) stood there, in his old religious home, he could only rejoice that Mr. Tucker had come to Stamford-street. Mr. C. A. Pearson, speaking as Treasurer of the Union, appealed for larger financial support. A vote of thanks to the Chairman was proposed by the Rev. W. L. Tucker, and seconded by the Rev W. C. Bowie, who paid a warm tribute to the courage and sympathy shown by the poor who lived in the district. The meeting closed with the singing of the doxology and prayer.

A PROTESTANT DISSENTING MINISTER.

II.

Tunley Chapel and Its Ministers.

On a sunny day in July I set off to visit Tunley, the scene of Rothwell's labours. It was a bumpy ride through Blackburn, and then the road to Chorley gave a better surface. Leaving Chorley behind, I made for Coppul, and, dismounting at the end of a lane that went off to the right, consulted my map. While doing so I was accosted by an elderly man, of whom I at once began to make inquiries. He knew nothing of Tunley, though he had lived in the neighbourhood all his life, but if I went along this lane I should come out at Mossy Lea, where there was an old chapel, "which might happen be the one th'art seeking." "Was it a Presbyterian chapel?" I asked. "Well," he said; "I allus thowt it were a Wesleyan Methody place." But he knew the minister's name, and from that I was certain I was on the right track. Thank-

ing him, I sped on down the lane, which is evidently not much used, and is barred in two places by gates. The country looks level and rich to one coming from the stony hills. Haymaking was in full swing. Two large collieries were within view, but they seemed to be in the midst of green fields. The ditches at the laneside were decked with flowers, and the air was fragrant with the almond-scented meadow-sweet. Presently the lane sweeps round a little to the right, and passes a farm, and here as you turn to the west again to run out on to the main road you catch sight of the chapel with its bell turret and the old-fashioned chapel-house or manse with its huge water butts away on your left in a field. The lane joins the road from Wrightington to Eccleston and Preston opposite an old hostelry called the "Hind's Head" at a little group of houses known as Mossy Lea. From a bill announcing the 213th anniversary services at the chapel on June 5, I found that the place is described as "The Presbyterian Chapel, Mossy Lea, Wrightington," though it is still set down in the official list as Tunley. The name Tunley* is preserved in the designation of a farm near at hand.

The Building.

The chapel stands out in the fields. There is no notice-board on the main road to tell the nature of the quaint low building some two hundred yards to the right, of which the passer-by gets a glimpse as he goes from Wigan to Preston. Footpaths lead to it from the north and west, and the main approach is over a grassy stretch of glebe land from the road, and then down a short broad path by the side of the minister's house and garden, the latter gay with roses on my visit. The shell of the chapel appears to be much as it was when built in 1691. It is low-pitched, and it is strange to think of a gallery in such a tiny chapel. Nightingale, writing in 1892, speaks of the gallery as being in its original condition, and one of its pews bearing the inscription: "R. N. R. R. 1691." He mentions two large square pews near the pulpit, each bearing a brass plate inscribed "Wilson." But since his visit the interior has been entirely rearranged. There is now one aisle down the centre. The pulpit is put in a corner, and all is very light and varnishy. The diamond-paned windows on the southerly side of the building have a character of their own with well wrought stone mullions and curiously shaped side stones. A bell hangs under the cupola that crowns the western gable. At the other end of the chapel is a schoolroom, built in 1880, taking the place of the original vestry. There is a small graveyard, in which lie the remains of some who ministered here in the past.

The Ministers.

The trust deed, dated 1703, provides that the election and nomination of a minister shall be "with the consent, approbation, and allowance of. . . Elizabeth Wilson, and not otherwise"; and it declares that "Edward Rothwell, of Wrightington, shall continue to officiate, as for some years past he hath officiated, there as minister of the Gospel." Authorities differ as to the date of Rothwell's removal to Holcombe (of his ministry there we shall speak later). For some time he worked both Tunley and Holcombe together, no easy task, for a difficult piece of country lies between them. He was followed at Tunley, about 1714, by Henry Winder, who removed early in 1719 to the Castle Hey Chapel in Liverpool. While there his congregation built (1727) a new chapel in Benn's Gardens, now represented by the church at Ullet-road. Samuel Bourn, jun., followed Winder, coming to Tunley from Crook, near Kendal, about 1720, and some seven years later moving on to our chapel at Chorley. Then came Thomas Benson from Hoghton Tower, who laboured here till his death. Joseph Aspinall succeeded, and also died here, as did his successor, William Gaskell, from Rivington. Then followed William Davenport, who had formerly been at Hindley. Things did not work smoothly between him and the Hindley people, so he withdrew to Wigan, and worked there as well as at Tunley. After him came William Winstanley, who left to become minister of the Unitarian congregation at Derby, and subsequently graduated at Edinburgh as Doctor of Medicine, and then retired from the ministry to practise in Manchester.

Transference to the Scottish Church.

We now come to the Rev. William Dinwiddie, who had charge of Wigan and Tunley. He was a Scotsman. His tombstone in the graveyard records his death on November 18, 1834, at the age of seventy-three, and mentions his ministry as extending over thirty-eight years. It was towards the close of his time that Tunley seems to have been brought into touch with Scottish Presbyterians. Up to then its history was parallel with that of most of the old Dissenting chapels in Lancashire. It had moved on naturally and normally to the Unitarian position. In his last years, however, Dinwiddie apparently applied to the United Secession Church for supply of sermon, and after his death Tunley became formally united with that branch of Scottish Presbyterianism, which after various changes of title now bears the name "Presbyterian Church of England." In the list of Unitarian chapels given in the appendix to "The Manchester Socinian Controversy," 1825, Tunley finds a place, and is mentioned as having been supplied alternately with Wigan "for near thirty years past by Mr. Dinwiddie, a native of Scotland." It is added that "the congregations are exceedingly small." Dinwiddie received a grant from the Hewley Fund, and Mr. James, in his "History of Legislation on Presbyterian Chapels" (1867), marks him in the list of recipients for 1830 as a Kirkman, and against Tunley he adds, in brackets, "Given up by trustees to Kirkmen, under the advice of the parson of the parish." When did this take place? Dinwiddie died in 1834. It is possible that advice might then be sought of the parson and that he, like others in similar cases, was misled by the unfortunate term "Presbyterian." At any rate, the chapel was then lost to the Unitarians, as will be seen from the following account, which I have met with in Mackelvie's "Annals of the United Presbyterian Church" (Edinburgh, 1873), p. 488, under "Tunley":—

A church and manse were erected in 1691 by a Nonconformist lady called Dame Wilson, who, in addition to providing a garden and glebe, also endowed the church with £6 per annum from a small farm in the vicinity, and house property which yields about £21 a year. The congregation was received into connection with the United Secession Church in 1836, the station having received occasional supply of sermon from 1832. A minister was ordained in 1837, and laboured for a quarter of a century, when he resigned his charge. The congregation was then changed into a mission station, 19th January, 1864, and has since been supplied by a missionary elder who is employed by the Presbytery. The church holds from 150 to 200.

First Minister, Alexander Leslie from Coldingham ordained 18th October, 1837. Demitted his charge 1st December, 1863. Alexander Bruce, Missionary elder, employed by the Presbytery of Lancashire.

This account ignores the preceding list of ministers. An entirely fresh and clean start was being made in connection with a different body. The Rev. William Jameson had acted as supply for a few months before Mr. Leslie settled. A few sentences from the account of his stay here, quoted by Mr. Nightingale ("Lancs. Nonconformity," IV. p. 33) are too good to be missed:—

I am working at Tunley. . . . A religious Scotchman who comes to such a part of the country as this, sacrifices much, whatever he may gain in a temporal point of view. . . . I preach twice at the chapel on Sabbath . . . My lodgings are very comfortable. I have a snug parlour and bedroom, with a most excellent feather bed. To my breakfast I have toast and coffee; to my dinner roast or boiled; but I am starved for want o' kail. My landlady makes a kind of soup she calls broth, but they are no kail. If I don't live well it is my own fault.

Alexander Bruce followed Leslie after a short interval, in which the place was closed. He remained till his death in March, 1873. The Rev. Gilbert Lang came next, and after him the present minister, who settled here in 1877. I have not got the latest returns before me, but in 1900 he filled the offices of Sessions clerk, Presbyterian elder, congregational treasurer, and Sabbath-school superintendent, besides that of missionary to this preaching station. He has won the respect of the neighbourhood by his long and faithful service, and the trim condition of the premises gives evidence of his care. There is evidently still a useful future before this memorable place of worship as the religious home of a country congregation.

CORRECTION.—The Rev. A. Gordon sends me word that Joshua Becket died in March, 1696, having been chaplain at Hoghton Tower to Sarah, widow of Sir Richard Hoghton. Therefore it is a mistake to identify the "Mr. Beckett" mentioned by Rothwell in 1699 with him.

W. H. BURGESS.

A MEMORIAL building to John Wesley in Leatherhead, Surrey, where he preached his last sermon, is to take the form of a school-room. A Wesley Memorial Church was built in the centenary year (in 1891);

* In Vol. v. of "Dugdale's Monasticon" there is a copy of a grant of lands in Cliviger by Adam, Abbot of Kirkstall (1249-1259), to a certain "Walter Capellanus de Tunley," but I take this to refer to the chaplain or priest of Towneley.

CORRESPONDENCE.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

Dear Sir,—Kindly allow me to direct the attention of your readers to the advertisement in your column to-day, giving full particulars of the annual meeting of the Assembly, to be held at Newbury on Wednesday, the 19th inst.; also to say that subscribers, as well as ministers and delegates, are entitled to the benefit of the cheapened return railway fare, 5s. 7d.

It will greatly facilitate matters if friends who intend visiting Newbury will inform me of their intention as early as possible.—Yours faithfully,

Frederic Allen (*Hon. Sec.*).

UNITARIANS AND TEMPERANCE WORK.

Dear Sir,—I feel sure that many of your readers who are unable to co-operate actively in the work of lessening the evils wrought by strong drink would be willing to assist in furnishing the "sinews of war" for those who are prepared to give up their time and energies to this important branch of social reform.

During the past year the National Unitarian Temperance Association has greatly increased its operations both in London and the provinces, has conducted a large correspondence with ministers, and Sunday-school and Band of Hope superintendents, and has taken an active part in the efforts (unfortunately unsuccessful) to defeat the Government Bill for the endowment of the drink-sellers.

The Association assists in the establishment of Bands of Hope and Temperance Societies, provides speakers and lecturers, lends lantern slides, diagrams, libraries, &c., and in many ways endeavours to promote the inculcation of sound temperance principles, especially among the young.

The increasing correspondence has rendered necessary the purchase of a typewriter for the use of the organising secretary, which, although obtained at one-third the price of a new machine, has augmented the deficiency now existing in our funds, and the object of this appeal is to ask your readers to assist in liquidating the debt of over £14 now due to the treasurer, and in placing the Association in a position to continue its work.

Donations or subscriptions will be thankfully received by the hon. treasurer, Mr. F. A. Edwards, F.R.G.S., 56, Eyot Gardens, Hammersmith, W., or by—Yours truly,

John Bredall.
Joint Hon. Sec. N.U.T.A.
3, *Birdhurst-road, Croydon, Surrey.*

A meeting to welcome the Rev. Gordon Cooper, B.A., as minister of the Mansford-street Church and Mission, will be held on Tuesday, Oct. 11. A social gathering from 7.30 to 8.30 will precede the service in the church, which begins at 8.45, and is to be conducted by Rev. F. K. Freeston. The Revs. H. Gow, of Hampstead, and C. C. Coe, of Bournemouth, will deliver the charges to the congregation and the minister.

THE CHILDREN'S COLUMN.

BIBLE SCENES.

II.—Sin and Forgiveness.

Last week, in speaking of the little dramatic pieces which are so plentiful in the Bible, I referred to the history of Joseph. Very likely the readers of this column have heard parts of that story given in dialogue; possibly some of them have taken part in such a little play.

Joseph telling his dreams; Joseph inquiring for his brothers, and finding them; the conspiracy of the brothers against him; their decision, partly out of pity, partly out of selfishness, not to kill him, but to sell him; Joseph's adventures in prison with the butler and the baker; and Joseph sent for by Pharaoh, and promoted; the first scene with the brothers; the scene in which he makes himself known; the arrival of the whole family in Egypt, including the aged father and the younger brother Benjamin. All these are little acts in one delightful play.

But there is one scene I will speak of more particularly. Let me suppose that you know the main story; how, for no crime at all, or nothing more than a little vain talking in telling his dreams, Joseph was sold to travelling merchants by his brothers; how, after many adventures, including a long imprisonment, he became a great man in Egypt, and managed the affairs of the whole kingdom; how his brothers came to Egypt to buy food; how, by and by, he made himself known to them, and sent for the father and for all the brothers and their families to come and settle with him in Egypt. A special piece of land was allotted to them by Pharaoh. They lived in peace and prosperity together, till by and by the father died. For seventeen years, it is said, all had gone well, and nothing had taken place to disturb the unity and good feeling of this great tribe of brothers and brothers children. Then, when the aged Jacob died, having given directions about his burial, which were strictly carried out, behold, trouble came upon the brothers as suddenly as if it had sprung up out of the earth. The cause of it was this: Joseph was still the greatest man under the king. All that the brothers possessed might be disturbed, and all their lives might be embittered, if Joseph should turn against them. But we ask: Why should they have such a thought in their minds? Had he not for seventeen years been as friendly and helpful to them as man could be? Yes; they remembered that. But some one among them suggested that this was because their father was living, and out of reverence for the father he would do nothing against them. Now he would feel free to pay them out in full weight for all their wickedness towards him. What a conversation that would be to hear. First one, perhaps Simeon, would throw out a dark hint; then Levi would agree with it, and clinch it. And one after another would take the same view, till in their minds the brother, who had been so perfectly generous and free-hearted among them for all those years, was imagined as an enemy. If Joseph dreamed when he was young, these men were dreaming now. A restless, uncomfortable day-dream had got hold of them (for people dream by day as well as by night), making them see everything the wrong way, and anticipate nothing but trouble. Conscience is a wonderful, mysterious thing. It brings back to us old faults committed years and years ago, makes us feel them as much as if they had only happened yesterday. If we do things against the warnings of conscience, conscience will be sure to give us evil dreams; at the moment when we ought to be thankful for the good we have received, we shall be thinking of the evil that seems likely to come.

But one thing the brothers knew for certain. They were sure that Joseph's love and reverence for his father were real. And this gave them hope. They decided first of all to send a messenger to Joseph to prepare him for an interview, and then they went themselves to acknowledge their faults of bygone days, and to ask for mercy and goodwill in the name of the father, whose memory was dear alike to the one who was wronged and those who had wronged him.

There is something strange and beauti- about that last scene in the story of Joseph. These men, feeling the shame of past days, making humble acknowledgment, and saying, "Forgive, we pray thee, the trespass of the servants of the God of thy father."

And Joseph, what did he? I think he knew hardly what to answer or where to put his head. "What are you thinking of? Am I in God's place, to be executing judgment, or making a display of mercy? God has brought about these matters in order that people's lives should be saved in time of famine. As for you, do not be afraid. I will see to your welfare, and the welfare of your children." And so, with kindly speech, the interview and the story ends.

As long ago as this story was written, two things were already well understood: First, the misery of an unreconciled conscience. Nothing is right or comfortable for him who is troubled from within, whose wrong actions seem still to throw a shadow on whatever is bright, and make all things look threatening. Second, that it is in the power of love to give the conscience peace. For I think we may understand that after that last interview with Joseph even conscience had no longer power to alarm. The old enmity and the old suspicion were banished for ever. As a prophet would have said, "a new heart" had been given to these men. The last scene is a scene of final reconciliation.

Not only in this story but in many of the best passages of the Bible, you will find warnings against the sins that disturb our consciences, and spoil the sweetest hours of our life. But you will also find many examples of transgressions forgiven, of peace restored, of the mind set at rest by the good sense and the good will of those who were wronged. I am sure that from the love and wisdom of good men we ought to learn to trust in the wisdom and love of God. I am equally sure that those who profess to believe in the wisdom and love of God ought ever to strive to find some way of peace, some method of passing over transgression, and doing away with past offences in all their dealings with their fellow men.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

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All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, OCTOBER 8, 1904.

A GIFT OF PICTURES TO THE NATION.

THE Ionides collection, which is now on view in two rooms at the Albert and Victoria Museum, South Kensington, deserves more than a passing notice. This bequest contains many things worth seeing often, until the enjoyment of their beauty becomes an habitual possession. The interest is varied: the pictures and prints will appeal to different eyes, to different minds, and minister to many changing moods. It is not necessary to describe the contents of the collection in any detail. The pictures occupy small space, and it is easy to take in the general features of the exhibition. Some things, however, may be mentioned here. There is a valuable stand containing over 100 REMBRANDT etchings, another stand of monumental designs of FLAXMAN, and numerous prints from men who are to be noticed immediately. Then we find pictures of some of the Italian masters, and modern English art is represented as by examples of BURNE-JONES, ROSSETTI, and WATTS. The drawings of HONORÉ DAUMIER should not be missed. The sarcasm is savage, it might almost be called cruel. But the French lawyers once seen cannot be forgotten. *The Connoiseur* shows us two men examining a portfolio of prints. One smiles at the seriousness of men whose interest in art is seen to be no more than a mannerism. Another representation of tired people waiting at a country railway station is of a different type, and reveals some sympathy of observation.

There is a group of pictures which we would wish to linger over. This collection enables us, without going out of England, to study at our ease, a remarkable group of recent French artists. The paintings must be seen to be enjoyed. We are concerned here simply with the outlook on life which they suggest. They are pictures of the poor; they depict those who, in the words of J. F. MILLET, "feel themselves over-burdened with life, who suffer patiently without a cry or complaint, who endure the laws of humanity, and without even a thought of asking what it all means." It is hard to understand the soul of those who have never been taught to talk about their own feelings. It is the effort to enter into and represent the soul of a peasant people that gives its significance to the work of those artists who are termed in their own county the Intimists. A single figure or a few forms of quite commonplace folk, engaged in quite ordinary tasks of the house or on the land—this is what is given us. But there is also an attempt to interpret. In MILLET there is always an element of melancholy, in others not always. But always there is the purpose of suggesting the presence of the infinite. And this aim throws over the familiar the atmosphere of a grave and solemn meaning. The kernel of the great is discovered in the shell of the trivial. The close intercourse of man with nature is here, so far closer in its possibilities than in the case of those who look out on the fair world simply for its æsthetic qualities. These are the men and women who work the soil, who make and mend the things of common use, things themselves of the earth, the dug-out metal, the fallen wood. We feel the tense reality of relation between the earth and the man. We imagine, as the artist imagined before and for us, the dim unphrased feelings, the yearnings, the inchoate spiritual demands of the workers who work in silence, or talk of unimportant things. Of the great things of the soul they speak not.

We have a fine example of MILLET in the *Woodsawyers*. Good in colour, magnificent in the poise of the men, industrious, strong in action. There is less here than often of the austere sadness of the man, enough perhaps to explain his faith that "art is not a pleasure trip, it is a battle, a mill that grinds"; hardly enough to explain that bitter confession, "The joyous side never shows itself to me. I know not if it exists, but I have never seen it." Two groups of Brittany peasants by LEON LHERMITE are conceived with some humour, and in more cheerful mood. The gleam of the women's caps, the light and colour of the apples on the ground, show an enjoyment in the simpler elements of beauty. Yet these pictures, as well as those of ALPHONSE LEGROS, contain the same thought of a hidden life, a poignant idea within the actual. *The Tinker* and *May Service* may be instanced. There is something more terrible in *The Sentinel* of GUILLAUME REGAMEY. The solitary figure (1870) is a war subject in a war year. But there is nothing here of the pomp of the battle; nothing that hurts us by its exhibition of horror. The man is alone, in a silence that can be felt. The picture is shot through with an interrogatory thought. What does it all mean, what is it worth—man and rifle and bayonet? The man does not question: He simply stands there, idle, wearied with inaction. But the artist asks the question which it would not occur to the sentinel to put into words.

The world has become aware of the people who toil. The age has been full of questioning and struggle. France, Europe, has had its revolutions, its barricades, and its fierce debates. Such is not the artists' world of thought. As artist, he invites us to no loud dispute; he uproots nothing; he denounces nothing. He reveals, lines and colours first, then the thought of his own brain, the passion of his own heart. In the little group of pictures to some of which we have referred, the thought is of what MATTHEW ARNOLD calls the buried life, the passion that of sympathy. So far as it is successful, art penetrates beneath differences of opinion, and brings the mind into touch with the things that are essential. It is permissible, nay in the last resort it is imperative, to find in these pictures not only a preoccupation with the accessories of life, but with life itself. The existence of man is wrapped round with beauty. He only dimly discerns it. But there is, especially in common working humanity, an abiding need for it. Some of the French Intimists seem to show us this humanity trembling on the edge of the magnificent discovery of gladder and more satisfying life.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS

OF LONDON AND THE SOUTH-EASTERN COUNTIES.

London, Sept. 26, 1904.

THE Rev. John Henry Belcher, who desires to enter the Ministry in this Province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness.

(*Signed*) W. BLAKE ODGERS,
Chairman.
JAMES HARWOOD,
Secretary.

Note.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

IN an account of the celebration of the centenary of Wesley Chapel, Gainsborough, a Methodist reporter says: "True to their instincts, there was, before the meeting terminated, a strong atmosphere of 'money' pervading the place, for the good folks had conceived the idea of making the centenary the time for clearing off the debt on the premises which had been involved through the erection of a new organ, &c." We happen to have had but little experience in an atmosphere of money, and can hardly tell what kind of sensation it causes.

THE REV. GERTRUD VON PETZOLD'S INDUCTION AND WELCOME.

On Thursday, 29th ult., the Rev. Gertrud von Petzold was formally inducted and welcomed into the pastorate of the Free Christian Church, Marborough-road, Leicester. Both the service and welcome meeting were largely attended. Among those present were the Revs. C. C. Coe (Bournemouth), Jos. Wood (Birmingham), E. W. Lummis (Leicester, Great Meeting), A. Harvie (Northampton), J. M. Ll. Thomas and W. Lindsay (Nottingham), A. H. Dolphin (Sheffield), E. L. Buckland (Derby), J. Kertain Smith (Belper), T. W. Hodge and E. James (Leicester—Congregationalists), and Dr. Hermann Ströle (Reutlingen—Lutheran); Sir William Wedderburn, Bart., Mr. R. D. Darbishire (Manchester), Mr. J. Harrop White (Mansfield—President N. Midland Association), Dr. and Mrs. Hoernle, Miss Toulmin Smith, and Miss Rhys (Oxford), Miss Harriet Johnson (Liverpool), Miss Roy Paterson (Edinburgh), Mr. E. Clepham, Mr. T. Fielding-Johnson, Mr. A. H. Paget, and many other friends from the Great Meeting Congregation.

The devotional part of the service was conducted by the Rev. W. Whitaker (Cardiff), formerly pastor of the Free Christian Church. An anthem, "Send out Thy light," was sung by the choir; and the Rev. Dr. Drummond, Principal of Manchester College, Oxford, then delivered an impressive "Charge" to the new pastor. She was dedicating herself, he said, with a full sense of personal responsibility to the high and sacred duties of the Christian ministry. The Christianity needed by mankind was one of the spirit, not merely of the letter; and the question of the most pressing importance was how to deliver a Gospel infused with such a spirit. He had, for his part, little hope for good results from a mere reaction against ancient ways and the rejection of ancient fetters. "Advanced thought," scientific and historical "criticism," excellent as they might be, had no virtue in themselves apart from the Spirit, and they might be as cold as the deadest orthodoxy. Freedom alone would not give life; rather, freedom and life were the twin offspring of the Spirit. The Spirit of Christ must capture their hearts, or no true advance could be made. What they needed, in addition to correctness of information, was a prophet's faith and a prophet's voice to make the old oracles throb and glow and burn with something of their original radiance and power.

The Rev. Joseph Wood, in the charge to the congregation, said it was with peculiar pleasure that he took part in the service, for the occasion was unique. He believed that was the first time in the history of religion in England that a woman had been appointed to the sole pastorate of a Christian church. The congregation was to be congratulated upon its courageous act, and Miss von Petzold was also to be congratulated upon beginning her ministry amongst such a people. He supposed the appointment of a woman to the ministry of a church was impossible in the country except among the Free Churches. Imagine a bishop ordaining a woman a priest! There was a delicacy and peculiarity in the ethical note struck by women writers like Charlotte Brontë, Mrs. Gaskell, George Eliot, and Mrs. Humphry Ward, which it seemed to him they wanted to hear in the pulpit. Men's views on grave moral problems, social questions, and religious difficulties they knew well enough, for were not 100,000 sermons preached on Sundays, and all by men. They stood in need of women's contributions, and so they welcomed the new chapter in the religious life opened in Leicester—a town eminently favourable for such a development. He trusted Miss von Petzold might find there a sphere worthy of her undoubted gifts, and that her ministry might be full of benefit to that Church, as well as to the Church of Christ generally. It was his duty to give what what was called the charge to the congregation, but he was not quite sure that he knew what that charge might be. He observed that generally it consisted of reminding congregations of their duties and privileges, and especially of their relationship to the minister, of their attitude towards him—the sympathy, the patience, the good-will that they should show in bearing up his hands. In this matter he thought congregations were hardly treated. A minister was charged once in his lifetime, but a congregation in the same span of years might be charged half-a-dozen times. Looking round at the Free Churches, he asked himself what, at this time of day, was, in his judgment, their greatest need. It was a twofold one. In the first place, they had need to recapture the true idea of the Church of God, and, secondly, they needed the revival of the sense of the importance of public worship. There was some truth in the statement that the Church idea was weaker in the twentieth century than in any previous century of Christendom. The Church had not such a hold to-day on the hearts, the fears, the hopes, the consciences, and the interests of the mass of the people as in some past ages. Perhaps this was not altogether to be wondered at, nor altogether to be deplored. Men and women at the present time had a greater number of interests in which they were concerned than those of a century ago. Their minds covered a wider range of subjects, they had a larger horizon, and the Church was not so much the centre of the life of good people as was the case in previous generations. A Church of some kind, however, was an eternal necessity of human nature, because it was founded upon human nature's need for fellowship and association. Therefore, the world was full of guilds, cliques, parties, clubs, circles, and the like, and the forms of those leagues were as varied as the circumstances of life. The Church, in its fundamental conception, did not exist to provide amusements, nor to teach science, nor to further political programmes, nor to be a recreative club. The Church, was a religious institution or it was nothing. Without the religious idea it would lose, and deserved to lose, its hold upon the souls of men. The Church was the only institution in the world based on the common needs and the common life of the people. As a matter of fact, the Church was the greatest ethical institution the world had ever known. And it was theirs as a Church to maintain the highest ideals.

The Rev. E. W. Lummis, M.A., extended the right hand of fellowship to Miss von Petzold on behalf of the ministers of the district. He pointed out that she would have to face all the practical problems of the ministry now, and as a working minister to a working minister he offered her a welcome. He trusted that during her ministry the ties which united the Great Meeting and the Free Christian Church would be made closer. He welcomed Miss von Petzold into a profession which had not much promise of wealth, and which could not hold out to her much promise of renown. Its disabilities and hardships, however, were more than balanced by its joy.

The service, which was attended throughout with the utmost interest, was then closed.

Welcome Meeting.

In the evening a welcome meeting was held in the schoolroom. Mr. C. H. Roberts, President of the Church Committee, who presided, offered a welcome on the part of the congregation. This was supported by Mr. W. F. Price (secretary) and Mr. J. W. Burton (treasurer). Mr. J. A. Willson and Mr. H. Bastard offered a welcome on behalf of the Sunday-school and Young People respectively. Mr. A. H. Paget and Miss E. Gittins spoke on behalf of the Great Meeting congregation, and addresses of congratulation were given by Sir William Wedderburn, the Revs. C. C. Coe, Jos. Wood, and Dr. Hermann Ströle, and Mr. J. Harrop White. Miss von Petzold acknowledged their greetings and good wishes in an address full of feeling and modest hopefulness.

Numerous letters of good wishes and apology for absence were received, among the writers being the Mayor of Leicester, Dr. Caird (Master of Balliol), Professors Odgers, Carpenter, Upton, and Jacks (Manchester College, Oxford), Dr. G. Dawes Hicks (University of London), and several orthodox Nonconformist ministers. The Rev. J. Page Hopps wrote:—

> Many years ago I practically interested myself in the struggle to gain for women the right to undertake the cure of bodies, and long before that I cherished the dream that they would some day be called to the cure of souls. To tell the truth, I hold that in every sphere of life women should have equal opportunities with men. All our social, religious, and commercial arrangements are experiments, and here, as elsewhere, free trade is good. . . . It seems to me, then, in the highest degree desirable that these talents should be used for the ministry of religion, and, indeed, there are reasons for thinking that in this sphere women may be singularly acceptable.

The day's proceedings were highly encouraging throughout, and augur well for the future of both minister and congregation. Since Miss von Petzold's settlement the attendances have been large, and much difficulty has been experienced in providing sufficient seating accommodation at the evening services.

I consider the freedom or moral strength of the individual mind as the supreme good and the highest end of government.—*Channing.*

OBITUARY.

SIR WILLIAM HARCOURT.

QUIETLY, without warning, he slept, and in this world to wake no more. Such an ending as a man would choose. The arena of politics is poorer by the loss of a trenchant personality, one who evoked warm friendships, who delighted in the interchange of hard blows, and whose enmities, if keen, were without bitterness. The death of Sir William Harcourt has a wider bearing. In him we lose another of the links with a past that is fading away. He was brought up in and carried on the traditions of the great days of Liberalism. Splendidly equipped for a House of Commons man, he loved and believed in the great deliberative and legislative assembly. He never took with ardour to its more recent position of an instrument for recording votes; he, himself, used the closure with reluctance.

Sir William was not of those who inevitably enter on politics by the accident of their birth. He was, indeed, the son of a Canon, grandson of an Archbishop of York. But he began life as lawyer and journalist; nor did he enter Parliament till he was turned forty. From that time a politician above all. Neither was he of those who are driven into politics, as into the wilderness, by the impulse of a great idea or a passionate sympathy. A clever lawyer, a brilliant orator, a capable administrator, political life was his profession, in part his amusement. It is not the highest conception. But the part he had chosen he played strongly and honourably. His obvious enjoyment of the fray, his powers of satire, and gift of epigram, suggested at times a lack of sincerity. But it is possible to trace a tough thread of consistency running through his actions. His instincts ranged him generally on the side of the populace, though his family connection predisposed him to the side of privilege. But the popular causes espoused by him were those of his own age, which is not ours. His attitude to the game laws and his Ground Game Bill may be instanced. The democratic aspirations of the present were moving beyond his sympathy. Sir William was born in 1827, had outlived most of the notable men, his contemporaries, and has passed from a world which is turning to other problems, while it looks for other men to lead it. Yet the services he rendered, and the large-hearted vigour of his work call from us a tribute of memory and respect.

Sir William Harcourt was throughout an opponent of what he regarded as the Romanisation of the Church of England. He distrusted profoundly the powers of the priesthood. In this he continued persistent to the last, as when he expressed his approval of passive resistance. His bold, though unsuccessful, attempt to promote the temperance cause is too recent to have been forgotten, and the contrast between his policy and that of the recent Brewers' Act is a strong one. Perhaps, however, the achievement with which his name will be most closely associated is the famous Budget, in which he imposed the death duties, thus making quite the most important alteration in taxation since the permanent imposition of the income-tax.

Another cause which Sir William Harcourt adhered to with loyalty was that of peace. In his early days he set himself to stem the tide of English feeling against the Northern States in the Secession War; later he did high service with Mr. Gladstone against the Turkish policy of Lord Beaconsfield. And, last, he was opposed to the Jameson Raid and its sequel, the Boer war.

The great issue between the Imperialists and the so-called Little Englanders is with us still. It was Sir William Harcourt's fate to see the temporary defeat of the principles for which he had contended. The mid-century ideals of peace and reform are under eclipse. Perhaps they were not deep and true enough. But when they return, even if in an altered form, something will be due to the man who believed in them through good or ill report.

A FREE CATHOLIC POINT OF VIEW

II.

ENGLISH RELIGION SINCE THE REFORMATION.

1. IF our Protestant Reformers, in the supposed interests of right Reason, thinned out the Catholic consciousness and handed it on in an impoverished condition; if, afterwards, successive movements of thought, at the Universities and among the more intellectual of the Dissenting schools, have further operated upon and dismembered this product; it is scarcely to be expected that the logical outcome of the whole process will be a full, hearty Christian religion standing in the right line of an ever-growing development from the first wonderful seed of the Gospel.

That such impoverishment has not been the actual history of the main body of English religion is matter for thankfulness. But sometimes we come upon traces of a theory that such would have been a natural consummation; and there are a sufficient number of tendencies showing conformity to such a type, to excuse people who think that it was the normal one. Not so would we caricature the Divine Providence of History. Like the Titanic inspirer of the German Reformation himself, our English leaders no doubt felt more than they could formulate, and were better Christians than theologians. But adequate dogma is a necessity for the transmission of religion. That a maimed and etiolated system of thought was accompanied in its passage to posterity by fragrant memories of holy lives, was not a sufficient pledge of its being kept sweet in a world which soon forgets.

Are there any tests by which we can estimate how far various movements were faithful to the true line of Christian development or diverged from it? Such tests should help to explain why we instinctively feel that Richard Baxter was nearer to it than William Laud, Channing Unitarians than Priestleian Unitarians, Broad Churchmen like Maurice than Broad Churchmen like Jowett, Plymouth Brethren than Sandemanians, High Churchmen like Dean Church than High Churchmen of the eighteenth century; William Law than Swedenborg, Augustine than Pelagius, Luther than Loyola, J. H. Newman than Charles Spurgeon; why, according to Dr. Martineau, "Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character less worthy, on the whole, of the true genius of Christianity."* Such tests would perhaps be something like these:—(1) Power to preserve the continuity of a developing Christian consciousness, recognising that no age is able to give, independently, a complete interpretation of its own deepest religion. (2) A higher spirituality (not merely a clearer reasonableness) in each stage arrived at, than in the preceding stages. (3) A firm grasp of the *humanist* character of all theological speculation, in the sense, *e.g.*, that the "Trinity" is a symbol (antiquated, no doubt) of man's need, painted large on the ultimate nature of things. (4) The intense reality of *both* poles of human experience—God and Sin; in other words, both the full deep bitterness of Pessimism and the full deep Optimism of Redemption. (5) An intensely personal and individual religion, coexisting with full appreciation of racial solidarity, more especially in the vicarious loss and labour and gain and triumph variously symbolised by the "Atonement," the "Church Idea," "Mediation," "Intercession," &c. (6) The real presence of Christ in the Church, however adumbrated—as memory, or influence, or lordship.

2. I take it that the main defect of Puritanism was its failure to understand how "human" institutions and traditions could be also divine. There was no clear notion of the possibility of development. *Growths* were regarded as perversions and corruptions (in Priestley's later phrase, "Corruptions of Christianity," a manner of speaking that still lingers with us, although Dr. Martineau has set up a new and better departure in his "Way Out of the Trinitarian controversy"). What wonder that Arianism found such an atmosphere congenial, especially under the shelter of "Open Trusts." To us now it seems a most wild notion that the doctrine of the sixteenth and seventeenth centuries could ever have been regarded as a replica of conceptions which flourished in the first and second. The artist *was* indeed, in a sense, the same, but with a diversity in His operations not recognised by His human instruments. Puritanism hated prelacy and popery in the interests of the individual soul, set spirit not only above form but in place of it, and generally proved how powerful religion may be under the simple form of Protest. But when the gaol and the proscription relinquished their infamies, Puritanism went the way of all Protests. We have much to learn from its case.

3. With the coming of Methodism the whole spiritual atmosphere is beautiful with light. "Love was the startling thing, the new, Love was the all-sufficient too." Accepting in theory some of the limitations of Protestantism, it was nevertheless able to overleap most of them in practice. Its insistence on "conversion" (we might say "a system of conversion") [illegible]

* "The Unitarian Position."

and its class-meeting methods, brought back what Mr. R. H. Hutton has pointed out as a characteristic of Romanism—a regularised ethical and spiritual culture, where the soul was as a plant in a watered garden. Moreover, Wesley's emphasis on the Atonement, and his Arminian preaching of a general salvation, brought his people to the very core of Christian feeling. The love of God was disengaged in the hearts of English people. The influence of the Cross, and its far-reaching suggestions of the human brotherhood of pity and suffering, have never been more powerful or pure. The result of all this was a religion most searchingly personal. Lutheran "faith" was in the ascendant. So there seemed to be for a time a happy combination of the individualist and collectivist sides of Christianity.

4. But Methodism, in its actual working, tended rather to little Bethels (or even big Bethels) than to Catholic comprehensiveness, and to middle-class ideals of "respectability" rather than to heroic social endeavour. Then, also, its suggestive humanism hardened into the most commonplace and mechanical of theologies. And it had no historical sense, except for the crude Puritan theory of apostolic authority. When Methodism came to examine its stock of ideas, it found that they were of the eighteenth century.

5. The Oxford movement and Mr. Maurice's nobly spiritual preaching have both, in their own way, contributed much to give English people the notion of what a full and adequate Christianity might be. The former has, fortunately, been unable to undo the Reformation, but it has driven home the necessity of historical continuity and growth in religion, and its imaginative appeal has convinced even the torpid mind of England that the collective factor in Christianity refuses to be suppressed. Mr. Maurice, again, showed how much success is assured to earnest attempts at the re-interpretation of the old dogmas, when it is genuinely undertaken in the interests of religion pure and simple. Intellectually, no doubt, his work was left uncompleted. If one might indulge a sentimental regret it would be that Unitarians did not find themselves able to take up his work at the point where, upon his principles, no further progress was possible. What might not a re-converted Richard Holt Hutton have done in such a cause! A more spiritual Unitarianism might have had the shaping of English Christianity. As it is, Mr. Maurice's work is of interest to us here as showing how he met the modern demand for a clearer teaching about God—"Show us the Father, and it sufficeth us." His teaching shifted the centre of gravity from the Atonement to the Incarnation. A kind of scientific Pantheism was threatening to overwhelm all positive faith. The Maurician theology replied with a profoundly spiritual interpretation of the data of the Christian Experience which bettered the instruction received from the Pantheists themselves. That is one of its lessons for us. Another is that there is a real difference between intellectual manipulation of creedal ideas, and spiritual penetration into their inner meaning. The Maurician theology occupied itself with both these things. How far it confused them is a question by which the whole value of that school has to be decided. We may rest on Dr. Martineau's philosophical judgment when he bans their noble spiritual constructions as "Platonising Realism"; but that leaves it still open to us to think that their instinct was right in the main. For us, in any case, the lesson may be put, "Trust the Spirit."

6. The most prevalent and ready attitude among ourselves towards the great Tradition is to regard Jesus as the most notable exemplification of a universal "Incarnation" of God in Man. One first-rate piece of spiritual interpretation achieved by Dr. Martineau (as distinguished from superb intellectual work done in buttressing a spiritual philosophy of the universe) is that which Prof. Odgers has thus stated: "Interpret this (the Athanasian Incarnation doctrine) not of a unique historical incident, but of a universal human fact, and you stand at the centre of that philosophy of religion which is specially Martineau's." And again, "It is from man as criterion of ethical and theological systems that Martineau proceeds in all his thinking."* A marvellous passage will be found in the essay on "Tracts for Priests and People," beginning, "Of Heathen religion the motto we may say, was God in nature; of Christian, it is God in man; of Jewish, God over both." (The whole passage. by the way, is a good corrective of tendencies among us to deny that Christianity contains anything really original.)

> This truth, this sense of reconciled approach,—of discovered affinity,—of blended life, between Man and God, is what gives real interest to the doctrine of the Incarnation. . . . It is a poor self-knowledge that stops with the knowledge of self; and this narrow bound was now passed, and the discovery made, how much we must affirm to be human without denying it to be divine; how the shadow of our personal sins will not stay here upon the ground, but while clinging to our feet will overshoot the brink into the infinite air; how the light of our secret conscience is but refracted from a flood of Righteousness beyond. The Incarnation is true not of Christ exclusively, but of Man universally, and God everlastingly. . . . All minds are of one species,—or rather concur in transcending the limits of species: all, as Plato said, feed upon the same aliment. . . . And however our abstract names may parcel or disguise it, and make it seem like a thought or thing of ours, it is God's eternal imparting of Himself to those who may grow into His likeness. Of this grand and universal truth, Christ became the revealer.†

Does the golden mist of Dr. Martineau's great language mislead us into overrating what this "Incarnation" doctrine can do for us? The idea was formerly a quite limited branch of Christian theology; but now there has to be compressed into it the whole doctrine of God and Man and Salvation; indeed, the whole of what a Christian man believes and hopes and fears. No wonder if the packing does some mischief to the shapes and proportions of various matters. The trouble with all such comprehensive terms is that they delude us with a false appearance of simplifyng their subject. It seemed so easy and simple, once upon a time, to explain that Jesus was a "mere man"; we have now learned, to our cost, how little that "mere" helped us. "Incarnation" may become just such another case of simplifying, impoverishing our insight into the great Christian facts. Dr. Martineau's "Incarnation" no doubt includes, in a way, the whole Christian truth—the doctrine of the Cross is touched in the words about "the shadow of our personal sins"; the meaning of the "Third Person in the Trinity" in the sentence "All minds," &c. The real test comes when we enter upon details. It is true that the formula is capable of expressing both sides of the great Christian pronouncement: (1) Man shows us what God is like; (2) Man, too, is Divine, *i.e.*, there are divine (though imperfectly developed) potentialities in him. (1) The first of these sides—Man in God, "the human heart of God," in Mr. Stopford Brooke's lovely phrase—is the one in danger of being overlooked. It is so easily forgotten that, in a true sense, the whole of Christianity is the answer to the world's cry, "Show us the Father," to which demand the answer is found in Jesus of Galilee and the Christ of the Church, It is too easily assumed that the idea of God is sufficiently *given* in our individual reasoning powers, or in a special "religious sense, "or through some speculation, such as a transformed *Homo Mensura*. There is a danger of leaving undeveloped the specific meaning of this side of Incarnation for Christian faith (as, *e.g.*, it breathes in Martineau's spiritual instinct) viz., that the Man who thus reveals God is Man under the Christian Tradition, Man as he is in the Kingdom of God or the Body of Christ, and most of all the Man Jesus Christ himself. Browning makes his "David" say, "'Tis the weakness in strength that I cry for, My flesh that I seek in the Godhead; A man like to me," &c. (2) The second of these sides of Incarnation thus interpreted, *i.e.*, the divineness of man, obviously loses, first of all, by the weakening of the first side. For how can we understand what man's God-likeness means, unless first we have learnt what God Himself is like? Secondly, it loses practically, by the blurring over of the distinction between God and Man. Guarded against in orthodox theology by the doctrine of the Third Person,* which is to all intents the Spirit of Christ himself,† the danger of removing that sense of dependence upon the higher Spirit wherein religion largely consists, is a very real one when you teach that there is no separation between God and Man. The Deism in Martineau's views‡ was sufficient to prevent such a confusion in his case; but this seems to be one of the points where "Incarnation" needs so much interpreting to make it operative, as to throw doubts on its usefulness. Thirdly, it loses by not giving special recognition to those conditions of Man's becoming actually, and not only potentially, divine, which formed the working impulse of Christianity. (*a*) All those teachings of the solidarity of the race, the vital interfusion of widespread human interests, for which the Atonement doctrine stood, are but faintly suggested. (*b*) That most pregnant idea, the perpetual dwell-

* Inquirer, June 16, 1900.
† "Essays, Reviews, and Addresses," Vol. II. pp. 442—4.

* *See* "Way out of Trinitarian Controversy."
† *See* Moberly's "Atonement and Personality."
‡ "Life," ii. 475, &c.

ing of the personal Christ with the faithful, enshrined in the doctrine of the Third Person, is neglected, and often denied. (*c*) "Incarnation" scarcely brings out the "Church" idea—the indwelling of God in a special stream of human affairs, in a marvellous development, which Loisy in particular has pressed upon our notice. Jesus of Galilee is not the whole Christ as we know him through the evolution of his work in his church. Protestantism generally has shown great poverty on this side of its doctrine, and it is not wonderful that Unitarianism has failed to improve upon its antecedents.

All this analysis might perhaps be deprecated as a "parcelling and disguising" the one life of the spirit with "abstract names." But only by such means can we prepare to gather up the frayed threads of the Christian idea. In another paper the suggestion will be offered that, for us, such a resumption can best be attained by returning to a reconstructed "doctrine of the Cross"—for our time, the luminous point in theology. As Dr. Percy Gardner* has said, "If the old-fashioned doctrine of the Atonement is losing ground among modern conditions, yet in other forms the idea still persists, and must persist, unless the world is going to descend the spiritual hill which it has so painfully climbed." The teaching that more than any other will save for us, and focus, the squandered riches of the Gospel, is surely this, "towering o'er the wrecks of time."

W. Whitaker.

RELIGION IN DAILY LIFE.

IV.

MORE TRAM-CAR RELIGION.

Tram-car religion is a fascinating study and it is not confined to passengers only. How about drivers and conductors? How many of the passengers, do you suppose, who pay their pennies and twopences, stop a moment to think what they owe to the man in front, upon whose watchfulness and steadiness of hand so much depends? In rain and hail and snow; in the glare of summer sun and the blast of hurricane-wind he stands, facing it all, hour after hour, in order that we, for a nominal fare, may speed from town to suburb, or from home to town. A moment's inattention and that careless child might have been crushed to death; a loss of presence of mind, and the car might have been in collision with that lorry, with shattered glass maiming the inside travellers, and those on the top thrown to the street by the shock. But who thinks of all that? The man is paid for his work, and that ends it! The conductor does not carry life and limb in his hands as the driver does, but he plays his part; and as a rule plays it well. He is civil; keeps his temper under frequent aggravations; remembers, as a rule, to set the nervous old ladies down at the right stopping-place; firmly rejects the drunken man who tries to get in, and as firmly ejects the half-drunken man who has got in unobserved, and who makes himself a nuisance to the other passengers. At half-past eleven at night he is still civil, tired as he must be, and when the last journey is ended hurries home for a well-earned rest and sleep.

I have a large circle of acquaintances amongst the drivers and conductors on a line I frequent. It is easy to make friends. A kindly look straight in the eyes, and a civil "Thank you," as you pay your fare and get your check ticket starts it. A remark about the weather as you get off, and a "Good morning," and the next time you board that car the man knows you, and passes the time of day, as they say. I think he tells the driver you are a decent sort, for he gets to smile, and salute you as he draws up at the stopping-place where you stand. There is a great freemasonry in just being human, and remembering that all we are brethren.

Then opportunities occur at the terminus, while waiting to start, for a bit more conversation. One conductor confided to me during the small-pox scare how he and fifty others had been vaccinated, and how one guard fainted under the scratching. We have been quite friends ever since. Another, oh! so young, had his pretty wife and bonny baby as inside, paid, passengers one evening; and the baby "goo-goo'ed" at its daddy when he collected fares, and reached out to be nursed by him; and we, envious old bachelors especially, felt a bit chokey, and wished we were young again.

The other Sunday morning, waiting to start, I found the driver, a handsome young Welshman, with a *good* face, discussing with the conductor some services the drivers and conductors had organised amongst themselves in a very out-of-the-way suburb. I was quickly taken into their counsels and heard all about it. "It's the only hall we could get, but we are looking about for a better. You see it's very awkward. We have to hold a morning service at half-past ten, so as to be over in time for the afternoon shift, and many of us have a long way to go to get to it. And then we have trouble to find preachers. Somehow the churches in the neighbourhood don't like our holding these services. We went to the minister of a chapel not far off, and told him about it, and he looked cross, and said, "Why don't you come to this chapel?" But you see, the men don't care to go into chapel in their uniforms and belts and bags, and they must be ready to go to work after service; and their services are too late. But they seem a bit jealous of us, and it makes it a bit hard. We thought of getting the City Mission to send us preachers, but they don't seem to want to vex the clergymen and ministers." And then it was time to start; but I felt cheered to think that these tram-men, or at least some of them, had the grit to organise for their own needs, and felt the need of worship and preaching.

H. W. H.

The repose of the greater spirits is not acquiescence in the allotments of time, but the conscious possession of eternal life.—*T. T. Munger.*

No calamity can befall a people so great as temporary success through a criminal policy, as the hope thus cherished of trampling with impunity on the authority of God. Sooner or later insulted virtue avenges itself terribly on states as well as on private men.—*Channing.*

THE REV. R. A. ARMSTRONG AT NORTHAMPTON.

The Lecture Hall of Kettering-road Church, Northampton, was full and overflowing on Tuesday evening last, when the opening lecture of the course of six to be delivered by the Rev. R. A. Armstrong (under the auspices of the British and Foreign Unitarian Association) was given. The chair was taken by James Manfield, Esq, J.P., who, in introducing the lecturer, deplored the confusion between religion and theology which was even to-day exceedingly common. At the outset of his remarks Mr. Armstrong laid down the limitations by which he would bind himself in this course on "Agnosticism and Theism in the Nineteenth Century;" he would only refer to authors and workers who had written, toiled for, and influenced the masses, and to such of their number only as made no appeal to external authority in matters of religion; he would deal with their answers to the old, yet ever new question, "Is there or is there not a living conscious power behind all phenomena, a power somehow akin to ourselves and knowable by us?" Atheism, Theism, and Agnosticism were the three possible answers, possible to-day as in all days; of these the definite dogmatic denial of God is now-a-days practically never heard, atheism has by a process of evolution developed into agnosticism; the battle now lies between this latter and theism. Considering the intellectual influences of the first half of the century, we might well go back to the French Revolution as a starting point. The new thoughts of the inherent worth of man and his common brotherhood, which the Revolution helped to bring to the surface, scored as with fire the minds of Shelley and Wordsworth, and these two in their turn affected the whole intellectual atmosphere of modern Europe. Shelley was moved to a passion of revolt, and burned with fervour unquenchable, as he asserted the rights of man; to denounce as a tyrant the God of the orthodox of his day, to condemn alike the accepted ideas of Heaven and of Hell, to plead earnestly for the destruction of all lies, and, above all, to awake in man an intense love of Beauty, was the work this brilliant, not always unerring, poet set his hand to accomplish, and in so doing won for himself a place by the side of Wesley as a purifier of the national religion, and helped to hasten the day when men, considering the lilies, would find their God. "Shelley," said the lecturer, "might be classed as one who was an atheist in the interest of theism."

Wordsworth's influence was of even greater importance; the great ideals of the Revolution beat on his heart also, but they could not drive him from his source of rest. His wonderful love of Nature was blended with a no less marvellous love of man: touched with the pathos of things, chastened by deep experience, he became the supreme poet of the century; he saw better than any before him that the living spirit manifesting itself in the external world was none other than God, and he realised more fully than others the essential unity of man and nature. God was revealed to him in hours of quiet communion with the flowers and the hills, and not less in

* "Historic View of New Test., Lect. VII."

his experiences of the simplest of the sons of men. He was the great conserver of religious truth in the literature of the century, his thought has diffused itself through all modern life, and, best of all, he has unsealed for multitudes fountains of perpetual peace.

Passing on to deal with John Stuart Mill, Mr. Armstrong described the atmosphere of the philosophical world of the period as giving little promise of revival of religious life. The philosophers did not escape the effect of the Revolution, but the "hard school," represented by Bentham and James Mill logic, was paramount, and all appeals to emotion were scouted; in the search after truth imagination was rigidly excluded. The final conclusions concerning theism arrived at by John Stuart Mill, a man cradled in utilitarianism, cut off from all religious training, and yet of a singularly lofty character and purity of life, are of the utmost interest. They are to be found in his "Essay on Theism," and may be summed up in the statement that while there is no logical reason for denying the existence of a First Cause, science has no overwhelming proof to offer, and as there seems a probability that there is a Being of more or less limited powers who desires human welfare, we may hold to this thin and emasculated theism as a great hope rather than a positive belief, and feel that it is wise and right to indulge in such, since it tends to true happiness and ennoblement of life.

Cutting clean across all logical and philosophical entanglements came the voice of one who more than any other man helped to form the mind of the nineteenth century. Thomas Carlyle, with a few strokes of his pen, made England awake to the fact that she must have a religion which must be one in deed as well as in name. The rugged Scott provided the antidote to the hard materialism of Mill and the Bentham School. The latter had said spiritual experience was no basis on which to build an argument. Carlyle, with a fierce onslaught, broke this tradition of the logic-chopping elders. Faith, he said, was the one thing needful, and the road to faith was not through abstract speculation, but through the experiences of the human soul. In "Sartor Resartus" we have a spiritual biography wherein we read of the passing of the soul through the states of atheism and agnosticism on to a confident and rejoicing theism. Never losing hold on Duty, the preacher heard the Everlasting Yea in his own soul silencing the terrible fear and hopelessness that was associated with the seemingly omnipotent "Nay." Carlyle's gospel of the Fatherhood of God, clothed as it was in tumultuous prose, was an added plea to that found in the work of Wordsworth, and helped prepare the way for that reconstruction of religious faith which we are now beginning to witness, and which will be fully consolidated in the decades that shall succeed.

TRUE love is that which uplifts to nobleness, and apart from integrity and purity of heart, love cannot be known in its fulness.—*H. W. Crosskey.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—The open-air addresses given on the Broad Hill by Rev. A. Webster on Sunday afternoons are finished for the season. There were fifteen in all, and the audiences averaged nearly 800. A remarkable feature was the constant attendance of large numbers of young men. Harvest Services: On Sunday, Oct. 2, the church was beautifully decorated for Harvest Thanksgiving. Appropriate anthems were sung by the choir.

Bedfield.—On Sept. 25, at the close of the service, a resolution of condolence and sympathy with the bereaved relatives of Mrs. Jenkins Davis was passed in solemn silence, all standing. The members are subscribing to put up a small memorial tablet in the chapel to her memory, which they hope to have unveiled at the anniversary services on Oct. 25. The resolution was as follows:—"The congregation of the Bedfield and Monk Soham Mission, met together for worship on Sunday afternoon, Sept. 25, 1904, having heard with deep sorrow of the death of Mrs. W. Jenkins Davies, some time honorary treasurer of the Postal Mission, in which is included the Suffolk Village Mission, and so devotedly the friend and benefactor of the members, desire to express their sorrow at the loss of their dear friend, and to condole with the family and near relatives and friends in this sad bereavement, praying that the Divine comfort and blessing may be given to them."

Belfast.—The Sunday Schools Committee took advantage of a visit to Ireland of the ex-President of the London Sunday School Association, Miss Marian Pritchard—"Aunt Amy"—to offer an opportunity for teachers and others interested in Sunday-school work to meet her in the Central Hall, Belfast, on Thursday, September 29, 1904. Three hundred invitations were issued, 180 of which were accepted, and some 65 friends wrote regretting enforced absence. From 4 to 4.30 the guests were received by the Rev. Alex. Osborne Ashworth, and introduced to Miss Pritchard, and at 6 o'clock the Hall was thronged by friends delighted to see and speak to "Aunt Amy." Mrs. Walmsley kindly undertook to secure provision and make the arrangements for serving tea to the large company. After tea, Richard Patterson, Esq., J.P., took the chair. The chairman's offer of a hearty welcome to Miss Pritchard, on behalf of North of Ireland friends, was enthusiastically supported by the company, to which Miss Pritchard responded in an interesting address, in which she urged steadfastness of purpose and standing bravely by one's duty amid much discouragement and apparent non-return for labour expended. The Rev. W. Napier proposed the thanks of those present to Miss Pritchard for her visit, and her wise words, and his proposal was seconded by the Rev. T. Walmsley, and carried with enthusiasm. During the evening music was contributed by Miss Ashworth, Miss Bratten, Mrs. Dr. Munn, and Miss J. R. McCalmont, and highly enjoyed.

Hyde.—The Rev. W. F. Turland has accepted a unanimous invitation to Flowery Field Church, Hyde, and will commence his ministry in October.

Kidderminster.—At a social meeting, on Sept. 14, presentations to the Rev. E. D. P. Evans of a gold hunter watch and to Mrs. Evans of an ebony writing table were made by the Mayor, Colonel Talbot, on behalf of the subscribers. The inscription on the watch ran as follows:—"Presented to Rev. E. D. P. Evans in memory of his New Meeting Church ministry, 1890 to 1904." Mr. Evans conducted the Harvest Festival services the following Sunday, and on the Tuesday a farewell service was held. A farewell meeting of the Guild was also held on Sept. 22. At this, as at the other meeting, expressions were offered of the regret which was felt at Mr. Evans' departure from Kidderminster, and of the high esteem and appreciation he had won. Mr. Evans commenced his ministry at Bury on Oct. 2.

Liverpool: North End Mission, Bond-street.—On Tuesday evening, September 27, we were favoured with a visit from the Liverpool Sunday-school Society, when a devotional service was conducted by the Revs. J. Morley Mills and J. Collins Odgers, B.A., both of whom gave very helpful and inspiring addresses. There was a large attendance of both teachers and friends, and an opportunity was given for social intercourse during the evening. The week-night meetings, &c., for the winter months are now in full swing. Harvest Thanksgiving Services were held on Sunday, October 2. The assistant missionary, W. G. Topping, officiated. Suitable music was rendered, and the hall was tastefully decorated.

Plumstead.—On Sunday, Sept. 25, the anniversary and harvest thanksgiving services were held. The services were well attended, and were conducted by the Rev. L. Jenkin Jones, J.P., L.C.C. The winter session of week-night meetings was opened on Tuesday with a social. There are to be weekly lectures on Thursdays. On six Tuesday evenings, beginning with Nov. 1, Rev. J. E. Carpenter, M.A., will give a course of lectures on "The Christ of the Creeds and of Experience." Particulars of syllabus from the hon. sec., T. Prescott, 7, Hanover-road, Plumstead.

Rushall General Baptist Chapel.—On Sunday, Sept. 25, the 198th anniversary was commemorated, services being held at 2.30 and 5.30 p.m. The day was also kept as one of Harvest thanksgiving. The sermons were preached by the Senior Messenger of the General Baptist Assembly (Rev. J. A. Brinkworth). On the Sunday morning Mr. Brinkworth had preached at the Methodist Chapel at Upavon. The annual business, tea, and public meetings were held on the following day. The chair at the evening gathering was occupied by Wm. Walker, Esq., J.P., and addresses were delivered by several ministers and laymen.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 9.

Acton, Central Auction Room, Market-place, High-street, 7, "Supply."

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Anniversary and Harvest Thanksgiving Services; Communion, 12.30, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, Harvest Services, 11 and 7, Rev. FRANK K. FREESTON, 3.15, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. R. H. GREAVES.

Islington, Unity Church, Upper-street, Harvest Festival, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, Harvest Services, 11, Mr. J. C. PAIN, and 6.30, Mr. R. S. CLEARY, B.A.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. J. H. WICKSTEED, M.A.
Wood Green, Unity Church, 11 and 7, Rev. JAMES HARWOOD, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. B. KIRKMAN GRAY.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11,
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOHN ELLIS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, The Institute, Mount Street, "People's Services," 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning the Universe."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—October 9, at 11.15, MRS. BESANT, "The Principle of Freethought."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—October 9, at 11.15, DR. WASHINGTON SULLIVAN, "The Psychology of the Saint."

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EXPERIMENTS ON DOGS.

In the *Journal of Physiology*, February 1899, is described the results of the removal of large portions of the kidneys of 49 living dogs. The object of the experiments was to discover how the animals could sustain life, and for how long, with portions of their kidneys cut out from time to time. The anæsthesia legally required in the initial operation having passed off, the dogs were kept for observation in chambers, the floors of which were composed of glazed earthenware and the sides of glass. One dog died on the fourth day, and another on the sixth, from loss of blood; one died 36 days after the operation. In one who survived the first operation 63 days, the pelvis of the kidney was found to be full of stones. One died from shock; the operation in this case consisted in cutting a wedge out of the second kidney. In 14 cases, the second operation was the removal of the entire kidney from the opposite side, after which the average duration of life was from two to three weeks, the animals becoming extremely emaciated and so weak as to be unable to stand, with ulcerated sores on the lip and cheek. In some cases more than two operations were performed on the same animal. Two puppies were experimented upon; both survived the operation four months.

Contributions to the Society will be gratefully acknowledged. Cheques should be made payable to the Society, and crossed, "Lloyd's Bank."

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Luncheon at 1.15 o'clock, in the Oddfellows' Hall, Craven-street. Business Meeting in the Chapel at 2.30 P.M., the President, the Rev. FRANK K. FREESTON, in the Chair. Tea, 5 P.M., at the Oddfellows' Hall, and Public Meeting, 6.30, in the Oddfellows' Hall. Chairman, W. E. LEWENDON, Esq., Mayor of Newbury. Speakers: Revs. W. G. TARRANT, B.A., T. E. M. EDWARDS, EDGAR DAPLYN, HENRY GOW, B.A., R. H. U. BLOOR, B.A., and others.

Tickets for Luncheon 2s. 6d., Tea, 1s. 6d., can be obtained of the Church Secretaries, of Mr. HALE, at Essex Hall, Essex-street Strand, W.C., or of

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NOTE.—A fast train leaves the G.W.R. Paddington Station at 9.30 A.M., returning at 7.30 and 8.50 P.M.; fare, 5s. 7d. return.

NEWHALL HILL CHURCH, BIRMINGHAM.—Will Secretaries of Congregations having copies of "TEN SERVICES OF PUBLIC PRAYER" and "MARTINEAU'S HYMNS OF PRAISE AND PRAYER" for disposal, kindly write to Mr. J. BILLINGTON, 24A, Villa-road, Handsworth.

CHANGE OF ADDRESS.—Central Postal Mission, from Christchurch-road to 9, Heath-street, Hampstead.—Hon. Sec., Miss F. HILL.

DEATH.

LUPTON.—On 4th October, at her residence, Savile-street, London, Edith, daughter of the late Arthur Lupton, B.A., of Whittington, near Chesterfield, aged 61 years.

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An Induction Service, to welcome the REV. GORDON COOPER, B.A., will be held on TUESDAY EVENING, OCTOBER 11TH, at 8.30, conducted by the REV. FRANK K. FREESTON.
The charge to the Congregation will be delivered by the REV. HENRY GOW, B.A., the charge to the Minister by the Rev. C. C. COE.
Friends will meet in Blythe-street Hall. Refreshments from 7.30 to 8.30.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on WEDNESDAY, October 26th, 1904. The Chair will be taken by the President, the Right Hon. WILLIAM KENRICK, at Four o'clock.
Any NOTICES of MOTION by Members should reach the Office on or before Saturday, October 15th.
W. COPELAND BOWIE, Secretary.

UNIVERSITY COLLEGE, LONDON.
(UNIVERSITY OF LONDON.)

An Introductory Lecture on "THE PROBLEM OF PHILOSOPHY IN ANCIENT AND MODERN THOUGHT," will be given by Professor G. DAWES HICKS, M.A., Ph.D., Litt.D., on WEDNESDAY next, October 12th, at 5 o'clock.
This Lecture, preparatory to the Classes on Ethics and Ancient Philosophy, is open to the public, without fee or ticket.
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SESSION 1904-1905.

The Rev. J. EDWIN ODGERS, M.A., D.D., will deliver the Opening Address in the College on Monday, October 17th, at 5 P.M.
Subject:—"Some Points in the Study of Early Christian Life in Relation to its Surroundings."

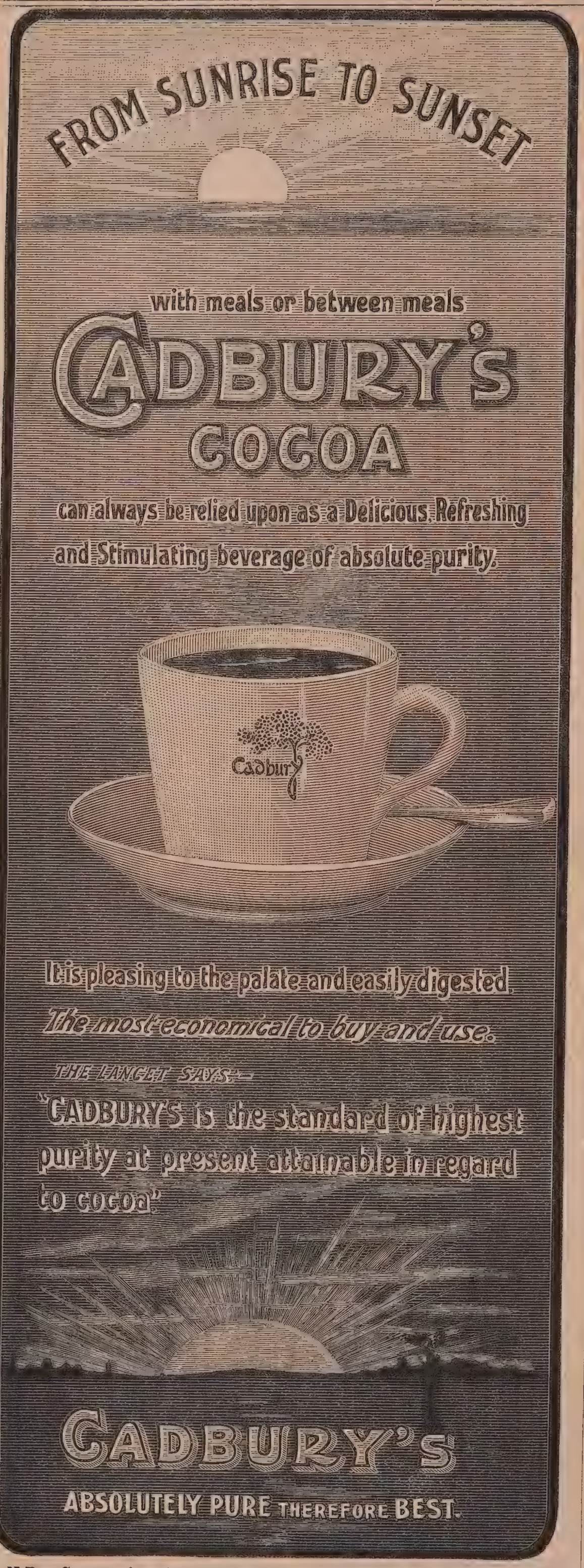
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3251. NEW SERIES, No. 355] LONDON, SATURDAY, OCTOBER 15, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. Charles Hargrove, whose letter from Auckland we published last week, was to leave New Zealand on Friday, and is to touch at Honolulu about Oct. 24, reaching San Francisco a week later. The Mill Hill congregation now expect to welcome their minister back to Leeds only late in December.

THE new session opens at Manchester College, Oxford, on Monday, when the public lecture will be given by the Rev. J. Edwin Odgers, M.A., D.D., at five o'clock. Among the new students we are glad to offer a word of cordial welcome to Mr. F. Sinclaire, M.A., who comes as our first student for the ministry from New Zealand.

AT the annual meeting of the North Midland Presbyterian and Unitarian Association to be held at Nottingham on Tuesday next, a paper is to be read at the afternoon Conference by Miss Gittins, of Leicester, on "Our Church and Social Problems," and the evening service in the High Pavement Chapel is to be conducted by the Rev. Gertrud von Petzold, when the Rev. John Hunter, D.D., lately minister of the King's Weigh House Church, in London, will preach on "The Coming Church. A Plea for a Church simply Christian."

THE annual meeting of the Provincial Assembly of London and the South-Eastern Counties, to be held on Wednesday next at Newbury, will be asked to consider a resolution of which notice has been given by Mr. E. Wilkes Smith, of Halstead, denouncing war as a relic of a barbarous state, opposed to the whole spirit of Christianity, and degrading to humanity, expressing horror at the dreadful scenes in the Far East, and calling upon the Government to do all in its power, in conjunction with other nations, to bring about an honourable peace.

THE following resolution, passed at a meeting of the Committee of the National Conference of Unitarian, Free Christian, Presbyterian, and other Non-Subscribing and kindred congregations on Oct. 6, has been sent to the Moderator of the United Free Church of Scotland :—

Resolved: "That this Committee of the National Conference, recognising the faithful and devoted labours of both ministry and laity of the United Free Church among the people of Scotland, the contributions made by the colleges to the great causes of theological learning and Biblical study, and the far-reaching effects of its missionaries among the non-Christian peoples of the East, respectfully offers to the Moderator of the United Free Church and his colleagues an expression of heartfelt sympathy in their present grave and unexpected difficulties, and earnestly trusts that whether by Parliamentary aid or otherwise, it may (without incurring legal penalties) secure the right essential to a living church of reshaping its expressions of faith in accordance with the advance of knowledge, unencumbered by the creeds of an older day, thus winning the power of adapting itself to progressive changes of thought and circumstance, while maintaining uninterrupted the continuity of its religious life and institutions."

WE had an interview this week with two delegates from the Dutch Reformed Church in the Orange Colony, the Rev. P. S. van Heerden and General Kritzinger. They came to England about a month ago, with the object of calling attention to the schools question in their native land. It should be stated first that three-fourths of the white population in the colony are Dutch, almost wholly belonging to the Reformed Church, and tenaciously attached to their own language and religious customs. In the process of settlement after the war an Ordinance was issued (April, 1903) by the Government instituting public elementary schools, but with conditions which are strongly resented by the Dutch.

AMONG the provisions objected to are: (1) The schools are managed by committees composed wholly of nominees of the Government, and the teachers are appointed by the Government; (2) Teaching in Dutch is only permitted during three hours in each week; (3) The religious education is not in line with the ideals of the Dutch Reformed Church. Doubtless our readers would require more information than we can give them at present before coming to any conclusion on the point of the special religious education; but it is clearly a hazardous policy that seeks to impose a system which is obnoxious to 75 per cent. of the population for whom the schools are provided.

ON the issue of the Ordinance a deputation was sent to the acting Lieut.-Governor of the Colony, pleading for some modification. It was asked that, on the local committees, three elected managers should sit along with two nominees of the Government; that these committees should appoint the teachers, subject to approval by the education department; and that Dutch should be taught five hours in the week, instead of three. The deputation was unsuccessful; and the next step was a petition presented in September, 1903, signed by nearly 24,000 adults, but, in the event, equally unsuccessful. Meanwhile, the Dutch started voluntary schools of their own with the title "Christian National Schools," and we understand these schools are now established in some twenty-five parishes out of thirty-seven in the Colony, and that in the Ladybrand district about half the children attend them. Of course this means much private cost and much heart burning—each regrettable. The Dutch delegates hope that by laying their case before the British public they may secure aid for their schools, and ultimately a modification, through the pressure of opinion, of the Ordinance. They are proceeding now to Germany, Holland, and Belgium; but we have no doubt that sympathisers may reach them by writing to Horrex's Hotel, Norfolk-street, W.C.

THE Manchester Auxiliary of the Peace Society has received an unusual amount of attention from the newspapers in comment on the "practical" and "business-like" speeches at its recent annual meeting. Mr. Richard Robinson has been elected Chairman of the Executive in succession to Rev. Priestley Prime, and Canon Hicks has been appointed Vice-Chairman. The programme for the coming season's activities includes three Conferences, the first of ministers of religion and church workers, the second of teachers and others engaged in the guidance of the young, the third of business men. It is felt that the advantages of peace and the great need of counteracting influences which blind the people to the real character of

war and the evil results of it, will be shown conclusively in such conferences; and the education of character towards a more just, sensible, and humane relationship among the nations will be quickened by them.

TEMPERANCE reformers amongst the Manchester and Salford magistrates who have succeeded in curtailing or abolishing the sale of intoxicating drinks in a large number of theatres, are now devoting attention to the abolition of drinking on football grounds. Last year the Manchester magistrates limited the hours during which drink might be sold to the time a game was actually in progress. Despite the grumbling which this decision gave rise to, they have now refused to grant permission to sell drink on the two principal football grounds in the city; and quite a storm of indignation has been raised amongst football enthusiasts. The magistrates last Friday again refused all applications for occasional licences, the reason given being that it was not necessary to grant a licence for the brief period occupied by a football match.

DUNDALK PRISON was the scene of a very interesting event on Monday week. In accordance with one of the new rules introduced by the Prison Board, the Visiting Committee of the Prison arranged that a lecture should be delivered to such prisoners as voluntarily wished to attend it. The Governor, having communicated with the Prisons Board, sanction was given to the movement. Accordingly, on Monday afternoon, the Visiting Committee, together with two of the chaplains and the Governor, proceeded to one of the corridors, where over seventy of the prisoners were seated, all the warders being also in attendance. Mr. Moriarty, Secretary to the Irish Association for the Prevention of Intemperance, delivered a very plain, practical, and useful address on the evils of intemperance. He showed how it affected men physically and mentally, causing them loss of employment, of character, and, finally, so often led to crime. The lecturer strongly urged the prisoners to make a new start in life, and, before leaving prison, take a pledge from their clergyman, so that they could withstand temptation when they returned to former associations. The prisoners listened throughout to the address with great apparent interest and attention.

THE Manchester Corporation opened a Labour Employment Registration Bureau on Dec. 28 of last year, and closed it on May 7 this year. In little more than four months 6,970 persons registered themselves as out of employment and desirous of obtaining it: 3,570 were married men, 2,767 single men, and 633 were women; but the bureau for women was open only a few weeks, from March 25. Employment was found for 832 men and 102 women, 934 in all. It is calculated that the unemployed thus registered and those dependent upon them for livelihood were 14,964 in number. Councillor Hart states that the reason for closing the bureau was that they could not find employment for anything like the number of persons applying, and that the continuation of the registry was like holding out an inducement to the unemployed to assemble at the offices, whereas the great majority could not be helped.

A MEETING of representatives of the three Boards of Guardians in the Manchester area recently met the special committee of the Corporation *re* the Labour Registry, to discover whether means could be found of dealing with the question of the unemployed, and a resolution was passed asking the Guardians to petition the Local Government Board for powers to subsidise the City Council, in order that it "may find temporary work for able-bodied unemployed during times of exceptional distress. This shows that the closing of the bureau did not imply that consideration of the grave condition of distress disclosed among the people has been shelved. The disclosures that there are so many willing and waiting for work leads naturally to the demand that the Corporation itself should provide employment. But could not this be remunerative labour? In the coming winter, bad trade will almost inevitably produce severe distress. It is well that public authorities are taking council together in good time, and forming plans to meet it.

A SOMEWHAT unusual incident has occurred in the diocese of Winchester. It illustrates how great, in this material age, is the power of the purse; for even in a sacramental church it is able to create a new bishopric, and to exercise, if not an absolute choice, at least a very potent veto in the selection of a man to fill it. A deputation, headed by Lord Selborne and Mr. W. H. Myers, M.P., waited on the Bishop of Winchester, and informed him that, as representing a large number of the laity of the diocese, they desire to put at his disposal a guarantee fund of £500 a year for five years, to be used for the support of an additional Suffragan Bishop, who must—they insisted upon this as a condition—be a comparatively young man. The Bishop has accepted the offer, and there is not likely to be any difficulty in obtaining the necessaryRoyal Assent.

THE Joint Committee on Methodist Union at a recent meeting passed a resolution promising to send information of its own proceedings and proposals to the General Committee and Conference of the Primitive Methodists. In relation to the Primitive Methodists there was, it is reported, a general desire to pursue the policy of the "open door." The representatives of the three denominations more immediately concerned seemed all earnest, enthusiastic, and hopeful, and worked together with right good will.

IN order to meet a deputation, consisting of the Principal, Treasurer, and other friends of the Unitarian Home Missionary College, Manchester, Sir Edwin Durning-Lawrence is giving a reception at Essex Hall, on Wednesday, October 26. Friends in and about London who are interested in the future of our colleges, and who have not already received an invitation card, are desired to write at once to the Rev. W. G. Tarrant, Secretary of the Reception Committee, at Essex Hall.

MR. ARMSTRONG'S LECTURES.

DESPITE the fact that the Sunday School Union Convention was being held in Northampton, and that the same night addresses were being given by Revs. Bernard Snell and Monro Gibson, an audience of more than two hundred and fifty (four-fifths of them men), gathered in the Kettering-road Church Lecture Hall on Tuesday for the second lecture in the Rev. R. A. Armstrong's course on "Agnosticism and Theism in the Nineteenth Century."

The chair was taken by Mr. J. Rennie Wilkinson, J.P. (brother-in-law of the late Rev. John Byles, former minister of the church), who paid a tribute to the lecturer's social work in Liverpool, and expressed his pleasure in advocating by his presence, interdenominational tolerance. The lecture, which was on "The Rise of the Evolution Doctrine," consisted largely of a masterly interpretation of the evolutionary theory, and a consideration of the effect of its acceptation upon theistic beliefs. A sketch was given of Darwin's great work and a statement of the chief findings of Herbert Spencer. The latter teacher, Mr. Armstrong said, must by no means be identified with materialism: his great work was to unify all knowledge, and to prove that all phenomena conformed to the evolutionary formula. The First Cause to him was unknowable, though he admitted in his later teaching that it was probably the same power that wells up in us in the form of consciousness. John Fiske carried the main teachings of Spencer to their natural and glorious conclusion, showing them to be subservient to the ends of Theism. By his insistence on the immanence of God, he removed one great difficulty, by showing that it is no more illogical to attribute personality and will to the "eternal and infinite energy from which all things proceed" than to apply the words "eternal" and "infinite" to that which we never experience in any but finite and temporary forms. By a special and original expansion of the design argument, which made man's religious instinct and experiences the truest evidence of God, the great American thinker demonstrated that Theistic belief was the natural outcome of the acceptance of the evolutionary hypothesis.

This same course of lectures Mr. Armstrong is also giving on the following evening at Nottingham, in the Mechanics' Lecture Hall, where also most gratifying audiences have assembled. Notwithstanding a charge of 6d. for admission, the first lecture was attended by from 250 to 300 people, about half of them being unconnected with our own places of worship.

THE Rev. F. Allen, secretary of the Provincial Assembly of London and the South Eastern Counties, writes to say that the cheap tickets for Newbury can only be had from him at Paddington, and not at the booking office.

COUNTRY HOLIDAY MOVEMENT.—Miss Lawrence, 23, Campden House Chambers, Campden Hill, London, W., acknowledges, with thanks, receipts for this fund of the following sums:—Mrs. Griffiths, £2 2s.; Miss Mossel, £1; Mrs. Edward Cobb, 10s. 6d.

LITERATURE.

FROM HEART TO HEART.*

THIS, the latest utterance of Mr. Stopford Brooke, comes to us rich in that largeness of heart and quenchless youth which have endeared him to so many as a spiritual leader. The volume is comprised of the sermons he preached at Little Portland-street during the winter of 1902–3, and so closely are we brought into touch, even on the printed page, with the personality of the man, that to read the book is to hear him preach them again, to be stirred by the very tones that, coming straight from the heart, carry the hearer to something like the preacher's own plane of wide vision and generous hope.

The title of the book is a happy one. Without in any way systematising his survey, it has evidently been Mr. Brooke's aim to show all the aspects of human life in the light of Love, and thus over the whole economy of life, personal and collective, the herald proclaims Love to be "lord and king." And, again, there is nothing utopian in his method of setting forth this sovereignty; all is vivid and personal, steeped in the actual conditions of men and women, cities and nations, and of the preacher's own long experience.

Take, as expressing the *motif* of the volume, that fine parable of the rain, with which the sermon on the Foundation of Society opens:—

> Many years ago, while the world was still young to me, I remember leaving London for the country at the time of a great drought. . . . It was a strange thing, to walk in the garden and in the woods before the consolation of the rain. The hedge of roses which should then have been glowing with flowers had no strength to make a single blossom. The white clusters of the banksia roses were blackened to the core; even the sunflowers had surrendered their glory. The grass was as grey as an old man's hair. The springs had dried up, the streams were still. The beech trees had lost half their foliage; the tall beech firs in the park were gaunt and naked of half their covering. The bracken could scarcely get above the ground, and the gorse let fall its spikes when they were touched. . . . And all the land and flowers and trees seemed to cry aloud—for I transferred humanity to nature—"My soul is athirst for Love."
>
> Yes, I thought, as I walked about in sorrow, this is the image of a world without love, of what Society would be if self-interest, or conscience or intellect alone were masters of human life; the image of any single human soul in whom there was morality without tenderness, or knowledge without the emotions, or self-desire that could not forget itself in love.
>
> Then one night fell the great refreshment, large rich-dropping rain; all the day after also the land drank deep, and when I went out the next morning the world and everything in it was born again. Life ran up through the pipes of tree and flower, to the points of every spray, to the last vein of every leaf and blossom. All that belongs to life—strength, movement, the to and fro of healthy agitation, and chiefly beauty, which had left a rainless world, returned. And I seemed to see a society—which had thought it lived by wealth, or by morality alone, or by science, and which had lost its heart—restored under the kingship of Love, reanimated and rejoicing in its life. Moreover, I saw in the revelation of the hour, the dried-up souls of men who had rejected love as the basis of conduct, as needless to morality, as interfering with business, or as dangerous to the lordship of Science—awaken from their death, for into their heart love descended like soft rain, and knowing the true, highest, and obedient to its tender calling, rejoice and blossom like the rose. This was the vision that the earth and sky vouchsafed.

The quotation is long, but it would be ill to shorten it. It expresses the root conviction of all Mr. Brooke has wrought, in the pulpit, in literature, in society—a conviction that perhaps never stood so much in need of insistance as to-day; the conviction of the unlivableness of life without spiritual aspiration and communion, and therefore without Love as the source and tendency of all that is true, great, and progressive in men and in Man.

> The spirit of pure self-sacrifice in union with the life of God the Father. This is the vital thing. . . . Were we to make England Paradise by miracle, all our present evils would reappear in a few years unless we had driven selfish interest out of our hearts. To teach men to live and feel like Christ—that is the *first* thing.

In a day when this Sovereign Good is everywhere questioned, frequently denied, often rebelled against, the heart of the preacher who has companied and communed with the wisest and best of a great Age, and drawn into his own life all their noblest convictions, stands up within him, proclaiming, "I have felt!" and sometimes, "like a man in wrath"—the chastened and purifying wrath of an outraged spiritual affection. For example:—

> Unlimited competition, the fierce struggle, as of brutes in an island, of each man to get the better of his fellows, this is the leading theory of social life, and its result, we are told, is the enormous wealth of England, her commerce on every sea, her mighty power among the nations. This is the true foundation of life, and all that interferes with it—love, justice pity, self-surrender, giving, the meddling of government with man's individual freedom to enrich himself by any means whatever, even by the enslaving and the practical destruction of thousands of lives—is sentimental rubbish.
>
> But look at the results! Society is divided into nations that are at war with one another; more lives are sacrificed in the pursuits of commerce, and with far less pity, than in all the wars of the last century. More than a third of the human race lives in Hell, while the other parts are made more comfortable than is their due by the miserable labour of those they keep in pain for their pleasure. If the outward life of those at ease is fair and sweet, that of the poor and degraded is outwardly hideous and hateful. We see it, yet we do not seem to see it. Our eyes are open, but their sense is shut. Charity comes in rushes to improve these miseries, but it is not charity we want; we want to change the whole foundation theory of social life. We want to replace self-interest by loss of self-interest, and by the establishing of social and civic self-sacrifice as our foundation of life. Nothing else will do; and though this vast revolution will perhaps take many years to accomplish, it must be accomplished if we are to change this earth from Hell to Heaven.

But it is one of Mr. Brooke's rare charms that he scarcely ever advocates virtue by running down its opposite. He assails evil not with the staff of the constable, but with the wand of the magician, shaming it by the fair forms which he conjures, and by a stronger persuasion than reason or reprobation, discovering to us "the human heart by which we live" in all its health and joy, and winning us into rebellion against the obsession of alien forces. Consequently his pages are radiant with the sunshine of righteousness, with the beauty of self-sacrifice, with the sheer joy of living according to the Father's will. It is the poet's lyre rather than the prophet's warning that characterises his utterance, and the burden dear to his heart is not that of destruction and doom, but the welfare of that city of God upon earth whose streets and marts arise to the Orpheus strains of kindliness and service, of the delight of those who see the King in His beauty, and rejoice in the order He has made.

> For an ye heard a music, like now
> They *are* building still, seeing the city is built
> To music, therefore never built at all
> And therefore built forever.

Take, for example, the beautiful description of the range and motive-power of love in the sermon already quoted, beginning, "To define Love fully is to define God," and ending, "We have lost beauty in our world in proportion as we have lost love as the foundation of life." Or, again, take the distinction between the "vulgar" and the "common" (pp. 78–82), surely a distinction greatly needed to-day. It is the common things of life, the preacher tells us, that make life's poetry; the fabric of every epic and great picture is the commonplace, idealised, *i.e.*, beloved and purged of self-interest; while it is just our failure to see and value life's common things, and our running to and fro after rarity, singularity, sensation, that constitutes our vulgarity. Or, again, the description of the Christians of the First Age, with their triumphant inward life (p. 294–5), a life that is a perpetual denial of that unhappy contention—itself the fruit of an age when the spiritual reality of life is so largely forgotten—that there can be no triumph, no joy, no peace in a life spent in mean surroundings and arduous tasks. That is a lie, contradicted by every noble life from Jesus onwards and backwards. Nevertheless, by men who deny the soul and its power by Love over material conditions and contaminations, it is erected to-day into the main article of a creed which is plausibly directed to obtain political emancipation without spiritual uplifting, and social perfection without individual regeneration. Would that Mr. Brooke's pages, palpitating as they do with sympathy with all that is highest in socialistic aspirations, might find their way to every reader of the *Clarion!*

Ordinary as are the titles, and familiar the texts prefixed to these sermons, one is constantly being led into fresh channels of reflection. Twelve of the sermons expressly touch those very hackneyed topics, "special times and seasons," but there is not one that does not surprise by its illuminative historic treatment. Mr. Brooke's plea for these observances is very largely—what is often enough raised as an objection to them—that they link us to pre-Christian times. His large sense of the brotherhood of man revolts frem any break in the continuity of "thought and feeling fed by all the past," and prizes these special days as being the Christian baptism of pagan aspiration. The thought may be commended to the mass of orthodox people, who, if they were a little less mechanical in their observances, a little more zealous of that large "unity of the faith" that has

* "The Kingship of Love." By Stopford A. Brooke. (Isbister & Co. 6s.)

been since the world began, would surely find others rejoicing to mingle in the celebration of these festivals.

Perhaps no one of the volumes of past years brings us quite so close to the heart of the author as this, and those to whom his utterances are a matter of eager expectation will understand the reason. This one master thought, the Sovereignty of Love, brings to a focus all that he loves and believes in—the deep-rooted conviction of our spiritual origin and home, the beauty of the common life, the brotherhood of men, not by reason of their "equality," but by common Parentage, the absolute futility of any motive in human affairs other than love, the joy in beauty as itself the verdure and harvest of unselfishness, the life that has no ending, and, above all, his ardent devotion to Jesus as the living leader of men, which makes him disclaim originality that the mind of the Master may stand clear—these, the most characteristic features of Mr. Brooke's faith, are pre-eminent here. And those who have listened to his literary discourses at University College will also recognise many another trait at its best—his love of the English Romanticists, his interpretation of Browning, and the associations of the scholar who delights to place his subjects where the storied light of old lore may fall upon them—as when Martha recalls Dante's Leah. Such, and especially the literature he has interpreted from Chaucer onwards, are a part of his own experience, no part of whose life has ever been sundered from his affections. These, and "those sacred and lovely Muses, better than the ancient and fabled nine, Faith, Hope, and Love; Righteousness, Peace, and Joy; Courage, Endurance, and the Desire of Perfection," are living and breathing in every page of his new gift to us. Neither criticism nor praise becomes the writer of this notice, but to join, if he may, in the acclaim of gratitude and affection.

THOMAS J. HARDY.

AN APPEAL TO MOTHERS.*

WE are coming to understand children better because we are honestly trying to enter into their lives with sympathetic insight instead of patronising them with our condescension and brutalising them with severity. The antique notion that the inheritance of original sin must be ousted at the tip of the birch finds its antithesis in the wiser method of removing needless temptation, and giving the child a true and exhilarating knowledge of himself and of the world in which he has come to play his part. The disastrous effects of juvenile inchastity have provoked a variety of efforts to cope with it; some thoroughly straight and wise, others more or less feeble and sanctimonious. We must begin at the beginning, and not leave off. In the school and the home, in the nursery, and even in the cradle, habits hard to break are sometimes formed which are intimately connected with physical and moral deterioration. There can be little doubt that the boarding-school has been the nursery of evil in this respect, and it is only fitting that from the boarding-school should issue some of the most enlightened words of counsel we have met with on this subject. The author of "An Appeal to Mothers" is herself a mother, and the head of a large preparatory school for boys. Over twenty years' experience in this capacity has given a naturally robust and sympathetic nature a special title to speak on the delicate topic of juvenile immorality. There are, as she remarks, only two ways of combating the evil, namely, the method of silence and ignorance, and the method of openness and knowledge. The former—the traditional way—has little to commend it, judging from results. It is the testimony of how many persons in adult life that they were tempted and injured before they were aware of any danger. The other method is "to talk about it plainly and openly, bit by bit, as the children grow old enough to stand it, unfold to them God's beautiful plan of bringing life into the world, and teach them at the same time that everything as God made it was pure and beautiful, because the Great Creator planned that it should be so." It is pointed out that a general mistake of parents lies in their dilatoriness. They put off concerning themselves seriously about their children while they are quite young. But the training must be begun when the child is born. The first lessons of self-control may be learnt in the cradle. During nursery days two opposite courses should be avoided—allowing unguarded freedom on the one hand, and on the other the separation of the sexes. A little simple physiology respecting the natural provision for internal as well as external cleanliness tends to allay curiosity, and dirty jokes come to be regarded with disgust or are unintelligible. "I taught my children from the very early days that they had to keep their bodies pure and clean, as God is pure and clean; that the most wonderful part of the whole body is the part we talk least about, that is the grandest part of all. As they grow older, I tell them, I will explain to them why."

The author's plan is to have a frank and motherly talk with every boy within a few days of his entering her school, as soon as his initial awe of "the dragon" is beginning to fade. "When I feel friendship is really begun between us, I have the boy in my study one evening. I begin by showing him collections of butterflies, stamps, birds' eggs, or any hobby that is dear to the heart of—boy." Then comes the chat on the rug before the fire or on the dame's knee, about games and work and "the tone of the school," and so round to cleanliness and reverence for all parts of the body, and the final word of warning and the pledge to be faithful in this special respect. We are convinced that this course of truthfulness and hence of genuine modesty is the one hopeful direction in which to proceed. In the customary timid secretiveness of parents, in the over-sensitive reserve of teachers, lies grave peril. "The only way to keep a school or large family of children pure is by raisingthe tone to a high standard, talk openly, and then trust."

Thus far, then, in promoting habits of chastity in young children. But the battle does not end here. A growing boy or girl has a right to receive pure-minded and sensible information instead of lewd suggestion in answer to natural curiosity Some knowledge of the wonderful process of generation must be imparted. Object-lessons from plants and the mating of birds and animals are ready to hand. The great thing is to be in time so as to forestall vulgarity by the sublime poetry of fact. When a boy is old enough to become a monitor in her school; the principal writes to his father intimating that the time has come for him to be told everything, and "Will he tell him or shall I? Some times the father will do it, sometimes he will leave it to me, and this is how I have got absolutely convinced it is the mother's work to tell the boy, and the father's work to cheer him on and strengthen him afterwards." Hence this "Appeal to Mothers."

The few pages in which the author gives a sample talk of her own as she prepares her elder boys for the next and far more serious stage, the public school, are admirable, and any mother or father who feels diffident about dealing with the matter in their own words may be confidently recommended to take this passage as it stands, and, when the right times comes, read it quietly and earnestly to their boy. With reverence and candour the author of this appeal seeks to avert the shame and suffering of ignorance and to awaken in the mind of a child a chivalrous sense of guardianship of a priceless treasure.

H. M. L.

* "An Appeal to Mothers." By a Mother. (Treacher, 1, North-street, Brighton, 1s.)

SHORT NOTICES.

THE Rev. H. G. Roxdale has published through Messrs. Dent a handsome edition of the Latin text of the Lives of St. Francis of Assisi by Thomas of Celano. The Lives are of course indispensable to any student of Franciscan origins, and they have a wider interest as well. It would be hard to find a more fruitful field for the study of all the subtle problems of hagiography. The influence of tendency and motives of edification have to be allowed for in most religious biography; but, so far as we know, the slow emergence of an ecclesiastical portrait out of elements of rare simplicity and fascination is nowhere else quite so easy to trace. Dr. Abbott has used the words of the life miracles of St. Thomas of Canterbury with good effect in order to illustrate the literary growth of the Gospels. The early Lives of St. Francis have long seemed to us to offer even more suggestive parallels, and we shall be greatly indebted to any scholar who will bring adequate knowledge and sound historical judgment to bear upon the task of working them out in detail. The Lives of Thomas of Celano have been difficult to procure in a convenient form, as Amoni's edition has become very scarce. We are therefore very grateful to Dr. Roxdale for the care that he has taken in collating manuscripts and collecting all available information from various European libraries. Of the critical value of his labours from the textual point of view this is not the place to speak. We must be content with noting the interesting suggestion in his introduction that we are to distinguish three distinct writings, the first tractate written about 1229, to which he gives the name Legenda Gregorii; the Legenda Antiqua written before 1247 as an appendix to the First Life; and the Vita Secunda written about 1257. The important thing to observe in this classification is that the

Legenda Antiqua is no longer regarded as part of the Second Life, as in Amoni's edition, and that the title "Second Life" is given to the recently discovered account of the life and miracles in the Boncampagni MS. It is the text of this Boncampagni MS. which Dr. Roxdale prints in his third section. It is in many respects the most valuable part of his book, for it makes some very important new material available for the student. Even this brief statement will be sufficient to show how far we are from any final arrangement of the early Franciscan writings. Their literary relationships seem to become even more intricate, and as we study them we are conscious that the possibilities of fresh and important discoveries are far from being exhausted. The results of Franciscan research in recent years are full of warnings against the dangers of partisanship and the dogmatic temper. (Price 12s. 6d. net.)

W. H. D.

ANOTHER welcome volume is the *Sacrum Commercium*, or the Converse of Francis and his sons with Holy Poverty, which Messrs. Dent have included in their Temple Classics. For anyone capable of sympathy with the deeper currents of mediæval religion it will be full of charm, and from another point of view it is of unusual interest as an illustration of the rapidity with which mystical feeling and allegorical interpretation may be brought into play around an historical personality. For this is one of the earliest of the Franciscan writings, leaving out of account the works of St. Francis himself, composed in all probability by John Parenti in the year 1227. The present translation—it is the second version that has appeared in English—is from the pen of Canon Rawnsley. He has also added a delightful essay on The Lady Poverty, and how St. Francis came to love Her. The introduction, which is given both in French and English, is by M. Paul Sabatier. He supplies the needful information about the history of the little book, and, what is even more important, he succeeds in creating for the reader the atmosphere which is necessary for its simple enjoyment. Our only criticism upon this volume, otherwise so wholly delightful, is that the French text of M. Sabatier's preface has not been properly revised, and is disfigured by a number of careless misprints. (Price 1s. 6d. net.)

W. H. D.

MR. INGE revealed remarkable gifts of intellectual analysis and spiritual sympathy in his Bampton Lectures on Christian Mysticism. A volume of sermons from his pen, with the title Faith and Knowledge (T. & T. Clark, 4s. 6d. net), is sure of a cordial welcome. They are all of a thoughtful and reflective cast, several of them being college or University sermons, and an underlying sense of unity is to be found, as is pointed out in the preface, in the author's opposition to the prevailing "pragmatisms" in Christian apologetics, and his belief that the intellect must not be made the mere servant of the will. "Eternal life, according to St. John," he writes, "is the process of *knowing* God and Christ, an infinite ascent in knowledge of the Infinite. There must, then, be no *acquiescence* in irrational or unscientific beliefs; if our faith finds them a necessary support it is because our faith is still weak." On the historical side Mr. Inge's treatment strikes us occasionally as wanting in grasp. He allows himself—it is true that he is in the good company of the great mystics—to pass too easily from an event in time to an experience or revelation in the soul. Thus for many readers the sermon on the Risen Christ will be quite inconclusive simply because it does not distinguish between a spiritual experience and an historical fact. How can experience of the indwelling Christ at the present moment vouch for an event centuries ago? The appeal to St. Paul is also useless, because it begs the whole question of what St. Paul's doctrine of the Resurrection really was. This whole tendency to substitute the religious consciousness for history, and to use a present feeling as evidence for a past event, needs much stronger handling. It is the crux of a great deal of the present religious difficulty and of the decay of positive Christian faith. But even this brief criticism of a single aspect of his teaching will show how rich Mr. Inge's sermons are in suggestion. They are a welcome and reassuring gift at a time when quiet, thoughtful preaching does not win much popular favour, and there is a tendency to assign far too much evidential value to the abnormal elements in religious experience. "Two things," says Mr. Inge, "are now most necessary, if the Church is to take her proper place in the life and thought of the twentieth century. One is, that her teachers should steadily discourage the popular supernaturalistic dualism—the notion that God only begins where nature leaves off, and works with a free hand only in the ever-narrowing gaps which science has not filled up. And the other—a positive precept—is that many competent workers should devote themselves to a rigidly scientific study of the *normal* phenomena of religious experience." The warning is timely, and it has our hearty assent. It is in these directions that we hope to see the influence of Mr. Inge himself exerted with increased power in the future. He is one of our religious teachers who has special qualifications for this mediating work, for he is equally at home in the old and the new. We should like to see a book from his pen on the Varieties of Religious Experience written from the point of view of what is strictly normal in religion.

W. H. D.

THE British and Foreign Unitarian Association has issued at an opportune moment two little booklets intended for wide distribution, and at the price of 5s. a 100. They are written by the Rev. A. N. Blatchford, B.A., and reflect the writer's large-hearted devotion to a loving service. Their contents are sufficiently indicated in the titles, "The Warrant of Scripture for the Manhood of Christ," and "The Warrant of Scripture for Unitarian Christianity," and the subtitle to each is, "A Reply to Dr. Torrey." If it were only possible to place a copy in the hand of every one who listened to the Evangelist's eloquence, quite uncalculated good results might be expected.

EVERY man is to see with his own mind as well as with his own eyes.—*Channing.*

ARTICLES IN THE REVIEWS.

THIS month's *Nineteenth Century and After* contains two notable articles, the one by Mr. Keir Hardie, the other by Mr. John Morley. Mr. Morley writes on "Mr. Harrison's Historical Romance." The essay is more than a mere review of *Theophano;* it is marked by all the writer's qualities, clear, penetrating, and suggestive. To readers who are not specialists it is instructive, and it serves to light up an obscure period in Byzantine story. That fascinating comparison between the East and the West, with their respective contributions to civilisation, is skilfully handled. Mr. Keir Hardie gives us a brilliant description first of the dramatic conflicts which marked the International Socialist Congress at Amsterdam, and also of the schools into which the Socialist party is divided. Throughout, the ideal to which Socialists look is never far from us. This is an important contribution to the understanding of contemporary European politics. In the "Land of Jargon" by Helena Frank, we are carried into the strange world of Yiddish-speaking people. The article is specially of value from the translations it contains of poems and short stories by some of the Jargon or Yiddish writers. They echo the cry of a people in distress, lack not humour, are full of a terrible pathos. Lady Wimborne writes on "Rome or the Reformation."

The first article in the *Contemporary* is by Dr. N. W. Nicoll on "The Scottish Free Church Trust and its Donors," in which he boldly challenges the judgment of the Lords on the ground that they failed to interpret rightly the *intention* of the founders. There is also a second article by D. S. Cairns on "The Self Assertion of Jesus." The argument is ingenious, the writer attempting to turn the tables on the higher critics by suggesting that because their conclusions are in harmony with the *Zeit-geist*, they may be expected to be wrong. It is held that Christ is unique in kind, and the argument, which is one of analogies, does not seem to escape the dangers to which it is peculiarly liable. The most interesting article in this number is that of André Mater, on "Disestablishment in France and its Consequences," which contains a striking analysis of the various sections into which the Church is divided. In France they are not discussing whether disestablishment shall come, but how it shall come.

The *Independent Review* opens with an article by Mr. T. C. Horsfall on "Housing: Lessons from Germany," noting especially the good results of the inspection of dwellings, and wise forethought in the construction of new districts, when building is spreading. Mr. J. L. Paton contributes a wholesome article on "The Chance of the Public Schools," while Mr. J. A. R. Marriott writes on "University Extension." Poor Law reformers should by no means pass over the evidence supplied by Mr. R. C. K. Ensor in his article, written from personal experience, on "Tramping as a Tramp."

In the *Monthly Review* we note Mr. A. N. Cummings' article on "The Free Kirk and the 'Wee' Kirk," and a second instalment of Mgr. Barnes' "Suggestions on the Origin of the Gospels."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SPREAD THE LIGHT.

SIR,—At the meeting of the London Unitarian Ministers on Monday last suggestions were made whereby the *Hibbert Journal* could be placed in the hands of ministers in country places, and of the young men in their congregations.

It was felt that congregational help in this case would be particularly well repaid, and so the London ministers respectfully suggest to secretaries and treasurers of congregations that they endeavour to secure at least one copy of the *Hibbert* to each and every congregation in the British Isles. The idea is to make the *Hibbert Journal* common property among ministers and those of the congregations who have time for thoughtful reading.

This would not only make the *Hibbert* accessible to ministers who cannot afford the annual subscription, but it would be a tangible appreciation of the splendid efforts of the Hibbert Trustees in publishing the Journal, and, not the least important, it would help to circulate thoughts on vital questions in religion, theology, and philosophy.

W. W. CHYNOWETH POPE.
Chairman of the London Unitarian Ministers' Meeting.

NEW DISPENSATION CHURCH, INDIA.

REV. SIR,—Will you be kind enough to give the following few lines a space in a corner of your paper, and oblige?

Rev. Balder Narain, a missionary of the New Dispensation Church, is no more! The field of his mission was in Behar, and his head-quaters at Bankipur. It is not full four years yet since he was called on to work in Sindh, whence his missionary tour extended to Bombay, Madras, and Beluchistan. After his untiring work in these places he was called on to work in the countries beyond the Persian Gulf. It was by the end of May last he left the shores of India, and arrived at Bushire, a sea-port town in Persia. During his stay in that large town his works excited a great interest among the educated, but among the illiterate he was suspected to be a British spy. After labouring for some time in the Lord's vineyard in that country he intended to take a trip to Arabia. While on his way to that country he was attacked with cholera at Bagdad, in Turkey, and succumbed to it. In him the church of the New Dispensation has lost one of its energetic and enthusiastic members and missionaries. He joined the Bramoh Somaj when its illustrious leader, Keshub Chunder Sen, was in the flesh. In Bhai Balder Narain Keshub found something which bore its fruit afterwards. Bhai Balder Narain has died the death of a martyr. He died in that remote land, not to die, but to live ever in glory.—Yours fraternally,

GOURI PROSAD MOZOOMDER.

A PROTESTANT DISSENTING MINISTER.

III.

ROTHWELL AT HOLCOMBE.

HOLCOMBE, the scene of Edward Rothwell's labours in the latter part of his life, is a small place some three and a half miles north of Bury, clinging to the shoulder of a bold and lofty hill, which is now surmounted by the Peel Tower, put up in 1852 in memory of Sir Robert Peel. Tradition has it that the old prison of this manor was converted to better uses by being made into a chapel subsidiary to the mother church at Bury. Here Henry Pendlebury became minister in 1651, and continued till 1662, when he refused to conform. He continued to minister in the neighbourhood, however, till his death in June, 1695. Rothwell had property here, and many of his relations lived in the district, and this may account for him coming over from Tunley to preach to this congregation, which was then accustomed to meet at Bass House, Walmersley, some two miles north of Bury. When he finally moved to Holcombe is not clear, but in 1712 he gave land in Nuttall-lane, a little lower down the hill than the old Episcopal chapel of Holcombe, for the purpose of a chapel and burial-ground for this congregation. A MS. book of sermons recently brought to light, and now in the possession of the Trustees of Bank Street Chapel, Bury, gives a note of the preachers at the opening of the building:—

Mr. Rothwell at Holcomb New Chappell at ye dedication thereof being on Tuesday 5 of August, 1712.

Mr. Gilliburn of St. Ellin preached likewise at ye dedication of Holcomb New Chappell, 5. Aug., 1712.

This was the Rev. Joseph Gillibrand, one of Frankland's old pupils, and minister at St. Helens. The new meeting-place was sometimes called "Holcombe Lower Chapel" because of its position in relation to the Episcopal chapel.

The Deeds.

The following extract from a deed of 1722 is given by Nightingale (Lancs. Nonconformity, iii p. 159) as though it were the trust deed of the building, but it is in reality a deed relating to three sums of money, two each of £5 and one of £6:—

Part of the £10 given by Margaret Finch of Shevington to the congregation formerly called by the name of Mr. Pendlebury's.

These sums were settled on Feoffees in 1722 to be applied

Towards the supporting or maintaining of an able Protestant Minister of the Gospel, and particularly Edward Rothwell, clerk, or his successors for the time being, who shall preach the Word of God purely, and administer the sacraments of the New Testament sincerely, being of the Presbyterian persuasion, officiating at the new chapel, oratory, or meeting place lately built and erected in Nuttall Lane, Holcome, by the congregation convening there, and who shall be sound in the faith, of a sober and Christian conversation, professing so many of the doctrinal articles of the Church of England as are required to be subscribed by the Act of indulgence or toleration.

The deed relating to the land and building is dated 1713, and is merely a surrender from "Edward Rothwell of Tunley in the county of Lancaster clerk," and the admittance of certain persons named therein to possession. The use is not specified. In the deed of 1755 it is defined as "for the service of divine worship." It will be seen that the deed relating to the endowment of £16 was more precise in its terms than that of the land and chapel.

Help towards the building came from outside; the accounts of Dob Lane Chapel contain this entry (Gordon's "Dob Lane," p. 89):—

Septembr 21st 1712 Collected for the new Chappell at Holcome 00—14—08.

Holcombe and Bury.

The opening of the new chapel did not mean the discontinuance of services at Bass House, on the other side of the Irwell valley, for Rothwell with other ministers continued to preach there from time to time, there is a note of his doing so on May 9, 1714. Rothwell was an active man. In addition to his ministerial work at Tunley he gave some time to training young men for the ministry. John Pilkington, minister of our chapel at Preston from 1716 to 1761, had studied under him. He continued the work at Holcombe, as the following testimonial, given in by Mr. Thornton at his ordination at Tintwistle in 1718, proves:—

This may certify all whom it concerns that Edward Thornton has spent some time in my family and under my direction and tuition; in which time he has gone through a course of philosophy, made a very considerable progress in theology, followed his studies with a commendable assiduity and diligence, redeemed his time and behaved himself soberly, and piously and as becomes the gospel. Holcom February 23rd 1715.

He also trained a capable man, the Rev. Thomas Braddock, to assist him in his own ministerial work. They broke new ground in Bury, where many of the congregation lived, and for the convenience of those members a chapel was built in Silver-street in 1719, the forerunner of our present chapel in that town. Rothwell and Braddock then supplied Holcombe and Bury alternately. On a survey of his congregation in December, 1717, Rothwell found that there were 120 heads of families, 23 of whom had votes for the election of a member of Parliament, 17 were freeholders, and there was a grand total of about 570 persons connected with it. The activity of Rothwell stirred up the Episcopal party in Bury, they declared that those baptized by Dissenters were in a parlous state, and thus wrought upon the fears of the ignorant. They rebaptized certain persons at Edenfield, a chapelry in the northern part of Bury parish, not far from Holcombe. Rothwell met this attack by publishing a forcible little treatise, entitled:—

A Vindication of Presbyterian Ordination and Baptism from the Aspersions and Contempt which have been of late most invidiously thrown upon them. Occasioned by certain Rebaptizations and other Innovations, lately practis'd in the Parish of Bury in Lancashire. London, 1721. Price one shilling.

The following extracts indicate its scope. He says the

common cry is, Dissenting and Presbyterian Ministers are no Ministers but meer Laymen, and Usurpers, or most profane Intruders upon that Sacred Function. All their Administrations are *ipso facto* void and null. . . . The Foundation of this rigid Notion

once laid, the vulgar in public, and common Conversation, have been told, with a strange Air of Assurance, that such as had no other Baptism, but from the Hands of a Presbyterian Minister are still unbaptiz'd, no Christians, but a Sort of Pagans and Heathens. Some poor, ignorant, credulous bigotted Souls, have taken the Hint, and Alarm. . . . and have instantly been full of Fears, and Doubts and Scruples, about their Christianity; and as the surest Way to dispel and remove 'em have most humbly beseach'd certain Curates who knew their own Names, to baptise them into the Only Right Way. . . .

Two late instances we have had in the Parish of Bury. Three Persons at least rebaptiz'd in the Parish Church a Year or Two ago: One or more of them married Persons.

The second Instance of their Rebaptization was on Sabbath Day, July the 26th 1719, at Aitenfield in the afternoon at the public Chapel there, in the Face of the Whole Congregation, where a Son of one Oliver Grime a young Man Grown up was baptiz'd; and also Two Sons of Rich. Booth of Stubbings. The Person officiating on this occasion was one M. Rider a Schoolmaster at Bury, who did all in the Presence, and with the Consent of the Reverend Mr. Banks the present Rector of Bury who preached himself there occasionally he same Day.

Rothwell had no difficulty in showing that by the general consent of Christendom baptisms by the Dissenting ministry were quite valid. He pressed the High Church admirers of Charles I. as to what they thought of that monarch's baptism by Presbyterian hands.

Up to the last Rothwell continued his labours. He preached at Bury on the last day of January, in 1731, and on the 8th day of the next month he died, being buried two days later in his own chapel at Holcombe. The subsequent history of this congregation must be left for a concluding paper.—W. H. BURGESS.

OBITUARY.

MISS EDITH LUPTON

MISS EDITH LUPTON, whose death on Oct. 4, at the age of 61, we recorded last week, was known to many friends as an artist of some merit. She exhibited in the Royal Academy, and although she did not make painting a profession, continued her interest in it till her death.

In the year 1882 she was elected a member of the Bradford School Board (at the head of the poll, except the Catholic priest, and 6,000 votes above the third on the list) after a hard contest which was won as the result of her clever speaking and genial manners. She threw herself into the work of the Board with great enthusiasm; and particularly worked to bring about a reduction in the amount of home lessons, and as a result succeeded in making a considerable reform. The poorer classes she regarded as her clients, and frequently attended at the Police Court in Bradford to secure justice for those who were unable to speak for themselves, and so became for a time the most popular woman in Bradford. As part of her work she edited and conducted a small newspaper, *The Schoolboard Echo*. She was for some time Hon. Sec. of the Bradford Women's Suffrage Society. Subsequently she resided in London, where she remained till her death. She took an active part in speaking on behalf of the rights of women, and particularly opposed laws which, whilst appearing to protect, would have the effect of depriving women of employment.

THE CHILDREN'S COLUMN.

III.—THE ANGEL OF MERCY.

HAVE you ever heard a sermon or a Bible lesson which was illustrated with lantern pictures? I am told that some ministers in order that the people may understand what they wish to teach them, have a lantern and screen fixed in the church or chapel and show people pictures as they go on.

In the old times people were taught the stories of the Bible by means of plays. They did not read the stories in the Book of Genesis, they saw them acted. If we had lived several hundreds of years ago we might have gained many Bible lessons like that.

We should have seen Adam and Eve as in the garden, should have heard God give to them strict commands; we should have seen them driven out for disobedience, and an angel with a bright sword guard the way lest they should try to go back. In the same way we should learn the story of Cain and Abel. We should have seen the pious Abel, we should hear the dispute between him and the resentful sullen Cain. We should be there when Cain killed him, and when God set a mark upon Cain. We might have seen also the ten spies that brought home a bad report of the land of Canaan, and the two that brought a good report, and we might have heard the crying of the people who wept all night, and have seen the vexation of Moses.

In any case we surely should have seen the well-known story of the great Patriarch Abraham played. We should have heard him commanded to go off into an unknown land; we should have seen him obediently pack up his things and go. And above all we should have seen a play of Abraham offering up his son Isaac in sacrifice.

We must remember that at one time not only sheep and oxen, and corn and wine were offered as sacrifices to God, but sometimes human beings were slain and offered in the same way. There is a story that one of the kings of Moab, fighting against Israel, and finding the battle go badly against him, killed his own son that God might turn the battle in his favour. So in the story of Abraham we read that God told him to take his best-beloved son Isaac and go away upon some mountain, and there kill him and offer him as sacrifice. When we read that God told him, we may understand that, *it was borne in upon him*, he had got it clear in his own mind, as if a living voice had told him, that he ought to sacrifice to God his best and dearest. The best and dearest to him was his son.

If we saw the story as a play, we should hear a solemn voice telling him to go forth upon his frightful errand; we should see him set off with his son Isaac, who would be represented as a little lad; we should see them travel on together, with two slaves who would come to wait upon them and carry the wood; we should see them by and by take the wood from the slaves and dismiss them, then travel on together alone. We should see them build a rude kind of altar. We should hear Isaac talking innocently to his father and asking questions. We should see the father getting more and more confused with the son's childlike remarks. At last Abraham would confess what he meant to do. Isaac would implore him not to do it, and ask, What will mother do without me? But by and by he would submit, would let himself be bound, would keep still and silent, waiting for the last terrible moment. The father, trembling, but determined, would take the knife, and then would be heard a voice from the unseen: "Abraham, Abraham, lay not thy hand upon the lad, and do thy son no harm." Down would fall the knife, and in a moment father and son would unite in an embrace which would be the promise of everlasting love.

When I have seen a *picture* of this story the artist has generally chosen to represent the moment when the lad is bound, quite helpless, and Abraham stands ready to kill him. But surely, if we saw it acted, the greatest moment would be the moment after Isaac is released, and the father staggers back partly in terror to think what had nearly taken place, and partly in joy to think that his son is still alive.

The kind of faith which makes people do terrible things and run terrible risks is admirable, but not the most admirable thing. People may have that faith before they are half civilised. In the extreme excitement of war, for instance, the most barbarous peoples will devote themselves for the good of their country and the honour of their god. They neither spare themselves nor anyone else. It is a greater thing to listen to the voice of the angel of mercy. When Abraham listened to the voice that said that his son need not be slain, that God did not require it, but only required a loving obedient mind, he was a greater and better man than when he set out in the morning. In the morning he understood the duty of obedience and perfect loyalty to God, but now he understood also the claims of mercy and of human love.

The religion which in olden days, in many lands, taught men to sacrifice themselves and their very children to please their God is not to be despised as silly nor to be condemned as wicked. It was part of the truth. Even Jesus taught that a man must give up everything for the kingdom of God. But when Abraham learned that even for God's sake he must not do an inhuman deed, he began to learn the very highest religion of all. For the highest religion is that which teaches the father ever to be faithful and fatherly to the son, the son ever loyal and trustful of the father, that teaches man to be the friend and saviour of man; that teaches us to bear the worst ills of life, and withstand its temptations without ever buying success by being inhuman, or ever being deaf to the voice of the angel of pity.

J. R.

THE address on "Our Relation to God our Father," given by the Rev. R. A. Armstrong at the first of the Services for the People, now being held on Sunday evenings in the Liverpool Institute, is published as the October number of *Sermons for the Day*. The Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit* is on "Science and Religion."

TO CORRESPONDENTS. — Letters, &c., received from the following:—W. A., W. H. B., A. W. F., C. R. H., J. T. H., W. C. H., H A. R. J., F. L., P. M. L., E. M. R., C. J. S., T. S., E. L. H. T., A. W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, OCTOBER 15, 1904.

THE CHURCH CONGRESS.

THE meeting of the Church Congress at Liverpool last week was, on the whole, of an ordinary type. The organisers of the Congress wisely take care to avoid dangerous topics, or, so far as they cannot be avoided, to commit them to discreet and temperate exponents. The reports, in consequence, provide an abundance of interesting speeches, but little that is especially striking or important. Perhaps the most remarkable feature of this Congress was the open and sustained hostility which was offered to it by a section of Liverpool Churchmen. The Protestants of that city evidently felt that they had a reputation to maintain, and they maintained it in a characteristic fashion. The opening procession was escorted from the Town Hall to the pro-cathedral by a booing crowd, and at the church door, where Mr. J. A. KENSIT was posted with his supporters, the offices of the police were required to prevent a scuffle. At the meeting in Hope Hall on Wednesday afternoon, to discuss the supply of candidates for the ministry, Mr. KENSIT made a speech. When it developed into a personal attack on one of the clergy present, the audience began to hiss, but the Bishop intervened, and the rest of Mr. KENSIT's unfortunate utterances were received in icy silence. The party which he represents were so much irritated by this treatment of their champion that they practically wrecked the Working Men's Meeting at the Philharmonic Hall in the evening. It is sad that a name which has noble traditions, and still represents a living cause, should be dragged in the dust after this fashion. But the violence of the Protestant faction is testimony to a fact which ministers to hope. The much grander word "Catholic" is becoming less and less the symbol of a party, more and more the expression of an ideal which appeals to all Christians. If ever the bickerings of the sects, their "variance, emulations, wrath, strife, seditions, factions," come to an end, the result will be, not a Protestant, but a Catholic Church.

We have to regret that one pleasant incident, which marked former Congresses, and seemed to anticipate the good Catholic times to come, was omitted at Liverpool. No greeting was offered to the members of the State Church by the Nonconformist brethren. This attitude of the Free Churchmen is all the more significant after the fraternal words with which the Bishop of Bristol recently received the Congregational Union in that city. It may be that the education difficulty is too acutely felt just now in Liverpool to permit any friendly approach between Sacerdotalists and Passive Resisters. If so, the cause which leads to an obscuration of the real community in holy things of Churchmen and Free Churchmen is no less unhappy than the result. The organ of the extreme High Church party speaks about what it feels as a slight, almost in the tone of wounded virtue :—

> God knows that we desire union, not only with our Eastern and Latin fellow-Churchmen, but with our Prostestant brethren also. We would labour earnestly for the removal of stumbling-blocks and misunderstandings. We are conscious of many defects and failures in the actual working of the Church system.

Naturally enough our contemporary goes on to seek for consolation, and finds it in the discovery that any approach "of the Dissenting bodies to the Church of England" would be "conventional and merely complimentary," and, in a word, "unreal." The same moral, that Nonconformity hates the Church, is drawn by a leader-writer in the *Times*. "The desire," he writes, "for re-union of the Dissenting bodies with the Church is virtually on one side only." The Free Church Council

> stands revealed as a militant organisation, animated by one great hope, and shaping its policy to one supreme end. Its loudest-voiced and most aggressive leader in the recent education campaign has declared, with hardly a dissentient voice from his co-religionists, that they cannot rest till they have disestablished the Church.

It is undoubtedly true that Churchmen and Nonconformists are, broadly speaking, ranged on opposite sides in a great political campaign, but none the less, rather all the more, it behoves them both to realise and emphasise the spiritual heritage of energy and hope which they have in common.

The conference on the decline in church attendance, and the discovery of remedies, was disappointing. The usual prescriptions of brighter services, better preaching, more confident testimony, were forthcoming. In practice it is found that changes in the service are almost always unpopular, that poor preachers are not improved by a mere command to preach better, and that a more confident testimony becomes, in effect, a more arrogant assertion of dogma. Not this way lies salvation. More to the purpose was a word spoken at another meeting by Dr. LOCK, Warden of Keble :—

> We want to ask ourselves whether we are really living Christianity in a way that comes home to people. Is it an unfair thing to ask whether, with most Christians, the religious bond is anything like as strong as the social bond ?

The sense of brotherhood was to him the hope of the Christian Church, and he even went so far as to advocate, in terms which would have gained applause at Essex Hall, a brotherhood broader than the limits of the Church, and based on the sympathy of religions. This was the closing speech of the discussion on infidelity—perhaps the most interesting series of speeches in the Congress. Mr. WAKEFORD, a typical E.C.U. divine, began by making the sort of speech which was expected of him. He proposed to overcome infidelity—Mr. BLATCHFORD and his following were meant—by teaching "the whole Gospel," which is known as "definite Church doctrine," in a voice of authority. His plan is to meet argument by assertion. The arguments used by Mr. BLATCHFORD may not, logically speaking, be very formidable, but to meet them by fresh assertion is surely to confess that they are too formidable for the asserter. Mr. STORR, who followed, had taken much pains in the shaping of his phrases, so as to avoid offence, but his prescription was actually the precise opposite of his predecessor's. "Constructive restatement" of truth should seek to keep pace with the advance of knowledge ; the infidel working man should himself be invited, by means of the discussion class, to take his share in the task. This advice is obviously much easier for the minister of a non-subscribing church to follow than for those who are hampered by a rigid creed. Reconstruct your comment on the creed how you will, the creed itself remains unchanged. And if the infidel working man persists in pinning the parson to the statements of the creed, how will reconstruction avail him ? Then came Mr. G. K. CHESTERTON, breezy, jocose, and paradoxical as ever. Aggressive infidelity ? Why not ? An infidel ought to be aggressive. So ought we. But "infidelity" ? He denied Mr. BLATCHFORD's right to the title of infidel. "The fact is that Mr. BLATCHFORD has too much fidelity towards a very cheap and quite unproved philosophy." Apostrophising an exponent of Clarionism. "Well," he exclaimed, "I wish I had your simple faith." The well-known fact that there is a party in the Church of England from whom we differ, not in our attitude towards criticism of the New Testament, but simply in our view of the ethics of subscription, was made very prominent in the discussion of the Synoptic Gospels. Mr. BURKITT and Professor LAKE (of Leiden) were both frankly critical in their methods, and Professor LAKE went as far as any of his German colleagues in rejecting the whole legendary and miraculous element in the Gospels.

LIBERAL RELIGION IN GERMANY.

THE PROTESTANTEN-VEREIN.

THE general meeting of the Protestanten-Verein, the twenty-second "Deutscher Protestantentag," was held at Berlin from Tuesday, October 4, to Friday, October 7, and was eminently successful, being attended by some 600 members and friends, and pervaded by a spirit of earnestness and good courage, and a determination to go forward with new energy in the work to which the union is devoted. The Protestanten-Verein was established in 1863, and at the present time has nineteen local unions in different parts of Germany, included in the general organisation. Of these the Union of the Pfalz (the Bavarian Palatinate) is on a somewhat different basis from the rest. Founded in 1858, before the general union, it includes whole congregations in its membership, which amounts now to 18,000, while the rest, with an individual membership, number some 5,000 in all. The chief aims of the Protestanten-Verein are to maintain the principle of freedom in the church, both in teaching and religious activity, and greater independence of congregational life, to vindicate the rights of German Protestantism, to promote true Christian tolerance and mutual consideration between the members of different communions, and to encourage all good works, which make for the moral strength and welfare of the people. According to the constitution a general meeting of the Union must be held at least once every three years, and for that period the management of affairs is placed in the hands of one of the local unions. During the present term the Union of the Pfalz has the management, and was therefore responsible for last week's programme; but a strong local committee in Berlin, with Herr Direktor Schrader, a member of the Reichstag, as chairman, made the actual arrangements with an efficiency which contributed greatly to the pleasure and success of the meetings. To their energy and initiative was due the notable new departure made this year, in the establishment of three sectional meetings, in addition to the general meetings of the Union, for a more intimate discussion of questions of Church constitution and politics, Church life and the relations of the Church to the national life. Members were asked to join the section or sections in which they took special interest, and to continue their work on the subjects dealt with, from one general meeting to another.

Both the general and the sectional meetings were held in the Grossloge, "Royal York," a fine building in the Dorotheen Strasse, admirably adapted to the purposes of such a gathering, and generously placed at the disposal of the Protestanten-Verein by this powerful Freemasons' Lodge.

The work began on Tuesday afternoon, October 4, with a meeting of Section I., when two papers were read and discussed, the first by Herr Direktor Schrader, on the question, whether the constitution of the Synods answered to the ideal of a Church of the people; the second, by Miss Martha Zietz, of Hamburg, on the right of women to vote in the Church. The discussion on this paper had to be adjourned until Friday morning. At half-past seven a religious service, the "Fest-Gottesdienst," was held in the Jerusalems-kirche, one of the chief city churches of Berlin. Later in the evening a meeting of welcome was held in the large hall of the "Royal York," where also the general meetings of the Union were held on the mornings of Wednesday, Thursday, and Friday, and also the festival dinner on Thursday evening. At the first general meeting the subject was Christian Doctrine in the light of present-day theological science, and how to impart it to the congregation. This was dealt with in two exhaustive papers by Professor Dorner, of Königsberg, and Dr. Max Fischer, minister of the Markuskirche, Berlin. On Thursday the subject at the general meeting was thus stated: "Only by overcoming Catholicism in both Churches (the Evangelical and the Catholic), and a return to the original religion of Jesus, can the growing power of Atheism be broken," the lecturer being the veteran Dr. Sulze, of Dresden, who was followed by Pfarrer Mayer, of Kaiserslautern, in the Pfalz. The third general meeting received reports as to the work of the sections and concluded the business of the whole session.

The meeting of Section II. was on Wednesday morning and began at half-past eight the first paper being by Dr. Grimm, of Hamburg, on "Discussion evenings"; the second on "Protestant methods of caring for the young," by the Rev. Walter Classen, also of Hamburg. The meeting of Section III. was on Wednesday afternoon, and was perhaps the most notable of the whole week. Lic. Traub, of Dortmund, introduced the subject of the "Church and Social Democracy," and among the speakers were Dr. Naumann, editor of *Hilfe*, and Dr. Barth, two well-known Liberal politicians. The meetings of the sections were private, but what took place was made public by the reports of the respective chairmen to the concluding general meeting

Wednesday evening was devoted to four public meetings, in as many quarters of Berlin, in the large halls of places of popular resort, meetings in which earnest speeches were interspersed with the singing of hymns and patriotic songs, "Ein feste Burg" being the last hymn in each case; and dramatic representations, such as the Wartburg scene from Devrient's "Luther" play, while the people, sitting at little tables, quietly partook of their evening's refreshment. The excursion to Wansee and Potsdam, planned for Friday afternoon, had to be abandoned on account of the broken weather, but many members met again on that last evening (not this reporter) for a "Geselliges Beisammensein" in appropriate quarters, and doubtless enjoyed the "flow of soul" and other things far into the night, in the spirit of true German comradeship.

The Religious Service.

The "Fest-Gottesdienst" on Tuesday evening in the Jerusalems-kirche was attended by a very large congregation. The fine old city church, which stands at the corner of the Jerusalem and Linden streets, has been of late years completely renovated and redecorated. Over the altar is a full-length figure of Christ in white marble, not the well-known Thorvaldsen Christ, but another, executed by a young German sculptor, since dead, in accordance with the suggestions of Professor von Soden, the senior minister of the church. On either side of the altar white marble busts of Luther and another Reformer (probably Melanchthon) looked out from a circle of flowers upon the congregation.

The first part of the service was conducted by the Rev. Alfred Fischer, one of the ministers of the church, who with his father, Dr. Max Fischer, and the Rev. R. Emde, of Bremen, is now associated in the editorship of the *Protestantenblatt*. Three hymns were sung by the congregation, the first being "O heil'ger Geist, kehr bei uns ein," the last "Gott ist unsre Zuversicht," and a strong choir gave beautiful renderings of a thanksgiving Motette of Bach's and Mendelssohn's setting of the Hundredth Psalm. These came before and after the lesson, which was from St. Paul (1 Cor. iii.), the passage containing the great words, "Know ye not that ye are a temple of God and that the spirit of God dwelleth in you," and concluding, "Ye are Christ's and Christ is God's."

The sermon was preached by Dr. Paul Mehlhorn, of Leipzic, a minister of the Reformed Church, who took for text the Gospel word (Mark ii. 27, 28), "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." In these words, he said, referring to the special institution of the Jewish Sabbath, Jesus declared for them a law of the spirit, which they must apply to the Church with all its institutions. The Church was for the living man, not man for the Church. Its purpose was to give rest to the soul, rest in the peace of God, to call the weary and heavy-laden to the peace of God, to give "Stille Stunden," and to build up in men a true personality and strength of character. In such men God could live as in His true temple, and they all be living stones to make a house of God in the spirit, in which each one helps the other and all together seek the glory of God. The Church must give strength and light, to make men strong in all suffering, in difficulty and temptation. This it must do for all alike, by the faithful teaching of the young and care for the aged. It must speak to men of the highest culture and minister also to the humblest, to workers of every rank, and seek the welfare of the whole people. A good evangelical Church must not be as a tale of the olden time, but a living power to do the work of to-day, and to be the helper of all present needs. The living man is the end, the Church is for him, not he for the Church: except, indeed, in the sense that the Church itself is a living body, the company of faithful men, the congregation. Then each man will find his own best strength as he gives himself to the Church, to that great fellowship.

They must stand by Luther's great protest, the Protestant principle of the indi-

vidual conscience, and rid themselves of the burden both of Catholic ceremony and dogmatic authority in the Church. No Church tradition must determine their thought of the world and God and Christ, they must have their own thought and conviction according to the light that was given them. It was the will of God that they should have individual human culture. The Church was to be for free men, free to receive and to speak the truth. It was their part to reconcile the Church and human culture, to renew the teaching of the Church, in accordance with present knowledge, and to raise the conditions of human life in accordance with the pure ideal of Jesus Christ. The open mind, the heart full of the "Gott-innigkeit" of Christ, (his intimate life with God), such was the full spirit of life for a Christian of to-day. So also they would bring the true spirit of the Reformation once more among men. They must seek to maintain not the bonds of orthodoxy, but unity of the spirit in the bond of peace, and thus bring the Church to its natural development, responding to the living needs of men.

The Social Meetings.

At the close of the service on Wednesday evening the company gathered again in the large hall of the "Royal York" for a social meeting of welcome. The Rev. Dr. Kirmss, of the Neue Kirche, president of the Berlin Union, presided in a quite informal manner, going to the desk on the platform by himself to give his address of welcome, and afterwards calling on one speaker after another, while the company sat at the little tables scattered about the hall and partook of miscellaneous refreshments according to their desire. At intervals after the President's address various delegates had the opportunity of offering the greetings of their several associations, and each in turn, on coming down from the platform, received the President's welcome in a hearty shake of the hand.

The first to be called upon was the Rev. V. D. Davis, representing the British and Foreign Unitarian Association, who said that he could deliver the greetings of his association with the utmost heartiness, for in spite of the very different conditions of their work in England, he felt that they really were at one in their purpose and aims, "im Geiste protestantischer Wahrhaftigkeit und Freiheit." Much had been said in the morning discussion of the need of greater independence of congregational life. Their Free Churches in England, few as they were in number and much spoken against in the past by the great Churches of the land, had proved that a religious community could hold together, and could be strong in simple faithfulness, with conviction of the truth and quietness with God, humbly doing its work of helpfulness in the world. He did not attempt to speak in detail of the work of the Association, partly because a long speech seemed out of keeping with the spirit of the social gathering, and partly because at the request of the editors he had already written a somewhat lengthy article on Unitarianism in England, the introduction of which appeared in the *Protestantenblatt* of Oct. 8, the rest to follow on Oct. 15. Most of the available space on Oct. 8 was taken up by two other articles on "Free Religious Efforts in Switzerland" and "The Netherlands Protestantenbond."

The next greeting was delivered by Professor B. D. Eerdmans, of Leiden, who represented the Protestantenbond, and, speaking in much more fluent German than his English comrade, described the methods and aims of his Union. Further greetings were delivered by the Rev. G. Metzger, of Strassburg, on behalf of the Liberal Union of Elsass-Lothringen, and Dr. Altherr, of Basel, on behalf of the Swiss Union, who gave an eloquent address on religious progress.

The President also read a letter from the Rev. C. W. Wendte, of Boston, on behalf of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, cordially acknowledging the invitation of the Protestanten-Verein to take part in the meetings, and saying that he had asked Professor Pfleiderer, who is a member of the Council's Committee, and Professor Burt Estes Howard, at present resident in Berlin, to represent them at the meetings. Professor Pfleiderer was, unfortunately, absent in America, and Professor Howard, probably through some miscarriage of letters, or absence from Berlin, did not put in an appearance. Mr. Wendte referred, in his letter, to the common aims of the International Council and the Protestanten-Verein, for the reconciliation of the Protestant Church and its teaching with modern knowledge and culture, and freeing of the Gospel from dogmatism and the influence of the priesthood, and the advancement of the religion, not of the dead letter, but of the spirit. He concluded with a hearty invitation to members of the Protestanten-Verein to take part in the next meeting of the International Council, to be held in Geneva early in September, 1905.

At the other principal social gathering on Thursday evening, in the same hall, a company of about 200 sat down to dinner, the "Festmahl," over which Herr Direktor Schrader genially presided. The dinner, which began at half-past six, was admirable, but it was taken in snatches, as it were, with long intervals for the speeches, which were also admirable, introducing a number of toasts which were drunk with musical honours and a multifarious clinking of glasses. After the soup there were two toasts, "the Emperor" and "the Protestanten-Verein," before the next step in the material dinner was taken, and the cheese, if we remember rightly, came on some time after ten o'clock.

The Public Sessions.

The work of the general meetings (the three "öffentliche Hauptversammlungen") was done with great thoroughness. We have already noted the subjects dealt with. Professor Dorner's lecture on Wednesday morning lasted a full hour and a half, and Dr. Fischer followed for another hour, and then with unflagging energy speeches in discussion; so, again, on Thursday, Dr. Sulze's lecture, delivered with great animation, was even longer than Professor Dorner's. As all these addresses, fully printed, were on sale at the door afterwards, it might perhaps have been better, and certainly would have been less exhausting for weaker brethren, if in delivery they had been somewhat curtailed; there would then also have been more time for thorough discussion.

The lectures were lucid and powerful statements of the Liberal position in religion, of which, had space permitted, we would gladly have given here a fuller account.

Professor DORNER, speaking of Christian doctrine in the light of modern knowledge, pointed out the great difficulties of Protestant theologians, who attempt to reconcile the old dogmas, to which they still hold, with the clear convictions of our present knowledge, and affirmed that that universal truth, which Christianity enshrines, must rest not on any Church authority, Scripture or historical tradition, but on the inward witness of the Spirit, and personal experience of communion with God.

Dr. MAX FISCHER earnestly maintained the same position, and pleaded that there must be no hesitation in speaking out openly and freely to the people, to convince them of the eternal ground on which religion rests, and that they must once more gain for themselves the personal conviction of faith. What he was concerned with were principles of the life in God, not doctrines about God and His being. Only when the people are no longer compelled to believe in the old blind way in the Bible will they come with confidence and joy to believe *with* the Bible. Their doctrine of God and of Christ must not be confused. Jesus must be regarded as holding his own place in human history, freed from the legendary and dogmatic elements of the old Church teaching. That meant, not a lowering of their doctrine of Christ, but an exaltation of their doctrine of Man, as in truth Son of God, one who does the will of the Father in heaven.

Dr. SULZE, on the following morning, and with a different subject, had really the same theme. The forces of Atheism, he affirmed, could only be overcome if the Churches were united in a clear demonstration of religious truth, and that was only possible if they would turn from the Catholic doctrines to the religion of Jesus himself. The people must be lifted above the conflicts of the Churches and Church parties, to a living faith in God the Father, Creator, Judge, and Deliverer, revealed in Christ and his community. The historical Christ would have a power which Christ in the Mass had not, to lead men once more in the freedom of the Spirit, to realise that they must work out their own salvation. With great earnestness he affirmed the individual responsibility of each one as a child of God. Heaven and hell are within, and each one, by the grace of God, in the conflict of his own inward life, must overcome his baser self. Then he would understand the true Christianity of Christ, and, in the company of the disciples, enter into his inheritance. The hope of the world, he said, was in the development of moral and religious personality.

The Final Meeting.

At the last public session of the Union on Friday morning, over which Dekan

Trost, of Winnweiler in the Pfalz, presided, it was unanimously agreed that for the coming term of three years the management of affairs should be entrusted to the Berlin Union, and in acknowledging the vote Herr Schrader expressed the hope that the whole period might not be allowed to run out before the next "Protestantentag" was held.

A resolution, brought forward by the Union of the Pfalz, asking, in the interests of truth, for a reform of religious instruction, and particularly for a reconstruction of the text-books used in schools, on modern principles and in the light of modern knowledge, was passed unanimously.

The meeting also agreed that the work of the newly formed sections should be carried on experimentally for the next three years, and then, if they proved of real service, they should be formally recognised by the necessary modification in the constitution of the Protestanten-Verein. The chairmen of the sections reported on the sessions over which they had presided, but there was no further opportunity for discussing the important subjects dealt with.

The meeting, and therewith the formal proceedings of the twenty-second "Protestantentag" closed with an earnest address of congratulation and exhortation by the Chairman. "Onward and Upward" were his final words, and they well expressed the manifest determination of the members of the Protestanten-Verein and the spirit which had animated the proceedings of the week.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION.

THE opening meeting of the session was held in the Memorial Hall, Manchester, on Wednesday, October 5. Lieut.-Colonel Pilcher presiding.

Principal Gordon delivered an address on "John Locke." He said that just a century ago Joseph Priestley died, and three centuries ago this year Socinus passed away. Midway between these two dates stands the death-date of John Locke. He died October 28, 1704. Locke's was in many respects a beautiful figure: unaffected in his independence, a lover of children and by them beloved, modest, and unmoved by adverse judgment. Fifty years ago Milton, Locke, and Newton were paraded as Unitarians at all our denominational meetings, and denominational demonstration was supposed to be sheltered by these names. Milton's theology was not definitely revealed until his "Christian Doctrine" was published early last century. His views were kept back owing to his habitual caution; and are still, as far as details are concerned, kept from public criticism. Locke's character was different. Principal Gordon dealt with three departments of his thought, namely, Toleration, Christian Fellowship, and Biblical Interpretation. Locke was annoyed when people dubbed him Socinian; while Priestley, when he was called by that name, did not care in the least. Locke was not well read in Socinus; but the ideas of Socinus rapidly became the property of Christian men throughout the world. Locke followed Hobbes in Toleration, and not Socinus; neither comes up to the modern idea. No one realised universal toleration before Priestley. Locke looks to the interests of the State, and excludes Romanists because they stand committed to a foreign allegiance. Locke's chief theological work, "The Reasonableness of Christianity," was published in 1695. The claim that reasonableness should be the standard by which Christianity should be judged has led to results of which Locke did not dream. He undertook to maintain its reasonableness, not as it is in the Church or in the formulas of the theologians; but as it is delivered in the Scriptures—this and this alone. He is here on the platform of Socinus, who planted himself on the New Testament alone. Locke contended that for a valid claim to the name of Christian nothing but the recognition of Jesus Christ as the Messiah of God was required. Socinus will not admit any man's claim to Christian discipleship on the grounds of belief alone. Two things he stipulated as equally essential—belief in Jesus as Messiah, and the conduct of life in conformity with his teaching. Locke, in effect, says that the second follows as a matter of course. Socinus taught that Messiahship consisted in regal domination over the whole race of men, the guardianship of his faithful followers who constitute the kingdom of God on earth. Hobbes thought the earthly career of Jesus indicated his Messiahship, yet his reign is deferred until his second coming. Also the obedience of his disciples is deferred; meanwhile it is to be given to their earthly sovereign. There must be assent of the heart to Jesus, though outwardly there must be submission to the powers of the lower world. Locke, although he held the Second Advent, admitted neither of these articles of faith. To him Messiah meant messenger who had revealed to men God's message of truth and duty. The idea was squarely set on human grounds; it was never transcendent nor *in futurum*. He delivered his message, and whoever believes it is a Christian. We trace more the influence of Socinus than of Hobbes. Hobbes saw the composite character of the Pentateuch, &c., and yet he was conservative with regard to the age and authorship of the books of the New Testament. Socinus saw real grounds of authority in the New Testament; not as divinely dictated. It was the honest work of honest men relating what they had reason to believe was true. He believed in their veracity. There was no falsification, though there might be error. In conclusion, Principal Gordon spoke briefly of Locke's views of education, and concluded with the following statement:—

"I have but a word to say, and it seems appropriate to say it on this occasion, about Locke's views on education. Locke lays down the principle that we ought to make those happy who are undergoing instruction. I wish I always knew how to do this. Perhaps our efforts in this respect may be more completely successful when we have migrated to Summerville. But, further, he lays stress on the two sides of every rightly ordered system of human training. On the one hand, it must be such as 'may direct us to heaven.' On the other, it must contribute to the 'discreet conduct and management of ourselves in the several occurrences of our lives.' Here are suggested to us two aspects of our own work, never to be forgotten, never to be neglected. We are not here merely to acquire learning, to attain distinctions, to compete for prizes, to be rewarded with scholarships. Ever before us must be these high aims: to grow and to deepen in spirituality, in all that inward character, that self-consecration, of which heaven is at once the symbol and the ultimate sphere; further, to fit ourselves for a life, not of dreams, but of practice, of self-control and self-devotion; of strenuous energy, wisely directed, for the welfare and purificaton of the world in which we have our present being. Thus preparing, and thus exercising ourselves, we may realise, in whatever career God may please to give us, high or low, short or long, the spirit, at once broad and believing, in which Locke, as his last will tells us, desired to die, 'in sincere communion with the whole Church of Christ, by whatever name Christ's followers call themselves.'

"It now becomes my duty to make some statement in regard to the theological work of the session. You are aware of the institution of an open Faculty of Theology in the Victoria University of Manchester. To all theological colleges in this district this is an event, not only of the highest interest, but of far-reaching importance. Its effect will necessarily be felt in determining their courses of theological study; and there will be seen at Owens College the unwonted spectacle of students, representing the future ministry of nearly every section of the Christian community, studying side by side under professors and lecturers of the University, subject as such to no theological tests, and pledged to ask in examination no question in such a form as to call for any expression of personal religious belief. Our two theological men are both desirous of entering on the course which leads to the attainment of the B.D. degree; and they will be joined by a former student who won distinction here, and now would avail himself of this means of pursuing, with definite aim, the study without which no ministry can be permanently fruitful in engaging the attention of thoughtful men. A substantial portion of the courses of instruction required for the B.D. must be taken in the University buildings, under the professors or lecturers of the University. We find that this will work out to a minimum of four University lectures, and five in a recognised college. Hence we propose to enter our candidates for four courses at Owens this session. This will not relieve your tutors of responsibility for the work thus done. It will be their duty to supplement, where they think it needful, the instruction thus given, and to exercise tutorial supervision over the whole. You are aware that your Principal, as an extern University Lecturer in Ecclesiastical History, is a member of the Board of Faculty. The Board meets to-morrow, and until after its meeting certain details of classes and times cannot be adjusted. But no difficulties have been raised, or are likely to be raised, as to the recognition not only of our

college, but of our classes, or that will interfere in any way with our thorough and hearty co-operation in the broad and liberal scheme initiated by the University authorities, and forming a model for other seats of learning.

"We bespeak your sympathy, your encouragement, your good wishes. In its jubilee year our college enters, in more respects than one, on a new era. We indulge in no rash promises, we are all resolute in the determination to do our best. Your criticisms we shall welcome; but the warm movement of your hearts, in unison with our endeavours, we shall earnestly expect, and not, we are assured, in vain. There is, indeed, as a recent pamphleteer has wisely bethought him, 'a more excellent way.' It is the way of that spirit which 'is not puffed up,' which 'rejoiceth in the truth,' and 'hopeth all things.'"

PROVINCIAL LETTER.

EAST CHESHIRE CHRISTIAN UNION GRAND BAZAAR.

"And do you really think little East Cheshire will run its bazaar successfully at a time when the Unitarian public is being inundated with appeals for help of a similar character?" "My dear sir," I replied, "East Cheshire will do its best, and angels can do no more." This was a somewhat feeble, although egotistical retort from one of my sarcastic temperament; but, dear reader of this letter, it was intended to be neither more nor less, for I had an eye, or both my eyes, to a subscription which I fancied was warm in the pocket of my interrogator. Mine was the case of a minister acting as a judicious man of business.

The Editor, in inviting me to use his columns on behalf of East Cheshire, has made me apprehensive of the idea that all his readers are dying to hear about the bazaar. It is a most laudable dying which I, as a physician of good prescriptions, am called in to intercept, and I gladly give professional attention to it.

In a certain—or is it an uncertain?—history of New York, it is related of Master Hendrick Hudson that, as his eye first rested upon the fair island of Mannahata, land of paradise of a new race, he uttered these remarkable words, "See! There!" And the same words are upon the lips of our company, crew and passengers of the good ship "East Cheshire," as they sight Bazaar-land. They have interest in their expedition, and will next month invite all the world to colonise for four days at St. James's Hall, Manchester. An intimation of this fact has already been sent to our churches in Lancashire and Cheshire. Let whoso say nay that has seen the bright red of the "preliminary notice."

But a further notification may be made here, that Sir John T. Brunner, Bart., M.P.; will open the bazaar on the first day, Mr. William Long on the second, and Mr. David Ainsworth on the third. We are hoping to have on the fourth day an opening, or, at least, an afternoon, specially interesting to the children of our schools, who are contributing a stall, and giving their pennies in subscriptions.

At last, after refreshing sleep, the congregations of the Union have rubbed their eyes, and realise in broad daylight what is before them. From all corners of East Cheshire their members and friends will, I hope, come swarming into Manchester with pockets full of money, and with willing hands to dispense it in a good cause. For on their enthusiasm and self-sacrifice depends much of the future effectiveness of their Union. When one like myself, who have been closely engaged for over seven years in the missionary work of the Union, looks round for the circumstances which have impelled this effort, he finds towns where our views of Christianity ought to be diligently set forth, new lands for our religious labours. He finds also little congregations which have maintained a heroic struggle against adversity for a generation, and require substantial support for their ministry. And because he believes in his Unitarianism, Free Catholicism, Kindredism—or whatever he cares to call the same thing—he says this cause ought to succeed, and deserves consideration by all of the faith. And the present writer, poor secretary driven almost to his extremity of nerve and wit, is one of those who are determined that, if human strength can accomplish a human task, it shall succeed, and brighter days give clearer prospect of the work and the good for which the Union stands. So, because their fellows have spirit, let our friends in other Unions and The Inquirer's "whole world"—I like the phrase—back us up and out for once.

London is coming. We are waiting to give Mrs. Blake Odgers a right hearty welcome for support and interest accorded most willingly. I understand that some of our London congregations have at her request formed working parties. Let those which have not, perpend, as the novels say.

In Manchester where centres the work of the Provincial Assembly of Lancashire and Cheshire, an enthusiastic band of ladies led by Mrs. Walter Shipman, meets regularly at the Memorial Hall, Mecca of the northern Unitarian; and I know that, quite apart from the work of their fingers, the good spirit of their hearts has encouraged and inspired many a sluggish soul in the congregations of East Cheshire. I should like to mention all their names. But the mention would neither please nor displease them, for they have no thought of services to be recognised in words of eulogy, but only of services to be rendered in the good cause. I must note, however, that, persuaded by Mrs. W. H. Talbot, they have further undertaken to provide all the afternoon teas at the bazaar, and to secure general workers for the rest of the catering department.

We have been most fortunate in securing for this large department the services of Mr. Elliott Lord and Mr. Dougill, who organised the catering at the Manchester District Bazaar. These gentlemen most readily acceded to our request, and are now busily engaged in preparing their plans.

We have promise of a splendid collection of pictures and engravings. The Art Stall committee, which consists of the gentlemen who organised a similar contribution for the Manchester District Bazaar, and a few of our own people, have discovered a large number of friends up and down the country who were willing to send handsome gifts. When these are supplemented by the various works of art we can seize from the other stalls we shall have a large collection for display and sale. The Rev. George Payne, of Knutsford, is the secretary, and will be pleased to receive contributions from any of my readers, if they have in their homes too many pictures for satisfactory hanging, or, persuaded by my garrulous letter, are disposed to paint or buy something and send it on.

What is East Cheshire doing for itself? A captious critic will ask the usual obvious question. The polite answer is that at a time when trade depression at its centres is exceptionally severe, keener in some respects than during the memorable cotton famine, it is labouring hard for the success of its enterprise. Ashton is always alive. It has a "strike" occasionally, and London editors send down reporters to investigate and relate the "truth" for minds whetted daily on the succulence of the halfpenny press. The real truth in this case is that Ashton will furnish a double stall, intending for once to range itself beside its more opulent neighbours, Dukinfield and Gee Cross. True, it has something to gain from this emulation, but its effort will be an exceptionally great one for a new congregation. I am waiting for reports from other congregations as to whether "at the last pinch" they will manage complete stalls—no small affair in our scheme of decorations—or keep to the arrangements for partnership so far effected. In this part of the world our people do not indulge in elaborate rehearsals. "It will be all right at the time," they say; "we can be trusted for the merit of our performance." So it usually turns out; and a nervous secretary will bear the fact in mind and control himself. Last month I visited nearly all our congregations—a sort of "missionary of empire" business. This was work which the Rev. H. Enfield Dowson would have undertaken, but for his most unfortunate break-down in health. Some of the congregations—so like Unitarians—did not at first relish the idea of my inspection, but, as I sent further word that there was no mistake about my coming, they welcomed the visit, and gave my case for preferential tariffs, involving their heavier taxation, a very cordial hearing. Their response was good. I was satisfied with the enthusiasm of our people, and with the self-sacrifice which many a struggling congregation was making to ensure a result which might be called successful. Now they are all hard at work, and I believe that when Sir John Brunner opens the first day's sale he will see around him stalls heavily laden with the goods of East Cheshire.

With all the details of this work massed in my brain, and a congregation still demanding sermons, I could extend my account with a hundred pieces of information, and make an exhortation. Neither the one nor the other will I do. I trust in the sympathy of all who can judge the needs of East Cheshire, and believe that their pockets lie over their hearts.

William C. Hall.

Tell me not of successful wrong, the gain of injustice is a loss.—*Theodore Parker.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare.—The Aberdare Unitarian Sunday-school Musical Union, initiated by the Rev. D. Evans, of Cwmbach, has held its first annual singing festival. The afternoon gathering was presided over by Rev. H. Fisher Short, and that in the evening by Councillor L. N. Williams. The united choirs rendered a varied and interesting programme of music, which was greatly enjoyed by those present.

Harvest thanksgiving services are also reported from Cosely, when sermons were preached by Rev. Henry Eachus and Councillor Cooper; Ipswich, preacher Rev. L. Tavener; Mottram, the sermons by Rev. George Evans, M.A.; Cirencester, where Rev. H. Austin officiated; Peckham, where the occasion was marked by the return of Rev. G. Carter to the pulpit after several months' absence; Middlesbrough, Rev. W. H. Lamelle conducting the services; Stockton-on-Tees, where the preacher was Rev. H. Cross; Holbeck, Leeds, the preacher being Rev. W. R. Shanks; Knutsford, with sermons by Rev. Charles Peach; Allextock, where Rev. J. A. Payne was the preacher; Wolverhampton, preacher, Rev. J. B. Higham, B.A.

Ashton-under-Lyne.—The seventh anniversary of the Sunday-school was celebrated last Sunday, when sermons were preached, morning and evening, by the Rev. H. Kelsey White. In the afternoon a Service of Song, arranged from Miss Frances Cooke's account of William Lloyd Garrison, was rendered by the children. At all services a hymn, specially written for the occasion by the Rev. W. C. Hall, minister, and composed by Mr. James Broadbent, organist, was sung by the choir and scholars. There were large attendances during the day, and good collections. At the evening service copies of Brooke Herford's "Brief Account of Unitarianism," supplied by the British snd Foreign Unitarian Association, were distributed. It was satisfactory to note the attendance of many members of other denominations.

Belfast.—York-street Harvest Services were conducted on Sunday, October 2, by Rev. A. O. Ashworth in the morning, and Miss Marian Pritchard ("Aunt Amy") in the evening. Good congregations assembled, and many friends from neighbouring churches were present at the evening service.

Billingshurst.—Anniversary services were conducted last Sunday by the Rev. G. Lansdowne, and on Monday the annual tea was held, after which the Rev. F. Summers preached, and at a brief public meeting which followed, addresses were given by the Revs. J. J. Marten, of Horsham, Mr. Tarring, and others.

Burnley.—The Literary Society in connection with Trafalgar-street Church opened their autumn session last Monday evening with an admirable lecture on "Carlyle," by the Rev. M. R. Scott, of Ainsworth.

Buxton.—In the tenth article in a series "Among the Buxton Churches," headed "Worshipping with the Unitarians," the local *Herald* on Sept. 28 had an appreciative account, with a portrait of the Rev. George Street, with a brief but not accurately informed reference to the history of the congregation.

Clifton.—The annual congregational "At Home" was held on the 11th inst., when a large company including many recent accessions to Oakfield-road Church, gathered in the church parlour, excellent music being provided during the evening. In the course of a short speech, Dr. Warschauer referred to the increasingly flourishing state of the congregation as affording just cause for gratitude; and he appealed to all members, both old and new, to throw themselves into the life and work of the church, social as well as religious, with real goodwill, thus giving and deriving the help which it was the object of the church to provide. It was gratifying to find in the programme of winter lectures, &c., arranged by the Literary and Social Union, whose session the "At Home" opened, such names as those of the Rev. H. Arnold Thomas, M.A., the well-known Congregational leader, the Rev. John Gamble, M.A., the broad-minded vicar of Leigh Woods, the Rev. Hugh C. Wallace, and the Rev. G. W. Baynham, of Immanuel Church. Such signs of fellowship went far to prove that a determined stand for and by their faith neither alienated sympathies nor proved productive of unpopularity. They had grown in numbers and strength during the past few years, and would continue to grow, if only there was a continuance of the spirit of zeal and enthusiasm for their church.

Crewe (Welcome Meeting).—On Wednesday week a meeting was held in the Free Christian Church school-room to welcome the Rev. H. Fisher Short as minister. After tea Alderman J. Briggs took the chair, and on behalf of the congregation offered a very cordial welcome to Mr. Short. They had passed through difficult times at Crewe, but meant to look forward with hope and courage to the future. Mr. J. Hall Brooks, on behalf of the East Cheshire Union, and the Rev. C. Harvey Cook, of Warrington, on behalf of the Liverpool District Association, joined in the welcome, as did also the Revs N. Cooper and W. Carr (of other communions), the Rev. B. C. Constable, and Miss Montgomery, President of the East Cheshire S.S. Union. Mr. Fisher Short, in acknowledging the welcome, spoke with good hope of the future. It would be his endeavour, he said, to preach the Gospel of Joy.

Dewsbury (Presentation).—There was a full attendance at the tea meeting on Saturday evening last, when a farewell presentation was made to the Rev. J. Morgan Whiteman and Mrs. Whiteman on their leaving Dewsbury. Mr. Ernest Thornton presided after tea, and the presentation of a purse of gold was made by Miss Howe. Mutual regret was expressed at the severance of the tie between minister and congregation, and "Auld Lang Syne" was sung.

Heaton Moor (Resignation).—The Rev. Priestley Prime has resigned the charge which he has held since 1899. Before coming to Heaton Moor Mr. Prime was for five years minister at Torquay.

Horsham.—The *Southern Standard* of Oct. 8, in the ninth of a series of articles "Round the Churches," devotes a column and a half to a most interesting account of the Free Christian Church and a sermon by the Rev. J. J. Marten.

Huddersfield.—A "Jubilee Sale of Work" was held here on October 5 and 6. The sale was opened on the first day by Mrs. E. Ceredig Jones, of Bradford, with Rev. W. Mellor as chairman; and on the second day by Mr. Councillor Whitworth, the secretary of the congregation, with Mr. Herbert Simpson, a member of the Church Committee, as chairman. The sale was also informally opened on Friday evening, the 7th, for about three hours. The proceeds, together with subscriptions, in which a few friends outside Huddersfield rendered kindly help, amounted to £79, which, added to £10 in subscriptions by the choir and friends, and £30 from the Yorkshire Union previously received, and a small amount received since, makes a total of close upon £120 raised for the enlargement and improvement of the organ, the repair of the church building, and the discharge of a small debt left over from 1903. The total amount required was £125, so that, with the exception of about £5, the whole sum has now been raised. The movement is one of several for the due celebration of the jubilee of the church, which was opened in the closing week of 1854 by Dr. Martineau, Charles Wickstead, and other distinguished ministers. On December 11 next special services are to be held, and one or two other matters are in hand for the same purpose.

Leeds: Holbeck.—At the recent Harvest Thanksgiving the afternoon service was novel in character. The minister, the Rev. W. R. Shanks, assisted by six scholars, gave a recital of poems bearing upon the harvest and its lessons, and the choir rendered selections from the "Creation" and other oratorios. A social meeting and fruit banquet was held on Tuesday night, when about seventy adults spent a pleasant time together, and enjoyed the music, &c., provided. The proceeds are being utilised for the forthcoming bazaar in November, for which Holbeck friends are now hard at work.

Liverpool: Hope-street.—The services for the people, which are being held on Sunday evenings during October at the Institute, are being very well attended and well reported in the local press. Good work has been done in organising, and there has been a capital response. At the first service the Rev. R. A. Armstrong spoke on "Our Relation to God our Father." Last Sunday the Rev. H. D. Roberts was the preacher, on "Our Relation to Men our Brothers." To-morrow Mr. Councillor Philip Snowden (of Keighley) is to speak on "The Christ that is to be."

London: Central Postal Mission.—The committee at their meeting on Oct. 6 passed a resolution of deep regret and sorrow at the death of Mrs. Jenkin Davies (a vice-president and former hon. treasurer of this society) and of sympathy with the members of her family. The resolution contained this passage:—"She was one of the earliest and most faithful workers on the Postal Mission from its beginning, and from that time forward devoted time, thought, and sympathy ungrudgingly to the cause, as well as rendering substantial help to our Suffolk Village Mission."

London: Mansford-street (Induction Service).—On Tuesday evening a service was held in the Mansford-street Church for the induction of the Rev. Gordon Cooper, B.A., who, after serving as assistant minister at Essex Church, Kensington, has undertaken the charge of this East-end mission. Before the service a large number of friends assembled in the Blythe-street Hall and spent a very pleasant social hour, Essex Church and Rosslyn-hill Chapel, Hampstead, being especially well represented. For the service at half-past eight a still larger congregation gathered in the church. The first part of the service was conducted by the Rev. F. K. Freeston, of Essex Church, the charge to the minister being given by the Rev. C. C. Coe, of Bournemouth, who, as Mr. Cooper's uncle, spoke with special feeling of the promise of his ministry, and the ideal of the service upon which he was entering. The central thought of the worshipping church, in spirit and in truth, in communion with the heavenly Father, and the part the minister must have in quickening the spirit of worship in the congregation, were dwelt upon with words of wisdom and sympathetic insight. After an anthem by the choir, the Rev. Henry Gow, of Hampstead, gave the charge to the congregation, to whom he formerly ministered. He spoke from intimate knowledge of what the people give for the service of that church and mission, and also of their new minister, and the home from which he came, the simplicity, unselfishness and freedom from egotism, with which he was giving himself to that work. He pleaded with the congregation not to make comparisons, but to remember that every minister must be himself and quietly work on his own lines. What he desired above all things in them was loyalty to God and truth. The minister must appeal to what is prophetic and divine in them, and make them feel not that *he* is a prophet, but that *they all* are prophets, united for worship and the living service of God. The gathering of many young people for the service, who share in the work of the mission, and the whole spirit of the service, were rich in promise for a happy and helpful ministry so begun.

London: Stratford.—Harvest services were held here on Sunday, October 2, conducted in the morning by the Rev. W. L. Tucker, in the afternoon by Mr. A. Pharaoh, and in the evening by the Rev. F. W. Stanley. On Monday, October 4, the Band of Hope reopened its autumn session with a tea. At a subsequent public meeting Mr. T. Pallister Young kindly presented every member present (adult and junior) with a button of membership. The Adult Temperance Guild and the Young People's Guild reopened on September 21 with a combined *soirée*. The latter were favoured on Wednesday, October 5, by a paper by Mr. B. C. Ghosh on "A Stray Thought from Emerson."

Manchester: Pendleton.—A very successful congregational soirée was held in the school-room on Saturday, Oct. 1, to inaugurate the winter work. During the evening addresses were given by the minister, the Rev. N. Anderton, and Mr. J. Wigley. On Monday last the first of a course of four lantern lectures on "Evolution and Religion" was given at Cross-lane by the Rev. H. V. Mills, of Kendal, the Mayor of Salford being in the chair. Mr. Mills spoke for over an hour on "The Autobiography of the Earth," and was listened to with the deepest interest and appreciation throughout. There was an excellent attendance, and the collection realised £2 10s. Three other lectures will be given: Oct. 17, "New Revelations"; Oct. 24, "The Soul's Awakening"; Oct. 31, "An Authentic Book of God." It is hoped that members of neighbouring congregations will avail themselves of the opportunities of hearing Mr. Mills.

Manchester: Willert-street.—A meeting of teachers was held on Thursday, October 6, when Mr. Charles Wright, who for four years has acted in the capacity of secretary and teacher in the Sunday-school, was presented by

fellow workers with a volume of Ruskin in appreciation of his services, and good wishes on his marriage. Rev. J. W. Bishop, in making the pr sentation, added other volumes as tokens of his personal appreciation. Mr. Wright, in reply, spoke of the value to himself of the duties he had gladly performed. Mr. Wright's removal from the near neighbourhood and consequent resignation will be much regretted by all who have anything to do with this large but much under-staffed Sunday-school.

Nelson.—A new Unitarian movement was inaugurated at Nelson, near Burnley, on Sunday last. The effort is being made under the auspices of the North and East Lancashire Unitarian Mission. The opening service was conducted by the Rev. W. Copeland Bowie, who preached an eloquent sermon on "The Message of Unitarianism to the Present Age." Friends were present in considerable numbers from Burnley, Colne, Padiham, and Newchurch. There was a congregation of about 250 persons, nearly all of whom were adults, including a very large proportion of men. The service went with great spirit and Mr. Bowie's sermon was listened to with rapt attention. A number of names were given in at the close of Nelson residents desirous of helping the new movement. A Sunday-school is shortly to be opened and a strenuous effort will be made to establish a permanent church in this populous and progressive borough. Next Sunday, the Rev. W. H. Burgess, of Accrington, will preach on "A Unitarian's belief about God."

Newton Abbott.—At the Harvest Thanksgiving Service, on Sunday evening, conducted by the Rev. Rudolf Davis, who entered, with the present month on his duties as District Minister to the Western Union, a congregation of some 130 were present. On Monday evening, seventy partook of tea in the Public Rooms, after which Mr. Davis lectured in the chapel to an audience of 100, on "Do Unitarians Believe the Bible?" The Rev. A. E. O'Connor, of Torquay, presided.

Oldham.—An interesting gathering was held here on Saturday last. A work competition in aid of the North Cheshire Sunday School Union stall at the East Cheshire Bazaar had been in operation for a few weeks, and the articles made were judged in the school during the afternoon. Tea was provided and afterwards a meeting was held in the parlour. The Rev. W. C. Hall took the chair and distributed the prizes to the ladies and gentlemen selected by the judges. The goods sent in were placed on the tables for sale, and a satisfactory sum was realised. Votes of thanks to the chairman, the judges, and the Oldham friends concluded a very pleasant evening.

Sheffield (Welcome Meeting).—On Thursday evening, October 6, a conversazione was held in Channing Hall to welcome the Rev. John Ellis and Mrs. Ellis back to Yorkshire, Mr. Ellis having entered on his duties as district minister of the Yorkshire Unitarian Union. Formerly minister of Upperthorpe, Sheffield, Mr. Ellis had been latterly at the Mansford-street church and mission, Bethnal Green. The Rev. C. J. Street presided, and a very cordial vote of welcome was passed, after being supported by several speakers, the Revs. Halliwell Thomas and A. H. Dolphin among the number. Mr. Dungworth spoke on behalf of the lay preachers of the Union.

South-East Wales Unitarian Society.—The quarterly meetings were held at the Unitarian Chapel, Bridgend, on Monday, Oct. 10. There were present the President, Rev. W. J. Phillips, of Nottage, in the chair; Revs. W. T. Jones, D. R. Davies, W. Whitaker, D. Rees, D. Evans, Simon Jones, and D. J. Williams; Messrs. G. C. Thompson, G. Ll. Thomas, John Lewis, W. A. Moore, and others. The meeting of delegates was held at 2 p.m., when representatives from nearly all the constituent churches were present. The reports from the churches were most encouraging, especially the reports from Pontypridd, Pentre, and Clydach Vale. At the first-named place the Rev. Simon Jones has brought new life and vigour to the congregation. The President extended a hearty welcome to Mr. Jones on this his first appearance as a member of the Society. A good congregation came together for the religious service at 7.30, when the Rev. Simon Jones conducted the devotional part, and the Rev. W. Whitaker preached a sermon from "A Free Catholic Point of View" on the "Cross of Christ." A collection was taken to defray part of local expenses.

Southport (Wellbeloved Memorial).—The occasion of the anniversary services at the Portland-street Unitarian Church, which were conducted by the Rev. Dendy Agate, ex-president of the Provincial Assembly of Lancashire and Cheshire, was taken to unveil the window erected by the congregation to the memory of the late minister, the Rev. C. H. Wellbeloved. Mrs. Wellbeloved, and her three sons, her elder daughter, and a granddaughter were present. At the conclusion of the morning service the window was unveiled by Mr. Agate, who spoke of his long friendship with Mr. Wellbeloved, and the high quality of his long ministry, by which he had so much endeared himself to the congregation. That window, he said, spoke of the faith which uplifts the hearts of men; of that hope which springs eternal in the human breast; of that love which is the fulfilling of both the law and the Gospel—the love which lifts us into a divine fellowship, for the tie which binds earth and heaven in one is love that cannot die. The window, which is the work of Messrs. Clayton & Bell, of London, is in three lights, with the representation of Charity in the middle. The inscription at the foot reads as follows:—"In loving memory of Charles Henry Wellbeloved, minister of this church, 1883-1903. Born 23rd October, 1835; died 24th August, 1903." Above this on three beautifully painted scrolls are the words: "Fight the good fight of faith," "Charity never faileth," and "We are saved by hope."

South Wales Unitarian Association.—The autumnal quarterly meetings were held on Oct. 4 and 5 at Panteg, Carmarthenshire, in connection with Penrhiw in the same county. In the latter place, which has been closed except occasionally for many years, a very successful service was conducted on Tuesday evening, when the Revs. D. Rees, Bridgend, and J. Davies, Alltyplacca, preached to a large congregation that filled the old chapel and overflowed into the burial ground outside. Panteg, a Baptist foundation, and said to be the mother of all the Baptist churches in the district, has a history reaching back to the year 1696. The present chapel, the date of which is 1764, is situated in a narrow but lovely and romantic valley about four miles from the nearest station at Newcastle Emlyn. It was in 1876 that the quarterly meetings were last held here, and there were two ministers present now who well remembered that occasion. Though in a remote spot, the association was well represented. All our Welsh ministers with three exceptions were present, and in addition to the secretary also the Rev. S. Jones, Pontypridd, and two of our students from Oxford, Messrs. Park Davies and D. J. Jones. On Tuesday evening a large congregation came together to a service conducted by the Revs. J. P. Kane, Dowlais, and L. Williams, Rhydygwin. The Rev. Benjamin Davies, D.D., the minister of a large church in the neighbourhood, and recently chairman of the Welsh Congregational Union, conducted the devotional part of the service. On Wednesday, after some useful work done in committee, especially affecting the interests of temperance and the Sunday-school, the morning service was taken by Rev. John Davies, a resident Baptist minister, who was followed by the appointed preacher, the Rev. T. J. Jenkins, Gellionen. There was a still better attendance in the afternoon, when sermons were preached by Revs. D. Evans, Cribyn, and J. Davies, Alltyplacca. The series of meetings was brought to a close in the evening by the Revs. D. R. Davies, Rhondda, and D. J. Evans, who preached with great acceptance to a crowded congregation.

Walmsley (Welcome Meeting).—On Saturday, October 1, a meeting of the congregation was held to welcome the Rev. E. E. Jenkins, late assistant minister of Upper Chapel, Sheffield, who has succeeded the Rev. E. Allen in the Walmsley pulpit. For twenty-five years Mr. Allen ministered to this congregation, and now on his retirement it was a happy circumstance that he was able to be present among old friends to welcome his successor. After tea the chair was taken by Mr. Robt. Mayoh, and among those present, besides the Revs. E. E. Jenkins and E. Allen, were the Revs. R. C. Moore, Wilfred Harris, Morgan Jones (Edgworth Congregational), and J. E Jenkins (Padiham), brother to the new minister. Among those who sent letters of good wishes was the Rev. C. J. Street, of Sheffield. Mr. J. Lowe, on behalf of the chapel, Mr. Thomas Ainsworth, on behalf of the teachers and scholars, and Mr. Fred Bentley, joined in offering a cordial welcome to Mr. Jenkins. The Rev. E. Allen, who spoke under some emotion, said the hymn for Walmsley now should be "Onward, Christian soldiers." He congratulated the congregation on having got through a trying time, snd said he hoped they would stick to Mr. Jenkins as loyally as they had to him, so that the work under the new minister would go on more prosperously than ever. The Rev. R. C. Moore then spoke on behalf of the Unitarian ministers of the district. He did not know of any congregation in the country that was more full of fervour and more alive than the Unitarians at Walmsley. The Rev. E. E. Jenkins, acknowledging the welcome accorded to him, said that in union there was strength, and he looked for the moral support and sympathy of all of them, young and old alike, that they might be able to keep that old church a truly living church. The Rev. Morgan Jones joined in the good wishes, saying that he took their invitation as an honour to himself and to Congregationalism. Mr. J. Bullough also spoke.

Wolverhampton. — On Sunday evening, October 2, a special musical service was held in All Souls' Church, the choir and children rendering the cantata "Under the Palms," the Jewish flower feast. The attendance was excellent.

REFERRING to the acceptance by the Congregational Union, at the autumnal meeting at Cardiff, of the reconstruction proposals outlined in THE INQUIRER a few weeks ago, the *Christian World* wrote last week .—

Congregationalism is now furnished with a brand new constitution, and the Assembly sang the Doxology at Cardiff when it got through with the business on Thursday morning. Dr. G. S. Barrett (whom ill-health detained at home), Dr. Rowland, Mr. Ryland D. Adkins, Mr. Albert Spicer, Rev. James A. Mitchell (since he succeeded to the Union secretaryship), and, among the younger men, Rev. Dugald Macfadyen, have been among the busiest in the "building of the ship" in which Congregationalism is to sail through smooth waters with prospering gales to the haven of a living wage for every minister, a well-trained minister for every pulpit, and funds galore for church extension and home and foreign missions. But perhaps the haven is farther off than is imagined. There were references to lack of interest and lack of enthusiasm for the scheme in the churches. There was evidence enough in the Assembly that passed it that most present had a very limited understanding of its scope and purpose, and those who did understand it were not all agreed. Much missionary work will have to be done in the churches yet, before the skeleton of the scheme becomes clothed with flesh and inspired with the breath of life. Let us hope that for the future of Congregationalism there will be missionaries enough, and that the Churches will not close their ears, their hearts, and their purses to their appeals.

A THIRD article on "A Free Catholic Point of View," by the Rev. W. Whitaker, and the Rev. J. Harwood's concluding article on "Our Churches," we hope to publish next week.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 16.

Acton, Central Auction Room, Market-place, High-street, 7.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. F. W. STANLEY, of Brixton, Anniversary Services.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. LYDDON TUCKER, M.A.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. J. MORGAN WHITEMAN.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, 11 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, Harvest Services, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. R. H. GREAVES.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11,

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. DR. DAWES HICKS.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS.

LIVERPOOL, The Institute, Mount Street, "People's Services," 6.30, Councillor PHILIP SNOWDON, of Keighley.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning God."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—October 16, at 11.15, JOSEPH McCABE, "Parsifal and the Holy Grail."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—October 16, at 11.15, DR. WASHINGTON SULLIVAN, "The Decaying Sense of Sin."

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EXPERIMENTS ON DOGS.

In the *Journal of Physiology*, February 1899, is described the results of the removal of large portions of the kidneys of 49 living dogs. The object of the experiments was to discover how the animals could sustain life, and for how long, with portions of their kidneys cut out from time to time. The anæsthesia legally required in the initial operation having passed off, the dogs were kept for observation in chambers, the floors of which were composed of glazed earthenware and the sides of glass. One dog died on the fourth day, and another on the sixth, from loss of blood; one died 36 days after the operation. In one who survived the first operation 63 days, the pelvis of the kidney was found to be full of stones. One died from shock; the operation in this case consisted in cutting a wedge out of the second kidney. In 14 cases, the second operation was the removal of the entire kidney from the opposite side, after which the average duration of life was from two to three weeks, the animals becoming extremely emaciated and so weak as to be unable to stand, with ulcerated sores on the lip and cheek. In some cases more than two operations were performed on the same animal. Two puppies were experimented upon; both survived the operation four months.

Contributions to the Society will be gratefully acknowledged. Cheques should be made payable to the Society, and crossed, "Lloyd's Bank."

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Luncheon at 1.15 o'clock, in the Oddfellows' Hall, Craven-street. Business Meeting in the Chapel at 2.30 P.M., the President, the Rev. FRANK K. FREESTON, in the Chair. Tea, 5 P.M., at the Oddfellows' Hall, and Public Meeting, 6.30, in the Oddfellows' Hall. Chairman, W. E LEWENDON, Esq., Mayor of Newbury. Speakers: Revs. W. G. TARRANT, B.A., T. E. M. EDWARDS, EDGAR DAPLYN, HENRY GOW, B.A., R. H. U. BLOOR, B.A., and others.

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DEATHS.

CHATTAWAY.—On October 7th, at his residence, St. Fiacre, Cole Park, Twickenham, William Chattaway, F.I.C., F.R.I., aged 43.

DAVIES.—On October 11th, at Bridport, the Rev. John Davies, M.A., aged 83.

ROSCOE.—On August 18th, at Dunedin, New Zealand, Arthur Roscoe, second son of the late William Stanley Roscoe, Esq., of Liverpool, aged 79.

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All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.*

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street. Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Oct. 15, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842] [REGISTERED AS A NEWSPAPER.

No. 3252. NEW SERIES, No. 356] LONDON, SATURDAY, OCTOBER 22, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. J. Estlin Carpenter's course of six lectures on "The Christ of the Creeds and of Experience" begins in the first week of November, at Plumstead on Tuesday evenings, Bournemouth on Wednesday evenings, and Hampstead on Thursday evenings. At Hampstead the lectures are to be given in the Town Hall, Haverstock-hill, the chair to be taken each evening at 8.30 (beginning Nov. 3). A full syllabus of the lectures may be had on application to Mr. E. F. Grundy, 14, Thurlow-road, Hampstead, N.W.

THE annual meeting of the Provincial Assembly of Non-subscribing Ministers and Congregations of London and the South-Eastern Counties was held at Newbury on Wednesday. The annual sermon was preached by the Rev. S. Gardner Preston, of Hastings, and at the luncheon and the public meeting in the evening the Mayor of Newbury presided. At the luncheon cordial addresses were given by a local Congregational and Wesleyan minister, who were present as guests of the Assembly. At the business meeting the President, the Rev. F. K. Freeston, took the chair, and subsequently a warm tribute was paid to him for the services he has rendered to the Assembly during his term of office. He is succeeded in the presidency by Mr. W. W. Bruce, L.C.C. A message of gratitude and sympathy was sent to Mr. John Harrison, Treasurer of the Assembly, who was prevented by illness from being present. A report of the proceedings we shall publish next week.

THE problem of how to deal with the unemployed has entered a new phase, and events have moved rapidly this week. The opinion has been growing for a considerable time that the collection and dissemination of relief funds do more harm than good. We owe at least this to the emergency measures, that they have forced the whole question on the attention of the country. Last winter was one of more than usual hardship: the Mansion House Committee was revived, and adopted a new policy, that of sending men to work at labour colonies. Certain of the boroughs, as Poplar and Camberwell, also made experiments in this direction. Things were thus in train for the recognition of the fact that almsgiving is no remedy for poverty.

UNDER these circumstances considerable interest was aroused when Mr. Long, President of the Local Government Board, convened a conference of the Poor Law Guardians of the Metropolis. The conference has now been held, and, as the result of a thorough discussion of the situation, some proposals have been accepted by Mr. Long which mark a distinct advance in the treatment of the problem. The first conference has been followed by a second held at Islington on Monday night. This was attended by both Guardians and members of the Borough Councils, for it is of the essence of the recent suggestions that there shall be co-operation between these bodies. The object of the second conference was to discuss the practical details of the plan suggested by Mr. Long.

THE policy of the President of the Local Government Board falls into two parts. The more important proposals that have been put forth in recent years will require fresh legislation to authorise their being carried out. On this point Mr. Long gave a satisfactory assurance that the matter would be brought before the Government with a view to the necessary Act being passed. The scheme should include labour colonies of three types, one for those who are temporarily unemployed but belong to the genuine labouring class, one for inmates of workhouse, a third for the incorrigible idle. Powers are to be sought from Parliament to detain these men on the colony, and to levy an equalised rate throughout the whole of London. For more immediate action Mr. Long proposes the formation in every district of joint committees of the Guardians, the Council, and of charitable societies, in order to provide work in the coming winter; and he promises to sanction certain expenditure out of the borough funds for this purpose.

Two or three points of importance emerge. It is now generally admitted that there must be discrimination between the genuine worker and the idler. For the former, if work is provided at all, it must be real work, and must be continuous. Opinion is rapidly moving in the direction of making payment for such work according to trade union rates. Another point gained is in the promise given by Mr. Long to correspond with the sanitary authorities throughout the country in order to learn where labour is needed. The offer of a tract of land for a labour colony leads to the expectation that such a colony will actually be started this winter under public authority. The need for such measures as these and for more far-reaching measures cannot be exaggerated, for there is every prospect of terrible distress before us.

AN important conference has been held at the Guildhall on the subject of how to deal with feeble-minded children after the ordinary school age. The bodies thus assembled were the National Association for the Feeble-minded, and the National Special Schools Union. One of the most important questions discussed was the need for further powers of detaining in homes, and after they have left school, feeble-minded children whose liberty would be harmful to themselves or the community. At present there is only power to detain the insane. But there is a large population living on the borderland of sanity, with impaired will and dull intellect, quite incapable of taking care of themselves. It is this class for which provision is needed. How great the evil is is known to every mission or other worker in a poor district. Among other proposals made was the very sensible one that the present permissory law for the establishment of special schools should be rendered compulsory. The pioneer work done by these associations is valuable, but it is evident that, if anything effectual is to be accomplished, legislative action is necessary.

THE inaugural lecture of the new Faculty of Theology of the University of Manchester was delivered on Oct. 11 by Professor A. S. Peake, Professor of Exegesis, on "The Present Movement of Biblical Science." The Vice-Chancellor (Dr. Hopkinson), who presided, stated that twelve students had already entered for the theological course, a larger number than he had expected at so early a stage.

The institution of the faculty, he said, had been a matter of long and anxious consideration and some struggle. But they had not had to face what were called sectarian difficulties. From the beginning to the end of the discussions, they had had but one view expressed by those who were engaged in the real study of theology, and that was that there should be in the University a faculty absolutely untrammelled by tests, and a faculty in which the teaching would be inspired simply by a desire to disseminate and to acquire truth. They would no longer be in the most unsatisfactory position of having to leave one of the great departments of knowledge entirely unrepresented in the University.

PRESIDENT ROOSEVELT'S reply to the members of the International Parliamentary Union for the Promotion of Arbitration, that he would at an early date ask other nations to join in a second conference at the Hague, has been modified, because he has been advised that while the war between Russia and Japan continues the time is inopportune: but the fulfilment of his intention is, we are to suppose, only delayed. The attitude of the United States Government is perhaps more reliably demonstrated in the address of welcome given by the Secretary of State, Mr. John Hay, to the delegates at the International Peace Congress just held at Boston. He declared that it was the purpose of the Executive of the nation to sustain the movements that have been inaugurated by Chambers of Commerce for the suppression of warfare. The American men of business appear to be realising how necessary peace is to their prosperity and that of the nation, and the Government, apparently, is ready to prepare and support Arbitration Treaties with other countries in accordance with their wishes.

THE Boston International peace Congress is quite distinct in organisation from the Conference of the International Parliamentary Union recently held at St. Louis. It began on October 2, with sermons in the various churches, and appears to have been largely attended, and by people of influence. Those who were present seem convinced that peace principles are gaining ground, and are being recognised as wise, prudent, practical, and no longer held generally to be the property of sentimentalists and cranks. With the multitude of conferences in these days, addresses of welcome and complimentary replies might be cut short with advantage in America as elsewhere. But after these were over, good and useful business, we are informed, was done. One who was at the Boston conference, remarks on the considerable attendance of working men, of men of business, and of Jews.

THE managers of the Central Hall (Wesleyan) Manchester are following up their very successful series of lectures dealing with Agnosticism by a series of lectures on the fundamental principles of Christianity. The second lecture, by the Rev. John S. Simon, is a clear and effective presentation of "John Wesley's Idea of a Christian." We may not in reading it be convinced that Wesley's idea included all that a Christian should be, or that it was as well rounded and perfect as Wesley himself believed, but that it was a noble idea for that day, and is still of value for ours, no reader is likely to doubt.

DR. FAIRBAIRN'S lecture on Christ's miracles is less satisfactory. We are very near to the end when the lecturer asks (p. 20): "But now, while I thus argue, what is the evidence for his miracles?" And, instead of replying to the long-delayed question, says that the miraculous cannot be removed from the very texture of the Gospel. That may be true as far as the critical powers of the average reader are concerned. But if it were beyond the power of every expert, that does not explain the miracles, but only makes one more problem to be solved. To supply us with general considerations, founded on the postulate *God is*, does not bring us on our way, if our problem is to estimate the evidence of certain alleged events. Nor does it bring us much further to show us that there was more in Jesus and his teaching than is accounted for by his race, his time, his education, and so forth. All this the present writer most steadfastly believes. He cannot on this account set aside the verdict of constant experience, that when there is opportunity to test miraculous stories they fade away, and prove to have been founded in innocent mistake or deliberate fraud. Matthew Arnold's simple saying but *miracles do not happen* is stronger in its simplicity than any argument in this lecture.

THE Wesleyans have laid the foundation of a great Central Hall in Renshaw-street, Liverpool, which is to contain a large hall to accommodate 2,500 people and a smaller one that will hold 750. Inquiry rooms and club rooms will be provided. The entire cost is estimated at £45,000. At the stone-laying a message of congratulation was read from the Bishop of Liverpool. The Lord Mayor of Liverpool presided. The promoters of the scheme justify the enterprise on the ground of the religious census of Liverpool lately taken, according to which it appeared that hundreds of thousands of the population do not attend any place of worship. This Central Hall will occupy the site of the old Renshaw-street Chapel, in which the late Revs. John Hamilton Thom and Charles Beard ministered successively for so many years. Their chapel is now represented by the Ullet-road Church in Sefton Park.

THE Freedom of the City of Liverpool was last week conferred on the Earl of Derby and Mr. Robert Durning Holt; and it is matter for sincere congratulation that on that honourable roll of citizens, to the names of Gladstone and Rathbone that of Holt is now added. At the ceremony of presentation, the Lord Mayor rightly recalled the memory of Mr. Holt's father, the late George Holt (the elder), and the eminent services he rendered to Liverpool. Of his sons, the late George Holt (the younger), of the firm of Lamport & Holt, was one of the most generous benefactors of his native city, and two other elder brothers of Mr. R. D. Holt still maintain with him the high traditions of his family. Since 1877 Mr. Holt has represented the Exchange Ward in the City Council. In 1893 he became the first Lord Mayor of Liverpool. "Though of a retiring disposition," says the *Daily Post*, "Mr. Holt was for many years the leader of the Liberal party in the city. : : : Though a strong, convinced Liberal, his counsels have always been moderate, and he has never allowed party interests to interfere with the public welfare. Of a pleasant, genial, and benevolent temperament, he is personally one of the most popular men in Liverpool."

"TRAM-CAR RELIGION."

REFERRING to the article on this subject, which appeared in the INQUIRER a fortnight ago, a correspondent sends us the following notes of true incidents:—

A young friend of mine, who goes daily into town, found one morning that she had left her purse at home, but she did not miss it until she was in the tram-car. Then she stood up and said to the conductor: "I must get out at the next stopping-place; I have forgotten my purse." An old country-man was sitting next to her and heard what she said. "No, No; Miss," he exclaimed, "don't you get out; I've got a penny for you," and, as she hesitated a moment, "sit you down, Miss, I'll pay." Afterwards the young girl, in alluding to this little experience, added, "I shall never forget that old man," and I am sure that he felt rewarded by the sweet look of the large eyes, the grateful smile, and the friendly words with which the penny was accepted.

The other little story was told me by a fellow-passenger in the train. She was going one day to a tennis party, dressed accordingly in some light and dainty costume, and seated herself in an empty third-class carriage. At the next station a number of workmen off the line got into the same carriage, quite filling it. One of them who had taken the seat opposite to her, stepped out again, went quickly to the book-stall, bought a newspaper, and returned to his seat. Then he opened his paper and gently spread it out over the lady's dress, saying, "There, Miss, now we shan't spoil your pretty clothes."

My two little stories need no comment. "Manners are not idle, but the fruit of loyal nature and of noble mind."

L. A. E.

ERRATUM.—In last week's notice (p. 660) of the new edition of the "Lives of St. Francis of Assisi by Thomas of Celano," the name of the editor should have been Rosedale, and not as there printed.

MAN is not placed in the world of sense alone, but the essential root of his being is in God. When the consciousness of the true source of his existence first rises upon him, and he joyfully resigns himself to it, till his being is steeped in the thought, then peace and joy and blessedness flow in upon his soul.—*Fichte*.

A FREE CATHOLIC POINT OF VIEW

III.

THE DOCTRINE OF THE CROSS.

1. The common moral sense of men demands that the fact of Sin shall be envisaged as making a real difference in the world; and the Christian consciousness interprets this demand, and at the same time carries it a step further, by saying that sin makes God sorry—that it throws its shadow right into the heart of God. "The shadow of our personal sins will not stay here, but while clinging to our feet will overshoot the brink into the infinite air." The orthodox way of saying this is the doctrine of Atonement. But, for reasons which will appear, "Atonement" is now a somewhat discredited idea. "The moment," says Dr. Percy Gardner, "a doctrine ceases to grow and change with changing conditions, it becomes sterile—mere dead wood in the tree of religion, and he who has the courage to lop it off is a benefactor to the tree. Perhaps he will be a still greater benefactor who manages to infuse new life into a branch apparently atrophied."* It is the latter, rather than the former of these recommendations, of which Unitarians need to be reminded.

2. Any serious attempt to grapple with this great theme must, it will be seen, satisfy the following conditions:—(1) It must do justice to the strenuous Unitarian protest against "Atonement"; the pith of the protest being that the conception *God* is quite sufficient to cover all the facts of the case, without the importation of an outside Mediator, or Sacrifice, or Satisfaction. A law court Atonement is out of the question. J. H. Newman says, "The Catholic Church allows no image of any sort, : : : : no Sacrament, no Saint, to come between the Soul and its Creator. It is face to face, 'solus cum solo,' in all matters between man and his God. He alone creates; He alone has redeemed; before His awful eyes we go in death; in the vision of Him is our eternal beatitude." (2) It must do justice to the other of the two poles of the Christian experience, viz., *Sin*. All mere naturalist treatment of this is futile. No more searching and satisfying writing about it could be desired than F. W. Newman's on "The Soul," where, at least, we shall find no encouragement to "give ourselves enervating dispensations under high-sounding titles." And this is true of other Theists. The only question is whether they successfully adapt the whole of their view of things to suit the claims, and exhibit the importance, of this point. (3) It must rise above the old distinction drawn in orthodox theology between the objective and the subjective Atonement, *i.e.*, between the Sacrifice accomplished *for* us, and the effect which the spectacle of that Sacrifice has *upon* us. It must do justice to both; but it must absorb and merge them both in a more comprehensive explanation.

3. "Heretics" have usually laid all the stress on the "subjective" side. Dr. H. Rashdall represents one way of doing this; Archdeacon Wilson another, when he practically identifies Atonement with Incarnation. It may be the simplest notion of example—the sublime example of Christ's love unto death. Or it may be the effect of his death in impressing us with the horrible nature of sin. Or, one step further, it may consist in an exhibition of God's love. Or at its highest it may be (*e.g.*, in Dr. J. Caird's presentation of it) almost indistinguishable from St. Paul's conception of a universalised experience into which men enter by "dying with Christ." The last does indeed seem to waver high up above the transition line where subjective is merged into objective and all distinctions fade out in the supreme bliss of Christian experience. But the aversion of the Christian mind to any dissolving away of the massive, concrete notion of a real Atonement has been so stubborn and continuous, that we are driven to seek if there is more behind; and it does seem upon reflection that no purely "subjective" theory can be or ought to be satisfactory to the orthodox.

4. And yet this real, "objective Atonement," while it is the stumbling-block to the Unitarian, is the point which the orthodox have most difficulty in maintaining. The Bishop of Rochester tries to do it in the July *Hibbert*; but he is only convincing when representing the Cross as the highest illustration of the "intensity of evil." But this is really the subjective Atonement. The Bishop labours hard to introduce the objective element, but, beyond the phrase that the Atonement was "a vindication of right," he hardly succeeds.* When he seems to be coming to close quarters with the *crux* of the problem, he takes refuge in the word "mystery" (see the very similar result in Mr. Garvie's recent "Gospel for To-day").

Why is there this difficulty? Is it not because these writers confine the Atonement exclusively to a single historical event, instead of allowing it to appear as a universal human experience of which Christ's work is, for the Christian Tradition, the grand representative instance? It is the mark of an outworn supernaturalism to lay hold upon some profound fact of our universal nature, fence it off from general participation, and warn away questionings by making it a "mystery." Unitarians, on the other hand, have less excuse for shutting their eyes to facts. But *they* seem to imagine that when they have shown Isaiah's "Servant" to have no connection with Jesus Christ, they have dealt a blow to "Atonement" ideas; whereas they ought rather to conceive that they have thereby immensely enlarged the historical basis of such ideas. Have we not in the "Servant" (whether an Ideal or a Nation) the ancient analogue to that spiritual Church, that Body of Christ, which is in the world the real brotherhood of Atonement, the bearer of the world's penitence, "wounded for its transgressions," the symbol and earnest of its spiritual solidarity? Is not the Church the shadow of the Cross stretched athwart the ages of Europe, symbolising the darkness of life through sin, and the shining beyond?

Christianity did not originate this essential solidarity, this great "objective" fact of the spiritual oneness of the race; but it is the Christian consciousness that has most potently emphasised it, and the Christian Church that has most finely actualised it. The impregnable hostility of the Christian mind in general to the watering down of the "objective" Atonement, is partly understood when we refer it to this emphasised consciousness of a spiritual life that is fundamentally one. No "subjective" theory quite adequately brings out such facts as that all the good do lay on themselves a suffering for all the sinful; that the moral world-order expresses itself in this particular form; that while the Divine forgiveness is entirely free and unbought, as a matter of fact *this* is how the Divine forgiveness does forgive in the actual world we live in, viz., through human loves and sorrows. That is to say, while it is true that there are no processes in the Absolute, while the Divine Forgiveness involves no change of attitude toward us,* yet we have to think of God's hatred of sin, and of God's redeeming love, as taking distinct body and form in and among the affairs of our world. All the good which we men attain, is attained by us not as isolated points of being or selves, but through our participation in the greater life of Man; and the higher we advance in the hierarchy of existence the more real does that oneness become. To some extent even our Sin is one: but that is as nothing compared with the oneness in the higher things of life (Aspiration, Penitence, Beatitude) which are, in their total result, what we mean by "God." God is, for us, what He does. "Religion," as Mr. A. Boutwood says,† "is essentially a doctrine of the world." The question "What is God?" ultimately means, What is the worth of this or that kind of life, or thought? What is the fate of the drunkard who died in the next street, and the fate of the man who died on Calvary? "God" means a great mass of facts and ideas held in one formula, which facts and ideas are all concerned with the laws and tendencies and hopes and acts of *persons*. The love of God is a nebulous complacency until it is found in action. The Christian God is the God of Christian history. The vicarious sacrifices, the penitential prayers, the long struggle of holy souls for the souls of others, are God's doing, the doing by which He comes into our world. And what He *does* is the "object" of our faith. This is the "objective reality" which Christian thought demands.

5. Three sweeping correlated changes in modern times have prepared the way for a more completely unified thought on this subject, each of them bringing into clearness some neglected element of Christian faith. First of all, our attention has been powerfully drawn to the Immanence of God in the world, and especially in Man. Therefore, we have largely ceased to think of God as a foreign potentate with whom a *modus vivendi* had to be arrived at by means of sacrifice. So we are permitted to see how God can be more especially Immanent for us in the Christian Facts. There is a real (we will not say "Atonement," but) vicarious spiritual efficacy in the standing, shared Experience of the Christian consciousness. It is not a "propitiation" of God, because it is God Himself

* Hist. View of New Test., Lect. VII.

* According to the Wesleyan Dr. Pope's method of presentation, of the three necessary aspects of Atonement the Bishop's view would include the Governmental and the Moral, but not the Substitutionary.

* Which seems to be the kernel of truth in Mr. Jupp's Liverpool paper.

† Hibbert Journal, Jan., 1903.

working in man; and it is the work of man as he is in God; and yet again it is our (individual, personal) work so far as we share the Experience. Is it not clear that at such a level we are far above the distinction between objective fact and subjective influence? Have we not here the essential note of religion itself—its uttermost dependence at one with its completest self-sufficing?

Secondly, our ideas of Punishment have changed. We are surely returning to one of the finest thoughts of the Roman Church: that punishment at its highest and truest is penitence. Here again we see an unreal and abstract opposition between two things breaking down. Penitence has been too much thought of as the condition of being released from punishment. We now see that punishment can only be understood as a very low-grade suggestion of a meaning which is only fully realised in a perfect penitence (see Moberly's beautiful book, "Atonement and Personality"). Accordingly, there arises a deeper insight into what is meant by suffering for others. There is a vicarious shame of one man for another—one of the most powerful moral agencies in the world. Such a power was the Cross of Christ, for he laid on his heart a shame as deep as uttermost love. All this immensely changes the point of view of Atonement theories. The real "offering for sin" is seen to be, even for the individual, a perfect penitence, which, in men, is tantamount to a perfect holiness. Now when this is also seen to be the core of what the holiest have ever wrought for our world, the difficulty of entering into what is meant by "Atonement" is immensely relieved. And even if some should take exception to the suggestion of this "penitence" in the case of Jesus, that would be because they still hold some empty and meaningless theory of his "sinlessness."

Thirdly, our interpretation of Sin has changed. Readers of Mr. Wicksteed's Leicester Conference paper (1900) know how much is involved in this. The point for us now is that we no longer think of penitence and the attainment of goodness as two different processes separated in time. Every moral state contains within it inseparably a turning away from evil and a turning to the good. These are the systole and diastole which are equally necessary to the rhythm of spiritual life. And we now lay the stress rather on the longing, aspiring hope directed to the higher life, than on the backward, remorseful glance at the lower. The old theories spoke often, not only of our sin as laid upon Christ, but also of his righteousness as imputed to us. Each of these teachings was imperfect while regarded apart: but we now see that together they symbolised a great truth. If then, on other grounds we have felt constrained to concede a real heart of truth to the Atonement doctrine, the point now urged will remove objections aimed at the unreal isolation of "sin" as if it were a separate factor standing apart among the interests of life, to be specially treated for by means of Atonement transactions. The two sides of our being do not stand apart in this way, and fact overleaps the oppositions of theory. The larger penitence of the whole Christian brotherhood of souls is saturated through and through with something infinitely more than penitence. The "sense of sin" is "nought but an undertone in the sense of salvation."

6. If, then, the word "Atonement" must be abandoned because of its obsolete implications, the reality which these enshrined is a permanent possession. The idea must also be given up that it is only the Cross of Christ that saves; it is the Cross of Christ's whole Church that is lifted up in the wilderness. Not that the common experience of the Body of Christ is to be whittled down to the commonplace of social "responsibility"—it is not Man in the general sense that saves, but the "second Man, from (or of) heaven." Together with this change there come others not less radical. If we are to get away from a forensic Atonement, it will be by rising above, and not by sinking below it. We do sink below it when we make God a Force and the punishment of sin an incident in natural causal sequences. Sin must be shown as not less but as more terrible a fact than before. If, along with these requirements, we find that the old Deistic apartness of God has lost its meaning for our theology; that He is at His highest for us as the Life that has worked in and through the Christian Tradition: if also we find that we are what we are not as disconnected persons, but as partakers in a great development, the most significant that has come upon the world's stage: then we are compelled to interpret all the great words of religion—Repentance, Regeneration, Faith—in that connection. The individualist picture-theory of man's relations with God cannot survive. This, however, does not mean that we cravenly depend on a work that is done for us. Rather, we refer our own work to it, join ourselves to its efficacious Might, hide ourselves in the "cleft" of its "Rock of Ages." This fact, this Divine-human sorrow, this Joy in Penitence, is at once our smiting reproach and our blissful triumph. Unitarians must not break in here with "But we cannot profit by the merits of others"; for that would be to bring back again the very notions of guilt, &c., which they have combated in other creeds. "Merit lives from man to man, And not from man, O Lord, to Thee." Neither must they say, "The affair is exclusively between my soul and God," for that would show that they have not thoroughly asked, "What *is* God?" And we must get away from the view that ours is a ready-made moral situation upon which the supposed Atonement might conceivably have supervened as a means of cutting the knot. On the contrary, the appearance in the world of Christ and the rest of the Christian Facts has largely *created* the moral situation; both our sense of sin and our deliverance from it being stages in the same work of Christianity.

7. The reflection may now occur that the doctrine of the Cross has been made to cover a great many ideas and motives that are usually allotted to other branches of theology. But this is a necessity that has a historical origin. Protestantism has never been quite able to do justice, in its dogmatic, to that essential collectivism which Romanism emphasised so strongly in the interwoven fabric of spiritual interests built up by its prayers for the dead, intercession of saints, sacraments, &c. But at the moment of the Reformation, even the Teutonic nations, with all their individualism, felt the need of ideas and motives which should perpetuate the contact of the individual soul with the great concrete historical work of Salvation, which is for ever going forward amidst the clashing human tide; and it was mainly through "Atonement" theories (except in the half-hearted Catholicism of the Anglican compromise) that these ideas and motives obtained whatever expression they did obtain. For Romanism, the great matters of Sin and Redemption had been symbolised in sacraments and a regulated moralism. Protestantism found all these things sufficiently stored up in the One supreme Sacrifice. The interior meaning of the Reformation was right, if ever any meaning was right in this world, viz., to spiritualise all this collective institutionalism of Rome. And we cannot undo our ancestry. We are unfaithful to it, when, in an age as little disposed as that of the Reformers to re-vivify a dead institutionalism, we cast away the one teaching which, when its root is laid open to view, is visibly fitted to join the isolated Christian soul to the great company of the faithful and the cloud of witnesses. Fortunately, our Unitarian tradition has been truer in its feeling than in its dialectic. An example of this is Martineau's thrilling outcry, "Ah, thou who sorrowest unto death, *We* conquer in thy mortal fray," where all that is dearest to the soul of the Church is conveyed. He is less helpful, when, writing against the Mauricians* and asking, "What was the problem which required Christ to die?" he rejects the possibility that "Platonic Realism" can "enter on the region of the Conscience, and gather up our infinitely distributed trusts into an incarnate εἶδος of humanity." "Obligation cannot be discharged by deputy." But we may make appeal from this controversy-dimmed atmosphere, to passages where spiritual pleadings lift him to a grander prospect: passages where the "organic constitution of humanity"† furnishes the apologia for a religion "which in order to become social must be historical"; where the "shrinking historical nucleus of reports" concerning the Ideal Man‡ suggests a process going on in his mind which, if it could have been continued longer, would surely have compelled him (like E. Caird and Loisy) to find his voucher for that Ideal Man in the developed Life of Christ's Church; where, in fact, upon his own doctrine of development "Christianity becomes, not the Creed of its Founders, but the religion of Christendom."§

W. WHITAKER.

* Essays, II. pp. 450—1.
† Introduction to Tayler's Retrospect.
‡ Life, II. 208.
§ Life, I. 230.

NOTE.—The quotation from Browning, in the previous article, should be continued to "See the Christ stand."

INSTEAD of thinking that the ministry is a refuge for dulness, and that whoever can escape from the plough is fit for God's spiritual husbandry, we ought to feel that no profession demands more enlarged thinking and more various acquisitions of truth.—*Channing.*

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THIRD ANNUAL REPORT ON PUBLIC QUESTIONS.

THE Report of this Committee on public questions, presented to the annual meeting at Newbury on Wednesday, after reference to the Education and Licensing Acts, and the necessity for amendment or repeal, touched upon the decision in the Scottish case, of which it said:—"The decision is clearly the triumph of the 'Dead Hand' over the forces of theological and ecclesiastical progress; but it may eventually serve to bring about the triumph of honesty and Christian manhood over impossible compromises and unworthy evasions of the claims of truth. Our Assembly, which stands for the principle of non-subscription in theological formulas, and the Open Door to pulpit, pew, and college, will watch with interest the developments consequent upon this memorable decision, and will sympathise with those who are finding the old restrictions too narrow for to-day's faith and are learning that freedom to grow must be bought with a price."

The Report then continued as follows:—

"When we come to consider the conditions of our own people, we are faced by the fact that large numbers of them; indeed, a large proportion of the whole population, are living in a state of poverty that is always debasing, and frequently involves acute distress. This destitution exists as a harsh and perplexing contrast to our ideal of brotherhood. The percentage of the population thus involved is indeed somewhat less than in former generations; but the actual number living in poverty at the present time is probably in excess of the total population of the country a century ago. This question is too large to be dealt with adequately in the present report; but your Committee desire to bring it to the notice of the churches, and especially to direct attention to two of its phases, which have assumed some prominence in the past year.

"The first of these relates to the children. The recent publication of the Report of the Inter-Departmental Committee on Physical Deterioration has shown once more that large numbers of children attending the elementary schools are not sufficiently nourished to gain any advantage from the lessons, while the underfeeding and mal-nutrition result in stunted growth, impaired physique, and numerous forms of active disease. The opinion has been expressed by some of the witnesses that this evil can only be remedied by the communal feeding of children who are compelled to attend the communal schools. As to the method to be adopted your Committee express no opinion. But they desire to assert that side by side with the parental responsibility there is a concurrent responsibility of the community to see that its children shall not be deprived of the opportunity of a healthy life.

"A second aspect of the question of poverty relates to adults. There is at all times a considerable number of unemployed in the country. Side by side with those who cannot or will not work are those who are unable to find employment. The amount of distress last year from this cause was far above the average. The conditions now are worse than a year ago. Part of the suffering which annually faces us in the winter results from the inclemency of the season; but, even if the coming winter should be a mild one, the fact of an excessive number of unemployed will remain. This is simply a result of the depression of trade. The number now unemployed from this cause is very large, and is in excess of the average of the last ten years. These men and women suffer from no fault of their own, and from causes over which they have no control, and through the working of a system of wealth production sanctioned and adopted by the nation. The duty therefore becomes incumbent on us to consider how the wealth of the community may be made available for their support.

"Abroad the chief event that calls for consideration on moral and religious grounds has been the incursion into Thibet, and the enforcing there of a commercial treaty, and the prohibition of other foreign Powers than the English from acquiring any footing in the country. Since the first accounts of the slaughter of the Thibetans in one or two early engagements, scarcely any particulars have reached the public as to the actual number of lives sacrificed in this expedition. It is a significant fact that even the provisions of the treaty have become known to the people of England through the Chinese Government. Our losses in the expedition appear to have been few, but there is reason to fear that the sufferings and losses of the Thibetans in defence of their country have been very great. It must be a source of profound regret to the followers of the Prince of Peace that we have again endeavoured to extend our civilisation and commerce by methods of war. However persistently such expeditions may be spoken of as political or commercial necessities, they testify to the failure of our civilisation, trade and religion, to make themselves acceptable by their own inherent merits.

"The unspeakable evils associated with all war are manifesting themselves only too plainly in the terrible war now being waged in the Far East. The accounts daily received must fill all civilised communities with horror. Even in the countries actually engaged in the war there appears to be arising to some extent a re-action in favour of methods of peace. It should not be forgotten that it is one of the first duties of all Christian Churches to use every means of reason and persuasion to inculcate a nobler spirit than that of international strife and conquest, and to advocate the spread of the principles of arbitration with peaceful settlement of international as well as domestic questions."

TO CORRESPONDENTS. — Letters, &c., received from the following: — M. A., W. E. A. A., A. B., J. A. C., J. D., A. H., A. I. I., G. F. M., W. R. W., E. N. S., W. T.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SPREAD THE LIGHT.

SIR,—May I be allowed to make a suggestion on the matter treated of by Mr. Pope under the above heading in last week's INQUIRER. A few of the members of Trafalgar-street Unitarian Church, Burnley, have contrived to add their mite towards the support of the *Hibbert Journal* without touching upon the funds of their church, at the same time securing for themselves the privilege of reading the most up-to-date researches in the domains of theology and philosophy. Eight or ten members have formed a sort of club to subscribe for one copy of the Journal, which is passed round to each in turn, and the copies will ultimately find a place in the congregational library for the common use of all the members. Surely a similar group might be organised in every Unitarian church in the country, however small, and no minister with any enterprise need go without his *Hibbert Journal*. In this way distinct encouragement and help would be given to what is unquestionably the ablest and most promising effort of its kind which has ever been attempted. It would be a reproach to our churches if they were to allow such a splendid publication to fail without having at least *done their best* to secure its permanence.

JOHN S. MACKIE.

Burnley.

[There is no fear that the *Hibbert* will fail. What we hope is that the people in our churches will not fail to read it. —ED. INQUIRER.]

LONG SUTTON, LINCOLNSHIRE.

APPEAL.

SIR,—As one who has had frequent opportunities of becoming acquainted with the good work carried on by the Rev. W. J. Pond, I am constrained to offer a word in support of the recent appeal of the Long Sutton congregation for aid in restoring their ancient building.

The original appeal was for £100, but, it having been found impossible to repair the western end of the building, it will be needful to rebuild that portion on a concrete foundation, thereby increasing the estimate to £150.

Towards this amount the congregation (composed entirely of poor people) guarantees £20. The appeal has only brought £30 at present. The British and Foreign Unitarian Association have generously guaranteed £20, and expressed the hope that "Unitarians throughout the Eastern Union and other places will come to their assistance, so that the work may be done speedily."

Should the remaining £80 be contributed during the next two weeks, it may be possible to carry out the work at once, otherwise, the congregation will suffer great discomfiture, and be exposed to danger throughout the winter.

A. J. MARCHANT.

37, Clifton-road, Peckham, S.E.

OBITUARY.

THE REV. JOHN DAVIES.

THE death of the Rev. John Davies removes a veteran to well-earned rest. He was born in 1821 at Eardisley, in Herefordshire, on the borders of Wales. He lost his mother in infancy, and was brought up at Wotton-under-Edge by his uncle, John Forsbury, a radical bootseller, well known in those days as a Unitarian lecturer, who suffered a good deal for his opinions. John Davies distinguished himself in classics at the local grammar school, and proceeded, we believe, with the aid of a Dr. Williams' scholarship, to Glasgow University in 1839. Among his friends and fellow students there were George Dawson and H. D. Morell, afterwards known as one of H.M. School Inspectors. In 1842 he took his M.A. degree there, and in the autumn of the same year entered as a divinity student at Manchester New College, lately returned to Manchester. Here he found James Martineau, Professor of Mental and Moral Philosophy. Martineau was then making his way to his new position which recognised the seat of authority in religion not in the Bible, not in the evidence of miracle and the fulfilment of prophecy, but in the living Spirit, the direct voice of God speaking through conscience and the spiritual affections of man. It is to the lasting honour of John Davies that he became, no doubt largely owing to John Forsbury's influence, one of the first of the adherents of Martineau's new position, and that in his last college year he wrote a sermon to preach before the professors, in which he clearly set forth his inability to accept the old basis of religion. We know with what antagonism Martineau was himself regarded by the older school of Unitarians on account of his new views, and how nearly he was driven from England to take refuge in America. Now, in 1904, we all know how great a prophet Martineau has been. We have all followed him in his change, and know that this has saved our churches from extinction. But this was not known sixty years ago, and the obloquy which fell upon the prophet, and constituted his first reward, was felt in even greater weight by the first disciples who received him as a prophet. John Davies preached as a candidate in vacant pulpits, and preached we are told with much acceptance. It is clear that he wished to obtain a ministerial settlement and did not himself feel debarred by any doubts from preaching the Gospel of the Divine Fatherhood which formed the sum and substance of his later religious teaching. But there always came a letter from the college authorities, warning the congregation of his new views, and no invitation followed. He never forgot how he was befriended by John James Tayler. But he was refused the usual certificate which described the retiring student as "duly qualified" for the Christian ministry among Protestant Dissenters." Men whose connection with the college is now generally forgotten were making great efforts in the "Forties" on behalf of what they honestly believed to be the truth.

So John Davies failed to get a pulpit and devoted himself to teaching, for which he was well qualified. Not till about 1855, did he receive his first ministerial appointment at Newport, I.W., and this he held only for one year, returning to schoolkeeping at Stand, near Manchester. In 1872 he was appointed minister at Tavistock, and the following year he was invited to become the colleague of the Rev. R. L. Carpenter at Bridport, in order to take special charge of the evening service and of the Sunday-school and its allied institutions. To carry on the education of his son and to add to his own very limited income, he had four or five lads to live in the house with him, and gave them a good grammar school training. His two-fold task was done with a thoroughness which must have meant a severe strain. The study fire had to be lit every morning by four o'clock; the boys began their work at six, and the master must have a couple of quiet hours first for his own preparation. Then in the evening he had nearly always some meetings to attend. The mutual improvement society became a splendid institution under his leadership. Temperance work both in connection with the chapel and in the town claimed his earnest support. But it was in the Sunday-school, on those who were small boys when he came, and grew up under him to be men, that his influence was most deeply felt. The boys' Sunday-school had the services of a highly competent schoolmaster, who brought the experience of many years to the religious training of the young. And there are those both among his private pupils and his Sunday scholars who can tell how this influence brought about the great spiritual change in their lives. Something, variously described as conversion or the new birth, takes place. It is the birth and growth of the immortal soul within us, and when we know under whose influence this has come about no one else can ever hold the same place in our religious regard. In his case it was an influence not won without having to undergo some of the hardest and saddest trials that can befall a man. The strain of life can be borne comparatively easily while we and those we love enjoy good health, but there came years when the doctor's attendance at his house never ceased, and the death of his only child, a young man of real promise, who was training for the ministry, was quickly followed by the death of his wife. We may picture the lonely man sitting in his little study reading over the letters which were all that remained to speak to him the words of those whom he had lost, and weeping over the remembrance of what never again could be on earth.

From that time, 1886, this world must have seemed very different to him. The following year, he retired along with Mr. Carpenter from the active ministry. But what tasks he could still perform he was ready to undertake, however irksome they might be. Sunday after Sunday he would spend the morning service in a certain "cage," keeping unruly boys in order. Latterly, his infirmities would not permit his attendance at any public meeting. But he could still have children to his own room and give them, gratis, some training in music or in the temperance work he loved so well. To the last he took much physical exercise, and long after he had given up his school he might be found many a morning reading a Greek play.

In politics he was a firm Liberal. In this respect advancing years brought no change, and the zeal for reform with which he was first imbued by John Forsbury he certainly handed on unimpaired to a younger generation. One other feature in his character struck all who knew him. It was his modesty and reserve. He had a disposition absolutely free from vanity, but by no means free from pride, and with this went a quiet, retiring manner which must have stood in the way of his worldly advancement, and of his social intercourse. It did not hinder the appreciation of old friends, but it was difficult for a new acquaintance to learn to understand him.

The thirteen years of his joint ministry with Mr. Carpenter were years of fine service. The mutual appreciation felt by these two men for one another, and their absolute loyalty to each other, were very beautiful, and enabled them to divide the duties of their joint ministry, and each perform that for which he was best fitted, with the most perfect and generous accord.

At the annual meeting of the Bridport Unitarian congregation on Oct. 12 a resolution warmly appreciative of Mr. Davies' services was passed. A special meeting of Sunday-school teachers was held last Sunday morning, and here those who had been his old scholars and colleagues in Sunday-school work bore testimony to the influence he had exerted on their lives, and the following resolution was carried by all silently rising to express their assent:—

That this meeting of the teachers of the Unitarian Sunday-school learns with deep regret of the death of their former teacher, superintendent, and minister, the Rev. John Davies, M.A., and desires to place on record his devotedness and persuasiveness as a teacher, his ever ready sympathy, his efforts in connection with the temperance society, the Band of Hope, and the mutual improvement society; his eagerness to help the young in ways of righteousness, his kindness as a friend, and his faithfulness as a minister of the Master whom he truly served.

H. S. S.

THE *Christian Register* of Oct. 6 contains several tributes to the late George Frisbie Hoar, who at the time of his death was senior Senator of Massachusetts. Among them is the address given by his old friend, Dr. Edward Everett Hale, at the funeral on Oct. 3. Born in 1826 the late Senator had been for over fifty years in public life. "He stands," said a political opponent, a few days before his death, "for a good many of the ideals of New England character. A scholar of recognised rank, a politician without guile, a public official whose integrity is as clear as the sunlight, and a partisan who holds his conscience superior to party, a man as pure in public life as he is in his private relations." "A Puritan of the seventh generation," as he liked to call himself, he was one of the chief of those honourable laymen who have added so much to the strength of American Unitarianism.

MUSINGS.

BY A MINISTER.

IV.

MY good friend and neighbour, Robinson, says that the turning of the other cheek in the Sermon on the Mount is nothing more than the turning of the face to invite the kiss of peace. I cannot go with him in this. The moral in each of the three cases presented seems to be that patience should have her perfect work, should not only suffer wrongfully, but should also suffer that further wrong which non-resistance nearly always provokes. To the loss of the coat is added the loss of the cloke, to the compulsion to go one mile is added the compulsion to go two miles; the symmetry of the whole passage demands the smiting of the left cheek in addition to the smiting of the right. It is one of the penalties of patience to be smitten for being patient.

Robinson thinks that such perfect work lies outside the field of practical ethics; the practicable in this world, he says, must always be the imperfect.

To this I reply that perfection can no more be excluded in morals than it can be excluded in art. The art teacher assumes the love of perfection, assumes that the student will desire it and aim at it; that, having no hope of reaching it, he will always be disappointed at missing it. In like manner the teacher of ethics must set forth the ethical ideal. His counsels must be counsels of perfection. He must not leave it to another coming after him to point a higher lesson. In these particular three cases retaliation, as the outcome of passion and pride, would be nearly as wrong as the wrong received; when private feeling and personal interest alone are concerned, moral perfection lies in non-resistance.

And when the public good is in question?

Then another rule comes into play. If he hear thee not, take two or three witnesses; if he refuse to hear them, tell it unto the church. Injury done to social order must be dealt with by that social action in which vindictiveness has no part. On the ground of public justice Christ himself allows himself to say, "If I have spoken well, why smitest thou me?"

But in practice why teach the impracticable, and not some adapted form of goodness?

Because we do not really know the limits of the practicable. Man must be fitted to the doctrine, and not the doctrine to man. Once lower the pattern showed us in the Mount to present-day realities, and it ceases to be a pattern. If you do but teach a child to write, you give him the best example that art can produce. He does better for aiming at the best.

Here Jones breaks in. Jones is the local lawgiver and general dictator, of whom we are all a little afraid.

"A rule which is never obeyed," he exclaims, "is no rule at all, and it is a bit of Christian pretence to profess to live by the Sermon on the Mount. Those sayings about meekness are purely proverbial, rhetorical exaggerations for the sake of emphasis. Those who heard them received them with deductions, and we may do the same. In all these cases of insult, and so on, we must be guided by circumstance."

I fell to wondering whether circumstance of itself would ever lead us to rise above it. When I listened again, Jones was indignantly finding fault with the rector of the parish.

"Whose ox has he taken?" I asked.

He would say nothing as to that; all he knew was that he was a disgrace to his cloth.

The truth was that the rector, who is one of the meekest of men, had suffered himself to use some slight expression of impatience concerning Jones. It is clear to me now that Jones also has his counsels of perfection, and is, without knowing it, a worshipper of the ideal.

THE CHILDREN'S COLUMN.

BIBLE SCENES.

IV.—THE WONDER-WORKER.

THERE is a sort of wonder story in the Book of Kings which seems as if it were intended to make a miracle play, or had been made out of one. It is the story of Elijah. He appears suddenly in the history as if from nowhere, though he is said to be from Gilead. He threatens King Ahab, he foretells a frightful famine to be caused by want of rain; he goes away, and is kept alive by miraculous help; he raises the son of a widow from the dead, and multiplies the meal and the oil on which she lived, just as Jesus is related to have multiplied loaves of bread; and in the end he does not die as other men, but is carried up into heaven by a whirlwind and chariots of fire. It is altogether one of the strangest stories in the Bible. We may never have the opportunity to see and hear it as a miracle play, and perhaps we should not enjoy it in that form. But the story, or part of it, has been set to music, and you may very likely hear it as an oratorio.

The one thing to understand throughout the story is that Elijah is represented as a sort of champion of the true God of Israel. And it is his work always to act for the honour of Jehovah the one true God, and to oppose the wicked worship of false gods, particularly of Baal and Asherah, a god and goddess, whose worship led to evil manners. It is exciting to read how this great prophet rebuked the King, Ahab, how he challenged him to gather all the prophets of Baal together upon some suitable gathering-place on Mount Carmel. How the King obediently sent word and caused them all to come. How there, on that lofty spot, Elijah stood forth in the midst of a vast assembly of people, and asked them how long they meant to dance to and fro between two religions. If Jehovah be your God, said he, serve Him. He then went on to make a challenge. He declared that he was the only prophet of Jehovah, but the prophets of Baal were 450. Let those 450 worship their god with sacrifice and prayers, he said; and then I will call on Jehovah, and he that answers by fire, let him be God. The people shouted their approval of the test. And the story tells us how this was done: that the 450 prophets sacrificed a bullock and prayed to their god. They used not many words, but kept crying louder and still louder, "O Baal, hear us." Nothing happened. They cut themselves, partly in excitement and partly perhaps that this very blood might cause their god to take notice. Still no answer. And Elijah mocked them, asked them if their God was perhaps asleep or gone out for a little while. When at last, wearied and helpless, they have to give over, it is Elijah's turn to begin. He repairs the altar of Jehovah; causes a great quantity of water to be poured over the sacrifice that he offers, then speaks a few quiet words of prayer. And the fire from Heaven comes down, burns up the wood, the sacrifice, devours everything before it, all the water being quite useless to stay its furious course. All the people see this great sight, and cry: "Jehovah he is God, Jehovah he is God!" Up to this point all our sympathy is with the one strong man standing alone. But when we read that, flushed with his victory, he shouts: "Take the prophets of Baal, let not one of them escape," and when we read that the great meeting on Carmel was finished by the killing of 450 men, our sympathies go over to the other side. Then he is not a brave defender of the right, he is a horrible persecutor. This great wonder-worker, whose story is told in the history of Israel is the true picture of a great religious reformer. Strong to oppose what is wrong, brave to defend what is right, acting like a hero when all the world is against him; he too readily acts like a tyrant and a persecutor as soon as he gets power into his own hands.

It is, therefore, a relief to us when we read how very human this great wonder-worker still proved to be. When Queen Jezebel threatened to lay hands on him, he went away into hiding; a terrible feeling of loneliness came over him, and he wished that he might die. Forgetting his own harsh deeds, he complained that he only remained a prophet of Jehovah, and said he: "They seek my life to take it away." A sort of wonderment possessed him, to think that he should be persecuted. It is well that there was no one of the Baal worshippers by to mock him in his distress. According to the Oratorio, which follows closely the Bible story, an angel soothed his weariness by singing: "O rest in the Lord, wait patiently for Him." Do not say this was kinder treatment than he deserved. God does not wait till we are perfectly good and consistent before He listens to our prayers, and grants us peace. Otherwise very few could dare to trust in God at all. We read that when Archbishop Laud, who had so bitterly persecuted the Puritan party in England, found himself at length on the losing side, and was thrown into prison, he took much comfort from the ninety-third Psalm:—

> The floods have risen, O Lord,
> The floods lift up their voice,
> The waves of the sea are mighty, and rage horribly:
> But yet the Lord who dwelleth on high is mightier.

It was quite right that he should find comfort in affliction by remembering that God was stronger than his enemies. But it had been better if he had never persecuted and scourged and mutilated good men. So we sympathise with Elijah in the day of his weakness. But we learn from his career not to mock other men's mistakes, not to be harsh and bitter towards those whose religion or whose way of life seems to us blamable; but to remember that before God our own case is as theirs.

J. R.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, OCTOBER 22, 1904.

LIBERAL RELIGION IN GERMANY.

IT was a privilege and a pleasure, which the Editor of this journal valued very highly, to be allowed, as representative of the British and Foreign Unitarian Association, to attend the meetings of the "Freunde der Christlichen Welt" at Eisenach, and of the Protestanten-Verein in Berlin, of which reports appeared in the last two numbers of the INQUIRER. We could have wished that it had been possible to repeat our happy experience of last year, and to be present also at the meetings of the Netherlands Protestantenbond, to be held at Dordrecht on Tuesday and Wednesday next; but we must be content this year to send a message of very cordial greeting.

The German Protestanten-Verein, founded in 1863, the Netherlands Protestantenbond, founded 1870, and the Swiss Verein für freies Christentum, founded 1871, are Unions closely akin in constitution and methods of work, as also in their central purpose, to vindicate the claims of liberal religious thought and life in the Protestant churches of their several lands. We noted, in our report last week, the dual character of the Protestanten-Verein, with its popular union in the Pfalz, numbering 18,000 members, and the local unions in the rest of Germany, with some 5,000 members in all. The last report of the Protestantenbond gives the membership in the Netherlands as 18,280, gathered for the most part into 156 local unions, while in the Swiss union there are 13 cantonal divisions, and a total membership of about 4,000. The work of these unions is directed, for the most part, towards strengthening the forces of liberalism in the great churches of the land, and therein their position and aims differ very widely from those of our British and Foreign Unitarian Association, to which no such opportunity is open. In the Netherlands, indeed, there is no established church, and the Protestantenbond gathers its members, not only from the Reformed Church, which holds the first place, and was formerly the established church of the country, but from the Remonstrants, the Mennonites, the Lutherans, and the Free congregations; its work would be similar to the home work of our Association, if we united in our membership Broad Churchmen, liberal Congregationalists, Baptists, and Wesleyans, as well as Unitarians, and worked for liberal religion in each of those communions. But in Germany and Switzerland (in the Protestant Cantons) the Established churches in the country, whether Lutheran, Reformed, or "United," contain, nominally at any rate, within their fold nearly all the forces of religious liberalism, as well as of orthodoxy, and it is the task of the Protestanten-Verein to strengthen the hands of those who uphold liberal principles, and secure a freer field for the religious activity of liberalism within the borders of the Church.

In Germany the "Freunde der Christlichen Welt" are working practically for the same end, and it is greatly to be desired that the two Unions, if they are to remain separate, with differences of administration should yet realise that they are moved essentially by the same spirit, and are at one in their endeavours both to advance the progress of religious thought, and to reform the order and methods of church life in their native land. We, for our part, must follow with cordial sympathy the efforts of both Unions. The forces of reaction and obscurantism are so powerful, especially in high places in the Church, that every effort on the other side is to be welcomed and encouraged, and so far as possible unity of action and the heartiest co-operation secured.

Our work in this country, so far as it is concerned with church order, is of a very different kind. In Germany they are working to liberalise the Church; we have entered into our inheritance of freedom. Other churches in the land have still to find that better way, but for us the calling is to prove that Free Churches can be equal to their high trust, and religion in a free people can minister effectually to every need. It is on the inward side of faith that our aim is the same as that of our brethren in Germany, and in the practical activities of personal religion, which are demanded under every form of Church order. They also realise that religion must be made once more effective in the life of the people, established on a sure basis, in the light of modern knowledge; and that if the masses of the people are again to be gathered in, it must be demonstrated to them by methods of practical service, that religion is seriously concerned with their every-day life, and is able to help them in what they feel to be their deepest needs.

On the side of scholarship we are immensely indebted to Germany, and it is with a very keen interest that we must follow the efforts now being made in that country, both by public lectures and by the various series of hand-books, some of which were mentioned in our report of the Eisenach meetings, to popularise the results of modern research in the study of the Bible and Christian history, and other great religions of the world. Perhaps our experience in this country, and the work of our best men, may also be of some service, as we should earnestly wish to be the case, in pressing home that popular appeal.

On the social side of religious activity there was evidence at the Berlin meetings that the responsibility of the Church was keenly felt. The discussion of religious questions, not only from the pulpit, but in frank debate with the people on week evenings, was one of the methods advocated for bringing the sincerity of religious teaching home to the popular mind; and even more significant was the address by Mr. WALTER CLASSEN, of Hamburg, who had made a first-hand study of English methods by a residence at Toynbee Hall. He is now actively engaged in an admirable work of teaching and personal influence among the poor, in boys' clubs and other social activities, which have been established in his city, and he spoke with great force of the opportunities thus offered for getting at the heart of the people, and bringing religion, as an uplifting and refining power, to bear directly on their daily life. If a strong plea was also made for giving women an equal franchise with men in church government, and vindicating their right to equal responsibilities in the practical administrations of religion (but not yet, in Germany, in the pulpit!), that also made for a strengthening of its effectiveness on the social side, and bringing it into closer touch with the practical realities of life.

That the clergy must be not only active in services of practical helpfulness, but in touch with the social aspirations of the people, and familiar with the great problems of society, was also urged as a pressing need of the time. We referred in our Berlin report to the discussion on the Church and Social Democracy as perhaps the most notable of the whole week. With much force the opening address advocated sympathy and not hostility towards the ideal of social democracy, and pleaded for competent knowledge and a thorough study of the literature of the subject before burning questions of controversy were touched upon in public. Truthfulness, justice, and genuine brotherly sympathy must be manifestly motive powers in the Church if the people are to be won and to find once more that there is a gospel for the weary and heavy laden, a gospel truly of joy; such was the burden of the address, and the response it awakened was a good omen for the coming time.

MANCHESTER COLLEGE, OXFORD.

OPENING OF THE SESSION.

THE public lecture at the opening of the session was given at Manchester College on Monday afternoon, by the Rev. J. Edwin Odgers, M.A., D.D., Hibbert Lecturer in Ecclesiastical History.

The subject of the lecture was "Some Points in the Study of Early Christian Life in Relation to its Surroundings," to which he was led, Dr. Odgers said, by the fact that his first year's course during the coming session was to deal with the contact of Christianity with Paganism. The history of Christianity was often regarded and written in a manner predominantly traditionary, and often purely artificial; even if it was not avowedly written for purposes of controversy, it was constantly taken out of the sphere of scientific study by the assumption that, as the subject was divine, its process must be unique. So the give-and-take of the life of thought, the varying tones of spiritual emphasis, the influence of environment were constantly ignored in the interest of some supposed necessity of continuity and uniformity. That was not the way in which their studies would be pursued. They would study so-called heresy in the sense of Aubé's words: "In the beginning heresy is everywhere, for everything is new." In studying Christian doctrine they must understand the surrounding thought with which it came into contact, and note the bearing, *e.g.*, of the early Gnosticism and Manichæism, and where history failed them for a knowledge of Christian life they would often have to turn to archæology and to folk-lore. The late J. R. Green marked an epoch in the study when he said that political history was only intelligible when based on social history.

In their study of Christian life in relation to its surroundings they would note, the lecturer said, that where two religions, or two conceptions of life, were face to face with one another, they exerted a mutual influence, first, by way of repugnance and opposition, and then by way of interpenetration. Thus, on the shock of contact with heathen life the disciple of Jesus drew back into his moral consciousness rather than to his doctrinal certitude. In the "Teaching of the Twelve Apostles," the instruction given to a candidate for baptism was moral, and in other early literatures, as in the Epistle to Diognetus and Minucius Felix, it was life rather than doctrine that was the justification of the Christian. It was a life intensely ascetic, the direct ancestor of that Puritanism which, grown sour in the fourth century, declared that sin after baptism could not be forgiven, and that the lapsed could not be restored.

The lecturer then proceeded to describe the nature of that world with which in the second century the Church found that it must live in contact. There was in it the religion of Greek poetry, so fiercely attacked by the Christians for its immoral and degrading stories, which, however, Neo-Platonism explained away and showed to be capable of the most spiritual interpretations. Then there was the *religio civilis*, the significance of which was seen in the provinces rather than in Rome itself, the symbol of the unity of law, the even hand of government, the reality of the Pax Romana. The worship of the Emperor, the genius of the Republic, was insisted on, as a pledge of good citizenship, while other cults were left undisturbed, if they in their turn were also tolerant. But to the first Christians the demand of such sacrifice meant a loathsome apostasy. Side by side with the *religio civilis* the Christian everywhere found the religion of the mysteries, such worship as that of Isis or of Mythras, in which there was a sacramental faith and personal relation to the deity, and the teaching of a lively hope of a future life. Thus Plutarch wrote to his wife on the death of their little daughter, that they who were both initiated into the mysteries, could not sorrow "even as others who have no hope." The close parallel which the Christians saw between these mysteries and their own faith they attributed to the Devil, who had imitated their rites; but the true solution was to be found not in this or that detail strained to make a case of borrowing or stealing, but in the broad fact of common needs asserting themselves in various periods of human history.

In the first century it was complained that Christians did not live as good citizens. The complaint in the third and fourth centuries was that Christianity set up to be unique and ultimate, and would not admit that it was on the way to a higher synthesis. But even that feeling was not strong enough to overcome the natural gregariousness of mankind, and the lecturer went on to give a number of most interesting illustrations of how heathen elements had been introduced into the popular Christian faith. Thus the doctrine of intermediate spirits led to a cult of angels, to which that of the martyrs was soon joined, and the festivals of the martyrs were intentionally substituted for the worship of the old deities. An instance of this was Gregory's advice to the Archbishop of Canterbury quoted by Bede: "By no means destroy the temples of the idols, but the idols, because the temples are well built," which was only carrying out the policy of the Celtic missionaries long before, in converting heathen buildings to Christian use. If the people would not give up the worship of an old stone, they cut a cross on it, and everyone was satisfied! In the same way the old festival of the sun in Rome, Dec. 25, the *Dies Natalis Invicti Solis*, connected with the worship of Mythras, was made the festival of the birth of Christ, and became Christmas Day.

With these and other still more curious instances, gathered from the results of recent research, Dr. Odgers showed how much has been done to broaden out and humanise the study of ecclesiastical history. The character of the lecture was such that no attempted summary can do justice to it, for its special interest and value consisted in the detailed illustrations which cannot be here reproduced. The lecture, we understand, will shortly be available as a whole in printed form.

MAY we so live, we dread not here to die,
So die, we dread not afterward to live.

Baley's "Festus."

MR. ARMSTRONG'S LECTURES.

"AGNOSTICISM, Scientific and Literary," was the title of Mr. Armstrong's third lecture delivered at Northampton on Sunday last, which was concerned with the writings and teachings of Huxley and Matthew Arnold. The story of the coining of the word "Agnostic," and the advantages of the use of that term, were clearly set forth; due tribute was paid to Huxley's love of veracity, his stern and uncompromising opposition to all haziness of thought, and to the heroic beauty of his character. A careful and destructive criticism of the great scientist's famous definition of the principle of Agnosticism revealed the fact that the Agnosticism of Huxley was primarily moral—"It is *wrong* for a man to say," &c., &c.—and showed also that, following on the lines of the definition, not only religious, but all scientific and ordinary beliefs must be abandoned as iniquitous in the holding, since without appealing to prime assumptions similar in their origin to those on which all theology rests, it is impossible to be certain of the objective truth of any proposition, or produce evidence that justifies that certainty. Huxley himself was a refuter of his own system, as one instance from his "Life and Letters" shows. He writes that he is convinced that the Divine government is wholly just.

The absolute justice of the system of things is as clear to me as any scientific fact. The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence.

This and all such utterances allow of no scientific verification, they amount to the expression of sheer acts of faith, they rely on intuition and not on evidence: Contrary to Huxley's assertions and predictions, man's interest in the ultimate problems of existence is ever renewed, and the probability is that further scientific knowledge will by no means lessen his anxiety to find for himself an answer which he seeks in vain in the realms of natural science.

Matthew Arnold was considered as the literary exponent of Agnosticism; he chose, so the lecturer said, to be known by a limited number of incisive phrases which he continually employed; these phrases—household words almost with modern theologians—were submitted by Mr. Armstrong to a process of analysis which brought out a remarkable absence of lucidity almost indicating looseness of thought; the "tendency" which is a "stream," the "things" which "seek" are inconceivable, and the use of these terms in attempted definitions does but darken counsel: While no very high place can be given to Matthew Arnold as a constructive religious thinker, we owe of course a great debt to him as a conserver of all true culture, and in his poems find profound, if sometimes melancholy, religious feeling. That fact was emphasised by the last three verses of "Progress," most feelingly rendered by the lecturer.

IT matters everything to every man that he should be devotedly faithful to that which is divinest to his own soul.—*H. W. Crosskey.*

OUR CHURCHES:

(Conclusion.)

THERE seems to be a good deal of haphazard in the constitution and government of our churches, resulting not seldom in unpleasantness and difficulties which might easily be avoided. In some cases there is no roll of members and no duly appointed executive. In one congregation the qualifications for membership and even for office are merely nominal; in another they are almost prohibitive, and "the inner circle" which manages affairs is very close indeed. Many of our churches, I rejoice to think, conduct their business and keep their accounts in a truly admirable way; but, alas! there are not wanting others who are content to scramble along anyhow, and manage or mismanage their financial affairs as though the elements of bookkeeping had never been heard of. Generally, I hope it may be said, the minister is the trusted leader of his people, and whether or not a member of the committee (a matter which personally I consider is of the very least importance) he is consulted on all questions affecting the welfare of the congregation. But here and there one meets with ministers who groan under the bondage to which they are subjected, and the almost ostentatious want of consideration which they experience. So far from being esteemed "very highly in love for their work's sake," they are made to feel of how very little account their work is held. A chapel rule, *e.g.*, which lays down that "the services shall be conducted by the minister *under the direction of the Committee*" is not without a certain significance in this connection. Imagine prayers being offered, or "Endeavours after the Christian Life" being prepared and preached "under the direction of the Committee"! This, of course, may be only one of those strange infelicities of expression into which even well-meaning people sometimes slip. Or it may be due to a feeling, which is quite honestly shared by some, that a stated, professional ministry is an evil, though a necessary one, and that those who belong to it must be made to know their place—and that a pretty low one. I am sure, however, that this is exceptional, and I only refer to it as such, and also because these cases produce a reaction, and lead some ministers, I fear, to assert claims for themselves and their office which are just as much to be regretted.

We have government by committee, government by wardens, government by trustees. And then all these varieties of government are again wonderfully diversified by the personalities of those connected with them. A system which, *per se*, is most open to objection, but if worked by men of judgment, good feeling, and devotion to the cause, will produce infinitely better results than another which may be faultless in theory, but has the misfortune to be worked by men who are wanting in the right spirit and have not got the root of the matter in them.

For this reason I am the less inclined to dogmatise as to the best form of congregational management. What is good in one place may not be the best in another. Association and habit are not to be disregarded, nor yet must mere conservatism, blind adherence to custom, be followed. Whatever method be adopted, provision should be made for varying from time to time the *personnel* of the governing body, so as to make it as representative as possible of the best life of the congregation.

It is desirable that membership should be made comprehensive, but, inasmuch as it involves privileges and responsibilities, it is reasonable to require some proof of fitness. A pecuniary qualification for religious fellowship, it is true, lends itself to ridicule, though it is not easy to suggest an alternative which is not invidious and inquisitorial as to conduct or faith. On the whole, a subscription which is sufficient to indicate seriousness of purpose, but not so high as to exclude any who really desire to join, may be justified on other grounds as well as on the very practical one that funds have to be provided. Might we not mend our ways by encouraging young people to take some share in the support of their church at an earlier age than is usual? As a rule, the working classes are probably never better off than between the ages of 18 and 23; then their income is more secure and, relatively to the claims they have to meet, perhaps larger than at any other period of their lives. That, therefore, is the very best time to form the habit, which will be beneficial to themselves as well as to the church, of setting apart something, however little, for the support of their religion.

I do not think there is any inconsistency in suggesting this and in, at the same time, believing that it is not desirable to enrol *full* members below the age of 21. A vote upon matters which may come before a congregation is as serious a matter as a vote at a Parliamentary election, and it would seem, therefore, that the same age qualification may be required in both cases. Some advantages would follow from thus deferring the bestowal of the franchise. In the first place, it would be more highly valued because not made too cheap; then, the business of the church would be less liable to suffer from the want of knowledge and experience in the management of its affairs; and, lastly, the idea of *quid pro quo*, that the vote is a sort of return for the subscription, would receive less encouragement; there would be a sense of higher responsibility attaching to it. It is dangerous, I am aware, in these days of "*Vice Versa*," to hint a doubt as to the fitness of young people for anything which they may fancy; we all stand in awe of them—either from fear or love. "How does the minister get on with the young people?" is with many the first and last question which determines his fitness. Again and again one hears the elders say, "We would prefer So-and-So; but, *of course*, the young ones are chiefly to be considered," and they, dear creatures, do not know their own mind, or, rather, they think one thing to-day and, quite naturally, something else next week. This altruism on the part of the elders is very fine and noble, within limits; but what is the use of experience if they who possess it resign their responsibilities for the sake of humouring those who, from the very necessities of the case, have less knowledge of the matter in hand and a less mature judgment for dealing with such knowledge as they possess? When we think of the sad results which often follow from one false step, we cannot fail to see the necessity of turning to account the best wisdom that is available.

In these articles I have been dealing mainly with secondary matters of Method which, however important in themselves, are yet not of the first importance. I have not touched upon the fundamental question of all: What is it that our churches really exist for? I know of no better answer than the familiar one: For the public worship of God and the moral and religious culture of their members. But I suppose other churches would give a similar answer; why, then, do we stand apart from them? Because they make demands which are untrue to our reason and conscience. If this be so, then the question of remaining apart is not one of choice for truth-loving men; if it be not so, then, as it seems to me, we are open to the grave charge of breaking the bond of unity without adequate cause. And so the most ardent seekers after peace, even those who hate controversy with all the detestation so vigorously and picturesquely expressed by the "Open Brotherhood," cannot escape from the necessity of realising to themselves, and, on fit occasions and in becoming manner, pointing out to others what seems the better way of striving after the goal, which is common to all.

But now, in these latter days, a further mission is proposed to the churches, with regard to which I have the misfortune to differ from many men, to whom I look up with heartfelt honour. It may seem presumptuous to express an opinion contrary to theirs; nevertheless, I cannot persuade myself that it would be anything but a serious disaster if the churches, *as such* (mark the qualification), were, save under very exceptional circumstances, to make political and social problems a *direct* part of their concern. That, indeed, the churches would fail in an essential element of their work if they did not inspire their adherents with principles and affections which will make them eager for the duties of citizenship, and of lovers of their kind, is an obvious truism. But the point is, whether questions which notoriously divide men equally good and earnest and able are to be dragged within the various church enclosures into which religious men are already separated, and therein to create fresh divisions; or, from those enclosures are men to be sent forth into the open world to discuss and work out these great problems? If the former alternative is adopted, I believe it will be bad for both the churches and the causes which we all desire to serve.

(1) It will be bad for the churches, because it will divert attention from their special function, for the fulfilment of which there is no other provision in the world, and it will introduce discussion and strife among people who have united themselves on the basis of sympathy about the highest and deepest things of life.

(2) It will be bad for the causes themselves, because they will inevitably become tainted through alliance with sectarian interests. How terribly education has suffered from this cause we all know only too well. No form of philanthropy appeals more strongly to our sympathies than the relief of suffering and disease; yet it would surely be an absurdity to establish Church hospitals and Unitarian

dispensaries. In that department, at least we rejoice in the elimination of the ecclesiastical element and the co-operation of men of all churches who, at the call of suffering humanity, join hands in a common ministry. Why should not this type of union be aimed at among those who are moved to help in every other form of social service? It is part of a Liberal Education to unite with those from whom we differ in other matters in efforts about which we are agreed. Such union reacts beneficially on the way in which those very differences are held. Men who are working side by side for some great purpose learn to respect each other; they may still worship in different communions, but they will do so with a larger charity and in a spirit of mutual appreciation. The position for which I contend is greatly strengthened when we consider the large and, perhaps, increasing number of people who stand apart from all religious organisations, and yet are profoundly concerned for national righteousness and social well-being. I quite recognise that the view just indicated is not the one which finds favour for the time being. My excuse must be "that a truth is often most in season when it is least in favour." Moreover, there is always the chance of a change of sentiment. Within my lifetime, though not actually within my memory, the Independent Churches have effected a complete change of front with regard to Education. Fifty years ago they were opposed to all State intervention; now, with sounder wisdom, they would turn out everyone but the State.

I long to see our churches increase in numbers, and what is much more important, increase in strength and influence. If they do, we may be sure that in time to come, as in the time that is past, they will send forth into the community men and women who are quick to hear the call of social and public duty. A tree is known by its fruits. Sir George Trevelyan (I think it was) has laid it down that people never worship with those who believe less than themselves, and never vote for Parliamentary candidates who believe more than themselves. He points out that it is a comparatively rare thing for orthodox people to join in worship with those whom they regard as heretics, while it is common enough to find in orthodox churches people for whose belief no one would stand bail. On the other hand, at the time the statement was made there was not a single Roman Catholic sitting for an English constituency, while Unitarians were represented out of all proportion to their numbers. Objection may be taken to this way of measuring the more or less of belief; depth as well as area has to be reckoned. But at any rate we may be thankful that in the past Unitarian piety, never perhaps, very demonstrative, has not been without its fair contribution to the public good. Many a neighbourhood and good cause would to-day have been in worse condition but for those who worshipped "after the way which they call heresy." God forbid that we should boast of these things; but when it is proposed to reverse the old order it is just as well to remember what it has done for the world.

Many years ago the Rev. Charles Wicksteed read a paper, with some such title as "What is the matter with our Churches?" If I remember aright, he came to the conclusion, "not much." Whether his answer would be the same if he were still with us I cannot say; but the general opinion appears to be that all things with us are not as we would have them. It is wholesome for us to recognise that fact. It may put our courage and faith to the test; but if it leads us to look to our weak places, to use wisely our resources, to strengthen each other in the things that belong to our peace and salvation as a religious community, then assuredly we have not only a past for which to be thankful, but also a future for which we may rejoice to labour and hope.

JAMES HARWOOD.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THESE meetings were held on Monday and Tuesday at the High Pavement Chapel, Nottingham. On Monday evening a crowded reception was held in the schools, when Mr. J. C. Warren extended the welcome of the congregation to the President of the Association (Mr. J. Harrop White) and the ministers and delegates of the district churches. Both Mr. Warren and Mr. Harrop White in their addresses pleaded earnestly on behalf of the Association for greater personal and financial support. The evening's enjoyment was enhanced by some exceedingly fine music.

On Tuesday morning the annual business meeting was held. This was attended by nearly all the ministers and appointed delegates. After the roll had been called the hon. sec. (Rev. J. M. Lloyd Thomas) read the annual report of the Committee, extracts from which are appended.

THE REPORT.

The report gave details as to the proposed scheme for uniting the Lincoln and Newark congregations, which had fallen through, and the arrangement by which the minister of Christ Church, Nottingham, with lay assistance, undertakes the charge of the two congregations of Newark and Christ Church. It is hoped also, with the help of the B. and F.U.A., to join together Loughborough and Ilkeston under one ministry.

The treasurer's financial statement for the year ending Sept. 30, 1904, showed receipts in excess of payments; but there is a falling off in both subscriptions and collections.

The resignation of the Rev. Peter Dean, at Loughborough, and W. G. Price, at Hinckley, is noted with regret, and a welcome offered to Rev. E. S. Lang Buckland, settled at Derby. The Free Christian Church, Leicester, is congratulated on the recent settlement of the Rev. Gertrud von Petzold, M.A., to whom their warmest welcome is offered. After a cordial tribute to the lay preachers of the district for their noble help, the report concludes:—"The Committee would extend their sympathy and encouragement to the weaker churches who maintain a brave spirit in the face of much difficulty. They feel that every possible support should be given to such churches by the stronger congregations, and by this Association. Every year the principles of Liberal Religion are being more fully confirmed and justified, and from this fact the Committee would ask the constituent churches to derive fresh courage and a renewed conviction that their labour is not in vain."

The Hon. Treasurer, Mr. B. DOWSON, in presenting the financial statement, pointed out that, although a deficit had been turned into a balance in hand, this was not, from the Association's point of view, satisfactory, as it was the result of less work done, and consequently much less expenditure.

The B. and F.U.A. and the District Association.

The President, Mr. J. HARROP WHITE, in moving the adoption of the report and balance-sheet, spoke strongly on the relation between the North Midland Association and the B. and F.U.A. He disclaimed any desire to attack the latter, but he felt that they had not received the consideration which they had a right to expect. He recognised that the B. and F.U.A. had other work to do at home and abroad, but he felt that it had not acted generously in assuming the attitude it had towards the suggested scheme for linking Loughborough and Ilkeston. They felt this the more deeply, as no alternative scheme had been proffered. He also felt that the District Association ought to have someone on the executive of the B. and F.U.A. who knew thoroughly the existing needs of the district.

The Rev. E. W. LUMMIS, in seconding this, alluded to the same subject, saying they were battering against a steel door. The B. and F.U.A. had replied simply with a *non possumus*. He hoped that by some declaratory act, or some other means, the Association might abandon a doctrinal basis, and so become in the true sense representative of the free churches.

Mr. J. C. WARREN defended the B. and F.U.A., and said that he did not think the President's criticism justified or quite fair.

The reports were then adopted.

The officers elected for the year were:—Mr. J. Harrop White, president; Messrs. Clephan, J. C. Warren, and Franklin Winser, vice-presidents; Mr. B. Dowson, hon. treasurer; Dr. J. F. Blurton, auditor; and the Rev. J. M. Lloyd Thomas, hon. secretary.

THE CHURCH AND SOCIAL PROBLEMS.

At the afternoon sitting a paper was read by Miss GITTINS, of Leicester, on "Our Church and Social Problems." The High Church party, she said, at the one end of the ladder, and the Salvation Army at the other, were attacking some of the social evils with zeal, and were both beginning to be recognised as more successful than the others up to a certain point. The Free Church Council now had issued its circular, and its author, Dr. Paton, of Nottingham, said it was written to affirm the social redemptive mission of the evangelical Free Churches of England, and to make practical suggestions as to how the work might be done. There was a way out and the world was finding it out—the world, not the Church, which was being left high and dry. The part of the Church was the recognition of the law of social evolution, and its acceptance with sympathy, and with a great desire to strengthen the forces which were working on its behalf. The working classes were waiting a sign that the churches were recognising their legitimate aspirations, and until they had that there was no wonder that they did not flock into the churches. There was a time

when the Unitarian Church stood pre-eminent in the advocacy of "civil and religious liberty all the world over," and could not they again stand before the world as the champions of the great ideal—the reconstruction of society on the lines of justice, freedom, and love? The call to their Church was to lead other churches in keeping abreast of the advancing thought of the age in social matters.

In the course of the discussion which followed, the Rev. CHARLES PEACH, Manchester, thought that one of the reasons that the Unitarian Church was not so prominently before the public was that they recognised that citizenship was one of the primary responsibilities, and men gave to the public services what in other denominations would have been given to sectarian interests. He was convinced that there was no organisation equal to the task, except that which covered all their institutions, and the problem would only be solved by civic and Parliamentary activity.

Messrs. J. W. Belfield, Halstead, C. A. Smith, the Revs. E. S. Lang Buckland, and E. W. Lummis, and the Chairman also spoke.

DR. HUNTER'S SERMON.

The High Pavement Chapel was filled in the evening, when the Rev. John Hunter, D.D., preached a powerful sermon on "The Coming Church: A plea for a Church simply Christian." Dr. Hunter took as his text St. Paul's words, "Is Christ divided?" The word Church, he said, was so often the synonym for disunion, instead of union, that they needed to consider what a Church should be. A return to the simplicity of Christ, if honestly attempted, would put an end to sectarian strife by abolishing that on which sectarianism rested, and would be the signal for such a reformation and advance as the world had never seen. The sympathies of Christ were universal. Around him was much bitterness and intolerance, but in the circle of his influence everything was large and free. In his eye all men were sons of God—that was the foundation on which he built his religion. His charity embraced all races and classes, aliens from the commonwealth of Israel and schismatics, and therefore his followers should be drawn together into a society—a Church. Christ's work began with the single soul, but it did not end there. Again and again he rebuked his disciples for their intolerance and narrowness: "Ye know not what spirit ye are of"; and again, "Whosoever is not against me is for me." To be exclusive was the mark of the Pharisee. Any particular form of organisation could not be regarded as of the essence of the Church of Christ, for it was difficult to get out of the New Testament any other conception of that Church than a company of disciples gathered together in Christ's name and in sympathy with him. For rules he gave principles, for outward authority an indwelling spirit, and his priesthood was a natural one of spiritual power and character. To nothing did Jesus seem more indifferent than theory, and to honour the Father was to honour him. In the parables he showed that the service of man was his spirit, and the judgment of which he spoke knew nothing of creed or ritual. The Church of Christ was just that part of mankind which was baptized in the spirit of Christ, inspired with his redemptive purposes. It was called out of the world to serve the world; it was not the Kingdom, but existed to help to make the Kingdom come, to elevate the life of man, and its end was a civilisation truly and completely Christian. The idea of Christianity had never yet been even approximately realised. The Church had been called the bane of Christianity; and, indeed, in some of its aspects it seemed anything but divine. The passions which crucified Christ still put him to an open shame. Men had often been compelled to be anti-ecclesiastical in order not to be anti-Christian. To find the Church of Christ they must pursue less the historical than the ideal track—truth, beauty, love, the home, the State. The Lord's body refused to be identified with any one organisation, though something of it might be discerned in all. The Church of Christ had yet to be seen, but its presence was inevitable. It must grow out of the churches of to-day: Organised Christianity was on the eve of a reformation far more extensive and spiritual than that of the 16th century, for serious minds were everywhere feeling they needed a Church simply Christian. That Church was coming in the breaking down of prejudices, in the lessening importance that was being attached to uniformity of organisation, and in the growing disposition to emphasise the primary agreements rather than the secondary differences. To make essential any other condition for that Church than faith in Christ was the only real heresy and schism. The Church for which he pleaded was one which in its terms of communion was as broad as the Christian life. The Saviour of men was not honoured by attempts to make him the head of particular organisations. Why should the bond which united a man to Christ be insufficient to bind him to his fellow Christians? It was in God and in Christ, and not in theories concerning them, that Christians should come together.

The sermon, which was rapidly spoken with impassioned vigour, took over an hour in delivery, and we understand that it will be published, like Dr. Hunter's recent "Plea for a Worshipful Church," by Messrs. Dent & Co.

At a special meeting of the Committee in the afternoon the Rev. W. G. TARRANT, on behalf of the B. and F.U.A., discussed the various needs of the district, and it was resolved to proceed with the Loughborough and Ilkeston scheme with the approval and support of the B. and F.U.A.

PROFESSOR VON DOBSCHUTZ, whose work, "Christian Life in the Primitive Church," is to be issued in a few days by Messrs. Williams & Norgate, has just succeeded the veteran Professor H. J. Holtzmann in the chair of New Testament Exegesis at Strassburg University. Before his appointment to Strassburg Professor Dobschutz was Professor Extraordinary of New Testament at Jena, where he is now succeeded by Dr. H. Weinel, of Bonn.

THE CHURCHQUAKE IN SCOTLAND.

THE tremors of the churchquake produced by the decision of the House of Lords, in the case of the rival "Free" Churches, are being felt alarmingly all over Scotland. There has not been such a shaking of things ecclesiastical since the Reformation. The Disruption of 1843 was a small matter compared with it. The quake affects a larger number of persons and a greater amount of property. The issues are wider and the problems raised are of a far graver character.

The seriousness of the case is growing, and perplexity regarding it is deepening. It is the main topic of conversation and the chief subject of newspaper correspondence. It has bulked largely in editorial columns and the pages of magazines. It has seized the public mind as nothing else has done. And the end is not yet. Indeed, we are but at the beginning of a commotion which will certainly become more disturbing as it proceeds.

The rival churches do not know where they are. Their representatives have met in conference, but the ultimate has not come in view. The "Free" section has announced its determination to take over the trust as laid upon it by law, and given the other section notice to quit in June next. Temporary arrangements for occupancy of buildings and administration of funds have been discussed, but nothing more. The victorious section has declined to consider a proposal for arbitration at this stage. It wants to use the opportunity opened up to it.

The "United Free" section is feeling very sore, and has threatened stern opposition to its dispossession. Of the two, the "Free" section has certainly shown the calmest dignity. Its official deliverances have been characterised by masterful determination, legal acumen, and strong conservative piety. Its position is extremely bigoted, but it is held with unquestionable sincerity.

The "United Free" has lost its temper over the case. It has railed on the judges, scouted the "Wee Frees," and given itself away in rage. At its origin the Free Church was heady and short-sighted, and the same faults are being shown now. The United Free Church leaders have sounded the wrong note, and raised passions which obscure the essentials.

But meanwhile certain convictions have been brought home to the public conscience. It is evident that the case is not one of the disposal of church property merely. It is that, but it is much more. In that respect, however, the rival churches present an object-lesson to all churches. Through the claims of the rival sections of the Free Church, the whole question of trust property has been raised. And not alone is church property involved in the decision, for all sorts of trust property are affected by the law as interpreted by the Lord Chancellor. He decided that the original foundation or constitution of a church is the basis on which its property is to be held as resting, in the absence of any contrary declaration. Its constitution is an obligation or bond which a church places permanently upon itself. Unless

there is an express provision for altering the constitution, or a discretionary power given to trustees, it must be held as continuously determining the use to which the property and means of the church should be put. A constitution is held to be of the nature of a permanent instruction; it may be whatever its framers intend and devise, but, being adopted, it has all the force of a standing decree. By being a religious body, a church is not above the law of trusts. Inasmuch as the original constitution of the Free Church of Scotland was meant to be everlasting, no probability of essential variation in it being contemplated, it must be held as legally binding for all time. That is laid down as the supreme law in the case, and the principle of it cannot be found fault with. With that law in view, a church which foresees the possibility of a change in its constitution will take care to make fitting provision for alteration, and take power to itself to use the means.

And in view of the inevitability of progress, all churches are being made to see that their constitutions must needs make allowance for alteration. A hard and fast constitution will not serve. The call is therefore for the revision of all church constitutions so as to make them provisional, elastic, and progressional. That is the suggestion which science has made to the churches, and now the law advises it.

As constituted originally, the Free Church was Presbyterian and Calvinistic, with a reservation for Establishment. There was no premonition at the outset of a change to Episcopacy or Congregationalism, or even to union with the older sections of dissenting Presbyterians. No provision was made for the modification of its Presbyterianism. It does not seem to have entered into the mind of the founders that any change of Presbyterian polity would be required. Presbytery was priest writ large, a papacy in another form.

Doctrinally, the constitution was as much fixed. It was certainly never contemplated that the Church would become Arminian, or neo-Calvinistic. Nothing was put into the constitution providing for any doctrinal change. What else, then, could the law say when appealed to but that the organisation and property of the Free Church were permanently pledged to Presbybterianism of a particular kind and to Calvinism.

The "Free" section is quite content to hold to the original constitution, and glories in having the law on its side. The "United Free" admits an enlargement of the original constitution, and an interpretation of it in a progressive spirit. That is not in the letter of the constitution, for, as originally formed, the constitution was meant as a close and exclusive one. It is only by the stress of circumstances that the Progressive party has been driven to interpret it so as to cover their departure from it.

By its policy with the reforming men who rose in its own ranks, the Free Church upheld the idea of unalterability, and prosecuted and punished them. Up to a certain point it resisted change. Amongst its first actions was the refusal to license a probationer, Peter Hately Waddell, who had been a leader of the Disruption students, because he sought liberty of conscience regarding the 23rd chapter of the Confession.

Every attempt at a higher interpretation of the Confession, and the introduction of broader thought was suppressed. The date of the first Declaratory Act (1892) marks a change of policy. Ever since then the Church has shown an apologetic attitude regarding reformed thought.

It was the same with the U.P. Church before is union with the Free Church in 1900. Some of its heretics went further than those of the Free Church, and they forced its hand (in 1879) for modification sooner than change was permitted in that Church. The history of the Free Church up to the passing of the Declaratory Act at least warrants the reading of it expressed by the Lord Chancellor.

The apologists of the "United Free Church" have twitted the learned Judge with ignorance of its history, but they have carefully kept out of view the persistent action of the Church in suppressing variation. They have judiciously left unmentioned the continuous prosecution of heretics on charges of departure from the Standards.

The "United Free Church" has now virtually made a new Confession, and declared itself a progressive body. That is the most important admission which any Presbyterian Church in Scotland has made. By it the U.F.C. has avowedly committed itself to development. In that respect it is radically altered. It is not now the Disruption Church, but one of another character. It is trying hard to make out that it was always progressive and held its Standards tentatively. But the pretence of original openness cannot hold against facts. It is doubly inconsistent, first with its own action in maintaining its Standards against all internal attempts at modification, and, secondly, with its present requirement of subscription. How the Church can be really open to change its thought when it has a Confession still bound upon it is a condition hard to understand. The fact is, the Church is in an anomalous position out of which it cannot possibly emerge except by casting off its dogmatic bonds.

The Churchquake has made it evident that Calvinism is now relegated to the Highlands and Islands. The U.F.C. has repudiated it rather contemptuously, it speaks of the body holding to the Confession of Faith, in the old way, as "Hyper-Calvinistic." But the F.C. simply accepts the Confession in the form and spirit of its framers. It holds to the old sense of it, and will have no modification. We may respect its fidelity, dogged as it is, though we may not approve of the matter to which it holds. Its members are the lineal descendants of the Covenanters, the genuine Calvinists, the remnant of the Bigots.

The Calvinistic area in Scotland has contracted greatly. It is confined to the part of the country beyond Inverness, and to Gaelic-speaking people mainly. It suits the Celtic clannishness and stubbornness. Some Calvinistic spots are found South of the Ness, but they are few and small. That is a very remarkable fact, and it shows how greatly theologic thought has changed in Scotland.

We may now expect to see the Confession of Faith, if not the Bible, bound in tartan, and the General Assembly of Calvinists wearing kilts!

The doctrinal cleavage is openly admitted. The spokesmen of the U.F.C. have strongly repudiated the hyper-Calvinism, as they call it, of the other section. They have given up the old views of election and predestination and adopted a free Gospel.

The new Confession is worth its cost. The decision which caused it has proved to be an enlightenment. It has shown the rival churches where they stand, made them realise the contents of their own consciences, and brought forth avowals which expose the real state of thought in both bodies. It must be admitted that neither body is in a good condition: The F.C. is reactionary. Its conservatism is sheer bigotry. But the U.F.C. is even more unsatisfactory. It is still weighted with the Confession of Faith, dubiously qualified by allowances of free interpretation. It is therefore a Creed-bound Church, with restrictions on the thought of its office-bearers and members. Its Declaratory Acts are held not to touch the substance of the faith expressed in the Confession. Where then is the freedom? What more right has the U.F.C. to preach "a free Gospel" than the F.C.? Suppose another William Knight or Prof. Robertson Smith were to appear in it, what would it do with him? It boasts of spiritual independence, but it is not independent of its own Standards. These are the measure of its freedom. By them it still restricts its thought, though it wears the title "Free."

The situation is extraordinary, and will lead to strange developments. The crisis of property possession will come in June next. Therefore there may be civil war and interminable litigation. What the doctrinal issue may be is hardly predictable.

Meanwhile the Churches which are not Creed bound have a fitting opportunity for bearing willing witness to the principles and methods of real spiritual freedom. While the whirlwind, the fire, and the earthquake proceed, they may well venture the still small voice for true liberty and healthy development.

ALEX. WEBSTER.

Aberdeen, October 15, 1904.

P.S.—The news has come that negotiations have been broken off between the representatives of the rival Churches. Another Ten Years' Conflict has thus begun which will be more bitter and damaging than the last.

WHEN we begin to love like Jesus, we begin to cease from sin; when we arrive at a love like his, sin will be impossible.—*Stopford Brooke.*

PROFESSOR HENRY JONES, of Glasgow, is giving a course of public lectures this term at Manchester College, Oxford, as Dunkin lecturer in Sociology. His subject is "Working Hypotheses of the Science of Social Life." The lectures, which are to be given on alternate Fridays (at 5 p.m.) and Saturdays (at noon), begin on Friday next, October 28.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackpool (Welcome Meeting). — On Wednesday evening, October 12, a meeting was held at the Unitarian Free Church, Dickson-road (North Shore), to welcome the Rev. Robert McGee, the newly-appointed minister. After tea the chiar was taken by Mr. J. Chew, who, on behalf of the congregation, extended a very cordial welcome to Mr. and Mrs. McGee. The Rev. T. Leyland spoke on behalf of the Sunday-school, and the Rev. R. T. Herford on behalf of the North East Lancashire Mission, with a reference to the splendid work Mr. McGee had done at Colne. This was endorsed by Mr. H. Hartley, of Colne, and the Rev. G. O. Bainton (Congregationalist) joined in the welcome on behalf of the other Nonconformist churches of the town. He said that he did not see why Unitarians should not be included in the Free Church Council, for they were all fighting the battle of righteousness, and working for the same God. He expressed his willingness, if asked, to exchange pulpits with Mr. McGee. The Revs. J. M. Mills, of Bootle, the Rev. A. A. Charlesworth, Alderman T. Holt, of Bury, Mr. C. C. Grundy, and two other neighbouring ministers of other communions, also joined in the welcome, and Mr. McGee then spoke in response. Acknowledging their great kindness, he expressed surprise and gladness at the words of welcome from the other ministers in the town. He trusted they would all find in him a brother in every sense of the word. He should try to reciprocate the good feelings which had been expressed in his behalf, and he hoped to do good for the churches of the town generally. He sincerely trusted that the kindly relations cemented that night would be productive of mutual good, and that by their earnest co-operation the Church might long be maintained as a quiet, strong influence and witness for righteousness and truth.

Bolton: Unity Church,—A series of special Sunday evening sermons on "The Unitarian Faith as Jesus taught it," has been given to very large congregations by the Rev. Wilfred Harris, and afternoon addresses have been given by Mr. Joseph Entwistle, that on Oct. 2 being on "Toryism *v.* Christianity," and on Oct. 16, on "Did Jesus claim to be God?" when the church was crowded to the doors. Great interest has been awakened, and a large amount of wholesome literature distributed. Mr. Harris's second sermon, on "What did Jesus do to be saved?" is to be immediately published.

Bridgwater (Welcome Meeting).—On Friday, October 14, a tea and social meeting were held in the Y.M.C.A. Hall to welcome Rev. R. and Mrs. Davis on their coming to Bridgwater from Evesham. Eighty were present at tea, and others came in later. The informality of the meeting added to its pleasantness. There was no platform, those present gathering in groups and moving about to meet their friends, while the speakers rose where they happened to be when called upon by the chairman, Mr. C. Badger. Besides members of the Bridgwater congregation and their friends, a party of ten or twelve came over from Taunton, and added to the pleasure of the meeting by contributing vocal and instrumental music between the speeches. The following ministers of Churches belonging to the Western Union were also present:—Revs. A. Amey (Colyton), H. Austin (Cirencester), A. N. Blatchford, Secretary to the Union (Bristol), F. A. Homer (Taunton), A. Lancaster (Moretonhampstead), J. Wain (Trowbridge); apologies being announced from ten others. The chairman, in opening the proceedings, offered Mr. Davis a hearty welcome in the name of the congregation, and Mr. H. M. B. Ker supported. The ministers of the district then expressed their good wishes to the Bridgwater congregation and their minister, and Mr. Davis responded, saying that in combining the ministry in Bridgwater with the office of District Minister to the Western Union, he did not feel he owed a divided, but a double allegiance; it was quite possible to serve two masters if they were of the same mind, as he felt sure the Union and the congregation were. The chairman then proposed, and Miss Spiller seconded, a hearty vote of thanks to the Taunton friends for their kindness in coming over and helping with music, and Mr. G. Philpott responded.

Carlisle.—The anniversary of the Viaduct Church was celebrated on Sunday and Monday. The Rev. Ch. V. Mills, of Kendal, was the special preacher or Sunday, and the attendance, especially in the evening, was more satisfactory. On Monday, a public tea meeting was held, when over a hundred persons sat down. In view of the fact that the church is at present without a minister, the usual public meeting was not held, a conversazione being substituted. Votes of thanks to all helpers brought a very pleasant evening to a close.

Chatham.—A series of lectures is being given at Hamond Hill Church on Wednesday evenings by the Rev. J. Tyssul Davis, on Tennyson's "Idylls of the King." The lecturer is dealing with the sources whence the poet drew his material, the interpretation of the poems, their relation to the thought of the time in which they were written. Selections are read by some of the literary students present, of whom nearly half consist of strangers. At the first three lectures the chair was taken by Mr. Mackay, editor and proprietor of the *Observer*, Mr. Paul Mathews, of the Rochester Grammar School, and Miss Stigant, one of the prominent workers at the neighbouring Presbyterian Church. Favourable notices appear in the local press.

Leeds: Holbeck.—The young women of the Sunday-school, under the direction of their teachers, have held a successful social meeting, attended by 120 friends, as a result of which the committee will be able to hand £5 to the Sunday-shool stall of the forthcoming bazaar.

London Guilds' Union.—The autumn meeting of the London Guilds' Union was held at Essex Church on Wednesday evening, Oct. 12, and was well attended. The proceedings commenced with a service in the church, conducted by the Rev. F. Hankinson, the sermon being preached by the Rev. F. K. Freeston from the words: "For Jesus Christ was not Yea and Nay, but in him was Yea." Many, he said, were brought up to learn to say No! The world was full of temptations and pitfalls, and it behoved us always to be on our guard against evil. In childhood we were taught to resist, to keep watch over ourselves. The ten commandments all begin with "Thou shalt not." But we cannot live on protests, agitations, and negations. We do not want to be known only as exponents of a negative doctrine. Life is not only a battle against sin, it is the building up of that which is the greatest, best, and purest in our nature. It is true there are many pitfalls and snares, but the world is full of glorious things, hopes, opportunities, possibilities, means of service and of joy. We must not only avoid, denounce and protest, but we must believe, love and serve. We must not only hold ourselves in, but must let ourselves go. Faith, hope and love we must have, and love above all. Love is greater than the ten commandments. "Thou shalt love the Lord thy God, and thy neighbour as thyself." The best way to conquer the sin and wrong in the world is to love the right and do the right. At the close of service tea was served in the schoolroom, followed by a conference. The Rev. F. K. Freeston occupied the chair, and the Rev. Joseph Wood, of Birmingham, gave an address on "Some practical suggestions for our London guilds gained from experience of the Young People's Religious Unions in America." Our American cousins, he said, have the same object as the basis of their Unions as we have in our Guilds, to provide a means whereby the elder scholars of the Sunday-school may graduate into the Church. The Unions aim at the development of the religious life of the young people by holding devotional meetings on Sunday evenings. As it is the custom in America to hold service only once on the Sunday, and that usually in the morning, the Sunday evening devotional service of the young people does not interfere with the ordinary public worship of the church. Study classes are held during the week, by means of which the intellectual life is developed. In these classes a large number of subjects are treated, science and biography in particular. The theological classes are not so well attended as the others, for the Americans are more interested in practical religion than in theology. Another interesting feature of the work of the Union is the training of the young people for social service. This is done by lectures and conferences held on such subjects as "Political Economy," "Charity," and "Citizenship." The Guild is a kind of technical school for social service. The young people are trained to look upon social service as part of the ordinary duty of life. There is little or no "leisure" in American life. Their intensity is carried into the work and life of the Guild movement. They are not so afraid of union, organisation for a definite object, co-operation, as we are in England. There are 141 societies connected with the Young People's Religious Union. These guilds have a central office, with its paid secretary. One of the principal duties of this secretary is to act as a missionary agent to found new societies up and down the country. Every year the Union takes charge of some struggling church, and helps it over its financial difficulties by making a grant in accordance with its need. The Guild is not a church within a church, but it is an institution which exists for the purpose of helping the young people to pass from the Sunday-school into Church membership. The need of the Guild movement in England is more life, and fuller. The Rev. F. K. Freeston, Mr. A. Thompson, and the Rev. W. H. Rose afterwards spoke. A vote of thanks to Mr. Wood was proposed by Mrs. Bruce, and seconded by Mr. Darby, and carried with enthusiasm. A very pleasant and profitable evening was brought to a close about ten o'clock by the benediction, pronounced by the Rev. J. Wood.

London: Plumstead.—The Tuesday evening lectures continue to be fairly well attended. The Rev. L. Jenkins Jones, J.P., L.C.C., has lectured upon Mr. Robert Blatchford's "God and my Neighbour," and this week Mr. Aylmer Maude lectured to a full house on "Leo Tolstoy." Next Tuesday Mr. Jones is to lecture on Dr. Martineau's "Seat of Authority in Religion," and on Tuesday, November 1, Professor Carpenter commences his course of six lectures on "The Christ of the Creeds and of Experience."

Manchester (Willert-street Mission).—On Sunday week the Rev. J. W. Bishop gave the first of a series of monthly addresses to men, his subject being "God is not the God of the dead, but of the living."

Newcastle-on-Tyne.—The members of the Mutual Improvement Society, attached to the Church of the Divine Unity inaugurated their winter session, on October 13, with a lecture by the Rev. Frank Walters, President of the Society, on Shakespeare's "Tempest." Councillor Affleck, J.P., took the chair, and the attendance—the largest of the twenty years during which Mr. Walters has presided over the class—gave proof of the interest the younger members of his congregation take in their Society. A capital programme for the Session has been arranged.

Sheffield: Upper Chapel.—The Rev. C. J. Street has just been giving a course of three lectures in Channing Hall by way of illustration of his recent holiday in Hungary. The meetings have been largely attended. Collections were made on each occasion, the proceeds being sent to our Hungarian Unitarian brethren in aid of the erection of two new churches—one at Hodmëzo Vásárhely, a town of 60,000 inhabitants in the Great Hungarian Plain, the other at Székely-Udvarhely, a town of 15,000 inhabitants in the heart of the Unitarian village congregations of Transylvania. The first lecture, on Monday, 3rd inst., was entitled "To Vienna and Back," and was illustrated by lantern views. The second, on Monday, 10th inst., was of a historical nature, the subject being "The Hungarian Struggle for Independence." This was illustrated by national music, both vocal and instrumental, kindly given by Mr. and Mrs. W. R. Stevenson and Mr. H. B. Griffiths. A notable feature of this meeting was the fact that the vote of thanks was proposed by Mr. John Figorski, a member of the congregation, who fought for the Hungarians as one of the Polish Legion in 1848 and 1849, and seconded by Mr. Simeon Rejowski, another member of the Polish Legion, who recounted some graphic experiences. The third lecture was delivered on Thursday, 13th inst., the subject being "Among the Hungarian Unitarians." For this lecture a good set of lantern slides, mostly lent by the kindness of the Rev. T. P. Spedding, was displayed. These meetings have been most interesting, and have strengthened the bond of union between the Sheffield Unitarians and their brethren in the distant land of the East.

Whitby.—Having for six years and a half discontinued the name "Unitarian," the minister and congregation of Flower-gate Old Chapel have disconnected themselves from the Yorkshire Unitarian Union.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 23.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. R. H. GREAVES.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. W. COPELAND BOWIE.

Highgate Hill, Unitarian Christian Church, 11, Rev. H. S. PERRIS, M.A., and 7, Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11, Rev. G. CRITCHLEY, B.A., and 7, Rev. DR. MUMMERY.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15, Rev. J. H. WICKSTEED, M.A., and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.

Stoke Newington, The Green, Sunday School Anniversary Services, 11.15, Rev. E. SAVELL HICKS, M.A., and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Mr. G. WARD.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11, Rev. DR. MUMMERY, and 7, Rev. G. CRITCHLEY, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. JENKYN THOMAS.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. R. H. MAISTER.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 11,

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. DENDY AGATE, B.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK,

LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS.

LIVERPOOL, The Institute, Mount Street, "People's Services," 6.30, Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning Jesus."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—October 23, at 11.15, JOHN A. HOBSON, M.A., "The Expert Under Democracy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—October 23, at 11.15, DR. WASHINGTON SULLIVAN, "Matthew Arnold, Poet and Prophet of the Ethical Faith."

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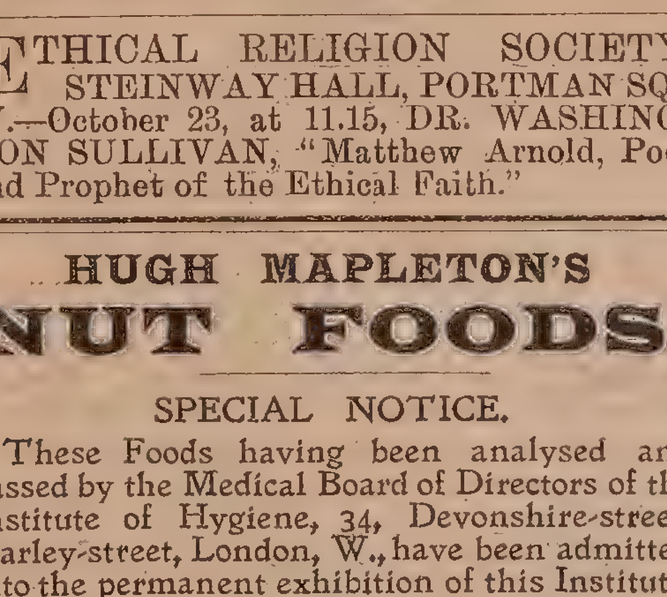
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BIRTHS.

MOORE.—On October 16th, at Brownlow Villa, Wilderswood, Horwich, the wife of Rev. R. C. Moore, of a daughter.

RYMER.—On October 14th, at Kew-gardens the wife of Harold R. Rymer, of twins.

DEATHS.

RYMER.—On October 18th, at Kew-gardens, Edith Venn, the dearly-beloved wife of Harold R. Rymer. Funeral at Cheltenham.

SMITH.—On October 13th, at Crofton, St Denys-road, Southampton, Charlotte, widow of the Rev. William Smith, Prof. Nat. Hist. Queen's College, Cork, and of his cousin, John Galt Smith, late of Howth, co. Dublin, aged 88. Cremation at Woking. No flowers, by request.

THORNELY.—On October 13th, at High Close, Hampstead, Isabella Anne Thornely, youngest daughter of the late John D. Thornely, of Liverpool, aged 73.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street. Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Oct. 22, 1904.

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No. 3253. NEW SERIES, No. 357.] LONDON, SATURDAY, OCTOBER 29, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE appeal of the London District Unitarian Society for £7,500 to help in the building of churches, urgently needed at Kilburn, Lewisham, and Plumstead, will be found advertised on our back page. The appeal has the warm support of the British and Foreign Unitarian Association, and we trust that it will meet with the most liberal response.

The Rev. Charles Hargrove, having completed his mission to Australasia, as representative of the British and Foreign Unitarian Association, was to sail from Auckland, as we have already announced, on October 14, for San Francisco, where he is due on Monday next. Another of Mr. Hargrove's letters "en route" dated Dunedin, September 20, we shall publish next week.

THE REV. SILAS FARRINGTON concludes to-morrow (Sunday) his ministry at the Ormond-road Free Church, Richmond, and at the same time, after fifty years of active service in America and in this country, will claim his well-earned rest. Born in 1830, in Boston, Mass, not quite a month later than Brooke Hereford, Mr. Farrington held three successive pastorates in America, and then, from 1872 until October, 1889, was minister of the Upper Brook-street Free Church, in Manchester. In that autumn he came to Richmond, ministering first at Channing Hall, and since 1896 in the present church in Ormond-road, the building of which is a permanent memorial of the fruitfulness of his ministry. During their residence of fifteen years Mr. and Mrs. Farrington have struck deep roots at Richmond, and, though they may be absent during the coming winter, we understand that The Knoll in Ormond-road will remain their home. Long may it remain so, in the quiet of their evening time, to the joy of many friends!

THE disgraceful outrage upon the harmless fishing fleet from Hull, which was busily at work last Saturday morning off the Dogger-bank, and was deliberately bombarded for twenty minutes by the Baltic squadron of the Russian fleet, has filled the world with amazement and the people of England with hot indignation. The Tsar has expressed his personal regret to the King, but up to the time of writing no adequate explanation or acknowledgment of the wrong done has been received from Russia. We need not comment further upon the incident at this moment, except to express the profoundest sympathy with the sufferers from the outrage, and the earnest hope that the Russian Government will take the only course in this matter open to a civilised and honourable nation.

M. COMBES obtained a substantial majority in the French Chamber last Saturday evening, 325 votes against 237 sustaining him in his determination to resist the encroachments of the Vatican, and to carry through the separation of Church and State in France.

THE Archbishop of Canterbury reached Liverpool last Saturday, on his return from America. The *Christian Register* of October 13 has the following editorial note on a Boston incident of the visit:—

That the Archbishop of Canterbury, the Primate of the Anglican Church, should speak in Faneuil Hall in Boston at the call of many citizens, prominent among whom were Unitarians, and that the proceedings began with an address by an eminent Unitarian, the president of Harvard University, and that the reception should be in all respects and without qualification sincere and hearty, marks a date worthy to be remembered in the calendar of the world's history, as really more significant than the Episcopal General Convention, the Peace Congress, or even the National Political Conventions of the year. In a State, of which the governor is a Methodist, in a city of which the mayor is a Catholic, in a hall in which the echoes of rebellion against the union of Church and State have scarcely died away, that such a meeting is possible means much for civil and religious liberty the world over. Such an event has never occurred before in England or America, and will be regarded with wonder on the other side of the world, where such things are not yet possible. The moral of the occasion as drawn by President Eliot he expressed in these words: "We have heard here in Massachusetts and taken to heart, and put into practice, the greatest lesson of the last four centuries—the lesson of religious tolerance."

Dr. John Watson (Ian Maclaren) announced last Sunday to his congregation, in the Sefton Park Presbyterian Church, Liverpool, that next September, having completed a ministry of twenty-five years with them, he should resign the charge. This decision is understood to be final. In his statement Dr. Watson said:—

It would be a calamity to the Presbyterian Church, and it would be a loss to the civic life of Liverpool, if this church were allowed to decay and wither from the top downwards. The work of a city minister in our day is very heavy, and his professional life cannot be as long as that of his fathers, and the burden of work with the increase of years has grown too heavy for me. A quarter of a century is a long time through which to preach to such a congregation as gathers within these walls, and to carry on an organisation so large as ours, as well as to take a not inconsiderable share of public duty. The burden is rapidly becoming too heavy, and I therefore felt it my duty to intimate to my colleagues the conclusion at which I had arrived, and I think it right to make it known to the congregation.

Dr. Watson will be fifty-four next Thursday, and is now about to take exactly the same step taken just fifty years ago by the late John Hamilton Thom, as minister of the Renshaw-street Congregation, when he was only forty-six. But, after a three years' rest, Mr. Thom returned to his congregation, for another ten years of most fruitful ministry. Dr. Watson will perhaps devote himself more exclusively to that literary work by which he has gained so wide a popularity. His departure from Liverpool will be felt as a grievous loss to his church and the city.

The Congregationalists of London find at once a great opportunity and a serious difficulty in the largest of their metropolitan chapels, at Westminster. The new double ministry commencing there represents a rather different motive to Claremont, which has close affinities with the Settlements, or Whitefield's, a great "institutional" church. Its work is summed up as evangelism and teaching. A weekly series of Bible lectures are to be widely advertised with a view of gathering workers from all parts of London. The Pleasant Sunday Afternoon—the "Men's Own" as it has been known at Westminster—is to be retained, but altered in character, and in the direction of making it an opportunity for consecutive and organised educational influence, beginning with a series of lectures on the Sermon on the Mount. Every experiment with these derelict churches, in the midst of a population unhealthily large and crowded, contains instruction for those interested in the problem why the people are outside the churches.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

ANNUAL MEETINGS.

THE sixteenth annual meeting of the Provincial Assembly of Non-subscribing Ministers and Congregations of London and the South-Eastern Counties was held at Newbury on Wednesday, Oct. 19. The quaint old chapel was a delightful place of meeting, and it was manifest, from the presence of the Mayor at the luncheon and evening meeting, and the speeches of two Nonconformist ministers of other denominations, to which we referred in our note last week, how beneficent has been the ministry of the Rev. Ephraim Turland in the promotion of good feeling in the town, and a truly Christian spirit. The meetings were well attended, the official record of the attendance of ministers, officers, and delegates numbering about seventy, and many other friends being present.

THE ANNUAL SERMON.

The morning service was conducted by the Rev. Henry Gow, of Hampstead, who read as lessons Isaiah lviii. and 1 Cor. iii., and the sermon was preached by the Rev. S. Gardner Preston, of Hastings. The text was from Ephes. v. 25—27, "Christ loved the Church and gave himself up for it; that he might sanctify it, : : : a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

He was not there, he said, to speak smooth things. They were inheritors of the gospel of Jesus Christ; their message approached more nearly than many others to the spirit of Christ, and yet their churches did not make headway. Why, with a gospel fitted to appeal to all, to brighten the lives of all, did not their message reach home? It was said, indeed, that Unitarianism was permeating the churches, and he himself held that ultimately there would be only two churches in the land, the Roman Catholic and the Unitarian, the one appealing to the authority of the Church, the other to the authority within; yet he was not content that they as a religious body should have such poor success. The object of the church was to cultivate the spiritual part of man, to deepen and intensify his relations with God, his responsibility to God, to develop all that is true and honourable, strong and beautiful, and make men such that people would look to them for guidance. A true church was a union of men and women bound together by a strong and binding principle, that of serving God through serving their fellow-men, and seeking to develop the divine within. It was sympathy that bound men together, and he wished that the monetary basis of church fellowship might once for all be done away. The only basis should be the desire to help and serve God, the willingness to make sacrifices. Where that was present there would be no difficulty about money matters. As to name, there was none other for them but that of Free Church. He did not think any other church in the land was free as theirs was—free as Christ's kingdom is free. As to officers, he would abolish committees, and have deacons and deaconesses, and the minister ought to be recognised as the real leader of the church. He thought one of the causes of their failure was that they did not put the minister in his right place as the representative of the church and its leader. Another was that they had not held as closely as they ought to the true tradition of preaching. The minister must preach the gospel, and not make his chapel a lecture-hall. People came to the house of God for rest, for inspiration, and strength, and uplifting. In their own great preachers, in James Martineau, Charles Beard, and Hamilton Thom, they could see how that end was fulfilled. If they remembered it, they would make a stronger appeal to the people. They needed a keener sense of responsibility for the church, more energy and courage, and determination to help forward the cause dear to them all. He appealed to his hearers to consecrate themselves anew on the altar of self-sacrifice, and there would come to them a fresh access of power, and God would acknowledge their work.

The collection for the funds of the Association amounted to £8 7s. 7½d., and at the conclusion of the service there was luncheon in the Oddfellows' Hall, over which the Mayor, Mr. E. Lewendon, J.P., genially presided. After lunch he proposed the toasts of the King and the Provincial Assembly, to which latter the Rev. J. Edwin Odgers responded. The Rev. E. H. Titchmarsh, Congregational minister, and the Rev. F. Halliday, Wesleyan, in response to a word of welcome from the Rev. E. Turland, made cordial speeches of fellowship and good wishes.

THE BUSINESS MEETING.

The President, the Rev. F. K. FREESTON, took the chair at the afternoon business meeting in the chapel, and after the roll-call and the invitation to ministers newly settled in the Province (the Revs. R. C. Dendy, L. P. Jacks, and W. J. Jupp), to join the Assembly, expressed great regret at the absence through illness of their Treasurer, Mr. John Harrison, to whom they were indebted for so much generous help. A resolution of sympathy and grateful acknowledgment, moved by the Rev. A. J. Marchant, seconded by the Rev. W. H. Rose and supported by the Rev. J. Harwood, who was charged with a personal message from Mr. Harrison to the Assembly, and by the Rev. F. Allen, was unanimously passed.

The accounts and reports, which had been previously printed, were taken as read.

The Reports.

The Committee's report chronicled a fair amount of good and useful work, and recorded considerable additions to the Ministers' Auxiliary Pension Fund, including handsome donations from Sir John Brunner and Mr. G. W. Chitty. Reference was made to the death of the Revs. Dr. Brooke Herford and J. Remington Wilson, to the coming retirement of the Rev. S. Farrington, and various ministerial changes in the provinces, a cordial welcome being offered to the new comers.

The report of the Rev. T. E. M. Edwards, the minister-at-large, gave particulars of his steady faithful work, and referred to two helpful conferences of lay preachers. He strongly urged that the work must go forward, if it was not to go back.

There were reports also from the Postal Mission by Lady Wilson, and of the S.S. Union by the Rev. F. Allen.

The Rev. T. E. M. EDWARDS, called upon by the President, spoke of what Mr. Remington Wilson had done for Canterbury, and said that an arrangement had been made by which Deal and Canterbury would now be linked together under one ministry. The reports were not very encouraging, and he thought the churches were sharing the general depression of the country. They should ask whether there was not, perhaps, some flaw in their churches, whether they touched, as they should, the real interests of the people. He thought they needed more spiritual activity and that it would be well for minister and congregation to confer together occasionally, every three or six months, not merely on business matters, but on all that concerns the life of their church. They must use every means for the intellectual and spiritual advancement of the people.

The Rev. JAMES HARWOOD presented the report of the Advisory Committee. There had been two applications during the year for admission to the ministry, one of which had been withdrawn, and in the other case the usual certificate had been granted. He wished it to be clearly understood that the Committee was ready, on request, to advise any congregation, ministers, officers, or trustees, on matters affecting the interests of the churches, or, in case of disputes, at the request of both parties, to act as arbitrators, or to appoint an arbitrator. He expressed their great regret that Mr. Frederick Nettlefold felt obliged, by the state of his health, to withdraw from that committee, which was originally appointed, on his motion, in 1891, and on which he had served for so long. They were thankful to know that Mr. Nettlefold was regaining his strength, and hoped that for many years they might enjoy the privilege of his sympathy and counsel.

On the motion of the Rev. W. G. TARRANT, seconded by the Rev. F. W. STANLEY, a resolution was unanimously passed, expressing regret that Mr. Nettlefold felt obliged to retire from the Advisory Committee, and sending to him as an old friend and first President of the Assembly a word of greeting and an expression of gratitude.

On the report on Public Questions, the greater part of which was published in these columns last week, the Rev. W. G. Tarrant asked whether the condition of South Africa had been considered, and the Rev. S. S. Brettell expressed regret that the subject of Vivisection had again been passed over, contrary to the undertaking given, he understood, at the last annual meeting.

The PRESIDENT then moved the adoption of the reports and accounts. He welcomed the delegates, and impressed it upon them that the success of those meetings largely depended on the seriousness with which they regarded their duties, as representing the churches of the Province. Having referred to the losses of the year, and various ministerial changes, he spoke of the offer of special preachers made to congregations, to which there had not been much response, and to the usefulness they had hoped for the *Assembly Messenger*. That

monthly organ would be continued until the end of the year, and then the committee must consider whether the response was sufficient for it to be retained. They had a duty to their young people, to let them know the history and traditions of their churches. By literature and lectures they must let them know the thrilling story, illustrated in lives and in buildings such as that old chapel in which they were met. To make the history of to-day they must understand the history of the past A noble example they had in the Rev. Benjamin Woodbridge, the ejected of Newbury, and founder of that congregation, of whom Calamy said: "He suffered many things for his Nonconformity, but was generally respected by men of temper and judges of real worth. : : : He was a man of great generosity and of an exemplary moderation; addicted to no party, but of a catholic spirit." So, the President concluded, they also wished to help on the cause of true religion, and they wished to do it in a truly catholic spirit.

The Rev. F. T. REED seconded the motion, urging that the lectures at Sevenoaks should be continued, and it was adopted.

Mr. W. W. Bruce, L.C.C., was then elected President, and the other officers were re-elected. The Committee and S.S. Correspondents and Public Questions Committee were appointed. As the Advisory Committee, the President and Mr. W. Arthur Sharpe, with the Revs. W. Copeland Bowie and James Harwood, were appointed.

An invitation to the Assembly to meet next year at Unity Church, Islington, was cordially accepted. The Rev. Henry Gow was elected preacher, and the Rev. R. H. U. Bloor supporter.

A welcome was then offered to the representatives of kindred societies, to which the following responded:—The Rev. W. Copeland Bowie (B. and F.U.A.), Mr. David Martineau (L.D.U.S.), the Rev. J. A. Brinkworth (G.B.A.), the Rev. W. G. Tarrant (S.S.A.), and Miss Tagart (Central Postal Mission).

On the motion of Mr. E. WILKES SMITH, seconded by Dr. C. A. GREAVES, the following resolution was unanimously adopted:—

That in the opinion of this meeting of the Provincial Assembly of London and the South-Eastern Counties,

(*a*) War is a relic of the barbaric state, and should never be entered upon by civilised peoples, while other means are open to settle differences between nations.

(*b*) It is opposed to the whole spirit of Christianity, degrading to humanity, and the source from which springs a vast number of civic ills.

(*c*) This Assembly is horrified at the dreadful scenes which have taken place in the Far East, and calls upon its members to do everything in their power to further the cause of peace.

This was an amended form of the resolution, of which notice had been given, a clause appealing to the Government being objected to by the Rev. S. G. Preston and by the Rev. H. Gow, who said that what they wanted was simply to express their detestation of war. The mover of the resolution accepted the amendment, and the meeting terminated.

THE PUBLIC MEETING.

In the evening a public meeting was held in the Oddfellows Hall, the Mayor of Newbury presiding

The Rev. W. G. TARRANT was the first speaker. He referred to the great benefit conferred by the Assembly on the scattered congregations of the Province, and by the Auxiliary Pension Fund on their ministers. In that Assembly they gathered together, and got to know one another; the spirit of life and mutual sympathy and help was abroad. That was a very practical result. It was true they had disadvantages in their churches, but compensations far more. To have no definite creed was in some ways a disadvantage, until they saw what those churches suffered which had a binding creed from which they had departed. Their standard was the right and the duty of private judgment. That led to a real religious life. It was true they were not many, but there were compensating disadvantages in a great crowd. A few sincere, intelligent minds were a challenge to thoroughness and sincerity, a crowd tempted the preacher to win a moment's applause. Their faith was in the present Divinity, ever carrying on the beautiful, beneficent creation, not only in the things of nature, but in human nature, the indwelling God making Himself known in every heart. For that faith they could not be too grateful. It inspired them to speak their word in all simplicity and love. Of Jesus Christ they thought as one who came, as all the sons of God came, to spread the divine life more and more in his brethren; and of revelation their thought was that in heathen, as in Christian lands, God had not left Himself without a witness. That great faith, a living spirit in their hearts, encouraged them to go to all, for the healing of all divisions. It was good to hear those words from their brethren of other faiths earlier in the day. Those were signs that the old bad days of bigotry were receding, that evil was lessening, and they might take that day's proceedings as a token from the Giver of all good that their labour had not been in vain.

THE REV. R. H. U. BLOOR said that while they rejoiced in the peacefulness of the beautiful old chapel in which they had met, they must look for the stimulus of life and activity. In the Gospels he was struck by one constant thought of Jesus, his identification of his Gospel with life and growth. Bishop Wilberforce once said to a company of preachers, "Some men prepare sermons, other men prepare themselves." In such meetings as that they did best, perhaps, to prepare themselves, to encourage one another, to gain belief in the life around them, and the hope of doing something for others. Ministers and congregations alike must help one another. Their need was not criticism, but mutual sympathy. So they would come to feel that, though few in number, they had a real work to do.

The Rev. HENRY GOW said that he wished they had expressed more fully at the business meeting the gratitude they in that Assembly owed to the Rev. F. K. Freeston for his services as President. He had been deeply impressed by the ability, the earnestness and love, with which Mr. Freeston had presided over the work; and he had not only thrown himself into the work of the Assembly, but had interested his congregation in it, as witness their splendid collections for the funds, and the succession of Mr. Wallace Bruce to the presidency. Referring to the meetings of that day, and the speeches of the men of other bodies, he said it was a tribute to Mr. Turland's position in the town. A minister in a small country town had special opportunities of getting into touch with all good people engaged in the work of the town, and making himself felt as a real Christian and a man. That Mr. Turland had done. They ought not to be discouraged by small numbers. Phillips Brooks once said to a group of young men at Harvard that the occasion he remembered as most impressive, was not when addressing any of the great assemblies, to which he often spoke, but a little gathering in an obscure mission room in a poor quarter of Boston. He hoped the presence of that Assembly would be helpful to their friends, and encourage the good work they were doing in Newbury.

The Rev. EDGAR DAPLYN, as one who had come as an outsider into that fellowship, spoke of the joy with which they entered into the liberty of those churches, where there was free movement of thought and room to grow, and every man could speak his own convictions of truth. That was what the world wanted, as shown by all the sixpenny theology on the bookstalls. The world was feeling after those things, and looked for a religion that was straight and true. The churches in that Assembly were pledged to a faith that was born of experience, a knowledge of the actual life with God, and they kept an open door for all who would come in.

The Rev. T. E. M. EDWARDS also rejoiced in the freedom of their churches, and pointed to the warning example of Scotland. They had faith in the living truth of God.

The Rev. S. BURROWS bore a similar testimony, and the Rev. E. TURLAND expressed his gratitude for the success of those meetings, and spoke earnestly of the progress of the true spirit of religion in the town. The Rev. F. ALLEN, on behalf of the Assembly, thanked their Newbury friends, and the Mayor, who said it had been a great pleasure to him to be there and take part in the proceedings. The meeting began with a hymn, and closed with the Doxology.

A REVIEW of the Rev. R. Travers Herford's "Christianity in Talmud and Midrash" fills three and a half columns of the *Theologische Literatur Zeitung* of Oct. 15, a fortnightly paper, edited by Professors Harnack and Schürer. The review, which is by Paul Fiebig, of Wittenberg, opens with a reference to the dedication of the book to the memory of Abraham Kuenen, and adds, "it is worthy of this great master." The review, as the work itself, is chiefly for specialists in an obscure subject, but we may quote its concluding s ntences:—

One could wish that Herford's book might be made more generally available through a translation into German. His reliable and methodical work would certainly do much to awake and make vivid in Germany also the consciousness of the value of Talmudic studies.

A VETERAN'S PRAISE.

PRESENTATION OF MR. S. S. TAYLER'S PORTRAIT.

ON Friday evening, Oct. 21, in the hall of the Working Men's Club and Institute Union, Clerkenwell-road, a meeting was held to do honour to the President of the Union, Mr. Stephen Seward Tayler. To celebrate his eightieth birthday, and in grateful acknowledgment of his devoted services to the Union, extending over more than forty years, since its establishment in 1862 by the late Henry Solly, the members determined to secure a portrait of their President, to be placed side by side with that of his predecessor, Mr. Hodgson Pratt. The portrait, admirably painted by his daughter, Miss Minna Tayler, was unveiled at the meeting on Friday evening, amid the warmest expressions of affection and regard.

The chair was taken by the Vice-President, Mr. J. J. DENT, formerly secretary of the Union, who spoke with great simplicity and gratitude of what he personally owed to Mr. Tayler, and of the unobtrusive but invaluable services he had rendered to the Union as a hard-working member of the executive through all those years.

Mr. B. T. HALL, the present secretary, read a number of letters of regret for inability to be present, and among them one from Mr. Hodgson Pratt, whom Mr. Tayler succeeded in the office of President two years ago, which so fully expressed the feeling of the meeting that we are glad to reproduce it here.

Mr. Hodgson Pratt's Letter.

After expressing his joy that the Club Union was about to honour itself in doing honour to its President, and his deep regret that he could not be present, Mr. Pratt, who wrote from Le Pecq, Seine et Oise, France,, continued :—

"Everybody present will feel proud and happy because there is nothing more delightful in this world than to offer praise where it is deserved. Indeed, it is not every day that we have an opportunity of enjoying this privilege; and it does us all good when we have it. Praise which is sincere does us good because we then feel, more vividly than usual, that there is such a thing as nobility and virtue within reach of us; and that those words are not mere words but have a living existence. Amidst the carping, snarling and backbiting which is too frequent, it is well to be reminded that there are among us great souls, men inspired with the spirit of true brotherhood, seeking ever to make the world better. To know and feel that there are such comrades as these in touch with us —to see and hear them—sweetens our daily life.

"Thus we are very grateful to our old friend for helping us to believe all the more strongly in human goodness because we have so long witnessed it in him, and have enjoyed its results in the progress of our Club Union. It has always seemed to me that there is no flaw in Mr. Tayler's character, and that he is one of those men whom we know thoroughly and instinctively, through his perfect frankness and simplicity of nature. It is not always so, even in the case of men who receive public honours, because we too often find in them something which mars our satisfaction, some trace of self-seeking, of personal vanity, some excessive desire for popularity, place or power. In the present case, however, none of us have ever seen any indication of these defects. On the contrary, we all get the impression of a man who is exceptionally modest and unassuming, and without egotism—of one who cares only for the success of any good cause, which he can help forward.

"We must all feel proud that such a friend as this has been so long and so closely associated with our great and important branch of social reform, from the very beginning of its work until the present hour. We all feel that much of its success as a public institution has been due to his wise counsel and co-operation. He could not have given so much unstinted service to it unless its ideal were noble and beneficent. We are all aware that, in a most remarkable and exceptional degree, he has allowed no personal convenience or comfort to interfere with his constant attention to the affairs of the Union. Think what it must have cost a man of his age to take that long double journey at night between Brixton and Clerkenwell, week after week, month after month, during many years! He has set a great example of unostentatious service to an important Associa'ion, which, by the bye, has often been much misunderstood and misrepresented on platforms and in the press. For obvious reasons it has often required some moral courage to defend the Clubs, and the wisdom of some of us has been sharply called in question in connection therewith.

"Such true and honest service as Mr. Tayler's, moreover, affords a very practical answer to those who assert that whenever men of the middle class associate themselves with the working classes in the promotion of public objects, they do so for the purpose of getting into Parliament, or of reaping some other personal advantage. That is often absolutely false, as in this case, and statements of that kind, made without qualification, only serve to weaken the bonds which should unite all fellow-citizens in efforts to improve the welfare of the community.

"Therefore, for the sake of building up a true and noble democracy—that form of society which is based on equal justice for all alike—the example of such a life as that of our President becomes increasingly necessary.

"When the towns and villages of England shall everywhere be permeated by the spirit and work of such men as he, the proceedings of all public bodies, councils, and boards will grow stronger, sounder and more efficient, because more free from individual selfishness.

"For all these reasons I look upon our friend as one of the pioneers of the good time coming, when hopeless poverty shall cease to dwell in our midst, and when the great majority of our fellow men shall enjoy lives full of hope and brightness."

———

After the Chairman's address, which dwelt with much feeling on what the Club Union owed to Mr. Tayler, and on his many public services, the portrait was unveiled, amid loud applause, by Mr. William Minet, another staunch friend of the Union, to whose long services as legal adviser a warm tribute was paid.

Mr. MINET, in his address, spoke of the single-hearted devotion with which Mr. Tayler had given himself to that work, the great value of his practical wisdom, his courage and great kindness, which found expression in unfailing tact. In conclusion, he quoted Tennyson's lines as aptly describing their friend :—

> Rich in saving common-sense
> And, as the greatest only are,
> In his simplicity sublime.

After the unveiling of the portrait addresses were given by Mr. Corrie Grant, M.P., Mr. W. H. Dickinson, L.C.C., who spoke especially of Mr. Tayler's services on the London County Council; Mr. Will Steadman, the Mayor of St. Pancras, and the Rev. W. Copeland Bowie. A telegram from Mr. Will Crooks, M.P., who had hoped to be present, was also read.

Mr. CORRIE GRANT recalled a saying of the late Bishop Creighton's, that simplicity of aim and sincerity of character were the possessions most highly to be prized, and said that in Mr. Tayler they saw the truth of those words exemplified. He had outlived many of his contemporaries in that work, but he might have that supreme satisfaction, while he saw the passing away of men, to see the coming of principles.

Mr. TAYLER'S response was entirely characteristic, for while he recalled the memory of their first President, Lord Brougham, and Lord Lyttleton and the Rev. Henry Solly, he said almost nothing about himself. He rejoiced in the progress of the work, the independence it had achieved, the present strength of the Union, with its clubs in every part of the country, and those central buildings (erected by the Union at a cost of £20,000); he laid special stress on the fact that their work was not in the interest of one class alone, but for the common good.

Other speeches followed, with thanks to Mr. Minet and the Chairman, and the meeting, which will be a happy memory to all concerned, was brought to a close.

UNITARIAN HOME MISSIONARY COLLEGE.

"JUBILEE" RECEPTION IN LONDON.

ON Wednesday evening a Reception was given at Essex Hall by Sir Edwin and Lady Durning-Lawrence, to meet a College deputation from Manchester, consisting of Colonel Pilcher, Principal Gordon, the Revs. E. L. H. Thomas (College secretary), C. Peach and T. P. Spedding (secretaries of the Jubilee Memorial Committee).

The attendance at the Reception, though not very large, was widely representative, and much interest was manifested.

During the evening Sir EDWIN DURNING-LAWRENCE took the chair, and cordially welcomed the guests. He expressed deepest interest in the welfare of the College, and specially emphasised the fact that this movement for commemorating its jubilee in the way proposed, by securing

an ample residence, originated with past and present alumni, who, in order to give the most substantial proof of their affection for their *alma mater* and their sense of its need, had denied themselves by sacrifices they could ill afford, and had subscribed £1,000 towards the purchase of the residence. As regards the building and grounds which had been acquired, he could only express his surprise at the excellent bargain that had been made. He hoped that friends would back up the promoters by generous help.

The Rev. W. G. TARRANT, secretary of the Reception Committee, said many sympathetic letters of apology had been received, some with contributions to the fund. Mr. James R. Beard had written to express his keen disappointment at not being able to attend, through severe illness, as one of the deputation. Mr. Beard said the College had been the central interest of his life; as he had seen it develop and strengthen, his desires for its usefulness to Unitarianism had grown with it. He earnestly appealed, at this crisis, to all who cared for our faith, "to strengthen, even by sacrifice, the hands of those who are refounding the Unitarian Home Missionary College." Mr. Tarrant said they would all share his regret at Mr. Beard's enforced absence, and trust that he would soon be restored, and see the successful consummation of his wishes.

Colonel PILCHER said he personally regretted Mr. Beard's absence very much, as it entailed on him the duty of advocating the cause of an institution which no one could have better represented than the son of its founder, Dr. Beard. Still, as one who had been on the committee for thirty-one years, being chairman about half that period, he could amply testify to the earnest religious spirit that marked the work of the ministers educated at the College. He referred to the sketches of the history of the College in Mr. James Beard's Jubilee Address, and the Rev. J. C. Street's sermon, both of which were printed for circulation. From these it was clear that, in spite of obvious difficulties, the College had done remarkably good work. But everyone felt that it was time the worst of those difficulties, such as the defective lodging of the students, should be removed; and in the Hall of Residence they hoped to provide a healthful home, not only for their divinity students, but also for lay-boarders, with whom it would be a good thing on both sides to associate during the years of study. Of the £20,000 needed, the sum of £12,000 was already practically assured; and he warmly urged that no effort should be spared to enable the College to open its new chapter of history free from debt.

Principal GORDON made special reference to the new "Faculty of Theology" at Victoria University, Manchester, in connection with which there were two points of extreme significance. First, no pledges were to be asked of teachers or taught; and, secondly, in framing the examination questions nothing was to be so put as to necessitate the expression of theological opinion. All the chief Protestant bodies in the country, including for this purpose the Anglican Church, had accepted these conditions of working with the Faculty. All kinds of students would thus be found sitting side by side in the pursuit of their theological studies, and they could not but be greatly influenced, and have their sympathies broadened, by this feature in their training. Their own College had eagerly accepted the opportunity offered, and all they now asked was that friends in the country would enable them to have what every other religious body connected with the Faculty had, viz.: room to teach, and a residence of their own. They were truly a Missionary College, their work was the diffusion of a living religion. He knew of no rivalry between themselves and any other College. "Think, and let think" was the motto they commended to the world; "Live, and let live" was all they pleaded to others engaged in similar work. So far as the deputation were concerned, they had no option but to carry forward the challenge of the alumni who had so generously begun the movement for a new residence. The work must go on now, and he commended to all the opportunity to help the brave men who were alike grateful for the past and hopeful for the future of the College.

The Revs. C. PEACH and E. L. H. THOMAS also addressed the meeting, and on the motion of Mr W. A. SHARPE, seconded by the Rev. W. COPELAND BOWIE, a cordial vote of thanks was passed to Sir Edwin Durning-Lawrence for presiding.

LITERATURE.

THE PROBLEM OF EXISTENCE.*

THE full title of Mr. Mallik's somewhat voluminous work is "The Problem of Existence: Its Mystery, Struggle, and Comfort in the Light of Aryan Wisdom." After reading a title so full of promise, one is a little disappointed to find that the author's intention, as declared in the preface, is only to inquire "whether the virtues preached and practised by great minds in the past cannot be assimilated with what is called by its admirers and devotees practical modern life."

What the book actually contains one discovers in examination to be a kind of modernised exposition of ancient Oriental Aryan thought, drawn largely from the "Vedanta" and its commentaries, and brought to bear on a variety of considerations mostly ethical. The author does his best to weld all together to give one consistent view of life, a view in which the solution of its main problems, even as they present themselves to the modern mind, is to be found. To say the least, the ambition overshoots the attainment. Professor Max Müller has said: "It is particularly difficult to translate the language of Eastern philosohpy into the language of our own philosophy, and to recognise our own problems in their philosophical and religious difficulties" ("Psychological Rel., 102"). This difficulty the author inevitably encounters, and in many connections readers will feel that for them it has not been overcome.

The least satisfactory section is Part I. on "The Mystery of Life." The views of man's nature and his relationship to this world set forth are very inadequate as expositions of Aryan thought. The other two sections on "The Struggle of Life" and "The Comfort of Life" have much more to commend them. Such topics as "Education," "Duty to the State," "Knowledge and Asceticism" are dealt with in a suggestive manner.

The book is full of quotations from the ancient sages, and the parallels of thought culled from Western writers are always interesting. It would be more readable were it more condensed, for continued and long-drawn-out expositions of maxims and precepts are apt to prove wearisome to all but a very select group of readers.

J. WORSLEY AUSTIN.

* "The Problem of Existence." By Mammath C. Mallik. (T. Fisher Unwin.)

JESUS OF NAZARETH.*

MANY of those who have ceased to regard Jesus as God would feel that it was a ludicrous understatement to say merely that they respected him. Indeed, nothing is more characteristic of our age than the enthusiastic loyalty accorded to the prophet of Galilee by those who have given up the whole apparatus of Christian theology. The object of Mr. Sidney's book is to challenge this feeling of admiration, which he considers exactly as superstitious as the older doctrine. He informs us (p. 5) that in the best interests of his fellow men he will show of Jesus of Nazareth "not only that he was a man and not a divinity, but that in reality he was a man with no claims to our respect." Such a contention had need to be supported by temperate and strong argument. We look in vain for this in the book before us. The author has an unfortunate habit of using texts before he has decided whether he will treat them as genuine or not, and then gaining at once a sneer at the evangelist and an attack on Jesus. Either Jesus did speak of the other sheep which are not of this fold or he did not. If he did, John is not open to the charge of altering the record; if he did not, then the author clearly must not condemn Jesus for what is said on the subject. There is a bold originality in Mr. Sidney's arguments, but it is gained at the expense of what is even more important in an argument, viz., that it shall be a sound one. The passage on the relations of Jesus and John the Baptist is a fair specimen of the author's controversial method. The point to be established is that it was the "theatrical imagination" of Jesus that forced John to wear a garb he would not otherwise have adopted. The proof is as follows:—Dean Farrar asserts that John did not know Jesus; but by the Jewish law every Jew must go to Jerusalem at the Passover; therefore both Jesus and John did do so; therefore Jesus and John were well acquainted with one another; therefore the Dean is wrong, and Jesus did by virtue of his "theatrical imagination" impose his will on John. It is quite unnecessary to point out the non-sequitur. We had noted many other passages, some of them of a needlessly offensive character, but probably enough has been said to show that as the theory is false so the advocacy is not worth serious attention.

* "The Truth about Jesus of Nazareth." By Philip Sidney. 1904. (Stewart & Co. 2s. 6d.)

But this book does suggest a painful and pathetic reflection. Mr. Sidney tells us that he was brought up a member of the Church of England. Behind the pages of this volume we feel a tragedy, a discovery that childhood's faith was based on error, and that accredited religious teachers continue to promulgate as history what is known to be erroneous. Then follows blank disillusion, and a fierce swinging out into revolt. To many minds this discovery cannot but be attended by anger and disdain. Such we gather to be Mr. Sidney's case. And it is right to remember that many of the apologists use the Gospels in a manner at least as ignorant and uncritical as his own. In some sense we may hold orthodoxy responsible for such a natural reaction as we find here. But a book is in no sense justified because its motive is to some extent explained.

SHORT NOTICES.

In Dr. Matheson's *Leaves for Quiet Hours* we have a book compiled from the well-known meditative pieces contributed by him week by week to the *Christian World*. There are doubtless many readers of that journal who will be grateful for the opportunity of re-opening some of these "Leaves," and of keeping them at hand for occasional use. Those who meet the author here for the first time will see at a glance that his is a wise and cheery religion; and if his spiritual dialect is not theirs, they may nevertheless easily extract meanings suitable to their own case. The book would be really better if it were not pretentiously and cheaply gilt. (Jas. Clarke & Co. Price 3s. 6d.)

Mr. Coulson Kernahan spoils the effect of his latest theological novelette-pamphlet by recourse to a style of writing which recals a rather famous lady's pages. He can do better than imitate Marie Corelli. The title of his new work is *The Face Beyond the Door*, and his subject is human immortality. He has presented his arguments and suggestions in the form of a sort of dialogue between a man and an angel; and to one already in sympathy with the belief in immortality, much that he says is admirable and cogent. Besides slipping, however, here and there, into prolix similes that add nothing to the force of his reasoning, and certainly diminish his quality as a writer, he allows himself to use very questionable expedients—as, for example, at the close of the tenth chapter, where the happy parting look of a previously unconscious sufferer is emphasised surely beyond reason. Those who have seen many die have seen many sleep quietly away in unbroken stupor—would Mr. Kernahan accept an argument *against* immortality if based on that fact? But his worst offences, both as a writer and a debater, are in the closing chapter, though doubtless he meant to be most impressive there. Let him but make the experiment with some candid sceptical friend, he will find, we fear, that his highly imaginative description of Christ's last hours will start more criticism than it allays. We heartily wish the author could have confined his exuberant fancy a little; his intentions are excellent, and some of his work equally so; but we should hesitate to give the booklet to any keen young mind as a prop to falling faith. (Hodder and Stoughton. 2s. cloth.)

We are glad to note the issue of a second edition of *The Burden of Engela*, the striking poem in which Miss A. M. Buckton embodied her studies of life in the late Dutch Republic of South Africa, and experiences of the war. We are glad to have the opportunity of emphasising our appreciation of the originality and conscientiousness of Miss Buckton's sketches, as well as the imaginative power the poem displays. In reviewing the first edition we pointed out the striking resemblance between the impression produced by the book and the picture of her wanderings given by Mrs. De la Rey. We were unfortunate enough so to express ourselves as to suggest to some minds direct dependence of the English upon the Dutch work, and are glad to have the opportunity of correcting an entirely false presentation. As a matter of fact, we believe that Miss Buckton had never seen Mrs. De la Rey's book. We once more commend the poem to all who desire to cultivate healing and sympathetic relations with our fellow subjects in South Africa. (Methuen and Co.)

MUSINGS.

By a Minister.

V.

I have not yet found a full and satisfying explanation of the saying, "Cast not your pearls before swine." I know the application which is usually made. It found memorable expression in Tract 80, "On Reserve in Communicating Religious Knowledge." The Tract gave great offence. The offence lay in the word "Reserve." It seemed to mean keeping something back. It was in vain that the writer proved what required little proof, that in the Bible there *is* such reserve, and that the evangelical teaching of the day was painfully unreserved. The obnoxious word was not forgiven. The caution was not unneeded; there is an irreverent, indiscriminate handling of sacred themes which is to be avoided; but it is difficult to believe that he who spoke of these words was only laying down a rule of delicacy in touching religious subjects.

I can find a wider sense which the words will very well bear. Pearls are the constant emblem in Scripture of that which is precious and pure. No one would consciously cast away pearls, and that, perhaps, is the point of the parable. The unthinking do not know the preciousness of spiritual things; they suffer them to be abused and defiled. There are affections which belong properly to their spiritual nature; they throw them away upon lower wants. The lower nature turns upon the higher, and tramples upon that which it can neither value nor understand. The prodigal wastes his substance. What is the life of mean streets but the reckless casting away of pearls—modesty and delicacy of word and deed, and freshness and simplicity of heart? Even in the higher walks of society, that which ought to be of priceless worth—the innocence of youth—is often contaminated by forced familiarity with that which is unwholesome and impure. The wider sense is more satisfying, but who shall say that it was the sense intended?

Some would apply the proverb—for proverb it probably was—to the cheapening of religious privileges; and it must be admitted that to make them easy is almost certainly to make them cheap. The merchant who found goodly pearls without seeking, and made them his own without buying, would soon cease to believe that any pearl could be of great price. "If the prophet had bid thee do some great thing, wouldst thou not have done it?" It is the great things, hard to do, that are thought to be worth doing. The church with a discipline is the church which survives; the church which asks no questions, opens its arms to all comers, and plays down to their convenience, shares the fate of all societies which discover too late that lowered terms are taken as a sign of falling value. The Tractarian Movement, by making religion more difficult, made it more desirable, and taught the lesson that spiritual blessings, to be prized by those who have them not, must be seen to be cherished and guarded by those who have them. But this, again, may not be the meaning which the words, when they were first spoken, were intended to convey.

We must be content, perhaps, with the general idea that there is a holy jealousy which protects holy things, and will not suffer them to be profaned.

A Social Questions Committee has been appointed by the Manchester District Association of Presbyterian and Unitarian Churches. This development of the work of the Association results from a paper read on June 7 by Mr. Richard Robinson on "Our Churches and Social Questions." His paper drew attention to the grave moral and social conditions of life in which large numbers of people live, and urged that strenuous and devoted efforts towards amelioration and the cure of remediable evils was especially the duty of the Christian churches; while the methods most likely to lead to their successful solution are those prompted by the religious spirit of self-sacrifice and love of humanity: that, therefore, our churches should take their share as communities with common responsibilities and discipleship in considering and investigating these questions. The committee is "to consider and investigate the problems of the time as they affect the physical, moral, and spiritual welfare of the community"; and it "may summon special meetings of the members of the churches forming the Association to consider any urgent questions of the nature described," and take such action as the meeting of the church members may determine. It has also power to formulate resolutions upon any urgent questions, to be considered by a special meeting of the Governing Body of the Association. A committee of twenty-three has been appointed, some of whom are not members of the Governing Body. The arrangement by which the committee may call a meeting without waiting for the Governing Body, secures the possibility of prompt action, while it is likely to do something towards awakening keener interest among the churches.

MR. ARMSTRONG'S LECTURES.

UNDER the chairmanship of Dr. Shipman, M.P. for the town, Mr. Armstrong delivered the fourth of his course of lectures on Theism and Agnosticism at Northampton, on Tuesday evening. The audience was so large that the Church had to be used instead of the Lecture Hall. The title of the lecture was "Materialism and Atheism," and the teachers chosen for criticism were John Tyndall and Charles Bradlaugh. Basing his remarks very largely on the celebrated Belfast Address of 1874, the lecturer showed that although Tyndall contended that in matter, and in matter only, was the promise and potency of every form and quality of life, he had himself to admit that consciousness was unexplainable, he could trace no connection between molecular movements and consciousness of action, but consciousness is a very large and important factor in life, and a system which cannot include it in its survey is manifestly far from satisfactory. Tyndall's contention, that we are not to believe that which we cannot "visualise," will not bear much examination. In the very nature of the case, if there be any soul energising and uniting for the time the atoms that seem to us to make man, and if there be any soul behind or within the universe itself, it will be immaterial and incapable of being pictured on material lines; and, as a matter of fact, we do believe in that which we cannot visualize—"force," for instance. A definition of matter as that by which all the processes of nature are brought about, a definition which Tyndall on one occasion put forward, wins the day for materialism only by misusing language. "If you choose so to define matter as to include in it motion, force, power, consciousness, and will, then indeed you can triumphantly demonstrate that your universe is matter, and nothing more." Tyndall was at heart a poet, and was in temperament profoundly religious.

The powerful personality of Charles Bradlaugh and his reforming zeal, rather than the depth of his thought, made him a powerful influence over many minds in the sixties and seventies. Atheism to him meant not so much the denying of God as the denial of the several gods that were to hand, and the carrying on of life and thought without any consideration of the God-idea. Two of Bradlaugh's favourite formulæ when submitted to examination prove themselves misleading. The first, "We cannot believe in that which we cannot define," needs only to be tested by one's own knowledge of many simple experiences — sweetness, cause, time, space, one's-self, &c. The second, "We cannot believe on the ground of the experience of someone else," would make impossible any acceptation of the facts of history, geography, physics, and biology; testimony, no less than experience, is a ground of belief. Bradlaugh did good work for Theism in helping the clearing away of those superstitions which cumbered and defiled it; he helped to make it for ever impossible to believe in that travesty of God which until recent years was presented in the name of religion; ours is it to build on the ground the great Iconoclast and such as he have cleared.

THE CHILDREN'S COLUMN.

BIBLE SCENES.

V.—OUR FRIEND THE ENEMY.

DEAR CHILDREN.—You have read or you will read and hear about a very troublesome person called Satan. You will be bound to consider the question who he is and what he does. In the New Testament, Matthew, Mark, and Luke all tell us that shortly after Jesus had been baptized by John in the river Jordan, he found himself led away into the wilderness, and there he was tempted for many days by Satan. We read that he constantly resisted the tempter, and in the end came off entirely victorious; he did nothing wrong, and after all that he passed through he was still pure and good, as before.

It is not very easy to understand what sort of a being this tempter was supposed to be, but we find more about him in the Book of Job. This is a sort of miracle-play, in three parts. In the first part the action takes place mainly in heaven. In the second part the scene is in this world; and in the third part a voice speaks out of heaven to those who have been arguing on earth. In the first part, then, you may suppose that you are looking at what takes place in heaven. It represents that God has a number of angels, who, after they have done what they have been appointed to do, come to give in their report. And when our play begins, we see them one after another, each presenting his account. Then comes one less pleasing, with a disappointed look on his face. He has no account to give in. He is called Satan, or the Accuser. But it seems that this time there is no one to accuse. Then God asks him if he ever thought of Job, and what a just man Job is; who worships God, who does the right and hates the wrong, and is always perfect and upright? This question annoys Satan, for he answers: "No wonder. Everything that he has is prosperous. No harm ever reaches him. He gets richer and happier every day. But let things go wrong with him, let him suffer losses, and have troubles to bear, and he will soon be as wicked as anyone."

Then God tells Satan he may try. He may spoil everything that Job possesses, but not touch Job himself. Now Job was rich in sons and daughters, rich in cattle, and sheep, and camels, and all kinds of goods. So Satan goes away. He arranges that a band of robbers shall make a raid upon Job's cattle, and kill the herdsmen that were with them; that lightning should cause a great fire to break out suddenly and kill the sheep; that all the camels should be stolen by some roving tribes of warlike robbers; and, lastly, that all Job's sons and daughters shall be killed by a terrible tempest that destroys the house where they were having a pleasant meeting together.

These calamities happen so rapidly that the full news of one disaster is not heard before another is reported.

But Job heard all these evil tidings, and still kept his patience. He put on the signs of mourning, as he was bound to do. But he said nothing rash, and did nothing wrong. He began the world with nothing, he said, and he should finish with nothing. Blessed be the name of the Lord.

Then there is a second meeting in heaven. The angels give in their reports as before. And Satan is asked about Job. "Do you see how he keeps on his way, perfect and just, and blameless, as before, though you have been trying to destroy him?" All very well, Satan replies. When a man is in desperate danger he is glad to escape with his life. But just let him taste personal suffering, and he will be as wicked as anyone. Then again Satan has permission to try. And he goes away. In a little while Job is attacked with a fearful disease. He is sore and swollen in his limbs, and all over his body. He is so altered that his friends would not know him. He is restless by night, and in pain by day. His mouth is out of taste, so that he cannot enjoy any kind of food. Time seems endless to him, and he longs for the rest of death.

Job's wife, who had borne all his first griefs gently with him, loses all patience with this new trouble. She wishes him to give over trust in God altogether. He finds her words a new trouble, and reproves her. At first he asks boldly, "If we receive good from God, why should we not be ready to receive evil?"

But his own mind is greatly hurt. He had been a very good man. And his trouble is something terrible.

When some friends come to see him, Eliphaz and Bildad and Zophar, he pours out his mind to them, and speaks bitterly of his affliction. He wishes he were dead, and talks wildly to them.

Their argument with him fills up the second part of the miracle-play. They tried to prove that all was right, though they must have had their doubts. But all that part we must pass over.

Then at last there is a voice from heaven to earth, in which God makes Job to feel that he knows so very little, and that he is not able to understand all the ways of God, but must trust in Him, and wait. But Job is praised for having been faithful and sincere.

In the end, after the main drama is over, we are told that Job received his possessions and his family again, and lived happily for a long time.

But Satan, where is he? Not a word more is said of him. And we do not have another scene in heaven, to see him after he has failed. But, according to this wonderful old drama, it appears that Satan can only do just as much as he is appointed and allowed to do. It appears that if we will resist when we are tempted, and if we will be both patient in trouble, and perfectly honest and sincere in speech, there is no Satan that can do us lasting harm. It is shown that even the ill-luck that befalls us, and the temptations that come before us, have some good use, for they take place by God's permission. As for the enemy, when we have determined to do and say the right, there is no enemy. He vanishes away, and the joy of a good conscience remains. The teaching of the old drama is good.

J. R.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher, 3, Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, OCTOBER 29, 1904.

PRINCIPLES AND PRACTICE.

THE reports of the Council meeting of the British and Foreign Unitarian Association and of the annual meetings of the Provincial Assembly of London and the South-Eastern Counties, which fill so much of our space this week, suggest many subjects for earnest consideration. Here we offer only two brief notes.

Mr. CAPLETON asked at the Council meeting that the Association should add to its other activities "the encouragement of works of practical Christianity among the churches." To this it was objected that while everyone wished such works to be encouraged, and our churches were not idle in the matter, such an object did not come within the scope of the Association's special work. It is perhaps only a question of what it is wise for the Association practically to undertake. From the position that a session of the annual meeting could not rightly be devoted to the discussion of religious duty in regard to questions of poverty or temperance, we should strongly dissent. The first object of the Association is "The diffusion of the principles of Unitarian Christianity by assisting congregations and missionary preachers, *and by such other means as may seem advisable.*" Surely it might seem advisable sometimes to endeavour to diffuse the principles by encouraging the *practice.*

In his Assembly sermon, Mr. GARDNER PRESTON asked the question, which has been asked for a hundred years in meetings of our people, and we still survive! The right answer to such a question is, we hold, not to be found in any readjustment of church order or management, but in thinking and talking less about ourselves, and, in single-hearted devotion, giving ourselves to the great purposes of all religion, the realities of faith and worship, and the service of all human needs in a true brotherhood—that is to say, *in doing the will* of our Father, who is in heaven.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

THE Council met at Essex Hall, on Wednesday afternoon, the President, the Right Hon. William Kenrick, in the chair. The following members were also present: Rev. F. Allen, Mrs. Aspland, Mr. H. Blessley, Miss Burkitt, Mr. Callow, Mr. Capleton, Miss Clephan, Rev. V. D. Davis, Mr. H. Epps, Rev. J. Harwood, Major-General Jacob, Mr. H. B. Lawford, Mr. T. Grosvenor Lee, Mr. I. S. Lister, Mrs. Mace, Mr. D. Martineau, Rev. H. W. Perris, Mr. Jesse Pilcher, Rev. W. C. Pope, Mr. S. W. Preston, Miss Preston, Mr. Ion Pritchard, Rev. H. Rawlings, Mr. R. Robinson, Mrs. H. Rutt, Mr. W. Spiller, Mr. H. Stannus, Rev. J. E. Strange, Mr. J. Sudbery, Rev. W. G. Tarrant, Miss Tayler, Miss Teschemacher, Sir R. K. Wilson, Rev. W. Wooding, Mr. T. P. Young, and the secretary (Rev. W. Copeland Bowie).

The minutes of the Council Meeting on March 22 were read and confirmed, and the secretary reported the election of the Council at the annual meeting of the Association in Whit-week.

MR. DAVID MARTINEAU offered a welcome to the President on his first taking the chair at a meeting of the Council, and recalled the Presidency of his uncle, Mr. Timothy Kenrick (1872-3), and a great meeting held in Birmingham in connection with the local Association.

The PRESIDENT, in acknowledging the welcome, said he remembered that meeting in Birmingham very well; it was then, he believed, that he first became a subscriber to the Association. Referring to a statement as to the History and Work of the Association, which has just been issued, he said that he found in it nothing to criticise, but much to approve. It suggested the thought, How is it, when the Association is doing such admirable work, that the outward and visible signs of increase in the body are so small in comparison? The answer he suggested was that pioneers must always be few in number as compared with the main force of an army; and they might take to themselves the words of Professor Pfleiderer, as to the International Council: "The keynote in all the addresses was thoughtful sobriety in judging the present, and a joyful and confident hopefulness in regard to the future. One was conscious of serving a cause that for the moment is represented merely by an insignificant minority, with no prospect for a long time to come of any position of public influence, but to which, after all, the future belongs." That had been their position since the founding of the Association, and so they might look confidently to the future. He then dwelt upon some of the chief points of interest in the work of the Association, and concluded by calling upon the Secretary to read the report of the Executive Committee.

REPORT OF THE COMMITTEE.

The increased work of the Association can only be dealt with by first passing it through various sub-committees who submit reports and recommendations to the full committee. The following are the sub-committees with their respective chairmen for the current year:—Finance: Mr. H. B. Lawford; Scottish: Mr. C. F. Pearson; Publications: Mr. T. Grosvenor Lee; Home Mission: Rev. W. G. Tarrant; Foreign Mission: Rev. J. Harwood; Anniversary and General Purposes: Mr. Ion Pritchard; Civil Rights of Unitarians: Mr. W. Blake Odgers, K.C. The Executive Committee meet on the second Wednesday of the month, the sub-committees during the previous week, and it is important that correspondents who wish a speedy reply to their requests should bear these dates in mind.

Finance.

The income of the Association for the nine months—January 1 to September 30, 1904—has been as follows:—Subscriptions, £3,985; donations, £255; legacies, £100; collections, £124; dividends and interest, £920; book department, £952; miscellaneous, £167; total income, £6,503. The expenditure during the same period has been:—Home work, £2,324; foreign work, £1,146; book department £715, anniversary expenses, including the printing and issue of the Annual Report, £92; salaries and wages of office and book-room staff, £695; maintenance and other expenses, £139; total expenditure, £5,111. The balance at the bank will soon be exhausted in paying grants and accounts which shortly become due. It is estimated that if all the unpaid subscriptions are paid, the level reached last year will be maintained, but several generous subscribers have died recently, and unless new names are added there will be considerable leakage next year. A donation of £250 (In Memoriam) by the family of the late Mrs. Alfred Lawrence will be applied as an annual subscription extending over five years.

Circular letters inviting congregations to take collections on behalf of the Missionary work of the Association on Sunday, November 20, or other convenient date, have been issued. Last year 218 congregations took part in the Association Sunday collections, and it will be an encouragement to the committee in their large and varied work at home and abroad if this number is not only maintained, but increased this year.

Home Mission Work.

Letters were addressed to a large number of congregations, and to the secretaries of all the District Societies or Unions, offering to send a special preacher, who would endeavour by his presence and words to assist and encourage the congregation in its worship and work. Applications were received from seventy-six congregations, and twenty-eight different ministers have undertaken to render help in this way during October, November, and December. Arrangements will soon be made for a further series of visits in the early part of 1905. The congregations usually suggest the names of a few ministers, and then the Committee try to meet their wishes as far as possible. The Committee would like to see the various district societies and unions undertaking more work of this kind in their several localities with occasional assistance from the funds of the Association towards the necessary expenses.

During the present month People's Services have been held on the Sunday evenings in a large theatre in Oldham. The Rev. James C. Street conducted the opening service, when 1,200 people were present. On the following Sunday there was an attendance of about 1,500, when the Rev. W. G. Tarrant was the preacher. The Rev. J. A. Pearson, minister of the Oldham Unitarian Church, took the third service himself, and he speaks most warmly of the interest created and the good done by the services.

For a third term religious services for undergraduates and others have been organised at Cambridge. The Rev. J. Estlin Carpenter preached on October 16, when the room in which the services are held was quite full. In addition to Mr. Carpenter, the Revs. H. Gow, J. Harwood, W. G. Tarrant, F. K. Freeston, E. W. Lummis, and C. J.

Street will take part. The students themselves now attend to all the local arrangements, Mr. Stratton acting as hon. secretary in succession to Mr. Epps.

The Rev. R. A. Armstrong is delivering his course of six lectures on "Agnosticism and Theism in the 19th Century" to large and deeply interested audiences at Northampton and Nottingham. Arrangements have already been made for the delivery of the lectures early in 1905 at Manchester and London. The Rev. J. Estlin Carpenter will deliver his course of six lectures on "The Christ of the Creeds and of Experience," beginning in November, at Hampstead, Plumstead, and Bournemouth. Early in 1905 he will lecture at Norwich, Exeter, and other centres. The Committee regard this lecturing work by Mr. Armstrong and Mr. Carpenter as most important and valuable; and they desire to express their gratitude to the lecturers, and to the ministers and laymen who have so enthusiastically and successfully organised the meetings.

Since the former meeting of the Council, grants of money for various purposes have been conditionally voted to the following congregations, amounting in all to £1,076 :— Birkenhead, Burnley, Canterbury, Leicester (Narboro'-road), Lincoln, Long Sutton, Llwynrhydowen, Manchester (Broughton, Moss Side, and Pendleton), Newark, Norwich, Nottage, Penrhiw, Raloo, Scarborough. Grants towards the salaries of the Rev. Rudolf Davis, District Minister of the Western Union, and the Rev. John Ellis, District Minister of the Yorkshire Union, have also been voted. Since the retirement of the Rev. W. Griffiths as District Minister of the North Midland Association, it has not been found easy to devise any practicable plan for linking some of the smaller churches together under one minister, but the Committee are not without hope that in co-operation with those locally concerned, some satisfactory solution of present difficulties may soon be discovered. The dearth of suitable men for active and sustained missionary work is one of the chief difficulties for which a solution seems hardest to find.

Publication Work.

There are several new Handbooks of Religion in course of preparation, among those which it is hoped to publish before long are: "The Unity of the New Testament," by the Rev. W. H. Drummond; "The Bible and Modern Criticism," by the Rev. E. W. Lummis; "Ethics and Religion," by the Rev. C. B. Upton; and "Natural Religion," by the Rev. W. J. Jupp. The Committee desire to call renewed attention to the two volumes already published, "Converging Lines of Religious Thought," by Dr. S. H. Mellone, and "The Trinity and the Incarnation," by the Rev. R. A. Armstrong.

The sixpenny editions of "God and the Soul" and "The First Three Gospels" will no doubt have a large sale. To the latter book Mr. Carpenter has contributed a new and important chapter dealing with the historical Jesus, with special reference to modern inquiries and discussions. The sixpenny edition of "The Soul, its Sorrows and Aspirations," by Francis W. Newman, is now in the press; the Rev. C. B. Upton has contributed a valuable Introduction, which will be read with interest.

The Essex Hall lecture, by Professor H. H. Wendt, on "Idea and Reality of Revelation," and his lecture at Oxford on "Typical Forms of Christianity," have been issued as one book. A new edition of "My Pilgrimage from Calvinism to Unitarianism," by the Rev. Alex Webster, has just been issued. The series of "Home Pages," edited by Miss Helen Brooke Herford, have been gathered into a little volume.

There has been a large demand for Unitarian leaflets and pamphlets, necessitating the reprinting of upwards of twenty of the better known tracts, such as "The Jesus of the Gospels and of History," "Strong Points of Unitarian Christianity," "Christianity and Social Problems," "Was Jesus God?" and "The Place of Jesus in Religion." In reply to the aspersions of Dr. Torrey on Unitarianism, two tracts by the Rev. A. N. Blatchford, on "The Warrant of Scripture for the Manhood of Christ," and on "Unitarian Christianity," have been published and circulated in large numbers.

The Committee have at present under consideration the preparation of a new series of tracts dealing with problems of religion, old and new, in the light of modern thought and knowledge. Several ministers have recently submitted valuable suggestions to the Committee, many of which they hope to adopt.

There will shortly be published a volume of sermons, "Anchors of the Soul," by the late Dr. Brooke Herford, with a biographical sketch of the preacher by the Rev. P. H. Wicksteed. The Rev. Walter Lloyd has prepared a brief treatise dealing with some modern agnostic objections to the foundations of religious belief, under the title of "A Theist's Apology." This book will be published in a few weeks. Members of the Council will be interested to learn that the Centenary edition of the "Life of Dr. Martineau," which the Rev. J. Estlin Carpenter is busy writing, is well advanced, and will be published early in 1905. The preparation of the "Life of Dr. Priestley," by the Rev. Alex. Gordon and Mr. Hartog has been delayed, but the committee trust that the delay will not be unduly prolonged.

A third impression of the "Revised Essex Hall Hymnal" has been issued, making 15,000 copies. The committee would call the attention of congregations to the excellence and cheapness of the new book. It is gratifying to find that within such a short time the Hymnal has met with such favour.

Grants of 1,559 books and 33,534 tracts have been made to congregations, ministers, libraries, postal missions, and private inquirers from March 1 to September 30, 1904. These numbers are for England, Ireland and Wales, and are exclusive of those sent abroad or to Scotland.

In order more effectually to bring the publications of the Association under the notice of the members of our churches, the committee co-operated with the Sunday School Association in appointing for a period of six months the Rev. Frederic Allen as Publication Agent. Mr. Allen visited a great many towns, and succeeded in disposing of a large number of books, and though the financial results were hardly what could be called "profitable," there is no doubt that he did good work. He reports that he was everywhere received with cordiality as the agent of the two Associations.

Foreign Mission Work.

The Rev. Charles Hargrove, as the representative of the Association, has now completed his missionary work in Australasia, and is expected home by the end of November. The committee, instead of holding the customary autumnal meeting, propose arranging for a special gathering in London, or some other convenient centre, to welcome Mr. and Mrs. Hargrove on their return, and to hear from him an account of his travels and experiences. Perth, Adelaide, Melbourne, Hobart, Launceston, Sydney, Brisbane, Auckland, Wellington, Dunedin, and Christchurch, as well as a few suburban towns, were visited. Everywhere he was received with courtesy and sympathy, and in most places large and attentive audiences listened to his message. A few days ago, Mr. Frederick Sinclaire, M.A., arrived in England from New Zealand to pursue a course of study at Manchester College in preparation for the Unitarian ministry in his native land. The sub-committee had the pleasure of meeting Mr. J. C. Macky and his wife and daughter, who are on a visit to England from Auckland, and of learning from him the bright hopes that are held respecting the future of Unitarian Christianity in New Zealand.

In India generous aid has been given towards the expenses of courses of lectures on liberal religion by able and devout leaders of the Brahmo Somaj or Theistic Church. Assistance has also been rendered to Postal Mission work at Allahabad, Bombay, Calcutta, and Madras. Through these and other channels 2,369 Unitarian books and 50,521 tracts have been circulated during the last six months, and nearly every post brings fresh requests. Many hundreds of University graduates have applied for copies of Mr. Armstrong's book, "God and the Soul." Classes for the study of this book are held at Calcutta and other places.

The missionary work in the Khasi Hills district has not been in a very satisfactory condition for some time past. For the present the committee have entrusted the general oversight of the Unitarian Mission stations to Mr. Nilmani Chakrabarti, of Cherrapongee, who has had by no means an easy task thrust upon him. Whether it will be possible to organise and develop the Khasi Hills Mission into vigorous helpful life, it is too early to say. The committee were strongly of opinion that the time had come to bring to an end the former methods of administration.

It is gratifying to report that the recently established Unitarian Church in Christiania, under the ministry of the Rev. Herman Haugerud, is making very satisfactory progress. Mr. Armstrong, who on behalf of the Association visited the congregation last May, was greatly impressed by all that he saw and heard. Norway seems to offer an excellent opportunity for the spread of Unitarian Christianity. In Denmark, also, Mr. Berg, Mr. Birkedal, Miss Westenholz, and others are working strenuously on behalf of Liberal religion.

The meetings of the International Council of Unitarian and other Liberal religious thinkers, which will be held at Geneva during the first week in September, 1905, will help to draw still closer all those who, throughout Europe, are striving to unite pure religion and complete freedom. At the Congress on the History of Religions recently held in Basle, when the Rev. J. E. Carpenter represented the Association, and at the meetings of the Protestantenverein which were held in Berlin, when the Rev. V. D. Davis attended, there were many evidences of the growth of Liberal Christianity, and a strong feeling of fellowship and sympathy with the Unitarians of this country found expression. The members of the Protestantenbond are meeting to-day (Oct. 26) at Dordrecht, and as it was not practicable to send a delegate, a very cordial letter of greeting was forwarded to Dr. Neimeyer, with happy recollections of the International gathering in Holland last year.

To meet the needs of educated Mahommedans in India, "The Faith of a Free Church," by Dr. S. M. Crothers, and "A Rational View of the Bible," by the Rev. C. J. Street, have been translated into Urdu. Various tracts in the Hungarian language have been issued under the direction of Bishop Ferencz, aided by a grant from the Association. Mr. Armstrong's tract, "Unitarian Christianity Explained," has been translated into Italian. Other literature suitable for circulation for distribution in foreign lands is in course of preparation. Attention is also directed to two admirable lectures on New Testament Criticism, delivered at Brussels in French by the Rev. J. E. Carpenter, and since published by M. Fischbacher, of Paris, at the expense of the Association.

McQuaker Trust.

The extraordinary upheaval in the religious thought and life of Scotland, consequent upon the legal decision of the House of Lords, has brought into prominence the question of subscription to creeds and formularies as the basis of Church life and ecclesiastical government. Pamphlets dealing with some of the grave problems awaiting solution in Scotland have been prepared by the Revs. S. H. Mellone, M.A., D.Sc., and Alex. Webster, and will be published in a few days. Many applications for Unitarian literature continue to

reach Mr. Webster from correspondents living in the North of Scotland.

The Rev. Felix Taylor is in temporary charge of the congregation at Kirkcaldy, and the Rev. W. Wilson at Kilmarnock. At both places there are many difficulties to be overcome before there is much hope of establishing self-supporting congregations. Indeed, the prolonged experience of the McQuaker Trustees seems to indicate that it is not in that direction that the promotion of Unitarianism in Scotland is to be attained. The circulation of helpful literature by Postal Mission and other agencies, and, where possible, the spoken word of able preachers and lecturers seem to be the most effectual means of reaching thoughtful men and women in that country. The ministers and the people apparently intend before very long to make their own churches free.

The Rev. John Page Hopps delivered a short course of lectures at Ayr. The Rev. R. B. Drummond has arranged for an interesting series of Sunday evening lectures at Edinburgh by representatives of different phases of religious faith. The Rev. E. T. Russell is lecturing on Unitarianism at Govan. The Rev. Alex. Webster is conducting special services in a public hall at Aberdeen. The visit of Mr. W. Arthur Sharpe, accompanied by the secretary, to the Unitarian churches in Scotland was reported at the annual meeting of the Association. More recently, the Rev. F. W. Stanley, a member of the committee, visited Aberdeen and Dundee, and conducted services: he reported that he was impressed by the signs of activity and life which he found at both places.

Deceased Members.

It is with deep regret that the committee report the death of Mrs. W. Jenkin Davies. Before her marriage, Mrs. Davies was for several years a devoted and active member of the Executive Committee of the Association, and she endeared herself to all her fellow-workers by her quiet faithfulness and unassuming goodness. The late Mrs. Cooke, of Guildford, for many years local treasurer of the Association, was well known to several of our ministers and other visitors to Guildford, and no one who had the opportunity of meeting her could fail to be impressed by the charm and sweetness of her character. Her appreciation of the work of the Association is shown by her legacy of £550. The late Mr. Alfred Paget, of Leicester, bore an honoured name in our religious community. A lay student at York in the far distant days when Dr. Martineau was a divinity student, he retained a warm interest throughout his long life in liberal religious thought, and he generously supported many beneficent agencies. Mr. J. P. Thomasson, of Bolton, was one of nature's noblemen. A philanthropist by instinct, he bestowed his gifts with considerate care and wisdom, and without a trace of self-seeking. Mr. Thomasson and Mr. Paget were not members of the Council, but they were liberal subscribers to the funds of the Association, and they were men whom any organisation may be proud to reckon among its supporters. To the relatives and friends of the deceased, the Committee would tender through the Council their respectful sympathy in the loss which they have sustained.

Statements were then made by the Chairman of the "Home Mission," "Foreign," and "Publications" sub-committees.

The Rev. W. G. TARRANT, speaking of the Home work, said they were grateful to many ministers who had undertaken special work on their behalf, and grateful also to their congregations who spared them for it. A special word of gratitude was due to the Rev. James Harwood for what he had done in the visitation of congregations. Of the People's Services, he recorded his own experience at the Oldham Theatre as having been most impressive, and spoke with great satisfaction of the success of the services at Cambridge.

The Rev. J. HARWOOD, on "Foreign" work, referred to Mr. Hargrove's visit to Australia, and said they had special cause for congratulation in New Zealand, where the Auckland congregation, under their friend, the Rev. W. Jellie, after only four years, had sent word that after the present year they would not require any more assistance from the Association. He spoke with great regret of the illness of Mr. Yoshimoto, the Japanese student at Manchester College, Oxford, which obliged him to return to his own country; and, referring to the Unitarian work in the Khasi Hills, and certain dissatisfaction that had arisen owing to the policy of the committee, asked that their friends should have confidence in the committee, as having the single desire to see that the work was carried out in the best possible manner. He spoke warmly of the disinterestedness and capacity of Mr. Chakrabarti, the Brahmo missionary in that district, to whom they had entrusted a certain oversight of the work.

Mr. T. GROSVENOR LEE, on Publications, spoke with great satisfaction of the success of the revised Essex Hall Hymnal, which had already reached a third edition, and other forthcoming works. He called attention to the new edition of Mr. Carpenter's "First Three Gospels," now to be had for 4½d., as a marvel of cheapness.

The PRESIDENT then moved the adoption of the Report, and Major-General JACOB, in seconding, spoke with satisfaction of the work of the Association, and reported the good progress made by the Tavistock congregation.

The Report was unanimously adopted.

Practical Christianity.

Mr. E. CAPLETON moved a resolution, of which he had given notice. He rejoiced, he said, in the grand work of the Association in disseminating the principles of a liberal theology; but more was required of those who professed a religion of love to God and man, and he asked that at their next session one meeting should be devoted to some measure of practical Christianity. Among their own churches something might be done, *e.g.*, to organise the distribution of hospital notes, and to stop the leakage, caused by people in troubled circumstances, who, because they could not pay subscriptions, withdrew from church fellowship just when they were most in need of its sympathy. Then, beyond the borders of their churches, what were they doing for the submerged millions? The Salvation Army and the Church Army did their part, and other bodies also. They, with their principles, ought to do more and not less. He moved:—

That it is desirable for this Association to devote itself to the encouragement of works of practical Christianity among the churches as well as to the other branches of work in which it is engaged.

Mr. T. PALLISTER YOUNG seconded, particularly because he felt so strongly on temperance reform. He felt it a disgrace that the Association could not find time, as other bodies did, to devote to it.

Mr. BLESSLEY said he thought the churches did their fair share of such work.

The PRESIDENT referred to the work of the Domestic Missions in their great cities, which would not submit to management from London; they were doing independently just the work for which Mr. Capleton asked.

Sir R. K. WILSON said they should be cautious in adopting such a resolution; it was outside the scope of their official work, which was the reforming of religious thought.

Mr. RICHARD ROBINSON said he might agree that it was not the Association's work, but certainly that Association, or some other body, would have to take the matter up, as of the utmost importance to the religious life of the churches, to themselves, and the community in which they lived. The Domestic Mission alone could not cope with the magnitude of that work. He felt there was some truth in Mr. George Cadbury's criticism of the churches, that they attended or tried to attend to the first of the two great commandments, but had omitted the second. If they thought they had completed their Christian duty in correcting certain theological errors, they not only neglected duty, but starved their own nature. The only hope was in the generous giving of themselves for the sake of others. He trusted that there would be some organised movement of their churches in that direction.

Mr. STANNUS hoped the motion would not be put to the vote, and the PRESIDENT said that in his judgment it was out of order, as the matter did not come within the objects of the Association.

The Rev. W. G. TARRANT said that in supporting churches they were substantially doing such work. He hoped their object would not be so narrowly defined as to exclude interest in the matters referred to. Theirs was not a dry theological propaganda, but a religious propaganda, which must include social work.

The motion was then withdrawn, the mover and seconder expressing themselves satisfied that the subject had been brought to public notice.

On the motion of Mr. DAVID MARTINEAU, a cordial vote of thanks was passed to the President, and the meeting terminated.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

OUR CHURCHES AND SOCIAL PROBLEMS.

SIR,—I think all who have read Mr Harwood's letters must have recognised the sound judgment and admirable spirit displayed in them. They are calculated to be extremely useful.

In concluding, however, he expresses an opinion upon which I should like to be permitted to ask him a question. How does he propose that any Church shall inspire its adherents with principles that shall make them eager for the duties of citizenship, unless the Church makes it a part of its duty to show how the principles are to be applied to the problems of citizenship?

I venture to affirm that to-day's work for the churches is *not* the inspiring of principles. Practically, we are all agreed about principles. The great need of our time is to be able to see how to apply them to the complications of society and one great reason why working-men and business dependents, and professional people—the great mass of the population, in fact—are so contemptuously holding aloof from the churches is that they teach one set of principles on Sundays, and at least acquiesce in a totally different set on weekdays. The church's principles, it is felt, are all very fine, but they have little application to real life, and, with the growing stress and strain of daily existence, this feeling is deepening and spreading. G. F. MILLIN.

Brixton, Oct. 24.

SIR,—If Mr. Harwood deems himself "presumptuous to express an opinion" on the above subject contrary to that held by many of his friends, I find myself without a word to express my audacity in venturing to differ from him in his concluding remarks in the last letter on "Our Churches." Only the strong sense of the importance of the decision which is being, and will have to be made, by our churches, as well as by all churches, must be my defence for expressing my regret that Mr. Harwood's great influence should be thrown, as I think, in the wrong direction. Mr. Harwood says that our churches really exist for "the public worship of God and the moral and religious culture of their members." Agreed; but how is this moral and religious culture best carried on? Not only by the emotions and meditations called up by public worship, and the thoughts arising from it, but surely also by an endeavour to put into active practice the lessons there learnt, the impulses to good there engendered. And can there be any better way of putting into active practice these lessons and impulses than by a strenuous endeavour to understand and ameliorate the various ills of humanity which we see around us? That is to say, the study and the active consideration of social and political problems.

Which, after all, is the best nursery for the spiritual graces of a life full of love to God? Is it not in the sincere and earnest devotion to the love and service of man, rather than to the contemplation and culture of one's own personal relation to God? Is it not true that he loves God best who serves his fellow man? What is the special function of a Christian Church? Is it possible to conceive of it apart from the daily and hourly interest in, and care for, those of its fellows—whether inside or outside its borders—who need its help?

Mr. Harwood thinks that the active interest of the churches in these causes will be bad for the causes themselves. But he elsewhere finely puts it that it is Christian zeal and philanthropy that prompts and inspires a large number of those who take part in these causes. Will these efforts not gain immensely from the avowed fact, avowedly stated, that the inspiring force behind these efforts for the public weal is a religious force, a force of the churches as such?

Such an avowal, strenuously maintained and acted upon, might enlist among the churches many who now stand outside, and use with effect the quotation Mr. Harwood uses too, "By their fruits ye shall know them." Why should we have to enter into fresh kaleidoscopic combinations whenever we wish to further some active movement for the benefit of our fellows? It is the religious impulse and resolve which prompts our peace, temperance, housing, purity, prevention of cruelty to children and animals, relief of poverty, care of diseases, provision of work, care for the aged and infirm, economic enfranchisement efforts. Why should it be deemed necessary that we should form separate societies and separate committees, each with only one of our common duties before them, and, consequently, apt to unduly elevate that to an importance and an exclusive position denied to the rest? Would not a larger and a saner view be at once gained if all alike were recognised as the common and necessary duty of every church, and every member of a church, by the fact of their existence and membership? That this is being recognised more and more is, of course, quite apparent. The fact that at present the churches are attacking the problem sectionally does not seem to me to be deplored; it is a necessary step to a wider combination.

When once it is recognised that the Christian Social Union, the Salvation Army and its social movement, the Presbyterian Social Union, the Social Service Committee of the Society of Friends, the Congregational Social Committee, the Public Questions Committees of our own Assemblies are all aiming at one and the same end, by similar and converging methods, the immense advantages to be gained by united effort will not be long in impressing themselves upon the rapidly approaching religious communities; and it may be found that the unity of the spirit will be first found rather in the service of man even than in the thought of God.

Mr. Harwood deprecates the intrusion of subjects which divide into church "enclosures"—surely an unfortunate word. If, indeed, they are to be "enclosures," there is no hope for them; and, in common with other reformers, we must first level the fences. Let us abandon the idea of our own "enclosures," and seek the wider liberty of a common humanity in a common service. RICHD. ROBINSON.

MANCHESTER COLLEGE.

SIR,—Yesterday I received by post a printed pamphlet, headed "Manchester College, Oxford," entitled:—

HISTORICAL STATEMENT.

Issued in view of the special meeting of the Trustees called for Tuesday, November 29, 1904, at 11.30 a.m., at Oxford, in response to a requisition signed by forty-five of their number, asking for such meeting to be called in London, to consider a Resolution affirming the Nonconformist and non-subscribing character of the institution.

It is a matter of surprise to me that there should be nothing to show who is responsible for the matter contained in the pamphlet and its issue.

As those to whom the pamphlet has been sent might possibly consider, in the absence of any such intimation, that the statement is an official one, I write to say that it is not so, and that the College authorities are not in any way responsible for it.

I beg also to point out the somewhat unusual step taken by those issuing the pamphlet in announcing (on their title page) the date and place of a Special Meeting of the trustees which had not yet been summoned.

A. H. WORTHINGTON, Hon. Sec.

1, *St. James'-square, Manchester, Oct.* 25.

THE HIBBERT JOURNAL.

SIR,—I noticed in the last issue of THE INQUIRER an admirable suggestion from Mr. Mackie, viz., that certain members of our churches should club together to take the *Hibbert Journal*, and pass it from one to another until all had read it, finally placing it in the library. In Chester we have done this from the commencement, and at the end of the year we have it bound, and placed in the Church library. I hope this scheme will be adopted widely.

WM. ORRETT.

Foregate-street, Chester.

PROVINCIAL LETTER.

YORKSHIRE.

IT may seem somewhat peculiar for one who has only resided and worked a short twelve months in the Yorkshire district to write the Provincial Letter, but the regular correspondent, whose long years of service in the county well entitle him to speak for the state of Unitarianism and the churches in which it is preached, is in the other hemisphere doing useful work for the cause to which we are all supposed to be attached. Besides, I am assured by the Editor and on the spot that the very fact of comparative newness here, along with the further fact of considerable knowledge of the state of our churches elsewhere, may give an interest of its own to what I write. So this must be my justification.

The general impression I get is one of something being lacking. In so large a county the difficulties are necessarily great in the way of an adequate and thorough co-operation. This must count for something in any judgment that is formed. But difficulties are made to be overcome, and where there is a will there is generally a way. The cause of the unsatisfactory state of things must lie deeper than this. Causes, it may be; and I think there probably are several, though I do not yet feel qualified to speak with certainty. This I know, however, that until some three years ago not a single new congregation had come into and maintained existence within a period of more than a quarter of a century. Within that period also some of the churches have lost ground, as is almost inevitable in any considerable group of congregations, so changeable are the conditions of various localities. Perhaps some of the churches are stronger than they were, though I have not many facts in this direction to go

upon. One thing I am quite sure of—namely, that if in any district we are not content merely to mark time, or even lose ground, we must keep our eyes open for opportunities of advance, and take them when they are presented to us.

It is a grave mistake to imagine, as I find some Yorkshire friends do (and the delusion is not confined to Yorkshire, by any means), that we ought to make all our struggling little congregations financially independent before we begin operations in new fields of service, white already unto harvest. That is a message of death, not of life. It is the sure way to ultimate and deserved extinction. Some of our congregations can never be financially independent unless the conditions of the community in which they are placed are very materially changed, or unless steps are taken to give them an endowment. And to stand aside when the call for our free and reasonable gospel comes from the busy hives of industry in the crowded centres of population is to miss a splendid opportunity, and decline an obvious duty. "To him that knoweth to do good, and doeth it not, to him it is sin." That is my deliberate opinion, though I know it does not meet with approval from those whose eyes are mainly fixed on the purse-strings.

However, the Yorkshire Unitarians are themselves aroused to the unsatisfactory condition of things in their midst, and the great and successful effort recently made in the County Bazaar, resulting in a balance of over £4,000, was a remarkable sign of a new spirit and intention. The first application of this new fund has taken shape in the appointment of the Rev. John Ellis as District Missionary. This appointment has given universal satisfaction, and we consider ourselves fortunate in being able to secure one who understands the needs of the county so well, and is himself understood and trusted by all. Mr. Ellis will have responsible charge of the congregations at Dewsbury, Elland, and Pepperhill, which are now without minister. He will have general oversight of the mission work of the district, and be ready to lend a helping hand to the assisted congregations, or indeed to any of the churches where he can render useful service. He will be the guide, philosopher, and friend of the strong body of lay preachers, who regard him with especial favour. And he will organise lectures and services at Barnsley and other centres of population where we have at present no outpost of the faith. He will have his hands full, it will be seen from this general summary of the nature of his work. It is impossible for him to do all this alone, so the Union is in search of an assistant missionary who will act under his guidance in the work of the province. Great hopes are fixed on the results of this new development under the two-missionary ministry.

The bazaar fund was raised for several specific objects. This missionary scheme was one. Another was the clearance of the debt on the general funds of the Union. That has been done, and for the first time for many years the Union stands without a heavy adverse balance. But the annual income is very far short of what is necessary to meet the regular annual expenditure, and a new debt will soon accumulate unless steps are speedilytaken to increase the income. Some time after the New Year an attempt will be made to put this right, and I plead aforetime with the members of our Yorkshire churches who may read this letter that they should be ready when the time comes to give a more generous support to the needs of their central society. There is ability if there is only will. The subscription list and the chapel collections are most inadequate, and do not represent one half or one quarter of what might or ought to be done. If I may venture to say so, they compare unfavourably with what is done in some other districts,

Further purposes contemplated by those who raised the Bazaar Fund were the assistance of congregations in special efforts to improve or extend their buildings and the foundation and development of new movements. The Committee have now under consideration several applications which have been made from churches in the Union, and before these lines are in print will have decided how many of them they will support, and to what extent. Further applications will doubtless be made in due course and considered on their merits. And a certain proportion of the balance will be set aside for new work, so that the reproach which has attached to Yorkshire Unitarianism for so long is in reasonable prospect of being taken away. That should be cause for general satisfaction.

In this connection I may be pardoned for calling attention with some pride and pleasure to the fact that Sheffield is responsible for the one new congregation to which I have previously referred. My predecessor, Mr. Manning, in conjunction with Mr. Ellis, while he was still at Upperthorpe, before going to London, and with the co-operation of lay friends from both the Sheffield churches, began a mission movement at Attercliffe, a crowded working-class district on the northern side of the city. There, for three years, a new congregation has more than held its ground under very adverse conditions. They have no place of their own, meeting only in an upstairs room of the Vestry Hall, with a Socialist meeting going on simultaneously in the room below, and with no possibility until now of having any week-night meetings or institutions. This struggling mission was, when I came to Sheffield, taken over by Upper Chapel, with the full sympathy of the Upperthorpe congregation, and made into a daughter church. The assistant minister of Upper Chapel (first the Rev. E. E. Jenkins, removed to Walmsley, and now the Rev. Henry Dawtrey) is the curate-in-charge of Attercliffe under my supervision. There is an average attendance of about fifty at the services, and a Sunday-school of over eighty scholars. There is a fine set of workers, and the spirit among them is all that could be desired. What they need now is suitable premises of their own to worship and work in. They have pleaded their cause before the Upper Chapel authorities and received their benediction, and as soon as a judicious and practicable scheme can be presented, an attempt will be made by themselves and their Sheffield and other friends to get for them what they sorely need.

Upperthorpe, the elder child of the venerable Upper Chapel, is in a very healthy condition, and is prospering and happy under the ministry of the Rev. A. H. Dolphin. The good folk there are already beginning to scheme and plan what shall be done to celebrate the jubilee of the church, which occurs five years hence. Well for a congregation when it dares to look so far ahead. The three congregations in Sheffield are drawn closely together by the issue of a joint eight-page calendar, "The Sheffield Unitarian Monthly Record," by a common interest in the Attercliffe movement, by an occasional united conversazione, such as we had to give a welcome to Mr. Ellis on his return to the district, and by the cordial friendship and co-operation of the ministers.

Of the mother church at Sheffield itself I will only say that the first year of my ministry closed there last Sunday. For me, and for the congregation, I believe, it has been a happy one, and it has been marked by substantial progress shown in many ways. It is too soon to add more than that. While we have every reason for satisfaction so far, there is plenty more to be done, and we are all hopeful.

The chapel on the hills at Stannington is carrying on its good work and maintaining its position as a living congregation under the ministry of my venerable friend, the Rev. Iden Payne, who is now in his 83rd year and still on active service. We are all proud of him, and no wonder, for he is lovable in himself and at the same time, I believe, the oldest of our ministers in charge of a congregation. A good deal of money has had to be spent at Stannington in necessary repairs, &c., and the trustees are unfortunately a good bit behindhand in their accounts in consequence, but in every other respect there is reason for satisfaction at the state of the congregation.

Further afield I do not venture to go on this occasion. Of these particular churches I speak that which I do know. Much more needs to be said about other Yorkshire churches, but for them I have no sufficient warrant or knowledge to speak. I close with the note of thankfulness that a better spirit is showing itself in the Province generally, and that the conditions are such now that with a long pull, a strong pull, and a pull all together, we shall be able to achieve greater things in the future.

C. J. STREET.

Oct. 24, 1904.

MR. JOHN EWART, M.A., Hibbert Scholar, and lately of Manchester College, Oxford, has passed the final examination for the degree of B.D. of the Edinburgh University. The examiners report that Mr. Ewart made an excellent appearance in all departments.

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TO CORRESPONDENTS. — Letters, &c., received from the following: — D. A., J. W. A., E. P. B., H. C. H. C., J. D., L. D., E. F. L., J. McD., P. M. (Hobart), W. R. M., H. D. R., G. J. S., L. T., G. W. R. W., J. W.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdare.—At the Harvest Thanksgiving at the Old Meeting House on Sunday and Monday last, three of the services were conducted by the Rev. E. Ceredig Jones, Bradford, and the fourth by the Rev. J. Morgan Jones, a Congregationalist minister, whose service was greatly appreciated. Mr. Ceredig Jones is President of the South Wales Unitarian Association this year, and though he has spent the greater part of the last 30 years in England, he preaches in his native Welsh with great acceptance.

Bolton: Bank-street.—The Spinners' Hall was crowded on Tuesday to hear the first of eight lectures of Religious Instruction announced by the Rev. J. H. Weatherall, the minister of Bank-street chapel. He began by explaining that the object of the lectures was positive and constructive, their aim being to show some of the bases in science, history, or experience, of certain leading religious ideas, and to point their consequences for aspiration and conduct. The subject of the first lecture was "The Life and Death of Doctrine," and at the close Mr. Weatherall promised that he would answer questions or clear up difficulties for his hearers, if they would communicate with him by letter, and announced the subject for next week's lecture as "The Ascent of Man; or, Religious Inferences from the Evolution of Humanity."

Boston.—Mr. W. H. Shrubsole preached twice at Spain-lane Chapel on Sunday, and on Monday gave his lecture on "The Yellowstone Park of America," to an audience which crowded the largest hall in the town. It was the second time that Mr. Shrubsole had given this lecture, with its splendid pictures, in Boston, where his visits are welcomed by the townspeople of all creeds and political opinions.

Burnley (Appointment).—The Rev. J. Morgan Whiteman, of Dewsbury, has accepted a unanimous invitation to the pastorate of Trafalgar-street Church, and will commence his ministry there on Nov. 1.

Cardiff.—A public meeting was held in Westgrove Church on Oct. 13, when the Rev. Dr. Warschauer and the Rev. Hugh C. Wallace, of Bristol, gave addresses on "Dr. Torrey's Propaganda." The church was filled to overflowing, and a number of those who were unable to gain admission gathered in the schoolroom, where a meeting was hastily improvised, and addressed in turn by the above speakers. The addresses evidently convinced the larger part of both audiences that the propaganda in question had seriously misrepresented and unjustly maligned both Unitarians and leading Congregationalists of the advanced school, but much disorder was caused by unseemly interruptions on the part of Dr. Torrey's sympathisers. This was all the more unpardonable because the chairman of the principal meeting, Mr. G. Carslake Thompson, had made quite clear the readiness of our own Church to appreciate whatever was good in the "Mission," and Rev. W. Whitaker held a similar attitude as chairman in the schoolroom.

Croydon: Domestic Mission. — The eighteeenth annual meeting of this mission was held at Dennett Hall on Thursday evening, October 20, the Rev. W. J. Jupp in the chair. The report referred to the great loss sustained in the death of Mr. Henry Green, who had always taken a very active personal interest in the mission, and had been treasurer and superintendent of the Sunday-school since its beginning. Mrs. Grover was connected with the mission during the same period, and Mrs. Bullock had been identified with the work carried on in the hall for the past 14 years. The Committee hoped this loss of their active workers would induce those who remained to work harder so that the good done by the Mission in past years might be sustained. The report then dealt with various agencies of the Mission, giving particulars of the Sunday-school, the Band of Hope, various clubs, and the savings bank. Last year 156 tons of coal were distributed among 230 members. Contributions were required for the library so that modern literature could be represented in it. The gymnasium had been doing good work, 21 boys having joined. Mr. J. Williams read the financial statement, showing the balance in hand at the end of September was £7 0s. 9d., but subsequent expenses left them with a balance on the wrong side of £14. He moved the adoption of the report and balance-sheet. Mr. Gosling seconded, and the report was unanimously adopted. The Chairman then said they had a duty to perform, which was at once sacred, sorrowful and beautiful. It was exactly four months ago that night that their friend, Mr. Henry Green, was taken from them, and his friends had decided to place in that room, where he laboured so earnestly and faithfully for many years, a memorial to him, which he was now to unveil. He wished Mr. Street could have been there to take that duty, because he, with Mr. Green, had been the founder of that mission. Most of them would remember that on the last Sunday of his life, the day before he died, Mr. Green was there in the afternoon at his post, faithful to the end. His humane public spirit led him into political and municipal work as well as into the social and philanthropic work of which he was so fond. He was sure that those who knew him in his various relationships in life, those who knew him longest and most intimately in life honoured him the most, but outside his own family and closest friends none, perhaps, loved and honoured him more than those with whom and for whom he laboured in connection with that mission. So it was fitting and beautiful that a simple memorial should be placed on those walls in his memory. It would be something more than a memorial. It should be an appeal to them to labour in the service as he did. To come into that room and see that memorial would freshly remind them of his earnest, faithful, and devoted life; would remind them not only of what he did and tried to do, but also of what he was: would help them to realise what he was in himself, and how to all who knew him he was so good, so kind and so true. Mr. Jupp then unveiled the memorial, which was a plate of beaten copper on a background of oak, and he read while all stood in deep silence, the following inscription:—"In affectionate memory of Henry Green, an ever faithful friend and worker at Dennett Hall since its foundation in 1886, who died June 20th, 1904." Mr. Matthews afterwards made a statement as to the work of the Mission, saying that it had been decided that for the present they must do without a lay-helper, and a pension of £20 was voted to Mr. Bullock. The Rev. Henry Gow then gave a most interesting address on Domestic Mission Work, the Rev. W. J. Jupp was elected president for the coming year, and the officers were re-elected. A vote of thanks to the chairman and Mr. Gow, proposed by Mr. Cox, the secretary, and seconded by Mr. Bullock, brought the meeting to a close.

Cullompton.—The Devon Ministers' Conference met on Wednesday, October 19, when a congregational tea in the schoolroom was followed by a public meeting. Rev. A. E. O'Connor, of Torquay, welcomed the Rev. Rudolf Davis, the newly-appointed District minister, and spoke on the question: "Why should we keep apart from joining the membership of other denominations?" Rev. J. Barron gave an address on "The Essence of Religion," and Rev. A. Lancaster spoke on "Loyalty to Unitarianism." Mr. Davis, in responding to the welcome, said the most important part of his work would be to carry influences of goodwill from congregation to congregation. Rev. W. Agar bade farewell to Rev. G. L. Phelps, whose ministry at Devonport had just closed, and spoke highly of the good work he had done. Rev. J. M. Connell spoke on the "Intelligent reading of the Bible." Mr. Phelps, in his reply, addressed the children present on "Following the Gleam." Addresses were also made by Mr. Amey, of Colyton, Mr. Homer, of Taunton, and Miss Stewart, of Crediton. A touching incident was a short address from Mrs. Middle, who stated she had attended the Cullompton Chapel for seventy years. The Benediction, pronounced by the Rev. Jeffery Worthington, brought to a close a hearty and inspiring meeting.

Evesham (Farewell Presentation).—On Thursday evening, October 20, the members of the Oat-street congregation invited the Rev. Rudolf and Mrs. Davis, who have recently removed to Bridgwater, to a social meeting in the schoolroom. The room had been carpeted and decorated and furnished as a drawing-room, and there was a large attendance. Mr. A. H. Martin, as chairman of the congregation, expressed the regret of the congregation at losing Mr. Davis as their minister, and their great appreciation of his work among them. He then read and presented an address, signed by the officers of the congregation and all the members, the number exceeding 100. In the following terms the congregation offered to Mr. Davis "most heartfelt and sincere thanks for the great services you have rendered us during the eleven years over which your ministry has extended. Not only are we mindful of the work you have done among us as our minister, but we take this opportunity of also expressing our gratitude and that of very many of our fellow townsmen, not members of this congregation, for your constant and less obvious ministrations to the poor and suffering, irrespective of sect or creed, and for the large share you have taken in the public works of this borough, where your charity, good works, and public spirit will long be remembered." The address, which is finely engrossed and illuminated, bears on the first page a picture of the Oat-street Chapel, by Mr. E. H. New, and was bound by the Campden Guild of Handicraft. Accompanying the address was a beautifully embroidered case containing banknotes for £50, towards which every member of the congregation had subscribed. Mr. Geoffrey New, on behalf of the congregation, then presented Mrs. Davis with a gold and pearl neck-chain, as an expression of their appreciation of her work as their minister's wife. Mr. Davis, in reply, thanked the members of the congregation for their goodness to Mrs. Davis and himself during the whole period of his ministry, as well as for their address and parting gifts. He said the address expressed what he had wished to do; he feared it valued too highly what he had done. He appealed specially to the younger members of the congregation to be loyal to the work, as their parents had been. The Unitarian churches stood for a great and sacred principle, for the essence of religion which ran through all forms—be good, do good, and first of all love good in order that you may be and do good; love God and your fellow-men. Thus Unitarians stood for the simple essence of all religion and left everything of creed to the individual worshipper. It was a principle worth cherishing and worth serving. The Sunday-school had previously made a farewell presentation to Mr. Davis on its own account.

Exeter (Resignation).—The Rev. J. M. Connell has resigned his position as colleague to the Rev. T. W. Chignell in the ministry of George's Chapel. The resignation will take effect at the end of March, 1905.

Gateshead.—The harvest festival services, on Sunday, October 9, were conducted by Rev. G. A. Ferguson; and on Wednesday, October 12, the first social gathering of the congregation for the season was held, when Mrs. Ferguson received a hearty welcome from the officials and friends of the church.

Liverpool: Domestic Mission. — On Thursday evening, Oct. 13, a very interesting meeting took place in the large hall of the Mill street Mission. This year marks the completion of 25 years of faithful service on the part of Mr Joseph Anderton, and of 21 years by the Rev. T Lloyd Jones, as assistant missionary and mission ary respectively. It was felt that the occasion should not be allowed to pass without some recognition of this striking record, and it was accordingly decided by workers at the Mission and members of the congregation and Sunday-school to ask Mr. Lloyd Jones and Mr. Anderton to accept some small evidence of the regard and affection in which they are held, and as an acknowledgment of their long years of devoted and unselfish labour among the poor of Toxteth. The meeting was attended by a large number of those connected with the congregation and Sunday-school. The chair was taken by Mr. Harold Coventry, an old Mission Sunday-school teacher, supported on the platform by Rev. T. Lloyd-Jones, Mr. Joseph Anderton, and a number of other faithful workers. After a few introductory remarks by the chairman, short speeches were made by Mr. Forwood Heyn, Miss Coventry, Mr. S. McAuslan, and Mr. H. Wardle, after which Mr. McAuslan asked Mr. Lloyd Jones to accept an electro entrée dish, toast rack, and ladle, as a memento of the occasion. Mr. Henning, a member of Mr. Anderton's Bible class, then presented to Mr. Anderton, on behalf of the meeting, a large framed engraving of the Madonna and child. Mr. Lloyd Jones and Mr. Anderton feelingly replied, after which the meeting assumed a social aspect, various items of music being rendered by friends. The spontaneous character of the meeting, the general feeling shown in the speeches,

and the whole tone of the proceedings gave evidence of the deep sympathy and affection existing between the missionaries and all those connected with the Mission in various capacities.

London: Brixton.—The local *Free Press* of Oct. 21, devotes nearly two columns, in a series of articles on "Churches of Brixton" (No. 20), to "Effra-road Unitarian," with an interesting account of the origin and principles of the congregation and its successive ministers, illustrated by ghostly pictures of the chapel and the present minister. From 1861 to 1873 the Rev. T. L. Marshall, for so many years editor of THE INQUIRER, was minister, and earlier in the succession, for fourteen years beginning in 1847, came the Rev. John Harrison, father of the present bearer of that honoured name, who is treasurer both of Effra-road congregation and of the Provincial Assembly.

London: Highgate.—The inaugural meeting of an Adult Temperance Society was held last Saturday evening. The chair was taken by the President, Mr. H. G. Chancellor, supported by Rev. R. H. Greeves and Messrs. F. Withall, J. H. S. Cooper (treasurer and secretary of the Church), Messrs. T. Pallister Young, chairman, and J. Bredall and A. W. Harris, secretaries of the National Unitarian Temperance Association, Mrs. Oates (B.W.T.A.), and several well-known temperance workers of the district. The Chairman said they had for years carried on Band of Hope work, and now wished to attract the parents of the Band of Hope Society's children, and those of the population around, who were not reached by other agencies, on whose work they would not trench, and whose welcome sympathy was manifested by the presence of so many representing local societies. They would preach total abstinence as a means to a happy and healthy life, and hoped to save many from the drink curse, and bring happiness into many lives. They intended to have a pleasant entertainment and concert every Saturday evening, to which all would be welcome without charge, and to deliver their message faithfully to all who attended. Mr. Bredall, having wished them the "God speed" of the Central Society, the Rev. R. H. Greeves urged the necessity for the Churches grappling with the drink evil in no half-hearted manner. Mrs. Coates, British Women's Temperance Association, congratulated the assembly on its decision to have a "live" Temperance Society on Highgate-hill. Mr. T. Pallister Young, Mr. F. Withall, Mr. R. J. Allen, of the Hornsey Rise Guild of Temperance, Mr. F. Tremain, and Mr. A. W. Harris also spoke in strong support of the movement, and a few words of earnest exhortation from the Chairman brought the meeting to a close.

London: Islington. — At the afternoon children's service, in connection with the most successful harvest festival at Unity Church, on Sunday, October 9, the collection for Winifred House was taken as usual. To the Convalescent Home also, and to the North London Nursing Association, the gifts of fruit, &c., were taken on Monday. At the evening service the congregation, which consisted largely of men, numbered about 350, and at the conclusion a cordial invitation was given by the Rev. E. Savell Hicks to the friends and visitors to adjourn to the schoolroom, to meet the minister and members of the church. This was accepted by a large number, and a pleasant half-hour of Social intercourse was the result. These Sunday socials are held regularly on the second Sunday of the month, after evening service, and have proved most useful in increasing the roll of the members, and making them known to each other. During this month Mr. Hicks has been delivering a course of Sunday evening lectures on "Evolution as a Law in Religious Thought," which are exciting interest in the district, and will be continued during November.

London Unitarian Choral Society.—This Society will begin its work for the season next Monday, when the first practice will be held at Essex Hall, at 8.0 p.m. The commencement of practices has been somewhat delayed owing to the regrettable illness of its president, Mr. John Harrison. Dr. Little continues as the conductor, and it is felt that the Society should be able this year to render some material help to our churches. Already several applications have been received for assistance, and it is probable that the Society will take in hand "The Messiah," in view of one of these applications. It is hoped that the Society will be both used and helped by the churches in the district. The committee are anxious that it should be of real service in our denominational life, and this service can only be efficiently rendered if the numerous musical people in our churches will do their best to support and help the work. The annual subscription is 2s. 6d., and the practices before Christmas will be held on October 31, November 21, and December 12.

Manchester: Pendleton. — On Sunday, Oct. 16, special services were conducted by the Rev. H. W. Hawkes, of Liverpool, as representative of the British and Foreign Unitarian Association. The occasion was taken to celebrate the Harvest Thanksgiving, and in the afternoon a sacred cantata, "Under the Palms," was rendered by the choir and scholars, the address being given by the Rev. N. Anderton, minister of the church. The services were very well attended.

Nottingham: Hyson Green.—The annual meeting of the East and West Sub-districts of the N.M.S.S. Association was held on Saturday, Oct. 22, at the above school, when a paper was read on the Summer Session for Sunday School Teachers at Oxford.

Northampton.—For their bazaar to be held n the schoolroom, Nov. 16 and 17, the congregation of the Kettering-road Church have issued an attractive programme, showing the design of the street of an old English town, which is to be represented. For the benefit of outside friends, whose co-operation is invited, it is stated that the church "stands for worship, irrespective of both creed and sect."

North Cheshire Unitarian Sunday School Union.—The annual meeting was held at Gee Cross on Saturday, October 15, and was attended by 160 persons. The committee met prior to tea to discuss the stall arrangements for the East Cheshire Christian Union Bazaar, and to arrange the business for the evening, and after tea the retiring President, Mr. W. Lawton, took the chair in the absence of Mrs. Dowson, the President-Elect. The reports of the treasurer and secretary were read and adopted, and the officers for the ensuing year were elected, the only change being the election of Rev. B. C. Constable, as Vice-President. An original paper on "Christianity and the Child" was read by Rev. A. R. Andreae, and a good discussion followed, which, however, was curtailed for want of time. The singing class was present in good numbers, and during the evening rendered several part-songs. The usual votes of thanks closed an interesting meeting.

Scarborough.—In pursuance of the special work recently undertaken by the B and F.U.A., the Rev. Dendy Agate, of Altrincham, and formerly of Scarborough, lectured on Monday evening, October 24, on "Orthodoxy Fifty Years Ago and To-Day." There was a considerable muster present to hear the lecture, including a fair sprinkling of strangers. The lecturer contrasted the position held by "orthodox" people half a century ago in regard to many religious questions with the attitude of orthodox people of to-day, and showed what a striking advance had been made towards "a larger universe, a more indwelling God, a Christ who comes very close to us in our heart and life, a more human Bible, and more abounding hope for humanity." The proposer and seconder of the vote of thanks to the lecturer (the Rev. Ottwell Binns and Mr. H. J. Morton) both added interesting experiences of their own on the changed attitude of those professing orthodox beliefs.

Southport.—The local *Guardian* of Oct. 26 devotes a column to the sermon preached by the Rev. F. B. Mott, in the Unitarian Church, on Sunday evening, referring to the recent correspondence on the subject of religious belief, in the *Daily Telegraph*, and urging the need for the earnest preaching of the reasonable faith of Unitarians.

Stannington.—The harvest thanksgiving services on Oct. 16, when the Revs. H. Dawtrey and Iden Payne were the preachers, were a great success, and on the following evening a Service of Song, entitled, "Woodland Music," was beautifully given by the choir, and again the chapel was quite crowded.

Whitchurch.—On Sunday, 23rd inst., a Leaf Service was held. Flower services are customary, but a leaf service appears to be an original idea. The church was tastefully decorated with autumn foliage. The material was somewhat difficult to arrange, but a beautiful effect was produced, and it was an appropriate illustration for the subjects of discourse.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 30.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. R. H. GREAVES.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON, "Citizen Sunday."
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A,
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE
Little Portland-street Chapel, 11.15, Rev. HENRY WOODS PERRIS, of Forest-gate, and 7, Mr. R. W. KITTLE, Ll.B.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. S. FARRINGTON.
Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. W. J. HAWKINS, and 6.30, Mr. W. R. MARSHALL.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. H. S. PERRIS, M.A.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 11,
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. G. DAWES HICKS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, The Institute, Mount Street, "People's Services," 6.30, Rev. H. D. ROBERTS

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning Man."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. GEORGE WARD, 11, "Power in the Pulpit—and the Pew"; 6.30, "The Cultivation of Christian Citizenship."

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—October 30, at 11.15, HERBERT BURROWS, "A Vision of Citizenship."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—October 30, at 11.15, DR. WASHINGTON SULLIVAN, "Why Does the World Exist?"

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BIRTH.

MONTGOMERY.—On October 25th, at "Cromer," North-road, Highgate, the wife of R. M. Montgomery, of a daughter.

DEATHS.

HODGETTS.—On Monday, October 24th, at Dresden, Ellen Maria Hodgetts, elder daughter of John Wright Hodgetts, Esq., of Bristol, in her 73rd year.
RYLAND.—On October 24th, at 15, Rotton Park-road, Edgbaston, Birmingham, Emily, daughter of the late William Ryland aged 59 years.

Kilburn, Lewisham & Plumstead Churches.

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The Executive Committee of the London District Unitarian Society appeal to the members of the Unitarian Body for their generous aid towards the erection of Churches on sites already acquired for these three active and progressive Congregations.

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3254. NEW SERIES No. 358.] LONDON, SATURDAY, NOVEMBER 5, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

A SPECIAL meeting of the Trustees of Manchester College is to be held at Oxford on Tuesday, the 29th inst, on the requisition of forty-five Trustees, to deal with a resolution to be moved on their behalf, and an amendment of which notice has been given on behalf of the Committee. The resolution is practically a vote of want of confidence in the present Management of the College, and the gravest issues are involved. We would therefore call the special attention of all Trustees of Manchester College, and indeed of all those who have the interests of the College and of our Free Churches at heart, to the two letters published in our present issue, the one from Dr. Drummond, Principal of the College, the other from two of the Trustees, at whose instance the special meeting has been called. We imagine that they are not the only two of the signatories who must feel some misgivings as to the lines on which this agitation is being conducted in their name, and we would enforce as strongly as possible Dr. Drummond's plea for an open mind on the whole question until the meeting is held.

THE Rev. F. K. Freeston announces what promises to be a most interesting series of five lantern lectures on the history of "Our Religious Principles and Our Free Churches," to be given in the Essex Church School-room, The Mall, Notting Hill-gate, W. The lectures are on Tuesday evenings at 8.30, and admission is free. The first lecture on "Our Nonconformity: Why it had to be," is on Tuesday next, Nov. 8. The last of the series, on Dec. 6, is on "Our London Churches: Their History and Ministry." Mr. Freeston will send a copy of the four-page illustrated syllabus of the lectures to any address on receipt of a post-card at Essex House, Campden Hill, W.

THE new series of Mr. Stopford Brooke's Shakespeare lectures at University College begin on Thursday week, November 17, and not on November 10, as announced on a printed list of lectures issued from the College. Five lectures are announced for successive Thursday evenings, at 8 o'clock, the subjects being Julius Cæsar, Twelfth Night, King Lear, Measure for Measure, and Cymbeline. Tickets for the course are 7s. or for single lectures 1s. 6d. Applications for tickets should be made to the hon. secretary, Stopford Brooke Lectures, University College, W.C.

IT was an unspeakable relief to learn last week from the Prime Minister's speech on Friday night that the Russian and British Governments had come to an agreement to hold an inquiry into the North Sea Outrage under the terms of The Hague Convention. This triumph of good sense over the threatening passions of conflict, in which we thankfully acknowledge that France played a welcome part, relieved a most painful tension. Russia, Mr. Balfour declared, had expressed profound regrets and promised the most liberal compensation. We may leave the conduct of the Russian fleet, therefore, to be dealt with by the International Commission, and when the facts are clearly established may calmly await the issue. The sentiment expressed by the resolution of the Upper Brook-street congregation, given below, will find, we are confident, a very general response throughout our churches.

A SPECIAL meeting of the congregation of the Upper Brook-street Free Church, Manchester, was held after evening service, Oct. 30, the Warden (Mr. Harkness) in the chair. The following resolution, moved by Mr. H. V. Herford, seconded by Mr. Councillor Marsden, and supported by the Rev. Charles Peach, was carried unanimously:—

That this congregation records its grateful sense of the high moral courage shown by the Prime Minister and Cabinet in remitting to an international committee the duty of ascertaining the facts in dispute between this country and Russia, and acknowledges also the friendly offices of the French Ambassador at a time when all sections of the British people were absolutely at one in their indignation. This congregation considers that this brave action of the Government will be far-reaching in its effects in the future as a precedent for the calm treatment of disputes in their early and most critical stage.

THE inquest on the two fishermen killed by the Russian shells in the North Sea was concluded at Hull on Wednesday evening, the jury returning as their verdict a measured statement of the painful facts, and in conclusion an expression of the deepest sympathy with the relatives of the deceased, and also with the injured. The coroner added that he wished to express his appreciation of the calm and courageous way in which the men of the fishing fleet had carried on their work. Whilst subjected to this horrible and sudden fire, they helped each other and went about their business quietly and bravely, and evinced that determination and courage which was always associated with North Sea fishermen.

PREACHING last Sunday morning at Rosslyn Hill Chapel, on "Citizen Sunday," the Rev. Henry Gow referred to the strong feeling of patriotism which had united the whole nation during the preceding week, in the determination to defend the humblest of our fellow-countrymen, or to exact reparation for wrong done to them by a foreign power. For such a purpose, he said, we are prepared to spend millions of money, and tens of thousands of lives. But then, he asked, "Are we equally united in a passionate determination to protect our weaker countrymen against native oppressions? Are we prepared to make anything like the same sacrifices in improving our own internal social arrangements, so that they shall become more just and honourable?" Do we feel "this same corporate responsibility, this determination to work for justice, when we turn our eyes upon the great cities of our land and think of the unmerited suffering, the degrading poverty, the want of work, the miserable homes, which are a disgrace to our civilisation, and a constant evidence of the extreme imperfection of all our attempts at social justice?"

THE question of the Unemployed is undoubtedly at the present moment the most pressing subject of home politics before the country. So prominent has it become that it has withdrawn attention to a large extent from the fiscal question. This is largely due to Mr. Long's action in calling the recent conference. There is some danger of the problem coming to be regarded as a London one. It is larger—a national one. To mention but one in-

stance, there are now over 3,000 unemployed registered in Leeds alone. The situation there has not been so grave since the black winter, 1892–3. The case is as bad in many towns. These facts demand prompt, well-considered, and large remedial measures. It may not be possible to do much this winter; the task is an immense one, and has been so long neglected. Something not inconsiderable has been achieved in gaining an acknowledgment from a responsible government of a work waiting to be done. And the present action of the Guardians and the Council will, it is hoped, allay in some degree the existing distress. But more waits to be done, and that more calls for the most serious and fearless thought, which is equal to costly action.

THE memorial of the Labour members of the House of Commons, presented by Mr. Keir Hardie to the Prime Minister, even though it have no immediate practical result, is in the present condition of the country noteworthy:—

We, the undersigned, being members of the House of Commons, and particularly interested in all that pertains to the welfare of the working people, respectfully join in the request which is being made to you from certain elected bodies in London to advise His Majesty the King to summon a special Session of Parliament. . . Considering the extent of the distress arising directly from lack of employment with which the Boards of Guardians and the Municipal Councils, not only in London, but of nearly every large centre of industry, are called upon to deal, and the limited powers possessed by those bodies for dealing therewith, we are of opinion a short special Session could with advantage be devoted to the consideration of remedial legislation. Unless this course is adopted, we fear that when the regular Session opens, this question . . . will be thrust aside by the press of ordinary business.

A BEGINNING was made last week in giving practical effect to the Lords' decision in the case of the Free Church of Scotland. Principal Rainy and the rest of the staff were forbidden the use of the College in Edinburgh, and the classes are now meeting in rooms placed at their disposal by the University. Admirable articles on the whole case appear this month both in the *Quarterly Review* and the *Edinburgh*, taking practically the same view, and showing that the decision of the Lords was inevitable and just according to the law. The conclusion of the *Quarterly* is as follows:—

If a few just men, outside both churches, but in sympathy with religion, were appointed, on the understanding that they were to take into consideration (1) the legal right of the Free Church; (2) the inequitableness of the situation arising from the fact of so much of the property assigned to her having been bestowed by donors who approved of or entered the union; and (3) the needs of the work to be carried on, and the respective fitness of the two parties to do this, a scheme of division, we feel sure, could be arranged, which, having received the consent of the two churches, would hardly fail to be sanctioned by Parliament.

The *Edinburgh* says practically the same thing, adding that if a voluntary agreement cannot be arrived at, Parliament must take the initiative. A clear and forcible sermon on the case, "The Church Crisis in Scotland," by Dr. S. H. Mellone, of Holywood, emphasising the moral as to the foundation principle of a church truly free, has just been published by the British and Foreign Unitarian Association.

THE statue of Milton, erected outside the old church of St. Giles's, Cripplegate, where the poet was buried, was unveiled on Wednesday by Lady Alice Egerton, and the masque of "Comus" was afterwards performed in the hall of the Cripplegate Institute. It was an earlier Lady Alice Egerton, of the same family, who represented the Lady in the first performance of "Comus" in 1634, at her father's castle at Ludlow. The statue is the gift of Mr. Deputy Baddeley. Among the guests present on Wednesday were the Poet Laureate and Lord Rosebery.

AN interesting letter to the *Manchester Guardian*, from the Rev. Arthur Leslie Smith, called forth by the recent inauguration of the new Faculty of Theology in the Manchester Victoria University, comments on the absence of reference on that occasion to pioneers of an "open Faculty of Theology," which Manchester had a hundred and eighteen years ago in the institution which has now become Manchester College, Oxford. He quotes the opening discourse of Dr. Barnes, some words of which are not without relevance to a controversy now among us on the principles of Manchester College: "You have formed your institution upon the most liberal and generous basis, guarded by no jealous subscription, and open without suspicion or fear to all who wish to enjoy the advantages of science unfettered and free." "Yours is not the cause of any party. You rank yourselves under no distinguishing name." We notice that the new faculty of theology at Manchester includes in its programme a series of popular lectures, to which admission is free, delivered by professors and tutors of a great variety of denominations. Principal Gordon is announced for Nov. 22 on "The Biographical Method in Theology."

Nov. 27 is to be observed as "Temperance Sunday," when ministers are asked to bring the urgency of the Temperance Question before their congregations, and collections are invited on behalf of the work of the National Unitarian Temperance Association. We hear from Mr. F. A. Edwards (56, Eyot-gardens, Hammersmith, W.), treasurer of the Association, that in response to Mr. Bredall's recent letter *one new subscription of* 5s. has been received, and yet there is urgent work waiting to be done, over which treble the amount of the Association's present subscription list of £44 could well be spent.

THE matter of lay preaching is of so much importance for our churches that any experiments made by our neighbours, for the improvement of its quality or the extension of its scope, cannot be lacking in interest. Such an experiment, of a kind that promises to be exceptionally valuable, is being conducted by Professor Garvie, of New College, London. The intention is to hold a weekly preparation class for those who desire to become lay preachers and feel the need of some help and instruction to qualify them for the task. Dr. Garvie holds the class in New College Chapel, but it is open to all accredited members of other Congregational churches. Dr. Garvie's scholarship will ensure much helpful guidance in what may be termed the technique of the art; but beyond this the class will foster the sense of comradeship in a noble work, and may be expected to yield its members clearer insight into the difficulties and the ideals of the preacher's calling.

THE lay preacher's class is only one of several successive indications of the serious consideration given by the Congregationalists to this branch of their ministry. The *Examiner* has for some time past been pressing the subject on the mind of the churches, and last week's issue contains an eloquent address on the subject by Dr. Horton which possesses a value reaching far beyond the interests of his own denomination, a value not only for lay preachers, by any means. He regards preaching as a great gift, but one not confined to ordained ministers: it must exist just as widely among those who are not ministers. It is the Church's great function to discover those of her sons and daughters who have this power, and, having found them, to cultivate their faculty, because "if a man has a gift it must be disciplined and trained." Then, when the gift is trained, it is the duty of the Church to put it to good use.

AT the first anniversary of the Wesleyan Mission at Chatham it was stated that in their first meeting at the Town Hall a congregation of between six and seven hundred were gathered, and that was the smallest meeting they had had. Commencing with no members they had now 100 and 31 on trial. Meetings held in common lodging-houses had produced good results. Collections at the Town Hall services had amounted to £232. On the day of the anniversary about £116 was raised by collections, donations, profit on teas, and the various means known to Wesleyans.

IN the Central Hall, Manchester, the Rev. Arthur Moorhouse, of Didsbury College, lectured the other Sunday on The Inspiration of the Old Testament. Of various passages which we read with almost unqualified sympathy the following on Adam's Sin is one:—

What man among us can read the story of the temptation and the fall without great searchings of heart? Who can deny that it quickens the conscience and stirs the soul to its depths? Where is it possible to find words that express more fitly and impressively the divine anger at sin, the divine purpose to redeem man—for though man sinned and suffered for his sin, God did not let him alone, nor did He leave him to wage his long warfare without a hope of victory. Where, if not here, will you find words that are profitable for discipline in righteousness? It is the spiritual teaching of the passage that concerns us. The facts of the story may have been taken from a Babylonian source. The inspiration of the story is found in the way in which God directed the writer in his selection and arrangement of the facts, and still more in the use he makes of them as the vehicle of great and abiding spiritual truths. Any man who lays to heart these spiritual lessons will be a better man, more completely equipped for good living,

more constantly aware of God and his true relation to God.

At the same time, we note that the same conscientious judgment which detects spiritual truth in the old Eden story is capable of detecting spiritual falsehood elsewhere—*e.g.*, in the stories written for the glorification of the priesthood, and in the personal spite blended with lowly devotion of some of the Psalms. When the lecturer flatly and unhesitatingly denied that there was unveracity in the Bible, he made a statement that would need some qualification in the course of a tour through the Books of Chronicles. It is a thankless task to point out the defects of the Bible. Even to this hour it is an unpopular one. But if our religion is to be founded in truth we shall no more be able to contend for the uniform moral excellence of the Bible than for its scientific accuracy.

THE latest returns show a serious increase in the amount of London lunacy. The increase is not altogether a real one, because there is a tendency to send a larger number of cases of harmless senile decay for treatment. But this does not account for everything, and the Committee of the Council anticipate still larger figures in the coming year. The total of lunatics and imbeciles known to the Council, and excluding private patients, is 23,948. The distribution of cases is significant: Hampstead, healthy, and in large part well clothed and well fed, has no more than 2·1 per 1,000 of the population; in the Strand the ratio is 13·7 per 1,000. This enforces the familiar fact that lunacy is in a measure the result of destitution. These lunacy statistics are among the most disturbing that come before us, indicating as they do that the social environment is becoming more acutely destructive of the human mind; and suggestive of that larger number of people, not legally insane, but degenerate in mind and body, the wreckage, but only part of the wreckage, of our society.

THE Sustentation Fund has received a legacy of £550 (less legacy duty) from the late Mrs. Cooke, of Guildford, who for many years was one of its generous supporters.

LONG SUTTON, LINCOLNSHIRE: APPEAL.—The executive of the Eastern Union of Unitarian and other free Christian churches commends the appeal of the Long Sutton congregation for £150, needed to repair their ancient chapel, as worthy of generous support. A letter in the INQUIRER of October 22 told of this need, and reported the practical sympathy and commendation of the British and Foreign Unitarian Association.

CANON CHEYNE'S new volume on "Bible Problems and the New Material for their Solution,' a book of about 250 pages, is nearly ready for publication, and will be included in Messrs. Williams and Norgate's Crown Library.

YOUR conscious, active entrance into the kingdom of God does not depend on getting your puzzling questions answered, but on a faithful obedience to that which is already most sure and plain to you.—*G. S. Merriam.*

THE YEAR 1902.

THE report of the Registrar-General of England and Wales for the year 1902 has recently been issued. The opening of that year found a visitation of small-pox raging in London, and the Boer War still dragging on its course. Both these inflictions ceased in the summer.

We find that 2,464 deaths from small-pox were registered in the year, of which 821 were returned as vaccinated, 791 as not vaccinated, and 852 lacked information on this point; and 22 deaths were attributed to the effects of vaccination. 2,177 out of the 2,464 deaths took place in London and its neighbourhood.

Scarlet fever has been rapidly subsiding. It is now only one-seventh part as fatal as it was thirty years ago. Nevertheless, it caused 4,875 deaths in the year 1902. Two deaths from hydrophobia occurred in 1902; there had been none during the three preceding years; 2,784 deaths were referred to the effects of alcohol. One disease induced by intemperance is called "cirrhosis of the liver," and the death-rate caused by this disease has increased during the last twenty-five years from 111 to 155 per million in the case of males, and from 74 to 115 in the case of females. Cancer continues to increase, and in 1902 caused the death of 696 per million men, and 985 per million women.

The marriages in 1902 totalled 261,750, being 2,350 more than in 1901, and the greatest number in any year except 1899; 173,011 of these were Church of England marriages. The per millage of church marriages was 661, being 5 less than in 1901, and the lowest figure yet on record. Non-church marriages totalled 88,739, being 339 per 1,000, the greatest number and the highest per millage ever recorded; 10,606 of these were Roman Catholic marriages, being 40·5 per 1,000. The Protestant Nonconformist marriages were 33,428, the per millage working out to 127 per 1,000, as against 128 in 1901. Jewish marriages were 1944, an increase of 131 over 1901, and the greatest number ever recorded, and giving the highest per millage, namely, 7·4 per 1,000. Civil marriages were 42,761, being 163 per 1,000, an increase of 1,694 on 1901, and the greatest number and the highest per millage ever recorded.

Immature marriages are said to be diminishing, but we see that 14 girls of 15 were married to husbands of ages varying from 18 to 30. Illiteracy also continues to decrease. In 1902 only 23 per 1,000 of the bridegrooms and 26 per 1,000 of the brides made marks instead of signing their names; and many of these were foreign Jews, and some foreign Roman Catholics, who had settled in the east of London. The proportion of Jewish marriages is 38·7 per cent. in the City of London, 47·2 in Mile End Old Town, and 48·3 in Whitechapel. In Whitechapel 16·5 per cent. of the husbands and 19·9 per cent. of the wives signed by mark. In Mile End Old Town the percentages were 26·2 of the husbands and 34·2 of the wives.

WE shall see that law is as sublime a revelation of the living God as are beauty and love and life itself.—*G. S. Merriam.*

PEASANTS' HIGH SCHOOLS FOR ADULTS.

THE Adult School Movement in our own country has an interesting parallel in Denmark, which anyone may study who will spend an Easter vacation at one of the High School Homes given in the list of Holiday Resorts issued by the Teachers' Guild. Though the schools have aroused considerable interest among teachers in this country, the only published information is still in pamphlet form, and I owe much of what follows to Mr. J. S. Thornton, B.A., who has made a special study of the subject.

The Peasants' High School is a humble residential college, with a session of five or six months, from November to March. It is attended by young men of from 16 to 25 years of age, drawn chiefly, but not exclusively, from the small yeomanry or peasant-proprietors of Denmark. There is also a summer session for young women, and it is estimated that nearly one-sixth of the rural population has passed, or is passing, through these schools. Their purpose is educational in the broader sense of the word, a sense which includes initiation into the life of fellowship and into the spiritual life of the nation. They do not aim at technical, academic, or agricultural instruction—though there are several technical and agricultural schools closely related to them—but at education pure and simple, that is to say, the awakening of the faculties of the higher life and the illumination of the mind. But that is more readily understood when we consider their origin and inception.

It is to Bishop Grundtvig (1783–1872), an able and many-sided man, and an ardent patriot, that the idea of the Peasants' High School is, in the first place, due. And it may well be in the Peasants' High School that his ardour for religious reform will bear its best fruit. When the Danes obtained a free constitution in 1834, the bishop was one of those who understood that a democracy demands more than any other form of government from the mass of its citizens. They must be trained and educated for its service; not, he thought, in Latin Grammar Schools, but in high schools of truly national inspiration, where they might be initiated into the spiritual life of their country. Writing and preaching would never suffice, for the social evangelisation of the peasantry could only be achieved by close personal intercourse. For many years he dreamed of and strove for a great Scandinavian popular university with three hundred professors, in which the mother tongue, the history of the Fatherland, the national songs, and the Scandinavian social economy, laws, and constitution should be the principal studies. But his idea was to take humbler shape, for in 1844 a Kiel professor—Professor Flor—dreading the Germanising influences then at work throughout Schleswig-Holstein, established the first Peasants' High School at Rödding, twenty years before the Prussio-Danish war. This stood alone till, in 1850, Kristian Kold, a romantic and remarkable character, established a second in the island of Funen.

Both Flor and Kold were fired by the writings of Grundtvig, and their schools carried his ideals into practice. But Kold's strong individuality is so far impressed upon the movement that I must spare him

a few words. An artisan's son, he was educated for a schoolmaster; but religious difficulties intervening, he went into the East and worked as a bookbinder in Smyrna. He made the return journey from the Adriatic, wheeling his possessions before him in a barrow across Europe. He fought in the war of '48, and soon afterwards he read an historical manual of Grundtvig's which seemed to focus and explain all his thoughts and ponderings. He was seized with an insatiable desire to communicate the new light to his fellows; and in the winter of 1850 he gathered round him a group of young peasants whom he instructed in Socratic fashion. For twenty years he made his home a school, and his school a home for comrades. He began also to instruct young women during the summer months. His educational philosophy was very simple; one must arouse interest before one seeks to instruct. Bishop Grundtvig and he died near the same time (1872 and 1870), but they left the movement firmly established. As many as a hundred men during five winter months, and a hundred girls for three months in summer, had been under Kold's roof every year, and besides these he had gathered the teachers of other schools together for conference and inspiration.

Denmark lost Schleswig-Holstein in the war of 1864, and the Prussian Government refused to permit the reopening of the Rödding School. It was transferred across the new frontier to Askov, where, after 1878, it became a popular university for advanced historical studies and the training of high school teachers. The war of 1864 led to the rapid multiplication of these schools. In 1896 they numbered 65, with seven others, including agriculture in their curriculum, and another seven for purely agricultural or horticultural training. Some 6,000 men and women are, it is said, students in these schools. This represents a considerable proportion in a country whose population hardly exceeds two millions and a quarter. It is interesting to observe that they are peasants, and not townspeople, and that it is unquestionably due to these schools that Denmark has, as Bjornssen puts it, "the best educated peasantry in Europe." Nearly all the 1,100 co-operative dairies which have recently sprung up in Denmark are managed by men who have been trained in the high schools.

The object of the schools is not, as I have said, to provide a course of technical or academic instruction, but to cultivate intelligence and comradeship. At Askov the curriculum seems to lay more stress upon the acquisition of knowledge, because it is less of a primary and more of a secondary adult school—if I may employ a useful French division which assigns the development of the pupil to primary teaching, and the exposition of the subject to secondary. But at Askov as elsewhere the teaching is often conversational, and the subjects are largely of a historical or literary character, the stress being rightly laid, as Bishop Grundtvig designed, upon Scandinavian history and literature. At the same time, science is not neglected, while the theoretical and practical study of hygiene has its place. We have heard of Danish labourers reading a translation of Euripides together through the winter evenings, but it is more generally their own rich literature that they learn to study and to love.

The climatic conditions of Denmark, with its long, hard continental winter, give much leisure to the peasantry, while their land laws place a large proportion in possession of their fields. The young peasant is therefore in a position to take advantage of the high school in his neighbourhood; but even in Denmark there are the really poor who could not afford the plain living and high thinking which is offered to them for about eight or ten shillings a week. And for these, bursaries have been created, both by the government and the locality. The government has for the last ten or twelve years made a grant of about £10,000 for this specific purpose, besides giving a total sum of £7,000 a year to the principals towards the expenses of the various schools. The schools are private enterprises, and are not supervised by the State. Sometimes they belong to one man; sometimes, as at Askov, several of the teachers share in the ownership.

There seems to be no doubt about the educational success of this interesting movement. Danish butter is one of the most concrete proofs of it. And from the fellowship point of view testimony is hardly less unanimous in its favour. No class distinctions are ever allowed to separate the students from one another, or from their teachers. Youths from the poorest families are here the comrades of those whose fathers are public officials or well-to-do farmers. As in the old days when Kristian Kold slept in a great loft with his pupils, and conversation went on far into the night, so the school is a home and the life there is a family life. Nor does it lapse with the term's end; for all over Denmark there are lecture societies, gymnasia, and associations of old students, and in Copenhagen and other towns there are twenty-six high school homes or boarding-houses where they lodge and meet. These become centres of social and intellectual activity.

Two accusations appear to have been brought against the movement: that the schools teach nothing useful—a criticism we need not consider—and that they are merely centres for Grundtvigian propaganda. Even if the latter should be in any degree true, which I am far from believing, the remedy is in the hands of the critics: Let them establish schools which shall be free from any similar bias.

From Denmark, the Peasants' High School has spread into Sweden and Norway, and into the Scandinavian settlements in the United States, and everywhere it appears to have been marked by the same spirit of enlightenment and comradeship. It is one of the most interesting and hopeful experiments which any age can show, and it is earnestly to be hoped that this Grundtvigian ideal of the social education of young men and women at the most critical period of their development may find apostles in other lands as eager and as wise as Kristian Kold.

H. BRYAN BINNS.

TO CORRESPONDENTS. — Letters, &c., received from M. A., E. C., W. H. D, F. A. E., N. P. G., A. H., H. B. H., C. W. J., D. E. O., E. M. P., J. R., M R., A. W.

THE "HIBBERT JOURNAL."

WE welcome very heartily, with the appearance of the October number of the *Hibbert Journal*, the beginning of the third year of its existence. There is no need to reiterate the story of its great success. We would only say that 6,000 copies of the present number have been printed, and that nearly all are sold. More and more we believe it is winning appreciation among all schools of theological thinkers. Catholics and Anglicans, orthodox Nonconformists, and Unitarians and Agnostics find matter of interest in its pages. Without exaggeration, we believe it may be said to be one of the most important and effective instruments now in operation for the liberalising of theological thought. At the same time, it is not only creating liberal thought, it is doing something almost as important in revealing a vast amount of germinating liberal thought in many directions where it was hardly suspected. To afford an opportunity for the expression of such thought is to increase its power. We are made to realise how many, in different churches, are growing dissatisfied with the old creeds, and are seeking in various ways for some re-statement of theology in harmony with modern science and philosophy. The knowledge of this multitude of seekers and thinkers ought to stir us all to fuller energy, and brighten our efforts with a more confident hope.

The current October number is not, perhaps, one of the strongest from the point of view of scholarship or philosophical thought. But for the cultivated layman it is an eminently interesting and readable number, and we hold that the cultivated layman ought to be considered as well as the trained theologian and philosopher. We should be sorry to see articles in the *Hibbert* confined to those which might have appeared in *Mind*, or in specialistic reviews like the *Zeitschrift fiir Neutestamentliche Wissenschaft*. No doubt such articles are in place sometimes, but the cultivated layman and the ordinary clergyman or minister want articles dealing with religious problems in language which they can understand; they want articles which do not pre-suppose long specialised study, but which can be appreciated and enjoyed by any cultivated man or woman who gives serious attention to them. The *Hibbert Journal*, while it has usually contained several articles for specialists, has always recognised its duty to the far larger world of untrained thought. We certainly do not wish it to come down to the level of what is called "the man in the street," but it ought to have some real help to give to what might be described as the men in the world. We are glad that the *Hibbert* does recognise its duty to such men, and that it does not only appeal to the scholar in his study.

In the number before us the subject of sin looms rather large. The first three articles are concerned with it from different points of view. Sir Oliver Lodge, in the first article, replies to the Bishop of Rochester's criticism which appeared in the July number. As in most of Sir Oliver Lodge's articles, we find the revelation of a great, simple, earnest mind, which is even more interesting than the theological thoughts expressed. "My sole life ambition, so far as I know," Sir Oliver says, in words

which carry conviction for all who know anything of the man, "is the harmless one of hoping to be useful to Higher Powers by expressing in act and word such thoughts of the age as have fallen to my lot." And then he goes on with pleasant irony, in reply to the Bishop's rather superior tone towards an outsider :—

The Bishop has kindly recognised this, and has given me an ample welcome into his domain. I confess that I had rather taken this welcome for granted, because if everyone, except professionally competent persons, refrain from touching a subject, that subject tends to get rather technical and dull. The atmosphere of professionalism in games and in other things may easily be overdone, and the amateur should not be wholly discouraged.

This very modest claim of a great physicist to be allowed to think for himself on matters of religion, and to have his own carefully considered thoughts treated with respect, is one which all but pedants will gladly recognise. "I think it possible," he goes on, "for the clergy to over-estimate the crudity and ignorance of the laity. A professional jargon is apt to be employed which by habit may sound appropriate on Sundays, but does not represent the mental attitude of anyone at other times. Perhaps I may unobtrusively remark that such expressions as 'righteous vengeance,' 'angry Father,' wrathful Lamb' do not seem satisfactory forms whereby to represent what the Bishop calls 'a stately and austere conception of order.'" We cannot deal here with the article as a whole, all the more as it consists of somewhat disconnected replies to separate criticisms of the Bishop's. The general aim is to find a meaning for sin and the doctrine of the Atonement which may be independent of orthodox presupposition as to the nature of Christ, and which should be in harmony with modern science and modern thought.

The third article, by a "Catholic Priest," is not in itself important. It has some interest as coming from a Roman Catholic, but, while it may contribute a little to the understanding of the Roman Catholic ideas about sin, it does not throw any particular light on the nature of sin itself.

The second article, by Professor Muirhead, is, as we should expect, interesting and important. It attempts to find, in the opposite sides presented by the Bishop and Sir Oliver Lodge, "a larger truth, which embraces the contentions of both." This is an occupation which many of our higher philosophers enjoy. Whether the antagonists whose diversities are reconciled enjoy the process so much may be doubted. It is not that they delight in differing and dislike peace, but the attitude of the reconciler, who must be supposed to see all round them both, and to think rather slightingly of the limitations of each, demands much humility in the reconciled. In some cases we have known temporary reconcilement indeed take place, but only for the purpose of a united attack upon the reconciler. The "two partial rights—two essential, though incompatible phases of religious feeling," represented by Sir Oliver Lodge and the Bishop, Professor Muirhead finds in "on the one hand, belief in the essential sanity of human nature suffering no shadow of its own inward or outward failures to stain the pure radiance of its faith in the ultimate triumph of good; and in the other the sense of overmastering evil and the need of assistance from some redeeming power beyond ourselves."

The article by Professor H. G. Smith, on "The Triumph of Erasmus," is a plea for veracity in religion. Erasmus is treated as a type of modern Broad Churchmen, or crypto-liberal Dissenters. "His strength lay in his conceptions," but his convictions were weak.

This attitude towards the great dilemmas of the day was evasive. He saw truth on both sides of every actual issue. He yielded to ecclesiastical authority for the sake, he said, of the peace of the Church, but his real motives certainly included his own peace and security.

"Luther," he goes on, "towered above him as the rugged champion of honesty and personal liberty," and then, turning from the past to the present, Professor Smith says :—

On both sides of the Atlantic, the simple ethical demands of honesty and personal liberty of conscience are being subordinated to the exigencies of institutions and denominations. These progressive forces are now resisted by the very arguments with which Erasmus and his kind opposed Protestantism as a movement in its beginning. . . If anything is clear in the pages of history it is that crypto-liberalism is not Protestant. Protestantism, as a positive moral movement, sprang from the scorn of compromise, evasion, and duplicity. . . There cannot be true progress except on the basis of veracity and sincerity.

The article is, as the above extract will suggest, a bracing and effective plea for veracity. It is this, and not particular orthodox doctrines, which is the essential characteristic of Luther and the Protestant Reformation.

An article by Mr. Wheeler on the Ten Commandments is written in a manner less common now than it was twenty years ago. There is a note almost of flippancy about it, and certainly there is not much sympathy with the time-honoured formulas considered. He begins with a sweeping statement, which marks the unecclesiastical dogmatist :—

When once a man begins that eager search for truth which drives him to examine, sanely and unemotionally, all that he holds most sacred, he soon finds that he has passed beyond the pale of even the broadest church.

This assumption, that all who really desire truth, and who pursue it sanely, *must* be outside even the broadest church, belongs to a type of mind which, whether it happens to call itself Roman Catholic or an enfranchised agnostic, can only be described as bigoted. The criticism on the second commandment, against idolatry, and still more the third commandment, against taking the name of the Lord in vain, is bald and inadequate. The sixth and the eighth commandments are confused with one another. Most astonishing is the criticism on the fifth and seventh commandments. Children need not show any particular care or affection for their parents unless they thoroughly deserve it. He does not even realise what even poor foolish old King Lear felt, that there is an ineradicable relationship between parents and children which no misconduct on either side can abrogate. For children to judge their parents as though they were outsiders, and did not belong to them, although the parents may be foolish and the children's judgment sane, has always been, and we hope always will be, regarded as impiety. In discussing the seventh commandment, Mr. Wheeler says :—

While it is impossible to conceive a moral code, in which lying, theft, murder, and such offences are not prohibited, it is quite conceivable that such a code might contain no reference to what is specifically dubbed "morality" in England to-day. The terms on which two people of opposite sex are to each other ought to be nobody's business but their own.

"Each man imagines," says Mrs. Humphry Ward in "David Grieve," "the matter is still for his deciding, and he can no more decide it than he can tamper with the fact that fire burns or water drowns. All these centuries the human animal has fought with the human soul, and step by step the soul has registered her victories. She has won them only by feeling for the law and finding it; uncovering, bringing into light, the firm rocks beneath her feet, and on these rocks she rears her landmarks—marriage, the family, the State, the church. Neglect them, and you sink into the quagmire from which the soul of the race has been struggling for generations to save you."

Few would now maintain that the Ten Commandments were a complete code of morality, but we cannot help thinking that they deserve from liberal thinkers a more sympathetic, more historical treatment than Mr. Wheeler gives them.

Mr. Schiller's article on "Dreams and Idealism" is, to us, the most interesting in the present number. Mr. Schiller is the chief English representative of a rebellion against the predominant orthodox philosophy of idealistic absolutism, and his enthusiasm for what he calls Humanism in philosophy is full of interest and promise. We cannot enter here upon the argument of the article. "The Absolute is an *asylum ignorantiæ*, who hides from view the real difficulties of the metaphysical problem." "Our ultimate assumptions cannot be proved *a priori*; they can only be assumed and tried." Mr. Schiller represents what he calls Pragmatism—the belief that philosophical conclusions depend on the will as well as on the intellect. Whatever may be the final conclusion as to the value of his teaching, he certainly knows how to express it in very vital, effective, and simple language.

There is no space for mention of other articles, although we should like to have referred to Professor Gardner's article on M. Loisy, and Rev. W. Manning's on "The Degrading of the Priesthood in the Church of England," but we can only say that both articles are interesting and useful. They deal with present difficulties in the Roman and Anglican Church in a liberal, living way, and are thus contributory towards the ideals and principles on which the *Hibbert Journal* is founded.

H. G.

THE freedom of the mind, the freedom of the tongue, have been won for us by the heroes of the bygone days. Let us cherish the memories of what Englishmen have done of old, that we too may do our part in that brief day during which this sea-girt isle is ours.—*R. A. Armstrong.*

MUSINGS:

BY A MINISTER:

VI.

I CANNOT quite understand the objection, not to say repugnance, which some persons have to the use of catechisms. They are no ecclesiastical invention. Horace, I remember, gives a witty account of the catechising of Roman schoolboys. Instruction by set question and answer must be almost as old as the alphabet itself; write down the dialogue—say, on a clay tablet—and behold a catechism.

It is with religion, says Hooker, as with other sciences; it has its rudiments. Even terms of spiritual meaning must first be received by the understanding, and lodged in the mind; why should we not teach these elements as we teach the elements of grammar and arithmetic? Children in Scotland have the Multiplication Table printed on the back of the Shorter Catechism, and I have seen Table and Catechism coupled together in the same way in Germany. They are applications of one method.

It is the fixed formality of question and answer, I suppose, to which exception is taken. I do not see how this can be avoided. Religious knowledge is largely the knowledge of fixed facts, precepts, categories, definitions, and, for quick learning and accurate retention, there must be formal arrangement. I think I would like a child of mine to know the "fruits of the spirit" as given by St. Paul; here, in small compass, are the very essentials of practical religion. It might be of no great present value to him to be able to recite their names, but it would be of great importance to him that a foundation should be laid for future use, and it would be a strange thing that he should be able to enumerate the chief gases, or the various parts of plants, and not be able to repeat this vocabulary of his own faith. We seldom probe the ignorance of the uncatechised, and therefore we do not often realise how much below their knowledge of secular subjects their religious knowledge falls.

I am inclined to see a protective as well as a formative value in catechisms. If my child be taught out of a book in school, I at least know what he is taught; he is not at the mercy of the formless, inconsequent talk on religious subjects which sometimes passes for religious teaching. The wording of a formulary is more sober and precise than any haranguing of the moment can be, and deals with that which ought to be known, as well as with that which is pleasant to teach.

There are catechisms and catechisms. That of the English Prayer-book is made grievous by the lengthy explanations which follow the Ten Commandments and the Lord's Prayer. In the Presbyterian and Lutheran forms the exposition is broken up and distributed, and is therefore easier to learn. The Shorter Catechism is supposed to have terrors of its own, and it certainly abounds in long words, and contains over one hundred questions, but both the English and the Scottish examples are child's play compared with the larger catechisms for more advanced learners which were put forth, one in the reign of Edward VI., the other in the reign of Elizabeth. The former opens in the following portentous fashion:—

Thus then beginneth the master to appose his scoler.

Master. **Sith I know (dear sonne) that it is a great part of my deutie, not only to se that thou bee instructed in good letters: but also earnestly and diligently to examin what sort of religion thou followest in this thy tender age: I thought it best to oppose thee by certain questions, to the intent I may perfectly knowe, whether thou hast wel or ill trauailed therin. Now therfore tel me (my sonne) what religion that is which thou professest.**

Dean Nowell's Catechism, largely founded on the other, was written in Latin, with a twofold object, as the author quaintly explains in his preface: *ut Latinitatem pariter atque pietatem uno eodem labore pueri nostri addiscere possent.* It is a learned treatise of great length, fully furnished with Scripture proofs; full also of courteous phrasing put into the mouths of master and scholar, and intended to set them on the happiest footing, one with the other.

If the objection be not so much to formula as to authoritative formula, there are unauthorised catechisms, like those of Dr. Watts, which may be taken as types, if not as models. A manual of elementary knowledge, as a basis for further instruction, ought not to be hard to make. Who should have the making of it I do not take it upon me to say.

MR. FARRINGTON'S FAREWELL.

THE Rev. Silas Farrington last Sunday concluded his ministry at the Ormond road Free Church, Richmond, and at the same time his fifty years of active service, first in America, and since 1872 in this country, as a minister of religion.

The text of his morning sermon was from Rom. v. 4: "Experience worketh hope." Here was a man, said Mr. Farrington, who knew what he was talking about. A worn, battered, often-defeated man, regarded by the leaders of his day as a false teacher, a dangerous innovator, to whom, nevertheless, after the Master himself, the triumph of Christianity was chiefly due. "Tribulation," Paul declared, "worketh patience; and patience, experience; and experience, hope." What was the secret of his unconquerable hope? It had two roots: first, the wonderful activity of his strenuous life; he never sat down to lament a failure, but was always pressing forward; and, second, his intense conviction of God and the constant Divine activity in the world. So we also must find this abiding ground of all hope.

If we think only of what we ourselves are doing, and see how ill-judged some of our efforts have been, or, if well judged, so imperfectly carried out or thwarted by causes we could not control, it is not easy to be hopeful. Nor is it so when we are looking upon the greater movements of the world, where there is so much confusion, and our vision is too limited to give us ground for hope. But if we steady ourselves on the higher will and purpose of God, and remember the infinite range of His providence, then hope still thrives with us, and becomes the settled and animating temper of our souls, and we can take up Paul's word: "If God be for us, who can be against us? Yea, in all things we are more than conquerors."

Taking the experience of his own fifty years of ministry as an illustration of this truth, Mr. Farrington referred to the early hopes with which he entered on the work. Then it seemed to him in New England as if all the world must soon be Unitarian. Eager to preach the simple theology and the juster conception of human life and duty it implied, he looked forward to the rapid spread of Unitarian congregations. His watchword might have been, "God is great, and Channing is His prophet." But those early hopes had not been realised. Unitarian churches had not multiplied as was expected. Yet, looking back over fifty years, he saw that the changes then hoped for would have been insignificant compared with what had really taken place. The ideas which they then thought their own had now overflowed the whole world. God had now given something far greater to their hopes. And so in looking upon the course of events in the great world, which often did not run upon the lines they had laid down. It was hard to see peaceful progress broken up by forces they could not understand, yet in time they found the Divine purpose working through, and once more they could feel with Paul "Experience worketh hope." As a final word, Mr. Farrington repeated Clough's verses of steadfast faith and hope:—

Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

For while the tried waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
Where daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look! the land is bright.

At the evening service Mr. Farrington preached again the first sermon which he preached in the Ormond-road Church. At the conclusion of the service the farewell presentation was made, of which a brief report will be found under "News from the Churches." We are glad to hear that the two sermons are to be printed, so that friends may have this memento of the close of a ministry which has been rich in blessing to many lives.

ON Friday week the Bicentenary of the death of John Locke, on Oct. 28, 1704, was celebrated by the British Academy at Burlington House. The Master of Balliol presided over the meeting, and the secretary read two papers, the writers of which were unable to be present. The first, by Professor Campbell Fraser, was on "Locke as a Factor in Modern Thought," the second, by Sir Frederick Pollock, on "Locke's Theory of the State." Professor Campbell Fraser coupled together Locke's "Essay on the Human Understanding" and Bacon's "Instauratio" as the two most memorable works in English philosophy. Locke gave a great impulse to the analysis of human experience, and at the same time diffused the spirit of free inquiry and universal toleration.

MR. ARMSTRONG'S LECTURES.

THE fifth of Mr. Armstrong's Lectures at Northampton, on Tuesday, was devoted to the teachings of two prophets of "Pure Theism"—Francis William Newman and Theodore Parker. Using "Phases of Faith" as an "Apologia," the lecturer traced the stages through which the heretical brother of the famous Cardinal passed on his way from the strictest Calvinism to a simple, beautiful, and satisfying Theism; in that journey he discovered that essential religion was a certain sentiment towards God, and not a set of theological opinions. The religion of Newman was set forward in "Theism," and "The Soul." In the latter work the soul was considered with the same elaborate particularising concerning its various properties, attributes, and activities, as is customary with authors who deal with matters purely physical. The sense of awe, the presence of the mysterious and the sublime, expanded to the infinite are the beginnings of religion; experiences of beauty and of love develop a passion for that Being with whom we are conscious of spiritual affinity. Notwithstanding the philosophic difficulty presented in the problem of evil the soul feels that God is good, and is in personal relationship with itself. Prayer gives evidence that love proceeds not only from man to God, but from God to man.

Newman saw that what is often described as a feminine trait—the love of dependence, must be well-developed in the soul that would know its own highest possibilities, and he used the old metaphor of "marriage" to symbolise the perfect union of our soul with *the* Soul. The work as an argument is only for those who have had experiences similar to those described or admit their validity, but to others, if there are any, there is an appeal in the very beauty of the ideas expressed, and homage should be paid to the pure and gentle spirit who could so conceive of the relation of the soul to God.

The "Discourse on Matters pertaining to Religion" was Theodore Parker's religious manifesto. It sets out by demonstrating that there is a religious principle in man testified to by all history and by personal experience; the sense of dependence, which is part of our religious conception, infers an object on which dependence rests: we all have an idea of God, that in itself is true, while our *conceptions* (pictures) of God are as varied as our circumstances, and always fall infinitely short of the original. Religion is in its essence a sense of dependence on God and a willing obedience to his law; religion is thus everywhere one and the same, while theologies vary and improve according as men clarify and make more sublime their conceptions of the Eternal. Religion and fear make superstition, religion and hate make fanaticism, religion and love make solid piety. After considering Parker's theory of Inspiration and his testimony concerning Prayer, Mr. Armstrong concluded his lecture by defending the great teacher and reformer from the charge of Pantheism, and claimed that through his works, which when written were far in advance of even the "advanced" religious thought of his day—"he being dead yet speaketh."

THE CHILDREN'S COLUMN.

IN ancient Rome, on one of the Seven Hills, stood the Capitol. It was a very sacred place, for on it were three temples—to Jupiter, and Juno, and Minerva; and there were fine statues and much treasure there, of art and papers and books.

In the year 390 before Christ the Gauls had invaded the country and captured Rome, all but the Capitol, which still stood unconquered on its hill above the enemy; but they were close up to its walls, and were determined to take it.

The garrison up in the Capitol were thought by the Gauls to be quite cut off from all around them. The walls were high, and the enemies guarded them securely from below. But one night a man undertook to climb down the almost upright face of a wall of rock, which was supposed to be as impossible to climb as if it were a wall: he took a message to the Romans who were not inside, contriving to slip through the besieging Gauls, and to bring back an answer; but when he was climbing up the rock again he was seen by the Gauls. Then they saw that there was a possible way of getting up into the Capitol in secret, and they determined to try that means of taking it.

So in the darkness of the night they began stealthily to climb, in perfect silence, up and up by the little ledges of rock, and holding on as best they could.

It was all quite quiet, and the Romans believed that they were quite safe; they had no idea that their messenger had been seen, and the secret of that entrance found out. The sentinels were asleep.

But suddenly, on the silence of the night, broke a loud discordant sound. It was the cackling of some geese which were in the citadel, dedicated to the Goddess Juno. The geese became aware of the climbing men coming nearer and nearer, and raised a cry. All the Romans rushed to their arms; Marcus Manlius was the first to reach the place of danger. Two of the Gauls had reached the top; one of them Manlius killed with his sword, and the other he thrust back over the edge of the rock with his shield. The other Romans joined in the defence; and the Gauls were flung back, and the Capitol was saved.

But what a near thing it was! and all the success was owing to the poor silly geese giving the alarm. The Romans nearly lost all because they were too confident and did not watch.

This story is told in Roman history. But see what an excellent parable it is for us. We have all got a capitol or citadel—a sacred place where our best treasures are stored. There, as in the temples in the Roman Capital the gods of the Romans dwelt, our God has His abode within us; and we must guard our citadel as they should have guarded theirs. There are enemies below in the plain, who are watching for a chance to get in. What are they? They are temptations; they lie in wait for an unguarded moment. These are idleness, ill-temper, selfishness, laziness, greediness, anger, jealousy, and all the other difficulties and sins that beset our lives and besiege us. Do we not all know how they come upon us unawares? We had thought that we were proof against them, that our defences were strong and that we had watchmen keeping guard, and so we were not ready. Our watchmen had fallen asleep, and the enemy crept stealthily up to the very entrance before we knew. Happy are we if we can leap to our feet in time to meet him at the gate and thrust him back! Too often the enemy finds us unprepared, and enters; we give way to him—to the temptation—the passion has its way, and all that is left to us when we are conquered is bitter repentance that we were so unprepared. "If only I had *known* I would not have yielded." But that is just what never happens; we never *do* know. In one of his parables Jesus shows that he understands that feeling. He says: "If the master of the house had known in what watch (that is, at what time) the thief was coming he would have watched, and would not have suffered his house to be broken through. Therefore, be ye also ready." We are too confident; we do not believe in our own weakness. Remember how Peter said, "Even if I must die with thee, yet will I not deny thee"; and most truly he *meant* it; but you know how bitterly he learned his lesson, and found that in a moment of temptation and weakness he had done what could never be undone.

But sometimes, like Manlius, we are awakened just in time, and only when we have conquered, discover how near we have been to a defeat.

Awake my soul! lift up thine eyes;
See where thy foes against thee rise,
In long array, a numerous host;
Awake my soul! or thou art lost.

GERTRUDE MARTINEAU.

THE SWALLOW IS GONE.

THE swallow is gone, but the robin is singing,
Brown is the bracken, red-berried the rose;
The beeches, their crimson and golden leaves flinging,
Spangle the meadow where greenest it grows.
Down, down come the acorns, so plump and so glossy;
Up starts the thrush from the turf to the tree;
And sunshine is gleaming on birchen boles mossy,
Sunshine in plenty, for you and for me.

The swallow is gone, but the skylark is left us—
See him, and hear him, aloft in the blue!
He says, if of courage the years have bereft us,
Still there is Sunshine for me and for you.
So now, when the ivy is starry with blossom,
Now in November's the time to be gay—
To keep a wee birdie atune in the bosom,
Singing as sweet as on Midsummer Day.

W. G. TARRANT.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER *can be had by order of any Newsagent in the United Kingdom, or direct from the Publisher*, 3, *Essex Street, Strand, London, W.C. If by post, the prepaid terms are :—*

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Advertisements for THE INQUIRER *should be addressed to the* PUBLISHER, 3, *Essex Street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on* THURSDAY, *to appear the same week*

All payments in respect to THE INQUIRER *to be made to* E. KENNEDY, 3, *Essex Street, Strand, London, W.C.*

LONDON, NOVEMBER 5, 1904.

LET THE PEOPLE KNOW.

IN this day of multitudinous sixpenny reprints and other cheap literature of popular appeal, we are very glad that the British and Foreign Unitarian Association is not content to stand aside, but is making an attempt by this ready means to put some of our best books into the hands of the people. A sixpenny "People's Edition" of Mr. ARMSTRONG'S "GOD and the Soul" was the first volume to be issued, and those who remember the closing passage of that "Essay towards Fundamental Religion" will recognise the special fitness with which Professor ESTLIN CARPENTER'S study of "The First Three Gospels" comes next. A third volume, FRANCIS NEWMAN'S well-known Essay on "The Soul," with a new Introduction by Professor UPTON, is in the press, and others will doubtless follow.

How far the attempt may succeed it is too soon to say. Whether or not the public, which is eager for popular works of destructive criticism, will be persuaded to attend to these other voices or will have patience to follow out their earnest reasonings on the deepest questions of religious life and the true interpretation of religious literature, it is right that the offer should be made; and there must, at any rate, be many thousands of serious, inquiring minds to whom such guidance would be an unspeakable boon if only it could be brought home to them. In our own Churches, also, this is an opportunity of which the full advantage should be taken, in reading circles, in ministers' classes, in postal mission efforts, in every form of friendly emulation in the sharing of good things. The expenditure of a few shillings in every congregation throughout the country and in the many homes where thoughtful, earnest people are, and shillings can be used to such good unselfish purpose, will go far to scatter this precious seed "broadcast o'er the land." And, indeed, it must be done by some such personal effort to have its full effect. We may fairly ask every one who knows the value of these books to miss no opportunity of letting other people know.

The issue of Mr. CARPENTER'S "First Three Gospels" in this edition might seem the very extravagance of missionary zeal. Here is a substantial volume of 350 pages, admirably printed, which can now be bought at Essex Hall for 4½d. And it is not merely a cheap reprint of the original work published fourteen years ago; it is a new edition,* thoroughly revised, and, while certain sections are omitted, there is a new and most valuable concluding chapter of sixty pages, showing the general results of the critical study of the Gospels which has preceded, estimating their historical value, and then passing to a sketch of the "historical JESUS." The rest of this article we propose to devote to the new features of Mr. CARPENTER'S book.

The original work had ten chapters and an appendix on "The Term 'Son of Man' in the Synoptic Gospels." The new edition has a brief Introduction and eight chapters, of which the last, as we have said, is entirely new. The Introduction takes the place of the original first chapter on "The Gospels and early Christian Literature." The second chapter, on the relation of the First Three Gospels to the Fourth (on which there is a chapter in Mr. CARPENTER'S larger work on "The Bible in the Nineteenth Century"), and the chapter on "The Coming of the Son of Man" and the appendix, are omitted, though a section on the Transfiguration is transferred to another place. Thus after the Introduction, the new edition begins at once with "The Formation of the Gospel Traditions," and after chapters on "The Messianic Idea," "The Messiah's Career," and "The Miracles," passes to the separate study of the Three Gospels, in as many chapters. These seven chapters are a reprint from the earlier edition, but thoroughly revised and with fresh notes added, referring to the most recent literature on the subject.

It is, however, to the concluding chapter that readers who have long been familiar with this work and know its great value will turn with the keenest interest. "The First Three Gospels and their Historical Value" is its general heading, but thirty-seven of its sixty pages are devoted to a sketch of "The Historical JESUS." Before coming to this substantive part of his work, Mr. CARPENTER touches upon certain recent suggestions concerning "JESUS as a Creation of Myth," and on "The External Evidence," and "Traditions in the Talmud," with ample reference to Mr. TRAVERS HERFORD'S book.

* A Library Edition, on thicker paper and cloth bound, is also issued. "The First Three Gospels, their Origin and Relations," by J. Estlin Carpenter, M.A. Third edition. Philip Green, 5, Essex Street, Strand, W.C. 3s. 6d.

That the historical JESUS cannot be resolved into myth save by the most reckless and uncritical dealing with facts, Mr. CARPENTER makes abundantly clear. When the Gospel records have been thoroughly scrutinised, and much that they contain rejected as belonging to the realm of imagination, JESUS of Nazareth remains, as the personal source of that great impulse of new life without which Paul and the early Church cannot be explained. "What meets us in the Gospels, and in the early literature of the Church, is not so much novelty of teaching, in the sense of the announcement of truths unknown before, but newness of being, originality of character, a fresh outlook upon the world, an unexpected demand for action, a loftier hope for man, a closer walk with God."

Mr. CARPENTER then pictures, briefly but vividly, the career of JESUS, bringing out the chief features of his teaching, his prophetic character, his proclamation of the coming kingdom, the great conviction which ultimately mastered him that he was the Messiah of his people, and the tragic ending of his life. Mr. CARPENTER leaves the "resurrection," as Dr. MARTINEAU does in the concluding chapter of his "Seat of Authority," as belonging rather to the history of the Church; but the last moments of JESUS on the cross he interprets not as overcome with despair, but endured with unconquerable faith.

This chapter will receive, we are sure, the most careful study from many readers, and we must not dwell further here upon any special points, but, in conclusion, will quote two passages of the deepest interest, describing the final result of this examination of the history and its bearing upon our personal religious life :—

"The Gospel, then, is the vehicle of a mighty impulse for the renovation of human life. It demands of the disciple an unwearied service; it sends him forth to seek and to save the lost; rescue from degradation, recovery out of weakness, deliverance from debasing passions and infirmity of will, elevation above despondency and hopelessness, vision for blindness, light upon ignorance, and sympathy upon sorrow, these have been its perpetual watchwords. JESUS had no idea of the social order as we are slowly learning to understand it. Of the vastness of the world, the great procession of its nations, the immense developments of modern industrial enterprise, the instruments which science has put into our hands for calling the powers of nature to the aid of human skill, he knew nothing. Yet all that we call progress, in the attainment of knowledge, in the advance of social justice, in the slow effort—even now little more than a dream in the hearts of a few—to knit the nations together in the bond of peace, rightfully belongs to him. All this is part of the great hope of the 'kingdom of God.' It does not determine the forms of the social order towards which we are moving. That is the business of science, not prophecy; it must be achieved out

of the laborious processes of experience; there is no short cut to the re-organisation of life. What JESUS has done is to give force and vitality to a great ideal; to present that ideal so that it may itself expand and develop with the movement of the years; to kindle such joy in it that life is, as it were, new-made, when it is steadily discerned and loyally followed; to link it with the loftiest of our conceptions alike of the present and the future. Watchfulness and endeavour, trust and love, are his demands. For those who strive to see eye to eye with him, the key to the entire development of man lies in the words, 'Be ye perfect, as your Father which is in heaven is perfect.' They are content to wait for God to complete the education which he has here begun."

And this is Mr. CARPENTER's final word:

"The return to the historical JESUS will involve much sifting of time-honoured beliefs, much readjustment of the perspectives of the future. Many elements, once thought vital to faith, will gradually fall away and disappear. The entire cycle of Messianic conceptions will pass out of the sphere of religion, and cease to prescribe the patterns of our hope. In a larger and more ancient universe than ever JESUS knew, we shall not expect him to reappear in our skies, roll back the deeps of our seas, and draw forth from the earth the reanimate forms of the uncounted dead. The doctrines belonging to the old order which have established themselves in the so-called Apostles' Creed, from the virgin-birth to the resurrection of the body, will one by one lose their vitality, and cease to control the faith of those who understand the processes which gave them shape. Ecclesiastical Christianity may be shaken; but the religion of JESUS will be untouched. Then, as of old, men will still learn of him to say 'Our Father.' Then, as of old, with a wider outlook and a fuller knowledge, may it be also with as deep a love and trust, they will repeat his prayer,

> Thy Kingdom come, Thy will be done
> As in heaven, so on earth."

THE NATIONAL TRUST'S APPEAL.

WE are glad that Miss OCTAVIA HILL should appeal in these columns for help in carrying out the great undertaking of the National Trust to secure Gowbarrow Fell, Aira Force, with its lovely glen and a mile of the shore of Ullswater, as a national possession, and we commend her letter to the earnest attention of our readers.

Three years ago the Brandlehow estate on Derwentwater was secured, and generous friends of the National Trust have made other beautiful gifts to the people; but this last undertaking is the greatest of all. Barras Head cost £500, Ide Hill £1,600, Brandlehow £6,500. Gowbarrow is to cost £12,000, of which £7,000 has still to be given. We cannot too much admire the splendid courage with which Miss HILL and other friends have determined to secure this great boon for the people, and her faith that the money will be given. Writing in July to the *Spectator*, Miss HILL told how, on this very land, which is now to be made free for all time to all comers, WORDSWORTH wrote his poem on the daffodils. And she added: "I hope in the years to come those of us who have helped to preserve and dedicate to the many, free open fell, cool, wooded glen, waterfall, lake shore, and hillside, may have visions and memories like him who sang:—

> Oft, when on my couch I lie,
> In vacant or in pensive mood,
> They flash upon that inward eye
> Which is the bliss of solitude;
> And then my heart with pleasure fills,
> And dances with the daffodils."

We live just now in troubled times, and are drawing near to a winter which, we sadly forebode, will bring much suffering and trial for the poor. And yet we cannot lose faith in our country or our people, and every time is good to be doing something to make our country more beautiful, because its purest beauty is secured as a possession for all alike. "Man does not live by bread alone, and the need of quiet and beauty," Miss HILL says in her letter, "is each year felt more and more by the thousands who spend their daily life in large cities." She wrote on All Souls' Day, a festival of rejoicing in the thought of universal brotherhood, the day of intercession for souls in prison. And what she asks of those who can make humble or great gifts is an act of faith and love, that shall help to deliver souls imprisoned in narrow, dreary circumstances and unlovely places, to make them sharers to this fresh extent of what is loveliest in England, and to enrich our people's life, in the hearts both of givers and receivers, by this treasure added to the common store.

The National Trust, of which PRINCESS LOUISE is President, has its office at 25, Victoria-street, Westminster, S.W., and Mr. NIGEL BOND is the secretary. Miss OCTAVIA HILL and Sir JOHN BRUNNER are both members of the Council, and Canon Rawnsley is Honorary Secretary.

ON the throne of the universe, Lord of life and death, and joy and sorrow, there sits Goodness itself, goodness unfading, unalterable; never wearied with our misery, or disgusted by our failures; but loving us all, the saint and the sinner, with one infinite all-embracing love.—*Frances Power Cobbe.*

SET forth the great moral purpose of Christianity, always teaching that Christ came to deliver from the power still more than from the punishment of sin; that his most important operation is within us; and that the highest end of his mission is the erection of God's throne in the soul, the inspiration of a fervent filial piety, a piety founded in confiding views of God's parental character, and manifested in a charity corresponding to God's unbounded and ever-active love.—*Channing.*

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

XI.—WELLINGTON, CHRISTCHURCH, AND DUNEDIN.

Dunedin, N.Z., September, 1904.

MY last letter was written on the way to Wellington, where we arrived after dark, and were met at the station by Sir Robert Stout, Chief Justice of New Zealand, and Mr. Stephens, the able and energetic secretary of the committee for my reception. There has never been a Unitarian congregation here, though Judge Richmond conducted services in his drawing room, for members of his family and connections, for the space of twenty years, and there are many others who have adhered to the faith which they learnt in the Old Country, and have brought up their children in the knowledge of their parents' religion. Indeed, I have been surprised and gratified to meet or hear of Unitarians in far out-of-the-way places, who get THE INQUIRER, or *Christian Life*, sent to them regularly by friends at home, and, after twenty, or twice twenty years, that they have never had an opportunity of attending public worship conducted after their own mind, still keep the name and belief, and know all about our controversies and affairs in England. I find that according to the census of 1896, before the Church at Auckland was founded, there were 375 persons who returned themselves as "Unitarians." The number had increased in 1901 to 468, of whom 283 were males and 185 females. This disproportion of the sexes indicates no doubt that women, feeling their need of religious communion more than men, and failing to find it among those of their own way of thinking, had joined other churches. There is no such disproportion among the more popular denominations. The Baptists number considerably more women than men among their adherents, as do the Brethren and the Salvation Army. The Anglican, Presbyterian, and Roman Catholic have more men, but this is accounted for by the excess of men over women in the total population, there being only 90 women to 100 men.

Many interesting problems arise from the examination of these statisticts, but what I would specially draw attention to is the wide field open for a Unitarian Mission, without any sectarian attempt to draw away the adherents of other churches. There were over 8,000 persons who returned themselves as Free Thinkers, Agnostics, Theists, or "No Denomination," and 1,000 as "No Religion." To such as these, and probably to most of the 18,000 who refused to state their belief, Unitarianism might make an appeal as an entirely free and rational religion. We have here the opportunity which circumstances did not allow us in England of establishing ourselves on a basis neither offensive nor defensive in respect of other religions bodies, but simply offering a form of religion which would commend itself to many who cannot commit themselves to the orthodox creeds.

At Wellington I conducted service, and preached on two Sundays, and I hope to get in another on my way Northward again. The audience was not large, but it was eminently "respectable," in the good old-

fashioned and correct sense of the word —not a quarter of the number whom I addressed at some other places, but worth much more, as cultivated, thoughtful, old, and esteemed residents.

I arrived at Christchurch, founded to be a stronghold of Episcopalianism, in pouring rain, and it rained all day and at night, too, during my short visit. Two students of the University, Mr. Toogood and Mr. Williams, were the whole committee to arrange for my reception and lectures, and the result showed how much can be done by even two, when they are really interested and anxious for the success of the cause for which they have volunteered their services. The rain was falling fast when I started—an unknown man—to give my first lecture, "The Message of Unitarianism." The advertisements had been scanty, for economy had to be borne in mind, and I was quite prepared to find a dozen gathered to listen to me. Indeed, I should have been well satisfied, for is it not an honour for any man if a dozen of his fellows are ready to put themselves to some personal inconvenience and expense to hear what he has to say to them? But I found five times that number present; and on the following night, when the weather was yet more contrary, about the same number came in the wet, dark night to hear me speak of "Unitarianism: its Spirit and its Doctrines." I was obliged to leave the next morning, but may contrive to stop there next week under more favourable conditions.

Dunedin.—I am sitting on a volcanic hill overlooking the city. Below me is a level isthmus, not half a mile wide, which separates the Pacific Ocean from the Otago Harbour, a sound or fiord some twelve miles in depth. On the one side the breakers roll their foam up the sandy beach, on the other the marsh left by the tide stretches to the shallow waters which deepen towards the quay. Everywhere, thickly crowding the narrow plain and climbing the hills, are cottages, large and small, built for the most part of wood, with roofs of corrugated iron, which, when painted a dull red, has a very good appearance, and, painted or plain, keeps the storm rain out better than any tiles. Beyond the bay is the city with Anglican and Roman Cathedrals, and, more imposing than either, the "First Presbyterian Church," for the early settlers were Scotch, and brought their minister and working plans, doors and windows, and other fittings for a church with them, and set apart the first site in the city they were founding for religious worship. The electric cars speed to and fro through the broad ways, the trains run North and South, and to the suburbs; there are two daily newspapers, like almost all I have seen in this part of the world, ably and respectably conducted; Courts of Justice, college, high school, everything which goes to the perfection of a modern self-contained city. It is wonderful to think that when I was a little boy at school—from the muddy shore up and over the hills which surround the site on every side but that of the narrow sea channel and the marsh which formed its southern boundary, far as the eye could compass—was one great ocean of forest, over whose vast expanse not one break could be seen. Trees and shrubs of many varieties were knitted together by long and strong creepers, entwining and entangling the whole into what seemed a thicket planted expressly to prevent intrusion. Here they landed on March 23, 1848, and, with prayer and perseverance, set to work to subdue forest and torrent, and swamp and sea; they made pasture for their flocks where the thicket had covered up the land; they filled the creeks up by cutting down the steeper hills; they ran roads and built warehouses where the tide had flowed to and fro for ages over mud and rock; they drained the marsh to make room for the growing city; they made channels to control the torrents. And now Dunedin sits enthroned as a queen among her own subject mountains, and ships from the ends of the world unload and load again at her quays. The story is quite a common one here, and yet seems to me so marvellous that I am almost prepared to hear that I have been mistaken, that it was a thousand years ago the first ship's crew landed, and that many generations have contributed to the great achievement. So, indeed, they have, but in another place. Our forefathers, who knew nothing of this far-off island, were working, contriving, fighting, thinking for its prosperity and peace. Dunedin was built in Edinburgh, Christchurch, in Canterbury. It is the old country which has reclaimed the new, and peopled it with its own sons and daughters.

I suppose I have been led to say so much of this city, while I have left the story of others no less interesting untouched, partly because I happen to write from it; more I think because I have little to say of it from the point of view of my own special mission. This is the only place at which no preparation was made for my visit. I had an introduction to one gentleman, who received me courteously, and gave me some assistance in securing a hall. But I found out afterwards that he was a lay-reader of the Church of England, and could not be expected to take any active interest in my proceedings. The friends who have extended to us the kindliest hospitality are near relatives of Mrs. Hargrove, but they too are indifferent on the subject of Unitarianism. My hostess's father, now many years deceased, was of old time a member of Mr. Fox's congregation at South-place Chapel, and, when a resident at Stawell in Victoria, conducted service regularly, first in his own house, and then at a public hall. This was kept up for perhaps twenty years, and was so successful that a minister or lecturer was engaged, but he turned out to be a spiritualist, and the congregation became divided, and was brought to an end. This is one of the dangers which beset the new movement. I have neither the right nor the wish to say anything in disparagement of either spiritualists or theosophists, but while it is quite free for Unitarians to belong to either organisation, it is absolutely essential to the success of our cause that the minister who represents our faith should keep himself free from the advocacy of what is sure to be repugnant to many who agree with him on the broader grounds of Christian Theism.

I engaged the hall recommended to me, which provided accommodation for four or five hundred, though I should have preferred a smaller one, and advertised meetings for Sunday evenings and two week nights. I could get no help with the music, so contented myself with a religious lecture on the Sunday to an audience of about thirty. One of the lectures was on Emerson, and this was very well reported in both of the daily papers, but no notice was taken of what I said on the distinctively religious subjects, nor did I on any occasion have an audience of more than forty. These were no doubt all more or less interested, and I had some inquiries for literature, but I have not met anyone as yet who professes himself a Unitarian.

I leave here after a visit to the Lakes, and shall, I hope, be able to do some more work at Christchurch and Wellington, and then spend a last week before bidding good-bye to Australasia with the dear folk at Auckland. On October 14 we sail for San Francisco, where we should arrive on the 31st. My passage across America must be somewhat hurried, but not, I trust, so much so but that I may be able to make acquaintance with the Unitarian brethren of the Far West, and renew my memory of Eastern friends. CHARLES HARGROVE.

LABOUR BUREAUX.

THE Labour Registry Committee of the Manchester City Council was disappointed in the result of the recent conference with Poor Law Guardians, promoted by them with a view to petitioning the Local Government Board for a subsidy in dealing with the unemployed in the coming winter. The Guardians being indisposed to co-operate, the City Council is preparing to act alone. A scheme is suggested for providing work for six hundred heads of families in breaking up old street setts, at present at the tramway works. As soon as there is a prospect of finding work for any considerable number of the unemployed it is intended to reopen the Labour Bureau, but with a residental qualification of twelve months instead of three.

At Leeds a municipal Labour Bureau has worked well during the six months for which it has been open. It has found employment for five thousand people. So large a number could be employed because there were considerable public works in progress. The Town Clerk of Leeds considers that so much could not always be done, and that the question of the unemployed should be treated as a national instead of a municipal problem. In this he agrees with the ideas of the Manchester Committee.

Glasgow has had a Corporation Labour Bureau for six years, and has added a Registry for Domestic Servants. Last year, out of 3,720 males who registered, work was found for only 430; while out of 2,153 females 1,805 obtained employment. No charge is made to either employers or employed for the use of the bureau. The cost has been about £250 a year, covered by a grant from the Corporation.

A general system of well-managed Municipal Labour Bureaux might prove a useful gauge of the state of employment, and a valuable auxiliary to national or local efforts to minimise the evils resulting from slackness of employment.

OH, what a precious book the one would be
That taught observers what they're *not* to see. *O. W. Holmes.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANCHESTER COLLEGE, OXFORD.

SIR,—As it is probable that the majority of your readers are either supporters of Manchester College, or interested in its proceedings, I venture to ask room for a short statement respecting it. I received this morning an anonymous pamphlet, professing to emanate from the forty-five trustees who signed a recent requisition. In that pamphlet it is stated that Mr. Addis "was occupying the College pulpit in his turn, though it was his own declared wish to be relieved from the duty." This was news to me, though I am responsible for filling the pulpit. Although I am not named, the obvious implication is that I compelled Mr. Addis to do what, if he had been left to his own good taste, he would not have done. In my ignorance of this dark transaction I thought it best to ask Mr. Addis himself, and he at once said that the statement was not true. I think, therefore, that the forty-five gentlemen have laid themselves open to a little kindly remonstrance; for it is certainly unusual to certify what is considered to be a damaging statement against one's neighbour when the statement is not true, and the plea that they were misinformed, if it be made, is hardly an adequate excuse.

I cannot speak of the relations of Mr. Holden to the committee; but his case came first before me, and I can only say at present that the correspondence with me conveys a totally different impression from the statement in the pamphlet. Another statement is that "there is no known instance of a bursary or exhibition being given to a Church of England student." This was not known to the forty-five; but it was well known to others. Mr. Oliver was in receipt of a bursary, and all through his course professed to belong to the Church of England. Further, the Daniel Jones Fund is referred to as though it were a College fund. If the forty-five trustees think so, they are quite mistaken; and as one of the trustees of that fund I doubt whether I could feel justified in giving any portion of it to Manchester College if the proposed resolution were proved to be valid.

We have heard much of the "open mind." I hope I have said sufficient to induce all friends of the College to keep an open mind till the special meeting of trustees assembles. At that meeting I shall be quite prepared to give an account of my stewardship, and to vindicate the position of my dear and trusted friend, Mr. Addis. JAMES DRUMMOND.

Oxford, Nov. 2.

SIR,—Will you allow us to explain that signing the Requisition asking for the special meeting of the trustees of Manchester College, Oxford, does not imply readiness to vote for any particular resolution subsequently drawn up to be submitted to that meeting? Speaking for ourselves, we would say that we signed the Requisition because we believed it was time that a meeting should be called to publicly discuss matters that were being privately discussed to an extent and in a manner most prejudicial to the best interests of the College. But we are not prepared to vote for a resolution which is regarded as an expression of want of confidence in the College management, still less is it our wish to do anything contrary to the free teaching and free learning which is the fundamental principle of the College. We wish for a recognition of the fact that the College is mainly supported as a place for training ministers for free pulpits, and desire that nothing inconsistent with this main purpose should be allowed, and we think that if the College funds are used in aid of a church that is creed-bound this must necessarily be a violation of the fundamental principle of the College. We earnestly hope that our fellow-trustees will come to the meeting with an open mind, prepared to do their best to find some settlement of the questions at issue in which all, or at any rate, the great majority of the trustees can concur.

T. A. COLFOX
H. SHAEN SOLLY.

Bridport, Nov. 2.

ULLSWATER AND THE NATIONAL TRUST.

SIR,—I am anxious to bring before your readers the very important scheme for preserving 700 acres of land on Ullswater for the enjoyment of the public in perpetuity. The National Trust for the Preservation of Places of Historic Interest and Natural Beauty has the option of purchase. Nearly £5,000 of the £12,000 needed has been secured, and it is most important that the remaining £7,000 should be obtained lest this great opportunity of bestowing a priceless boon on the people of England should be lost.

The land skirts the lake for fully a mile, so preserving access for boating and opportunities for wandering by the edge of the water—a privilege more and more curtailed as country houses are built on the lakes. From the shore the land rises to 1,500 feet, a lovely slope of forest glade, moor, and rocks, commanding magnificent views of the mountains at the head of the lake. This group forms the subject of one of Turner's loveliest pictures. The wooded ravine of the Aira, with the waterfall so dear to tourists, and well known to all from Wordsworth's lines, is comprised in the proposed purchase. The whole 700 acres forms as beautiful a space of land, for the landless many of all classes to wander over and rejoice in, as can be found in our Island.

Gifts, large or small, can be sent to Canon Rawnsley at Keswick, to the Secretary of the National Trust, or to me, and all who send may know that their contributions meet those of many others. Donations reach us from rich and poor, young and old, from near and from far, from Shanghai, Simla, and the Rocky Mountains, from factory workers, from the old whose solemn memories are linked with its beauties, and from the young who hope to see the place. The sum is a very large one to get together, but the willing help of many will, I hope, accomplish the great work, and we shall dedicate to the people for their rest, refreshment, and inspiration a slope of lake-shore unrivalled in beauty.

I trust that this opportunity will not be lost, but that each will send what he can. Man does not live by bread alone, and the need of quiet and beauty is each year felt more and more by the thousands who spend their daily life in large cities.

One gentleman, in sending a donation towards the Ullswater purchase, wrote with gratitude of a day spent at Brandlehow, the estate on Derwentwater bought by the National Trust a few years back and dedicated to the public. This donor has lived all his life in the neighbourhood, yet, he adds, "I enjoyed the day the more from the knowledge that I had a right to be there—a feeling I never in my life before have had on the shores of Derwentwater."

To give the peace of assured enjoyment for all English men and women is the aim of the Trust. A gift by all, for all, a bit of nature in her unspoiled loveliness, are not there many more who will help towards this end?

OCTAVIA HILL.

190, *Marylebone-road, Nov. 2.*

OUR CHURCHES AND SOCIAL PROBLEMS.

SIR,—Can you allow me space to reply to the personally kind letters of Mr. Millin and Mr. Richard Robinson?

In answer to Mr. Millin I would say that the church will have done its share in bringing about the better state of things which he and all of us desire if it sets before its members true principles of life, individual and social, and, above all, if it inspires an enthusiastic faith in those principles. "The soul of all improvement is the improvement of the soul." Help men to a living faith in God and all that that faith involves, convince them that the whole of life lies open to the great Taskmaster's eye, and the rest will follow. That, as I understand, was the method of Jesus, which fitted him to become the religious leader of peoples living in times and conditions very different from his own. In that method I, for one, have still a profound faith. The function of the church may, in a certain sense, be likened to that of the school. The school aims at developing faculty and kindling a zeal for knowledge, but does not concern itself with detailed applications. And so, I believe, the church in it sphere does well to work within corresponding limitations.

In reply to Mr. Robinson, may I beg him to consider obvious facts? I belong to a church, and I find among its members a prevailing and helpful sympathy on matters for the promotion of which the church primarily exists, but wide differences on social and political questions. I belong also to a social or political club, and there I find general agreement on the questions it seeks to promote, but the widest variety of religious belief. This being so, the sensible course would seem to be to follow what may be called the "natural" principle of association, uniting men to-

gether on the matters which they can pursue in common, and leaving them to go their several ways in respect of those things as to which they differ. I entirely sympathise with Mr. Robinson as to the undesirability of needlessly multiplying societies, and I think we Unitarians are not free from reproach in that matter. But we shall hardly rectify the blunder of having two or more societies for one purpose by trying to make one society answer two or more different purposes. One of our congregations, for example, numbers among its members two Members of Parliament who happen to sit on opposite sides of the Speaker's chair. Where would be the gain, religious or political, in introducing into that congregation the dividing element?

Mr. Robinson takes exception to the word "enclosures." Well, there are enclosures of all kinds. They may be open to the air and light of heaven, be surrounded by low fences and have gates that swing easily without and within. But I am not particular about the word. Let us say that for religious purposes men fall inevitably, through spiritual affinities, into groups (with or without protection). A man desiring religious fellowship selects the group most in harmony with his convictions and temperament. To-day perhaps less than ever does it follow that this religious sympathy carries with it of necessity agreement on social and political matters.

I had the pleasure of meeting Mr. Robinson for the first time nearly thirty years ago in Liverpool. He therefore knows as well as I how the principle for which I contend practically worked out in that great city. Many of the foremost citizens who were universally honoured for their private character and public services had drawn the inspiration of their lives from our churches, which, *as churches*, had confined themselves to their religious function. Many other illustrations might be given. I remember hearing that Cobden said that when he wished to start a new movement for the public good his first step always was to gather about him the young men of Cross-street Chapel, Manchester. The Church supplied the religious impulse which afterwards worked itself out in the world. I am proud to belong to a religious community which, on the one hand has not been scared by the cry of "sectarianism" from the duty of adhering to conviction, and, on the other, has rendered so much unsectarian service as the direct result of its religious faith.

I need hardly say that I entirely agree with your correspondents as to the importance of the questions in which they are so deeply interested. The difference between us is as to the best way of dealing with them. I notice that many who take their view cast side glances towards the working men, as though theirs was the method by which working men are to be brought within the fold of the Church. I seriously doubt it. There is a good deal of human nature about working men, and what is best and truest for others will prove, in the long run, best and truest for them also.

JAMES HARWOOD.

Nov. 2.

PROVINCIAL LETTER.

PRIESTLEY CENTENARY BAZAAR IN BIRMINGHAM.

A LITTLE more than a year ago a correspondent in the Midlands informed your readers that the preliminary steps had been taken towards a united effort by our churches in the Midland district to raise not less than £5,000 to celebrate the 100th anniversary of the death of Joseph Priestley, which fell on February 6 last, the money to be spent in furthering the objects of the Midland Christian Union. Your correspondent prophesied that the money would be raised.

We are now within a month of the opening of the doors of the Birmingham Town Hall on the first day of the bazaar, and how do we stand?

An executive committee, composed of representatives from most of the churches in the Union, and four sub-committees have been hard at work for some time past; the seven principal stalls have been taken charge of by ladies from the various congregations, and the officers are now overwhelmingly busy attending to innumerable details in readiness for the opening day.

In addition to the usual stalls there will be a fruit and flower stall in the centre of the hall and a stall for the sale of a handbook of the Midland churches, which has been specially compiled for the occasion. It will contain a short account of every church, an illustration of the building, and a portrait of the minister, besides a short life of Priestley, with a portrait. The illustrations are from photographs taken during the summer, and the cover of the book bears a reproduction in colours of the Wedgwood medallion of Priestley.

A special sub-committee is also arranging for an exhibition of pictures, engravings, photographs, &c., partly to be lent and partly for sale and including a loan collection of portraits, medals, autograph letters, &c., relating to Priestley.

The stalls will be prettily decorated, and there will be the usual attractions in the way of music and entertainments, and ample accommodation for all who may require refreshment.

A short opening ceremony is being arranged for every day, and it is interesting to note that the bazaar on the first day will be declared open by Lady Trevelyan, the Lord Mayor of Birmingham presiding. On the second day the Right Hon. William Kenrick will preside, and on the third day Sir John T. Brunner, Bart., M.P. On the last day Mrs. Nettlefold will open the bazaar, Professor Carpenter presiding.

I repeat the prophecy of a year ago, and I say that the £5,000 will be raised. But the bazaar alone will not do it. I now give your readers the solid fact which makes me bold to foretell the future.

The President of the Union, Mr. Byng Kenrick, and the bazaar treasurer, Mr. P. J. Worsley, Jun., with some little assistance from others, have already obtained promises of donations amounting to £3,013, upon which they are to be heartily congratulated. It is true that a large part of this sum has been promised conditionally upon the whole being raised, but this makes it all the more necessary that the bazaar itself should be a complete success. We hope the £3,000 will be added to before the 30th inst.; but, if it is not, we shall have to realise a further sum of £2,000 and the expenses of the bazaar—say, £500 more.

There are now six vacant plupits out of twenty-three in the Union, and some of these churches without ministers, with others receiving grants from the funds, are already looking forward to the day of better things, which will not be far distant, should our hopes be realised. The churches without ministers are Banbury, Waverley-road, Birmingham; Evesham, Kidderminster, Oldbury, and Walsall. This is a great misfortune, especially at the present time, when we want all the help and encouragement we can get. Mr. Davis will be greatly missed, not only in Evesham, but in the Midland district generally. The loss of Mr. Priestley Evans at Kidderminster after a ministry of fourteen years will be deeply felt. The late Mr. McKean spent forty-six years in the ministry at Oldbury: His congregation and the town itself will feel his loss for many a long day to come.

To turn again to the bazaar, we have been unfortunate in losing the services of Mr. E. Ellis Townley, one of the hon. secs. A few weeks ago he was obliged through bereavement and illness at home to resign his office, and the whole of the secretarial work has devolved upon Mr. Dutfield, the other hon. sec., who is succeeding in doing the work of two people, and is sparing no pains to make the bazaar a success.

Birmingham has naturally been chosen from its central position as the place for the bazaar to be held in; but, for the benefit of those who live away from the town, I may say that the railway companies will bring them to Birmingham at reduced fares, of which full particulars will be duly announced.

There is surely no need for me to urge upon your readers, particularly those in the Midland district, the necessity of doing all they can in the three weeks that are left to get together contributions for the stalls, and send them as soon as possible to one of the ladies whose names and addresses will be found in your advertising columns. Yorkshire raised, I believe, £2,000 this time last year by their bazaar in the Leeds Town Hall, and we ought to be able to do the same in Birmingham. The East Cheshire Union have set themselves the same task as we have, and it will be interesting to see which of the two Unions will do the best.

Steady persistent work, with much importunity of others, and no less denial of themselves—this is what I hope to see practised during the next four weeks by all our friends who really have the best interests of our struggling congregations at heart, and who devoutly believe in the power of our simple faith to elevate and ennoble our fellow creatures.

HERBERT NEW,
Chairman of the Executive Committee

NOUGHT shall affright us on thy goodness leaning,
Low in the heart faith singeth still her song;
Chastened by pain, we learn life's deeper meaning,
And in our weakness thou dost make us strong.

F. L. Hosmer.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Accrington.—Services to celebrate the 45th anniversary of the starting of Unitarian worship in this town were held on Sunday last, when the Rev. H. Kelsey White, of Urmston, preached earnest and inspiring sermons. The choir rendered special anthems. Mr. White's subject in the evening was "The Passing and the Permanent in Religion."

Bedfield.—The chapel anniversary was held on Sunday, October 23, when the afternoon preacher was the Rev. Frederic Allen. During the service a marble tablet, placed by the members of the chapel in memory of the late Mrs. Jenkin Davies, was unveiled by Miss Tagart. In the evening Mr. Newell presided, and on Monday evening a successful meeting was held, when Mr. Frank Youngman, of Thorpe Hall, presided, and was supported by Miss Tagart, Miss Hill, Rev. Frederic Allen, Mr. Newell, and others. The chapel was well filled upon all three occasions.

Bolton: Bank Street.—The choir sermons were preached on Sunday last by the minister; in the evening Barnby's "Rebekah" was given. The collection realised £20. The second of Mr. Weatherall's Religious Instruction Lectures was given in the Spinners' Hall on Tuesday, the subject being the Ascent of Man. The hall was filled to its utmost capacity (about 400), and a number of people were unable to gain admission. Next week's lecture will be on Anti-materialism.

Bradford.—At the Chapel Lane Chapel, on Saturday last, the opening meeting of the session of the Young People's Guild was held. The president (the Rev. E. Ceredig Jones) delivered an address on "Life: What will you make of it?" and at the conclusion, on behalf of the Guild and the church, offered a cordial welcome to the Rev. John Ellis, the recently appointed district minister of the Yorkshire Unitarian Union, and to Mrs. Ellis, on their return to Yorkshire. He referred to the former connection of Mr. and Mrs. Ellis with the congregation, and Mr. Ellis, in replying, said his first address was delivered from the Chapel Lane pulpit at the age of sixteen.

Chatham.—On Oct. 26 a sale of work was opened by Alderman Lamb, ex-Mayor and present Deputy-Mayor, at Hamond Hill Church. Generous help was given by a number of friends from a distance, as well as willing workers in the congregation, and more than two-thirds of the sum needed was obtained. An interesting feature of the evening's meeting was the presentation by Mrs. Ellis of a beautifully illuminated address, together with a purse of gold, to Mr. Cornford, the late conductor. Members of the choir and friends rendered suitable music at intervals.

Framlingham.—The 244th anniversary of the Old Meeting was held on Sunday, October 23, Rev. Frederick Allen being the preacher. On Tuesday evening the annual meeting was held, when, after tea, the chair was taken by Miss Tagart, supported as at the Bedfield meeting on the previous evening.

Lancaster.—The Sunday evening lectures by the Rev. J. Channing Pollard, in St. Nicholas-street Chapel, on "Some Affirmations of Unitarian Christianity," are (says the *Lancaster Observer*) creating widespread interest, as is evidenced by the increasingly large congregations. The subject on Sunday week was "The Bible we accept," and the chapel was well filled with an audience largely made up of men. Before the sermon Mr. Pollard stated that he had received through the post during the last two or three weeks a great many pamphlets and newspapers bearing upon the subject of his lectures, and showing that great interest was being taken; but as most of these were sent anonymously he could only take that opportunity of returning thanks for them.

Leeds: Hunslet.—On October 27, under the auspices of the British and Foreign Unitarian Association, the Rev. Dendy Agate, a former minister of this church, lectured on Orthodoxy, fifty years ago and to-day. There was a fair attendance, and Mr. Agate's lecture and visit were much enjoyed,

London: Essex Church.—On Tuesday, at 8.30, the Rev. Frank K. Freeston will begin, in the schoolroom, a course of five lantern lectures on "Our Religious Principles and our Free Churches." They will deal respectively with (1) "Our Nonconformity: Why it had to be"; (2) "The Ejected Clergy: What we owe to their Loyalty"; (3) Our Free Churches: How they first arose"; (4) "Our Free Faith: What it means"; (5) "Our Churches in London."

London: Mansford-street, E.—The thirty-seventh annual meeting of past and present scholars, teachers and workers of Spicer-street and Mansford-street, was held on Wednesday evening. The Rev. Gordon Cooper gave a hearty welcome to the visitors, and, regretting the absence of several old friends of the Mission, read letters from Rev. Dr. Drummond, Mr. S. W. Preston, Mr. E. B. Squire, and the Rev. John Ellis. He also expressed pleasure at the presence of the Rev. W. G. and Mrs. Cadman, whom they were all very glad to see. Mr. A. J. Clarke replied on behalf of the old friends from Spicer-street, and the Rev. W. G. Cadman spoke of the pleasure it gave him and Mrs. Cadman to be present. He also took advantage of the opportunity of expressing kindly wishes for the success and happiness of Mr. Cooper in his work at Mansford-street. Mr. J. C. Drummond also spoke in welcome of the new minister. There was a very large attendance of old and present scholars, teachers and workers, and a most enjoyable evening was spent.

London: Stratford.—Exceedingly successful performances of the cantata, "Princess Lara," were given by the junior members of the Temperance Guild and Band of Hope, on Wednesday, Thursday, and Friday, October 26, 27, and 28, before an aggregate of some 600 persons. The greatest credit is due to the young performers who have worked so assiduously during the last five months, and to the conductor, Mr. W. T. Waddington. Through his influence an orchestra of thirteen instruments kindly lent its services, and added greatly to the success.

Malton.—On Monday, October 24, a public tea was held, after which the Rev. John Ellis lectured on "Joseph Priestley: a Pioneer of Rational Theology," illustrated with lantern slides.

Manchester: Bradford.—The new hall now added to the buildings erected four years ago is to be opened on Saturday afternoon, November 12, by Councillor Dr. Dreyfus, J.P. In the evening a public meeting will be held, to celebrate the occasion. A course of four lectures on "Citizenship" is announced for Tuesday evenings; the first, on Nov. 8, to be given by Mr. J. L. Paton, head master of Manchester Grammar School; the second, on Nov. 22, by Mr. J. W. Graham, Principal of Dalton Hall.

Nelson.—The new movement here continues to do well; attendances of 90, 95, and 60 have assembled the last three Sunday evenings. The pulpit was occupied on the 16th ult. by the Rev. W. H. Burgess, whilst the Rev. Thomas Leyland preached on the two following Sundays. Last Sunday afternoon a Sunday-school was begun, thirty scholars and workers being present. Altogether the outlook is distinctly encouraging.

North Lancashire and Westmorland Unitarian Association.—The annual meeting was held in Percy-street Chapel, Preston, on October 29. The afternoon service was conducted by Rev. A. A. Charlesworth (late of Birmingham), in the unavoidable absence of the Rev. Robt. McGee; and the Rev. C. Travers, the newly appointed minister of Preston, preached the sermon. Over a hundred sat down to tea in the schoolroom, and afterwards a meeting was held, the Rev. H. V. Mills in the chair. The secretary's report showed much work achieved during the year, and the treasurer reported a balance in hand. The Rev. J. Channing Pollard, of Lancaster, was elected President for 1904-5. The Revs. C. Travers and A. A. Charlesworth made interesting speeches. The new President brought a most interesting meeting to a close.

Norwich.—In a course of Sunday evening sermons, at the Octagon Chapel, on "Eastern Thought," the Rev. Alfred Hall preached last Sunday on "Bushido, the Ethical Teaching of Japan," warmly commending, in the course of his exposition, Professor Inazo Nitobe's book on "The Soul of Japan." Bushido, he said in conclusion, could not as it stood become a world ethic, because it was too national and too martial, but it had the power of expansion. The teaching of Jesus had more elements of a world religion in it than any other, but Christianity in its present form could never be the universal religion. It would have to learn humility from its founder. It would have to accept the best of Shintoism, Brahmanism, Buddhism, and other faiths, as Bushido had done. Christianity must be once more a living spirit, capable of taking on the forms of truth, whatever their source. They had much to learn from the East. Wisdom still came from that direction; and the Christianity that alone would survive the shocks of time and the intercourse of nations was the Christianity of men who say, "We have not yet apprehended. We have still much to experience and much to learn; and we press on."

Pontypridd.—At the harvest thanksgiving services on October 23, the Rev. W. James preached in the morning in Welsh, and in the evening in English. The Rev. W. Whitaker was the afternoon preacher. The attendance at the evening service was such as strongly to emphasise the need of a church building, for which the congregation are steadily working.

Poole.—A bazaar, on Wednesday, Oct. 26, opened by the Mayor, realised about £30, which, with a renovation fund amounting to £35, is a satisfactory result, in view of the two-fold need of renovation of the church and working expenses.

Pudsey.—The church anniversary was celebrated on Sunday, when, thanks to the aid of the British and Foreign Unitarian Association, the Rev. Principal Gordon, of Manchester, was the special preacher for the day. The morning service was conducted by the minister (Rev. Edgar Lockett). Mr. Gordon preached morning and evening, and at a special service in the afternoon the Rev. W. R. Shanks, of Holbeck, was the preacher. There were good congregations, especially in the evening.

Richmond (Farewell Presentation).—On Sunday, Oct. 30, the Rev. S. Farrington preached his farewell sermons at the Free Church, Ormond-road. The congregations at both morning and evening services included many past as well as present members of the church. At the termination of the evening service Mr. G. H. Edwards, on behalf of the congregation, presented Mr. and Mrs. Farrington with a cheque, subscribed by past and present members, at the same time expressing earnest and affectionate wishes for their welfare in the well-earned leisure upon which they were entering. Mr. Farrington, in accepting the gift, replied most warmly on behalf of Mrs. Farrington and himself, and the proceedings terminated.

Stalybridge (Appointment).—The Rev. W. G. Price, who for the past ten years has been minister at Hinckley, is to enter on his new charge at Stalybridge to-morrow (Sunday), November 6.

Wareham.—The quarterly meeting of the Executive of the Southern Unitarian Association, held at South-street Chapel, on Thursday afternoon, October 27, was followed by a successful tea and public meeting. The President (Mr. J. Cogan Conway) touched on the early history of the place, and showed that Unitarianism in Wareham owed its origin, not to any wish to multiply the number of Christian churches in the town, but to the practical ejection of those holding Unitarian views from the Lower Meeting in 1828, when the South-street Chapel came into being. Revs. J. Burton, C. C. Coe, and Mr. W. T. Bushrod gave interesting and helpful addresses, and Mr. F. G. Pinnock (the hon. sec. of the Association) was welcomed on his return from America.

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SPECIAL NOTICE.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 6.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. J. TYSSUL DAVIS, B.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. W. COPELAND BOWIE, and 7, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A,

Harlesden, Willesden High School, Craven-park, 7, Rev. J. E. STRONGE, "The Ascent of Man."

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11, Rev. J. E. STRONGE, and 7, Rev. BURT ESTES HOWARD, M.A., Ph.D.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15 and 7, Rev. A. FARQUHARSON.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Stepney Green, College Chapel, 11 and 7, Mr. B. C. GHOSH.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. BRISON, and 6.30, Mr. DELTA EVANS.

Wandsworth, Unitarian Christian Church, Eastthill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road. 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. JAMES BURTON, M.A.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 Rev. E. CEREDIG JONES, and 6.30, Rev. A. CHALMERS.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. E. CARPENTER, M.A.

CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. S. BURROWS, "The Gates of Pearl."

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. JAMES CROSSLEY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS, and 6.30, Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. C. ODGERS, B.A..

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. LINDSEY T. BADCOCK.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. E. HOWARD.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—November 6, at 11.15, JOHN A. HOBSON, M.A., "The Latest Overture of Science to Religion."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—November 6, at 11.15, DR. WASHINGTON SULLIVAN, "'Do We Believe'? The Ethical Answer."

LONDON DISTRICT UNITARIAN SOCIETY.

The AUTUMN MEETING will be held at ESSEX HALL, ESSEX ST., STRAND, W.C., on WEDNESDAY EVENING, NOVEMBER 16TH.

RECEPTION at 7 o'clock by the PRESIDENT and Mrs. CHATFEILD CLARKE.

MEETING at 8.15 P.M. Chairman, HOWARD CHATFEILD CLARKE, Esq. (President), supported by Sir Edwin Durning-Lawrence Bart., M.P., Rev. Burt Estes Howard, M.A., Ph.D. formerly Presbyterian Minister, Los Angeles, California), J. C. Macky, Esq., of Auckland, and C. Herbert-Smith, Esq., LL.D.

All friends of the Society earnestly invited.

G. HAROLD CLENNELL, J. E. STRONGE, } *Hon Secs.*

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" *13th* "—"INSPIRATION."
" *20th* "—"TRUE GREATNESS."
" *27th* "—"CLAIMING ONE'S LIFE."

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	£	s.	d.
Previously acknowledged	83	0	6
Raised locally	81	17	7
Grant from Yorks Unitarian Union (to New School, if steps are taken within 2 years)	250	0	0

Contributions will be thankfully acknowledged by Mr. JOB LEE (Hon. Treas.), Sycamore. New Mill, Huddersfield; or by Rev. J. H. GREEN, Lydgate, New Mill, Huddersfield.

MARRIAGE.

HARROLD—CÆSAR.—On October 29th, at St. James', Tunbridge Wells, by the Rev. Canon A. T. Scott, Frederick William, youngest son of the late Frederick William Harrold, of Church-road, Edgbaston, to Clementina Cowper, elder daughter of Julius Cæsar, of Stratford House, Sandown Park, Tunbridge Wells.

DEATH.

JOHNSON.—On November 1st, at her residence, Broom Bank, Heaviley, Stockport, Frances (Fanny) Johnson in her 62nd year. Interment at the Stockport Borough Cemetery on Saturday, November 5th, at 12 o'clock

NEW UNITARIAN CHURCH, BIRKENHEAD.

IN Birkenhead for many years the dwelling portion of the town has been receding gradually from the neighbourhood of the Unitarian Church, and the consequent decrease in numbers made a change inevitable. From the amount realised by the sale of the old site, the sum of £5,000 was allotted for a new building, and a contract was made at this figure; but, owing chiefly to errors of judgment on the part of professional advisers, the final cost amounted to £7,000, exclusive of the land and of furnishing expenses.

The Congregation has done, and is doing, all that is possible in subscribing and raising money. In addition to subscriptions for the Church Building Fund, between £2,000 and £3,000 have been raised since 1897 for building Schools.

At the beginning of this year the total debt amounted to about £1,800, but this has now been reduced to about £1,100 by the subscriptions recorded below. The British and Foreign Unitarian Association warmly commend the endeavour to clear off the debt, and promise £100 as an expression of their interest, which they trust will be helpful. The Congregation appeal therefore for help to their fellow-worshippers in the Unitarian Body, so that unhampered by debt they may take advantage of the opportunity for increased activity, and spread in Birkenhead that faith which all Unitarians have at heart. Contributions will be gratefully acknowledged by

FREDERICK JEVONS (Chairman), Palm Grove, Birkenhead.
A. W. WILLMER (Treasurer), Park-road West, Birkenhead.
E. WALLACE (Finance Secretary), Reedville, Birkenhead.
GEO. DALBY, 22, Devonshire-road, Birkenhead.
ROLAND NEW, Rose Mount, Birkenhead.

SUBSCRIPTION LIST.	£	s.	d.
Members of Congregation	456	17	10
British and Foreign Unitarian Association	100	0	0
W. B. Bowring, Esq.	50	0	0
Mrs. George and Miss Holt ...	50	0	0
P. H. Holt, Esq.	50	0	0
Holbrook Gaskell, Esq.	10	0	0
Cedric R. Boult, Esq.	5	0	0
Dr. J. Cameron	5	0	0
H. W. Gair, Esq.	5	0	0
Miss L. Gaskell	5	0	0
Richard D. Holt, Esq.	5	0	0
H. Jevons, Esq.	5	0	0
G. S. Wood, Esq.	5	0	0
Mrs. E. Batty	3	3	0
Miss H. E. Booth	3	3	0
Arthur Jevons, Esq.	2	2	0
J. G. Mott, Esq.	2	2	0
Miss Bowring	2	0	0
Alfred Holt, Esq.	2	0	0
Miss Jevons	2	0	0
F. Cook, Esq.	1	1	0
T. R. Cook, Esq.	1	1	0
Mrs. C. Mahler	1	1	0
Miss Boult	1	0	0
Major Evans	1	0	0
W. Mullins, Esq.	1	0	0
Amounts under £1	1	0	0

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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842] [REGISTERED AS A NEWSPAPER.

No. 3255. NEW SERIES No. 359.] *LONDON, SATURDAY, NOVEMBER* 12, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE attention of residents in and about London is called to the advertisement in another column of the Autumn Meeting of the London District Unitarian Society, to be held at Essex Hall on Wednesday evening. All friends who can attend are cordially invited to the reception by the President and Mrs. Chatfeild Clarke, at seven o'clock, and to the subsequent meeting, at which addresses are to be given by Sir Edwin Durning-Lawrence, Bart., M.P., Rev. Burt Estes Howard, M.A., Ph.D., formerly a leading Presbyterian minister at Los Angelos, California, and Professor at Leland Stanford University; Mr. J. C. Macky, of Auckland; and Dr. Herbert Smith. In view of the important church building scheme in which the Society is now engaged, a full attendance at this meeting is specially to be desired.

AN advertisement of the East Cheshire Christian Union Bazaar will be found in another column. Donations amounting to £925 have already been received from the district itself and £206 from other friends. The bazaar will represent an Italian Garden City, and a capital military band has been engaged. A list of the donations will be published next week. May they first be largely augmented.

LORD LANSDOWNE, in the regretted absence of the Prime Minister, spoke for the Government at the Lord Mayor's banquet on Wednesday evening. His declaration of Peace with regard to the North Sea disaster, and the Commission of Inquiry was of an entirely satisfactory character, and it was noteworthy that he quoted Mr. Secretary Hay's recent description of war as "the most futile and the most ferocious of human follies." In another happy passage of his speech Lord Lansdowne told of the American Ambassador's renewed suggestion of a Treaty of Arbitration between this country and the United States, and of President Roosevelt's invitation to the Powers to take part in a second International Peace Conference to carry further the good work done at The Hague in 1899. His cordial word of congratulation to President Roosevelt on his re-election will waken a warm response throughout this country.

THE National Union of Women Workers of Great Britain has been holding its annual meetings at York this week, under the presidency of Miss Clifford, of Bristol, who was re-elected to that office. The question of housing reform was discussed on Tuesday. Mrs. George Cadbury, who was in the chair, said they could not expect spiritual life and morale to be strong in those who lived in badly ventilated, insanitary, and overcrowded areas. England had much to learn from Germany and other European countries in this respect. The causes of overcrowding were the lack of public control, the scarcity of land for building due to the system of land tenure, and the natural selfishness of urban landlords. They needed taxation of land values, abolition of entail, and power given to authorities to purchase large tracts of land in order to make progress with housing reform. Mrs. Morrison, of Liverpool, said that if Christianity did not remove slum dwellings, slum dwellings would remove Christianity.

CORRESPONDENCE and leader in the *Times* remind us that the unemployed problem is not the only one that will have to be faced this winter. The parties to this controversy of lodging-houses and shelters are Mr. C. S. Loch, of the Charity Organisation Society, Mr. Bramwell Booth, of the Salvation Army, the Editor, and Sir Richard Farrant. But the latter only intervenes to point out the absurdity of Mr. Loch's suggestion that Salvation Army shelters and Rowton Houses, the poor man's hotel, are comparable. Mr. Loch, supported by the editorial writer, arraigns the shelters. They do not tend to lessen distress; on the contrary the provision of shelters created even larger numbers of vagrants to inhabit them. It may be so. But Mr. Loch's figures do not support the argument. The fact that large numbers of men who are found in the workhouse have previously been in a shelter is obviously no proof that, had there been no shelter, they would not have been found in the workhouse. A more serious objection is alleged, viz., the bad effect of the competition of charity prices with the actual cost price of accommodation.

BOTH Mr. Loch and Mr. Booth seem to have written in a hurry, and neither, perhaps, has done full justice to his case. But, apart from the controversy, which does not help us, we have to recognise the facts. Here actually is a population in a condition for the most part of industrial inefficiency. Somehow they have to live. In some fashion the shelters help them to live. The shelters are bad, undoubtedly. They focus filth and destitution; their physical atmosphere is deleterious. They are overcrowded. Grant them bad. But the society is first bad which allows them and which can hardly prevent them while it allows the destitution which fills them. There is abundant room for criticism of the London shelters. The more important thing is to find a substitute. We need to give, as a nation, something better than these shelters to the men who are already sunk thus low. We need, secondly, to check the supply of outcasts. But here we are led again to the question of employment. So impossible is it entirely to separate one evil from the other, since they are both disease of the one social body.

MR. JOHN BURNS, M.P., in the Lees and Raper Lecture which he gave recently at the Manchester Free Trade Hall on "Labour and Drink," had no difficulty in showing how enormous are the evils of drink among the working classes of this country. While repudiating the suggestions frequently made, and recently reiterated by the Rev. R. J. Campbell, that the vice is particularly prevalent among the class for whom he speaks, he holds that it prevents them from obtaining their rightful influence in politics and social reform. Other classes of the community are quite as much addicted to drink; but it is intemperance among the workers, with consequent enfeeblement of character and waste of resources, that chiefly withholds them from success in attainment of their rightful demands, and keeps their organisations weaker than they ought to be. Such was the gist of one of the most telling parts of his lecture, and it is no doubt true that a sober democracy would

be a triumphant democracy. It is a good omen when labour leaders like Mr. Burns and Mr. Will Crooks, who are strenuous in the cause of the working classes, speak straightly and without flattery to them on the evils of intemperance and gambling as they have recently done. It is to be desired that those who are influential among the wealthier members of the community should be equally direct and insistent as to these insidious evils which degrade all classes.

PRAISE came, not long ago, to a Unitarian writer from an unexpected quarter. Referring to the recent *Daily Telegraph* correspondence on religious belief and disbelief, the *Church Times* mentioned "Nunquam's" attack on Christianity, and Dr. Warschauer's reply in "Anti-Nunquam." On the one hand, said the *Church Times*, is the attack :—

And here, on the other hand, is an analysis of it which, if merciless, is conspicuously fair. Under it the agnostic thesis simply collapses. If any of our readers wishes to read a quite masterly and scathing exposure of Mr. Blatchford's fallacies, we strongly advise him to expend sixpence upon the purchase of "Anti-Nunquam." Almost on every page Mr. Blatchford is convicted of ignorance, of mis-statement, of self-contradiction. His dates are wrong by whole centuries. He blunders repeatedly over simple matters of fact. The points of his indictment, paraded with such solemnity, prove to be the same aged sophistries which have been refuted over and over again. In a word, if any impartial reader were asked to decide between the attack and the defence, as presented in these two volumes, his verdict could not be doubtful for a moment.

THE *Clarion* newspaper and the organisations it has started would appear to many to be doing far more Christian work than might be supposed by one who knew nothing of them beyond the ill-informed articles of "Nunquam" on religious subjects. Their "Cinderella" parties for poor children are among the most successful of these enterprises. A recent development is the Clarion Guild of Handicraft, which was started on a suggestion in the "Woman's Letter" of the *Clarion* about four years ago. A fair number of local guilds are in existence, which, animated, like William Morris, with the desire that beauty should be a part of our daily lives, and that work should be interesting, useful, and beautiful, try to get back to some extent to the old simple methods of work without slavery to machines. The exhibition recently opened in Manchester shows that in the large, populous, and often dreary towns of the North, there is a considerable number of people capable of becoming handicraftsmen, skilled, inventive, with such joy in the work as Ruskin wished for all: and though but few may, under present conditions, succeed in maintaining themselves and their families by such work, it is at least an enrichment of life and character to have such occupations as a hobby, or supplementary source of income ; and these Guilds of Handicraft may help us to a more sober use of machinery. The exhibition was opened by Mr. Walter Crane; and on a later day by the Countess of Warwick. Mr. Robert Blatchford was prevented by illness from taking a similar part.

The October *Quarterly Review* contains an article by Professor W. Lewis Jones on "Thomas Traherne and the Religious Poetry of the Seventeenth Century." Our readers may remember two interesting articles on Traherne by the Rev. W. C. Hall in THE INQUIRER of March 19 and 26. The recent discovery of this old writer Professor Jones welcomes as a real addition to the treasures of English poetry, though inclined to think him greater as prose writer than as poet.

We are not, indeed, prepared to rate him at his discoverer's sanguine valuation. Mr. Dobell is positive that "neither Herbert, Crashaw, nor Vaughan can compare with Traherne in the most essential qualities of the poet." Far from being the superior, he is not, in our opinion, the equal of any one of the three, tried by any test of poetical quality. He is, however, good enough to be admitted to their company ; and with Herbert and Vaughan in particular, he has sufficiently close affinities, both literary and racial, to warrant our treating the three together as a separate group among the poets of their time.

That all three were Welshmen Professor Jones notes as only a slight bond of union from a literary point of view. They were also good churchmen and loyalists, and their kinship as poets is clearly brought out in Professor Jones's study.

That Traherne reminds one of Vaughan, closely enough to have been at first taken by Dr. Grosart for the Silurist himself, Professor Jones shows by more than one quotation. The following lines, he says, inevitably recall the author of "The Retreat" :—

How like an angel came I down!
How bright are all things here!
When first among His works I did appear,
O! how their glories did me crown!
The world resembled His eternity,
In which my soul did walk ;
And everything that I did see
Did with me talk.

Another quotation we must take from Professor Jones's article, two verses of Traherne's poem on "Wonder," expressing the innocent and wondering delight of a child who feels himself to be "heir of the whole world" :—

The skies in their magnificence,
The lively, lovely air,
Oh how divine, how soft, how sweet, how fair!
The stars did entertain my sense,
And all the works of God, so bright and pure,
So rich and great did seem,
As if they ever must endure
In my esteem.

A native health and innocence
Within my bones did grow ;
And, while my God did all His glories show,
I felt a vigour in my sense
That was all Spirit. I within did flow
With seas of life, like wine ;
I nothing in the world did know
But 'twas divine.

The same happy spirit of an innocent childhood, the childhood of a man in the true life with God, finds expression in these lines :—

A joyful sense of purity
Is all I can remember ;
The very night to me was bright,
'Twas Summer in December.

TO CORRESPONDENTS. — Letters, &c., received from G. G., A., E. P. B., W. C. B., J. E. C., A. W. F., H. W. H., W. H., W. B. H., A. L., Mrs. R. L., H. N., J. E. S., A. T., L. W. W.

THE CRISIS IN GEORGE ELIOT'S RELIGIOUS EXPERIENCE.

THE editor of "George Eliot's Life," while admitting that "the early part of Maggie's portraiture is the best autobiographical representation we can have of George Eliot's own feelings in her childhood," wisely cautions us against "trusting to it as a true history." The caution, however, hardly applies to such an aside as this: "That is the path we all like when we set out on our abandonment of egoism—the path of martyrdom and endurance, where the palm branches grow, rather than the steep highway of tolerance, just allowance, and self-blame, where there are no leafy honours to be gathered and worn." Here, traced by her own pen, we have a map of the two ways which George Eliot travelled, and in her abandonment of one for the other may be detected the crisis in her religious life. It is rather here than in the change of her religious views. That remarkable "transition" from an extreme form of evangelical orthodoxy to assertive free thought did not greatly affect her character. The Mary Anne Evans who refused to go to church with her father was of the same temper as the ardent young Calvinist who "sacrificed the cultivation of her intellect, and a proper regard to personal appearance"; who would have denied her brother what she came afterwards to see were "quite lawful amusements," and who greatly disgusted him by going about "like an owl." In both these cases we see the same eager desire for the path of martyrdom and endurance, unchastened by the "just allowance" and "self-blame," and delicate consideration for others which were to come later. Perhaps one of the earliest signs of the advent of these qualities was the change in her regard for a Wesleyan uncle. Mrs. Cash thus relates the incident :—

"It must have been in those early days that she spoke to me of a visit from one of her uncles in Derbyshire, a Wesleyan, and how much she had enjoyed talking with him, finding she could enter into his feelings so much better than she had done in past times, when her views seemed more in accordance with his own, but were really less so." ("George Eliot's Life," p. 54.)

It is a familiar experience. Those who can utter the same orthodox Shibboleth are often far apart in feeling. When "her views seemed more in accordance with his own"; when their creeds were similar, despite his Arminianism and her Calvinism, uncle and niece could not understand each other ; but now that she had turned to "the steep highway of tolerance, just allowance, and self-blame," her eyes were opened, and she could enter into his feelings. In a similar way through her wonderful sympathy she entered into the spirit of "The Imitation." Its influence on Maggie Tulliver is doubtless an autobiographical touch, and no change in her views obliterated the impression. It was so again with that very different personality Sir Walter Scott. Few are wont to regard Sir Walter as a great religious teacher. That death-bed utterance to Lockhart, "Be a good man, dear," has doubtless wrought more for righteousness than most sermons ; but in his art Scott deliberately ignores the deeper problems of religion. And yet his very reticence seems to have powerfully

affected George Eliot. "To the inquiry of a friend in after years, as to the influence to which she attributed the first unsettlement of her orthodox views, she quickly made answer: "Oh, Walter Scott's." ("Life of George Eliot," p. 48.) Many years later, in 1871, she wrote: "I like to tell you that my worship for Scott is peculiar. I began to read him when I was seven years old"; and "it is a personal grief, a heart wound to me, when I hear a depreciatory or slighting word about Scott." (Ibid. p. 475.) The influence of Scott which was so permanent a force in her life contributed doubtless not only to her first change of view, but to what I have regarded as the real crisis of her religious experience, for he is surely a better guide in "the steep highway of tolerance, just allowance, and self-blame," than in "the path of martyrdom and endurance, where the palm branches grow."

In a letter to Miss Sara Hennell written in 1843 we have a clear expression of this change of sentiment, and as it is dated less than three years after the removal to Coventry, when the first great change took place, she cannot have remained very long in the crude and assertive stage of free thought which she so well describes.

The subject of your conversation with Miss D. is a very important one, and worth an essay. I will not now inflict one of mine on you, but I will tell you as briefly as possible my present opinion, which, you know, is contrary to the one I held in the first instance. I am inclined to think that such a change of sentiment is likely to happen to most persons whose views on religious matters undergo a change early in life. The first impulse of a young and ingenuous mind is to withhold the slightest sanction from all that contains even a mixture of supposed error. When the soul is just liberated from the wretched giant's bed of dogmas on which it has been racked and stretched ever since it began to think, there is a feeling of exultation and strong hope. We think we shall run well when we have the full use of our limbs, and the bracing air of independence, and we believe that we shall soon obtain something positive which will not only more than compensate us for what we have renounced, but will be so well worth offering to others, that we may venture to proselytise as fast as our zeal for truth may prompt us. But a year or two of reflection, and the experience of our own miserable weakness, which will ill afford to part even with the crutch of superstition, must, I think, effect a change. Speculative truth begins to appear but a shadow of individual minds. Agreement between intellects seems unattainable, and we turn to the *truth of feeling* as the only universal bond of union. (Ibid. p. 73.)

To have attained this position meant very much to George Eliot. Here her wonderfully sympathetic nature found rest and satisfaction which could not have been attained elsewhere, and safeguarded as she does safeguard the position in some subsequent sentences from any suspicion of indifference to truth, the rest and satisfaction were not ignoble. It was this which enabled her to enter into the feelings of her Wesleyan uncle "so much better than in past times," when her views not only "seemed," but were, simply as views, "so much more in accordance with his own." It was this which enabled her to paint with equal mastery a Mr. Lyon or a Mr. Tryon, Mr. Gilfil, and Amos Barton. A subsequent letter recalling her life at Geneva in 1849 shows that there were fluctuations in this state:—

When I was at Geneva, I had not yet lost the attitude of antagonism which belongs to the renunciation of any belief. . . . Ten years of experience have wrought great changes in that inward self. I have no longer any antagonism towards any faith, in which human sorrow, and human longing for purity, have expressed themselves; on the contrary, I have a sympathy with it that predominates over all argumentative tendencies. (Life, p. 298.)

This but asserts the completion of a process which had commenced much earlier, and for the remainder of her life there was no contraction of sympathy for sincere religious expression, a sympathy which appears to have been incomprehensible to some of her Free-thinking friends.

I can't tell you how much melancholy it causes me that people are, for the most part, so incapable of comprehending the state of mind which cares for that which is essentially human in all forms of belief, and desires to exhibit it under all forms with loving truthfulness. Free-thinkers are scarcely wider than the Orthodox in this matter. (Life, pp. 278-9.)

For such blended power of thought and sympathy it would be difficult to find an equal amongst her contemporaries. The furious dogmatism of Carlyle and Ruskin affords us a powerful contrast to it, and Emerson's benevolent aloofness is about as remote. Probably the mind of James Martineau was most akin to hers for this rare double quality; and though evidences of their mental contact are few and slight, the effect may have been greater than has been disclosed. We know that George Eliot read Martineau with delight, and went to hear him preach, though, on the only occasion recorded in her life, she went in vain:—

Apropos of the pulpit, I had another failure in my search for edification, last Sunday. Mme. Bodichon and I went to Little Portland-street Chapel, and lo! instead of James Martineau, there was a respectable old Unitarian gentleman preaching about the dangers of ignorance, and the satisfaction of a good conscience, in a tone of amiable propriety which seemed to belong to a period when brains were untroubled by difficulties, and the lacteals of all good Christians were in perfect order. I enjoyed the fine selection of collects he read from the Liturgy." (Life, p. 342.)

This was in 1861. Whether the experiment was repeated with better success in after years there appears no record in the "Life"; but on the "steep highway of tolerance" George Eliot and James Martineau were not far asunder.

CLEMENT E. PIKE.

TO LOVE.

LOVE! that wast born in heaven,
And nurtured by angel hands,
Purer far than the jewels
That flash from the starry strands,
Come to this world of waiting,
That droops in the holy quest,
In thee alone is comfort,
And God made manifest.

Speak thou the word to the nations
Of heaven and earth and hell,
From the pit of the fallen angels,
To the summits whence they fell.
Thou art the great redeemer,
The fount of eternal rest,
In thee is life immortal,
And God made manifest.

J. DRINKWATER.

LITERATURE.

EARLY HEBREW STORY.*

THIS book consists of lectures given to the Bangor Theological Seminary, Maine, United States, in the November of 1903. The author, rightly perhaps, avoids learned references, and addresses himself to a popular audience. We could wish, however, that having chosen this method he had been more careful to avoid groundless and in some cases erroneous speculation. It is, for instance, absolutely impossible, with due respect for the most obvious rules of philology, to hold, as Dr. Peters does on p. 5, that "Yashar, in the longer form Yeshurun, is nothing more nor less than Israel (Yishra-el) [*sic*] with the final *el* omitted." Again, it is, to say the least, fanciful and precarious to regard (p. 35) Lot as a personification of the Raten mentioned on the Egyptian monuments as living east of the Jordan, the Egyptian *R* being, according to a well-known rule, transliterated into the Semitic *l*. Lot, according to the story in Genesis, did not belong to the aborigines on the east of the Jordan; and he is the ancestor of the Moabites and Ammonites who, so far from being Rutenites, were, on the contrary, the foes who conquered and practically annihilated the aboriginal inhabitants. Lot, if Lot were all one with Ruten, is the very last person they would have chosen for an ancestral hero. Dr. Peters should not have stated (p. 105), without even hinting at another derivation, that the Jews interpreted Beersheba as meaning seven wells, especially as he goes on to inform us that four or five wells exist there in actual operation; and that "there are evidences of the existence of still more, apparently seven in all." According to the rules of Hebrew grammar, the translation "seven wells" is almost certainly wrong; it is quite certainly wrong, unless we take refuge in some Canaanite or dialectical idiom otherwise unknown. "Well of Seven," possibly seven gods or spirits, is a grammatical translation, and one which yields a tolerable sense. "Well of the Oath" is also a tenable explanation. "Few persons, it is to be hoped," says Dr. G. A. Smith, "go to Beersheba, looking for seven wells." We are also very much puzzled by the date to which Dr. Peters assigns "Sargon of Accad," viz., 2,800 B.C. (p. 29). We were at first inclined to take this as a misprint for 3,800, but there are other passages in the lectures which look as if Dr. Peters really placed Sargon I. at so late a time. He has, of course, a right to his own opinion, but he should have given his reasons. The date commonly given has *prima facie* evidence in its favour from the well-known cylinder of Nabonidus. Most extraordinary of all is Dr. Peters' suggestion (p. 107) that the 107th Psalm was, "in its original form, a liturgical hymn sung at the great autumnal festival by worshippers" in "the ancient temple of Dan." What shadow of an argument is there to support this supposition? We know of none, nor does Dr. Peters enlighten us on the question. We should have thought the one thing certain is that the Psalm

* "Early Hebrew Story: Its Historical Background." By John P. Peters, D.D., Rector of St. Michael's Church, New York. Crown Theological Library. (Williams & Norgate. 5s.)

is post-exilic, and this is fully recognised by so moderate and conservative a scholar as Bäthgen who is by no means devoted to the fashionable theory that nearly all the Psalms are post-exilic. The exile is presupposed in express terms, and though it is quite conceivable that these references to the exile are later additions, even so the residuum reads like the thanksgiving of a private individual who acknowledges the hand of God in his deliverance from calamity.

These, however, are single points which do not seriously affect the lectures as a whole. For the book, generally speaking, we have nothing but most grateful and enthusiastic commendation. Dr. Peters contributes most interesting matter from the stores he has acquired by his experience as a practical archæologist. We would draw attention, for example, to the account (p. 139 *seq.*) of the material evidence recently discovered for the existence of child sacrifice in Canaan.

> At Ta'anach, in the neighbourhood of a rock-hewn altar, the Austrian explorer Sellin found jars containing the bones of children and only of children. . . . In the enclosure of the megalithic temple at Gezeb, Macalister found similar jars containing, as at Ta'anach, the bones only of children. These jar burials of the infants in connection with an altar or temple can be accounted for, in the belief of the explorers, only on the supposition that they were sacrificial victims."

Turning to wider questions we have a lecture on the history of the conquest, and the formation of Israel, which is as good as anything we have seen on the subject—better, we should say, by far than anything which has appeared in English. Here, again, Dr. Peter's familiarity with the physical features of Palestine adds in a marked degree to the effectiveness of his work. The main part of the book discusses the mythology and folklore of the Hebrews, and points out that they are to be found not only in early documents, but also in late prophets, like Ezekiel as well as in Job and in post-exilic Psalms. In these last, of course, they are used for purpose of illustration and as poetic imagery; they are not the objects of serious belief. Their connection with Babylon and their transmutation under the influence of a higher religion are fully and clearly explained. The book ends with an eloquent and weighty vindication of that eternal appeal which God speaking through the living oracles of the Old Testament makes to the consciences and hearts which He has made. Dr. Peters is absolutely without fear of fact; he is most willing to follow wherever reason leads. But he writes none the less with a Christian conviction which is transparently sincere. We may look with much comfort on the present position of Old Testament criticism. Its results are now accepted by all competent to judge. But the first shock of surprise has spent its force, and thoughtful men find more reason, not less reason, to reverence the Old Testament as the Word of God. This is not because it was written at a certain date or by certain persons, but because it has done the work of God, and prepared the way for God's final and perfect revelation of Himself in His Son.

W. ADDIS.

A LOVELESS power could never have fashioned a human heart.—*H. W. Crosskey.*

DANTE'S WORKS.

Is it well that we should know the details of the actual life of the men whose works stand to us as the revelations of great ideals? Was it well that the curtain should be raised (if indeed it has been raised) to reveal the privacies of Carlyle's home? Is it well that we should have gone behind Bonaventura's official life of St. Francis and the popular legendary accounts of the Fioretti, and penetrated to the intimate conflicts and anxieties of the last years of the saint's life? Is it well that we should follow up the half-obliterated traces of those early years of Dante's manhood over which he himself drew a double veil in the *Vita Nuova* and in the *Convivio?* We shall answer differently according to our temperaments, and according to the nature of the picture revealed. In the case of Francis we shall say "It is well." In the case of Carlyle we may hesitate. But in Dante's case, whatever we may think or desire, we may be very sure that the process of investigation will not be arrested. Whatever can be learnt concerning the minutest detail that affects him will be learned, and will be published without reserve and without compunction, however it affects us. To the reader who knows Dante only by the *Comedy* and possibly the *Vita Nuova* the questions which chiefly occupy students of his life at the present moment will probably seem either irrelevant or jarring. But the student who has noted the more than superficial contradictions between the narrative of the *Vita Nuova* and the "Apologia" of the *Convivio*, will be visited at times with a positive thirst for some further and surer knowledge than he possesses, and the ruthless and irreverent devotee of fact as such (fact often as distinct from the higher truth) will want to know exactly what lies behind Dante's mournful reference to the life which he and Forese led together, "the present memory of which must still be grievous," and the exact nature (as if for the register of convictions in a law court) of the offences that Dante confessed in an agony of remorse by the stream of Lethe; and he will want to know to the last ounce the real nature of the attachments, vain or fleeting, touched upon in the *Vita Nuova*, reflected in some of the *Canzoni*, denied in the *Convivio*, and mourned in the *Comedy*.

But what has this to do with re-issue of the complete works of Dante in the Latin and Italian text, without a single word of note or comment? Everything. The innocent reader thinks that when he holds a book in his hands he has really got the authentic work of the author. The Agamemnon of Æschylus that he buys in a shop is the Agamemnon that Aeschylus wrote; and Dante's sonnets are the sonnets of Dante. The question of authenticity troubles him little, the question of "readings" not at all. "What *is* taxes, Thomas?" asks the happy flunky. "What *are* readings?" asks the equally happy general reader. Alas! we have our treasures in earthen vessels. Copyists are not infallible, they have commonplace minds, and they are often conceited. They like to correct spelling and grammar, and are proud of substituting something intelligible (to them) for the unintelligible or illegible passages they find in the documents they are copying; and they dearly love to substitute commonplaces, which seem to them quite admirable, for bold and original utterances that strike them as strange and questionable. So the manuscripts gradually come to record things very different from what the author said. When printing was invented the works of great authors were generally printed from the manuscripts that lay nearest to hand, irrespective of their merit; and since almost all men are lazy, and most men who do anything are busy, it comes about that when once a book has been printed it is much more likely to be reprinted from the printed text than to be modelled on old and authentic manuscripts that stand nearer to what the author really said. With reference to the great classics, however, the necessary toil has for the most part been accomplished, and when, in 1894, the first edition of Dante's complete works in a single volume was issued, under Dr. Moore's editorship, by the Clarendon Press, the "text" of the *Comedy*, the *Vita Nuova* and the *De Monarchia* was pretty well fixed, and the reader might be assured that he really held in his hand something at any rate exceedingly near to what Dante himself wrote. With respect, however, to all the other works (that is to say, about half of Dante's total literary output) it was far otherwise. But the ten years that have since elapsed have been fruitful in minute investigations; and by an easily intelligible sympathetic process the attention of editors has become more sensitive, and standards have been raised, even as to matters concerning which the material for judgment was accessible long ago. And consequently the investigator of the details of Dante's life who is determined to base himself primarily upon the works of Dante himself is in a very different position now that he holds in his hand the Oxford Dante of 1904 from that in which he was placed by the edition of 1894. For example, in a letter addressed by Dante, very near the end of his life, to his friend and patron, Can Grande della Scala, the reader found in the edition of 1894, "but now, fresh in your favour, for which I thirst, making little of my own life, I will press forward to the goal," &c. Here was a perplexity. Dante seems to declare, in a passage in the *Paradiso*, that he met Can Grande soon after his banishment, and yet, nearly twenty years later he speaks of being "fresh in his favour," though, according to the general tradition, he had spent a considerable part of the interval at his court. But the reader of the 1904 edition finds "but now zeal for your glory, for which I thirst (taking small account of my own), will press me forward to the goal," &c. If this is what Dante really wrote, the difficulty disappears. Again, the curious reader of Dante who has gone outside the main lines and has studied the minor poems has long loved the charming sonnet addressed by Dante to his friend Guido, wishing that they two, and one Lapo, the third in a triad of friendship, were wafted about in a magic boat that ever bore them where they willed, discoursing still of love, with their three ladies placed by the same good enchanter with them, each one as

* Tutte le Opere di Dante Alighieri. Dr. E. Moore. Terza Editione. Oxford: Clarendon Press. 1904. 6s. net.

well content as they, the three friends, would be. Here, beside Vanna and another lady, referred to, but unnamed, the reader of the 1894 edition finds "Bice." For once, it seemed, Dante had dropped the solemn "Beatrice," and adopted the familiar name by which (as Boccaccio assures us) his lady was always known in her home and amongst her friends. The tone of the poem contrasts with that of the *Vita Nuova*. There is a touch of human intimacy in this sonnet that led one to suppose that in the *Vita Nuova* Dante had deliberately selected those poems only which preserved the attitude of distant awe, and had excluded the more closely human traits of his love. But the reader of the 1904 edition will find that "Bice" has disappeared, and her place is taken by Lagia (Lapo's love, as Vanna was Guido's), while the lady whom Dante couples by inference with himself is the one less directly indicated, quite certainly not Beatrice, and in all probability that first "screen lady" to whom Dante says he dedicated certain trifles in rhyme with the express purpose of misleading the busy-bodies who concerned themselves with the secrets of his heart. The austerity of his relation to Beatrice remains unqualified. Here, too, the reader will meet in one of the sonnets a certain "Lisetta" (where the previous edition had simply "una donna"), and he will probably identify her with the Lady of the Window of the *Vita Nuova*. And here he ought to find, but will not (for the new edition, though an advance upon the old one, is not perfect) a "Violetta" in a somewhat mysterious ballad, as to the meaning of which he may speculate at discretion. And, finally, he will discover for the first time a series of sonnets which I was going to say will throw light upon Dante's references to the period of debasement which he deplores in his conversation with Forese, and weeps over when he confronts Beatrice. But, as a matter of fact, to the unassisted reader they will shed nothing but darkness upon anything, for they are written in a cipher of almost hopeless obscurity. If deciphered they will be found to be unworthy poems, and it seems a pity that the ink in which they are written could not have been washed out by Dante's tears, as the memory of them was from his own heart by the waves of Lethe. But they are nothing so very discreditable, after all. No real taint attaches to the author of them, and if the lowest utterances of the least exalted period of a great man's life had nothing worse to reveal than what is reflected in these poems, his admirers might well feel that their faith in their hero has been justified rather than put to shame by the revelations that less reverent hands had made.

Enough has been said to show that the significance of a new edition of Dante's collected works is not merely technical; and probably readers of THE INQUIRER will take little interest in the discussion of minute details. We must be content, therefore, with the general statement that, whereas the new edition is a boon for which all students of Dante will be grateful, it nevertheless leaves ample room for future improvements, the last of the *canzoni*, for instance, still being far from satisfactory.

In short we may say with Carlyle that, if (as is reasonable) we reckon from zero upwards, rather than from infinity downwards, we may thank Dr. Moore with some fulness of heart for the very much that he has given us.

P. H. W.

THE FRENCH REVOLUTION.*

VOL. VIII.—the fourth to be issued—of the Cambridge Modern History deals with the French Revolution. In noticing former volumes we have referred to the general plan of the work, and to some features which strike us as defects. We need not accordingly refer to these matters again. We have in the volume before us the same subdivision of labour, which goes far to destroy its unity, and to reduce it to a collection of elaborate monographs. Five chapters dealing with the earlier history of the Revolution have been assigned to Professor F. C. Montague. Professor Lodge writes on the European Powers and the Eastern Question and the extinction of Poland, while the chapters dealing with the rise and early activity of Bonaparte have been assigned naturally to Mr. J. Holland Rose. Professor Montague brings out two points very clearly which are of more than passing application. The first is the connection between the revolutionary outbreak in France and the desperate state of the national exchequer. Perhaps nothing can illustrate this more forcibly than the proposal of 1786 to raise 30 million livres for prospective improvements in Paris with the avowed object of lending the money indefinitely to the Government. The extraordinary series of plunges which were taken to stave off impending ruin is among the most impressive warnings of history of the nemesis which overtakes unsound finance and unchecked extravagance in the spending departments. The other point is the failure of the moderate beginnings of the revolutionary movement owing to the want of training in the methods and habits of democratic government. As Professor Montague puts it:—

"The French of 1789 had no experience of parliamentary institutions, and could not therefore possess the habits and instincts of parliamentary life. The desire for self-government, then so general among the upper classes of France, had been fed by literature and philosophy, not by practice. In the first stage of the French Revolution even the keenest and most judicial minds could little forecast the future; while the general public had no prevision whatever, but lived blindly from day to day.

And this incapacity followed them with fatal results into the conduct of affairs. "More than once to-day," Arthur Young wrote in his Journal on June 15, 1789, "there were a hundred members on their legs at a time, and Monsieur Bailly absolutely without power to keep order." It is a singular illustration of the advantage of long training in what Bagehot has called "government by discussion," and goes far to explain the immunity of England in recent times from revolutionary movements. At the present moment in view of the policy pursued by M. Combes it is of interest to follow the attempt made by the Revolutionary government to readjust the relations of Church and State. Nothing was further from its mind than the later ideal of Cavour of a free church in a free state. The influence of the crown was simply to pass to the nation, and the clergy were to submit to an elaborate regulation by the civil power. "Particular societies," said Mirabeau, "placed in the general society break the unity of its principles, and the equilibrium of its forces." This was, undoubtedly, the traditional feeling due to the influence of Roman jurisprudence upon mediæval French law. It is, in fact, a continuance of the policy of the Empire towards the *collegia*. To the Roman jurist there would be no alternative between "non licet vos esse," and the incorporation of Christianity in the State. The same idea was still vital at the time of the French Revolution. The point of view is one which it is not very easy for the English mind to understand owing to the very different lines of our historical development.

In conclusion we may call attention to two essays of a more general character. Mr. P. F. Willert writes the opening chapter on philosophy and the Revolution, in which he argues that the influence of theory has been unduly magnified; and Mr. G. P. Gooch contributes a closing survey of the Revolution as "the most important event in the life of modern Europe." The latter is necessarily sketchy, for it ranges over Burke and Wordsworth, the German *Aufklärung*, the writings of de Maistre, and political movements from Russia to Portugal, but within the severe limits of space it is well done, and makes a fitting epilogue to the volume.

W. H. D.

* "The Cambridge Modern History." Vol. viii., "The French Revolution." (Cambridge University Press. Price 16s. net.)

THE MAN CALLED JESUS.*

MR. KINGSLAND writes for those who feel unable to accept the dogma of Jesus Christ's deity. His object is to convince them, by a study of the humanity of Jesus, that no answer save that of his deity can account for so transcendently beautiful and perfect a human character. Unitarians will welcome the book as one more sign that the spiritual life of humanity is being more and more recognised as the true channel along which the living waters of divine revelation flow. Time was when the working of miracles was regarded by the Christian believer, no less than by the unbelieving Pharisee, as the crucial test of the deity of Christ. But times have changed, and though Mr. Kingsland freely accepts the miraculous in the life of Jesus, he yet bases his argument upon the spiritual perfection of Jesus' character.

We will endeavour briefly to summarise the picture of Jesus presented to us as an absolutely perfect spiritual man.

First, then, we behold him, when only twelve years of age, attaining a consciousness of personal and perfect spiritual affinity with God, unparalleled before in human experience. The eighteen years of silence and self-repression that follow reveal the intensity of his devotion to the call which then came to him to prepare himself by perfect obedience for the great work of self-denial which God had entrusted to him. These long years of

* "The Man Called Jesus." By John R. Kingsland. (Isbister & Co. 1902. 6s.)

spiritual experience and preparation culminate in that full development of his spiritual vision which constitutes the "change of mind" that occurred to him on the occasion of his baptism. Mr. Kingsland believes that at this period Jesus became aware of his possession of miraculous powers, in consequence of which he was instantly beset by temptation and long uncertainty how and for what purposes he might make use of these powers. His perfect character is revealed once more in the self-denying and spiritual outcome of these temptations. An interesting chapter reviews Jesus' visit to Nazareth, and the first rebuff there received. John vi. is next emphasised as revealing the occasion (the desire of the multitude to make him king) upon which Jesus, in a sudden crisis, swiftly and unreservedly changed his whole method and plan. Seeing the disastrous consequences of his popularity, and the unspiritual conception of his mission that prevailed in the mind of the multitude, he deliberately destroys his own popularity, and, by a supreme act of self-denial, rids himself of the multitudes that had followed him only through a misunderstanding of his message.

With a few friends Jesus now turns to face death, ignominy, and scorn, and in due course, well knowing the result, steadfastly set his face to go to Jerusalem. Not without natural human agony, perplexity, and sorrow did he finally pursue to the bitter end the path that led him to the cross. By faith rather than by sight he accepted at his heavenly Father's hands the dark and mysterious duty of going to Jerusalem to die. He did not foresee in his agony the glorious issue. As a man, and yet as a man gifted every instant with miraculous powers, by which he might have overthrown all the powers that tortured him, he voluntarily, and by faith, endured each moment of the cross. After the man had suffered thus, there was revealed to others through his resurrection the gloriousness of the work that he had accomplished, and the Divine significance and purpose of his death. Only by such absolute obedience and self-sacrifice could the message of Jesus be revealed—God's love for sinners and the limitless sacrifice which love must make to win their confidence.

Reviewing this life of Jesus and its spirit of perfect human obedience to the dark and mysterious commands of God; reviewing also the facts of Jesus' resurrection and of the redemption actually wrought through his being willing to die; we are asked if any other explanation of the man called Jesus can adequately explain the facts except that of acknowledging that this man was indeed the Son of God.

Our reply must be brief. In the first place, as regards the miraculous powers attributed to Jesus, they present us with a picture of his humanity so different from our own conception of it that it seems futile to enter into any argument in detail concerning them. In the second place, as regards the spiritual perfection of Jesus, we naturally ask, would his perfection (supposing it were proved) demonstrate his deity? We think not. In God's world we naturally look for perfection. The flower, the bird, the sunshine, and the rain, so far as they appear to us to be, for their several purposes, perfect, are yet not usually spoken of as "deities." Why, then, should a man, similarly perfected, be interpreted as a deity? When Jesus points to God's work in the lilies of the field, he clearly acknowledges God's presence in nature, yet does not ask us to worship either the grass, or the flowers, or the birds. Similarly the work of God may be seen in the life of Jesus himself, and the glory of Jesus may exceed that of Solomon just as the lilies did, yet we do not call Jesus or the lilies separate deities. The fact of Jesus' perfections being spiritual does not alter the argument. Fundamentally all things are spiritual. The glory of the lilies is spiritual. It is God's beautiful thought in them that we love to look upon.

Again, as it seems to us, the Syro-Phœnician woman returned on one occasion a perfect answer. Must we needs puzzle ourselves with the question, how could this woman have given so perfect an answer except she were the only-begotten daughter of God?

Similarly, if Jesus on this occasion or that gave a perfect answer, or if we multiply instances of his perfection, and show that his conduct was always perfect, as was this woman's on this one occasion, we do not prove Jesus to have been the only-begotten Son of God. We simply multiply instances in his case of acts of perfection such as are found in other lives also.

But even if the perfection of Jesus as a man proved him to be God (which we contend it would not do), can the perfection of Jesus be demonstrated? We think not. The mere multiplication of instances of perfect sayings, &c., does not prove anything beyond Jesus' perfection just to that extent, just at that time, &c., in the several cases cited. Our records of his life leave larger gaps than they fill in. Who could ever hope to demonstrate that the recorded perfections of Jesus have left behind them no unrecorded imperfections as a child, as a youth, as a minister of God? Is it not remarkable if so extraordinary a thing in human history as an absolutely perfect human life were lived for eighteen years without causing any remark or attracting any notice? Every act, word, look, thought divinely perfect, yet in no way distinguished from the ordinary and frequently imperfect acts, thoughts, looks, and words of other young men! Surely the probabilities are altogether against the idea of Jesus' absolute perfection.

What puzzles us most in God's world is the presence of imperfections, alike in the beauties of nature and in the most beautiful of human characters; in the midst of multiplied instances of perfection we are startled by imperfection. Those whom we love the most, our dearest children, our tenderest mother, father, friend, those who most reveal God to us, do they not also so clearly reveal perfection that, in the light of their own teaching, our souls are awakened to see even their faults? Only in such spirit of discipleship to Jesus, and with such love for him, would we venture to say that to call Herod a "fox," and others "a generation of vipers," and by bitter words—"ye serpents," "ye offspring of vipers," "ye hypocrites," "ye fools," &c., &c. —to rouse antagonists to fury was utterly inconsistent with the teaching of him who taught us the Lord's Prayer, "Judge not that ye be not judged," and "Love your enemies."

It is even to be noticed that in the synagogue at Nazareth Jesus' fellow-townsmen seem to have received him gladly, and listened gladly to him, and to have unanimously borne witness to the words of grace which proceeded out of his mouth, so long as they continued to be "words of grace." Only when his words became ungracious and suspicious did their feelings towards him change. Mr. Kingsland refers to "the fact" of the Nazarenes demanding, "Whatsoever we have heard done at Capernaum, do also here in thine own country." Is not this one more instance of blaming ether people for something done by Jesus himself? The words referred to (Luke iv. 23) crossed the lips of Jesus only, preceded by the suspicious taunt, "Doubtless ye will say." Apparently it was Jesus who "would not believe" at Nazareth.

WILFRED HARRIS.

OTHER times, other methods, we reflect, on reading of the new plan adopted by the Bolton and Farnworth Auxiliary of the Lancashire Congregational Union. The anniversary, once an important event, has been dwindling in interest for some years, and its meetings have been marked by diminutive attendances. The old style of meeting has been abandoned. Instead, a magic lantern has been procured, a lecture has been prepared on the history of the Congregational churches, to be delivered at each of the churches in the Union. Thus, for the first, every congregation is to have a lecture to itself—and in part very much for itself. For a special section of the lecture is devoted to the affairs of the particular church where it is read. In this attention is called to the amount of money received by the church from the Union, and of the amount contributed to the Union by the church. In one case, where the amount received was £400 in excess of the amount subscribed the audience was so impressed as to resolve at once to liquidate the debt. If such a result is to be obtained, other unions, without respect of creed, might well imitate the plan, which must tend also to increase the interest of each in the common concerns of all the churches.

FOR THE KING.

SOME follow Christ; some call Gautama king;
Some worship him who gave the stern Koran;
Others, by Science held, a firm-set ring,
Speak not of God, but live and die for man.

Each soldier to the standard of his heart
Brings loyal service, which still comes to Him
Who made the sun and holds the stars apart,
Whom we know not, for earthly eyes are dim.

In feudal times of peril and of skaith—
Those stormy days of which old poets sing—
Each followed his own chieftain to the death.
And yet all died together for the King.

Aberdeen. ROSA F. CRAIGMILE.

MR. ARMSTRONG'S LECTURES.

A LARGE and deeply interested audience listened at Northampton on Tuesday to the sixth and last of Mr. Armstrong's Lectures in his course on "Theism and Agnosticism." The subject announced was "James Martineau and the outlook for to-day," and in setting forth the main lines of the religious philosophy of "the foremost exponent of Theism in England in the nineteenth century," the lecturer, by an analysis of his critical essays on John Stuart Mill, Herbert Spencer, and Tyndall, and a summary of the conclusions arrived at in the "Study of Religion," showed that the grounds of Martineau's Theism were the conviction of the existence of a Causal Will behind all phenomena and the experience of a Moral Law within. The great prophet-philosopher made his appeal to the religious experience of mankind, and showed that the God postulated by the intelligence and obeyed by the follower of Duty was one and the same, Almighty Power, Benevolence, Justice, and Love. There were limitations in the philosophy of Martineau. He probably underrated the value of Spencer's contribution to the world of thought. He seems to favour dualistic conceptions, rather than monistic, and he certainly gave the scantiest consideration to those psychological speculations which were just beginning to be heard as his last works were being published, and which now loom so large in the deliberations of all who observe the trend of modern thought. Still, just as he probably spent more hours in intellectual labour than any man the world has known, so, in the literature of man, he stands unequalled as he expounds the demands of our moral nature, as revealing the divine source and fount of goodness.

Considering the present outlook, Mr. Armstrong said that while moral "atheism" and practical "materialism" were only too evident, their intellectual correspondents were practically dead: the old orthodoxy was dissolving, being cut off from its intellectual basis, while the modern sacramentarianism was largely only another phase of scepticism. Agnosticism, on the one hand, shows a tendency to be profoundly dissatisfied with its own helplessness, and Theism, on the other, is laying more stress on the thought of the immanent than on that of the "external" God. The questions still go up, "Is there a God?" and "What is His relation to us?" These questions, while they can be answered on the lines of philosophic thought, will best be solved by our own practical life. "The pressure of competition, the struggle for wealth, the craze for pleasure, every evil passion, and all mere dead indifference are ever making for the decay of religion in our midst. These must be confronted by purity of heart and truth in the inward parts. These and these alone can permanently establish such belief in God as shall have not merely the cold precision of the intellect, but also the fervent glow of faith."

IT is the one sufficient proof of the grandeur and awfulness of our nature that we have faith in God, for no merely finite being can possibly believe the infinite.

Martineau.

THE CHILDREN'S COLUMN.

LAMPS.

My friends and I had been sailing up and down the sedge-fringed river all day, and we returned to our anchorage when the wind dropped and the shades of night began to creep over the land. Then we boiled our kettle, and had our tea in the peaceful stillness of eventide as the rooks came home to roost, and the owl issued from her hollow tree, and the bat skimmed the twilight air on noiseless wing, and the night-jar hunted the moths. We had to clean up the boat and pack things away so as to leave her shipshape. Deeper and deeper grew the shadows; the last bit of crimson in the west was swallowed up by sable night; stars hung like lamps in the sky, and a white mist rose stealthily from the marshes. We had to walk some distance along a narrow path with great care lest we should slip into the ditch on the one hand or the bog on the other; and all along I noticed the glow-worms like little points of fire shining as lamps on the damp ground. There were lamps in the heavens and lamps at my feet; and things like that always set me thinking.

When I was a boy my kind father used to take me by the hand and lead me amidst the beauties and marvels of nature at all hours, and thus arouse my curiosity and strengthen my love and appreciation by his own remarks concerning everything we saw. My father was not a learned man, for he went to school in days when education was but little valued, and when the cane was the principal instrument of training. But God had given him eyes to see with and ears to hear with, and a heart that was full of sympathy for all things bright and beautiful. So he taught me to love the birds and the trees and the flowers; to wander in imagination amongst the stars; to find lessons of striking force in the habits of the blind mole and in the steady light of the tiny glow-worm. It is, therefore, not surprising that I should now desire to stir the boys and girls of my acquaintance with the very same holy and loving thoughts.

I have had many a glow-worm in my hand. We used to bring them home and drop them in our garden. Small, insignificant-looking things they are; but they fulfil their destiny, and shed their light abroad when all is dark around. They are the creatures of God, and they obey His law. They, however, act instinctively; that is, they cannot choose between right and wrong as we can; they are not moral beings.

It is equally our duty to fulfil God's law, and obey His command. Like the glow-worms, we are intended to be as lamps, givers forth of light in the world; and if we do not honourably discharge the duty for which we were born, we are nothing more than lumber and encumbrance in a world which ought to be full of beauty and love.

Lampas is a Greek word meaning a torch, a beacon light, &c. So our English word "lamp" means that which gives forth light, illumination. Lamps are often referred to in the Bible, where they are used as figures for driving home great truths. Jesus wanted to know who would think of lighting a lamp and placing it under a bed or a bushel? Is it not the right place for it on a prominent stand, so that it may illuminate the whole room for the profit and convenience of everybody in it?

Those of you who have read history will know that in the old days—and the custom is still maintained in some countries—the tribes were called to arms by men called torch-bearers. They were swift runners who carried a burning torch from village to village, handing it on to fresh runners to carry it still further afield. Then, also, you know what the beacon lights were. On the hilltops huge fires were lighted, which were signals of alarm or of peace throughout the land. Before lighthouses were erected, beacons were kept burning on dangerous parts of the coast for the guidance of sailors in order that they might not steer their vessels on to treacherous rocks and be wrecked.

We nowadays walk about our streets at night with ease and comfort, thanks to the gas and electric light which abounds, and we forget that not so many years ago our cities and towns were in darkness at night save for a lantern hung here and there. Rich folk who could afford to do so carried their own lanterns, just as villagers do to-day in some remote country districts. If we habitually remembered these facts we should probably be a little more thankful for the increased comforts and conveniences of life which we enjoy.

You see, in those old days, when individuals carried lanterns, each one looked out for himself; but now we have grown in civic and social morality, and recognise that we must provide light for the whole community. Now what would happen at night time if during the day men were not working hard at the gasworks making gas and storing it away in those huge gasometers? What is the moral of that parable of the Ten Virgins with their lamps? It is no use having elaborate gas lamps in the streets if there is no gas in the meters. Lamps cannot discharge their functions if they are not trimmed and filled with oil.

If a man tells me he is a "light," I want to see some proof of it; he must shed his illumination abroad. We should have to give glow-worms another name if they left off glowing. And remember the fate of the foolish virgins. Was it not inconsistent of them to expect the others to share their scant supply of oil? Then when they went to buy oil for their lamps, the bridegroom came, and the feast commenced without them. Therefore, prepare for every possible opportunity, and remember that lamps without oil to burn in them are of little or no value.

CHARLES ROPER.

TELL me not of the honour of belonging to a free country. I ask, does our liberty bear generous fruits? Does it exalt us in manly spirit, in public virtue, above countries trodden under foot by despotism? Tell me not of the extent of our territory. I care not how large it is if it multiply degenerate men. Speak not of our prosperity. Better be one of a poor people, plain in manners, revering God and respecting themselves, than belong to a rich country which knows no higher good than riches.—*Channing.*

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 12, 1904.

MANCHESTER COLLEGE, OXFORD.

OUR correspondence columns this week bear witness to the gravity of the issues raised by the forty-five Trustees of Manchester College, at whose instance a special Trustees' meeting is to be held at Oxford on Tuesday the 29th inst., to deal with a resolution to be moved on their behalf, and an amendment, of which notice has been given on behalf of the committee. The resolution is described in a "Historical Statement," issued in the name of the Forty-five, as "affirming the Nonconformist and Non-subscribing character of the Institution." The committee's amendment proposes to meet what is, in fact, a vote of want of confidence, by a declaration that the College adheres to its fundamental principles, and that the Trustees "will do nothing to limit for themselves and their successors the freedom the College has inherited and has enjoyed for nearly a century and a quarter."

That there is any need, at this time of day, to re-affirm the Nonconformist and Non-subscribing character of the College, many of its friends will hear with a good deal of astonishment and incredulity. But evidently there is need in many minds of a clearer apprehension of the true meaning of the fundamental principle of Non-subscription, and of the broad lines on which the College was originally founded and has to this day been administered.

Both parties in this controversy appeal to the original declaration of the founders of the College, at Manchester, in 1786. On Feb. 22 of that year, it was unanimously agreed "that an Academy should be established in Manchester, on a plan affording a full and systematic Course of Education for Divines, and preparatory instructions for the other learned Professions, as well as for Civil and Commercial Life. *This institution will be opened to young men of every religious denomination from whom no test or confession of faith will be required.*" And in the following September, preaching at the inauguration of the Academy, Dr. THOMAS BARNES, the first Principal, made this declaration:—

"Educated in the principles of Liberty, civil and religious, and deeming those principles essential to every higher interest of man, you have wished to form a Seminary of Education which shall breathe the same spirit, and which shall thus serve, in the most effectual manner, the cause of truth and goodness. Hence you have formed your Institution upon the most liberal and generous basis, guarded by no jealous subscriptions, and open without suspicion or fear to all who wish to enjoy the advantages of science, unfettered and free. You regard it as your duty, you demand it as your birthright, you glory in it as your privilege, to judge for yourselves on every subject of Science, and above all of Religion, and to act according to your own convictions. . . . Yours is not the cause of any party. You rank yourselves under no distinguishing name. The liberty which you claim for yourselves you extend with equal latitude to others. The burden to which you will not submit you will never impose. You plead for the equal universal dominion of reason, of conscience, and of truth. To these great interests alone you consecrate this Seminary."

It will thus be seen that the original purpose of the founders was by no means confined to the establishment of a training school for ministers; that, however, remained the central purpose, and it is with their method of carrying out that purpose that we are here concerned.

In giving judgment in 1853 that the Trustees of the College had the right to remove it from Manchester to London, or to any other place that was thought desirable, the then Master of the Rolls spoke of the College as specially devoted "to the class or denomination of persons called English Presbyterian Protestant Dissenters," and further declared his belief that the original design of the Institution was "to train young men of that denomination of Dissenters to the sacred ministry." But the leaders of "that denomination," in founding the College, declared that it should be open "to young men of every religious denomination, from whom no test or confession of faith will be required," and it cannot be denied (though the "Historical Statement" makes as light of it as possible) that some of the first divinity students were designated as belonging to "the Church."

As a matter of fact, those "English Presbyterian Protestant Dissenters" believed in the open principle, and so founded their College. They wished to afford to young men preparing for the ministry of their own congregations the best possible education, and that, they were steadfastly convinced, must be given and received on the principle which governed the whole of their religious life. "It is of unspeakable importance," said Dr. BARNES in the inaugural sermon, "to the interests of religion that those who are to be the assertors of its truth, the guardians of its purity, and, under God, the instruments of its power, shall feel its noblest influence upon themselves, that they shall study its doctrines *free from the control of human decision and authority, and that they shall with all simplicity follow wherever truth and reason point the way.*" Thus they founded a free College, even as their life was given to the service of free churches, and to the maintenance of a principle wider in its scope than the limits of any sect or denomination. They held that they should best serve the interests of their own people by absolute trust in that principle of spiritual freedom, and they had no wish to confine the benefits of the College to their own particular circle. If others would accept its principle and methods they should be free to come in: "The liberty which you claim for yourselves you extend with equal latitude to others." The College was dedicated simply "to Truth, to Liberty, to Religion."

That is the great tradition we have inherited both in the College and in the churches, which are based on the same principle of Non-subscription and Spiritual freedom. If the resolution of the Forty-five did indeed merely re-affirm that principle, we cannot see how any objection could be taken by any friends of the College, though the need for it would hardly be apparent; but the actual resolution has a long preamble, and the declaration involves a limitation of purpose which both the Committee and the Principal and Professors (with the exception of Emeritus Professor UPTON) judge to be contrary to the fundamental principle of the College.

The resolution is, in fact, aimed at two causes of offence, or of misgiving, on the part of a certain number of the Trustees. Its supporters maintain that the bursaries of the College ought to be confined to students who pledge themselves, and throughout their College course hold to the purpose, to enter the ministry of a non-subscribing church; they also maintain that a member of the Church of England cannot consistently hold a position on the teaching staff of the College.

With regard to this latter point, it appears to us that a clergyman in orders, pledged to the doctrinal articles of the Church of England as the final and dogmatic standard of belief, cannot consistently accept the fundamental principle of the College, or a place among its teachers. Both teachers and taught must be free simply to follow truth. On the other hand, the principle of freedom demands that the acceptance of orthodox rather than heterodox conclusions should not be made a disability, or lead to the

ejection of any trusted teacher from the College.

The matter of bursaries must be governed by the same principle, though it may become a question of administration and resources whether the College ought to offer to maintain students who come up to receive its training, or whether this additional "charity" should be confined to the members of a particular community. The College is clearly established as a public institution, not as a sectarian seminary. The evidence on this head appears to us incontrovertible; its benefits are confined to no sect or party, and its teachers have consistently maintained that its students for the ministry must be free to choose according to their own conscientious conviction to what Church their service shall be given. Thus in his Visitor's Address in 1884 the late Charles Beard declared to the divinity students:—

When you leave this place the College does not designate you to the service of any particular church. It would be seriously disappointed were you to decline from ministerial service altogether, and hardly less so were you to perform it with perfunctory obedience and only half a heart. But you are free to serve GOD, and CHRIST, and man in whatever religious connection you will; and the one unfaithfulness of which you can be guilty to your Alma Mater is to be untrue to her traditions of freedom, and piety, and dutifulness.

That is the principle which the proposed resolution would subvert. Its supporters declare that if, in the course of his studies, a student is conscientiously led to the conclusion that he must enter the ministry of the Church of England, he ought no longer to receive the benefit of the College bursary. The Committee, on the contrary, have maintained what they believe to be the true principle of the College, and have held that a student, whatever honest conclusions he arrives at, if he be willing to complete his course and conscientiously use to the full the opportunities of independent study which the College affords, ought to be really free to follow his convictions without having the weight of a serious pecuniary disability thrown into the scale on one side or the other.

These are points on which it is eminently desirable that a full and frank discussion should take place, that an end should be made of the misgivings and misunderstandings which prevail in certain quarters. If such is the result of the special meeting of the Trustees we shall not regret that it was called. What is above all things to be hoped is that the Trustees "will do nothing to limit for themselves and their successors the freedom the College has inherited and has enjoyed for nearly a century and a quarter."

THE "SEEDSOWER" NOTES ON MANCHESTER COLLEGE.

THE November *Seedsower*, in a column of "Notes and Jottings," speaks of the establishment of the Faculty of Theology in the Victoria University of Manchester as marking the beginning of a new era in the study of theology in England, and adds: "There is nothing that the training for the ministry needs more, in face of the moral and intellectual needs of the present day, than the breadth of view which it is the function of a university to cultivate, and to which sect life can very seldom attain."

This ideal of a Free Faculty of Theology, the writer goes on to say, has been familiar for more than a hundred years to the friends of Manchester College, which is now at Oxford. The rest of the *Seedsower* notes, referring to Manchester College, we take the liberty of reproducing entire:—

"Probably nowhere else has the teaching of theology been so free from sectarian bias, and no pressure has ever been exerted upon its students to accept service in any particular denomination. Every man has been left honourably free to go where conscience and reason led him. The College has faced the risks as well as the privileges of freedom with a brave heart, and it must view the acceptance of its principle by the most modern of our universities with profound gratitude.

——

"As the historical memory of most people is rather a short one, it may not be out of place to recall the fact that the Dissenting Academies, of which Manchester College is the lineal descendant, were remarkable for their inclusiveness. They wished primarily to include the Nonconformist, who was shut out from the ancient Universities, but they were careful to exclude nobody. Within their limits they were Universities without royal charter or religious tests. Gilbert Wakefield tells us that during his connection with the Academy at Warrington about one-third of the students belonged to the Established Church. At the inaugural meeting of the Manchester Academy (the present College under another name), it was stated expressly that it would be open to young men of all denominations; and a hundred years later, at the centenary meeting, Mr. Gordon was able to use these remarkable words:—"We cannot call it either Presbyterian or Unitarian exclusively, inasmuch as it has always welcomed with open heart and hand students of every religious body. So it was in Frankland's time; so it was at Warrington; so at Kendal; so at Manchester. I think the name which stands second on the roll of divinity students of Manchester College is that of one who is specified as a student of 'Divinity in the Church.' That addition shows that, in the sense of extending more than a transient hospitality to those whose views may differ very widely from the cherished convictions entertained by its founders, this College rightly claims to be an undenominational institution."

——

"It is well from time to time to refresh our minds with these noble historical memories. Nothing can be a better check upon our impatience, or the temptation to be suspicious of our freedom when it leads to results which we do not like. Manchester College has never tried to make a creed of its own undenominationalism or to erect non-subscription into a test. It does not aspire to be a denominational seminary even for the most liberal of the sects. It is its breadth, its tolerance, its theological hospitality which distinguish it, and it is for this very reason the best training ground for men who are anxious to devote themselves to the service of liberal religion. No matter where they may minister in after life, or whatever name they may prefer to assume, if once they have felt its spirit and been kindled by its ideal, their influence will be always in the direction of strong personal conviction combined with sympathy and breadth."

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANCHESTER COLLEGE, OXFORD.

SIR,—Dr. Drummond's letter in your last issue calls in question the veracity of the statement made in an explanatory address which has been sent to all the trustees of Manchester College. I will leave those to whom Mr. Addis made the statement to deal with that point, but at the interview a deputation had with the officers of the College in December last, attention was called to this statement, and I am told that Mr. Addis has since ceased to take any part in the chapel services.

The moving trustees, however, in requesting a special meeting did not intend raising any other issue than that covered by the resolution to be moved by Mr. John Harrison, which simply re-affirms the old principles upon which the College was founded, and, if passed, will prevent College funds being used to maintain and support any professor or student who has become an adherent of any church governed by creeds or doctrinal trusts.

There is no wish or attempt to limit the freedom of the committee in the management of the College, or to restrict "the large and sympathetic outlook upon the world of thought," or to interfere in the slightest degree "with the principle of perfect freedom of mind and conscience in both teachers and taught." The traditional policy of the College has been departed from without the knowledge or consent of the Trustees, and I fail to see why those dissenting from this grave departure have not the same right to hold their views, and have them fairly considered as the committee itself. I say nothing about the action of the Professors beyond this, that it is the only form of coercion they can exert, and comes with a bad grace from those who are so loud in their claim for perfect freedom. We ought to discuss this question on its merits, and without threats from the servants of the College, and I for one will not accept the Amendment, if carried

under such conditions, as a fair settlement of the question at issue.

F. MONKS.

Warrington, Nov. 7, 1904.

[As Mr. Monks refers to the Professors' letter, which has been circulated with the notices of the meeting, it seems right that it should be published here also. We take a very different view of the letter from that of our correspondent. To us it would have seemed most unfair to the Trustees if the Professors, regarding the proposed resolution as they do, had failed to let the gravity of the situation be known.—ED. INQ.]

LETTER TO THE COMMITTEE OF MANCHESTER COLLEGE.

Oxford, October 13, 1904.

GENTLEMEN,—We have learned with grave concern that a special meeting of trustees is to be convened for the purpose of considering a resolution which, if passed, would affect very seriously the position of our College. It appears to us that this resolution, supported by imperfect and consequently (though, of course, unintentionally) misleading quotations, would subvert what we understood to be the conditions of our engagement and the settled constitution of the College, as it would unquestionably rebuke the principle of perfect freedom of mind and conscience in both teachers and taught which we have always maintained as fundamental, and in accordance with which we have acted whenever occasion has arisen. It was on this understanding that we came to Oxford, and this principle we have consistently maintained in the face of the University. The infringement of it would place us in a most painful dilemma. We hope that all who value the large and sympathetic outlook upon the world of thought which we have inherited, and object to all penalties for conscientious convictions, will make a point of attending the meeting, and, as defenders of a sacred trust, defeat by a decisive vote this attempt to restrict our ancient liberties, and to lower our College from its old position of a "public institution" into a sectarian seminary.

You are at liberty, in your collective capacity, to make any use of this letter that you may think judicious.—We are, Gentlemen, yours faithfully,

JAMES DRUMMOND,
WILLIAM ADDIS,
J. ESTLIN CARPENTER,
J. EDWIN ODGERS,
L. P. JACKS.

SIR,—It is curious that a "pamphlet professing to emanate from the forty-five trustees who signed a recent requisition' should be called "anonymous," especially as a copy of that requisition, with the names attached, was sent to every trustee. No professor and no member of committee was asked to sign. But, though my name is not upon it, I am in full sympathy with both the requisition and the resolution affirming the Nonconformist and Non-subscribing character of the College.

The pamphlet referred to is the "Explanatory Address," which was issued in connection with a "Historical Statement," by authority of meetings to which the forty-five trustees were summoned.

The paragraph about Mr. Addis, containing a statement which is now said to be "not true," recounts one of two "significant circumstances in the recent history of the College" which "seemed to call for remonstrance." Such remonstrance was made on December 21 last to the officers by a deputation (of whom I was one, not being then on the committee) representing dissatisfied trustees. The complete statement was as follows :—

> One of the professorial staff (Rev. William Addis), elected to the Chair of Old Testament and Hebrew while a minister of one of our ancient Free Congregations, and having since become a communicant of the Church of England, was occupying the College pulpit in his turn, though it was his own declared wish to be relieved from the duty. Mr. Addis also held (as he still holds) the responsible office of Head of the Residence, in which the students for the Non-subscribing Ministry are, unless specially exempted, required to reside.

That Mr. Addis was occupying the College pulpit in his turn is matter of history, which anyone can verify. That he wished to be relieved of this duty is evident from the fact, that no less than two months after the date of the deputation he had, for the sake of his own comfort, formally asked to be set free. The only question remaining then is whether that wish had been *declared* before Dec. 21. He expressed it to one of the requisitionists so far back as June 26, 1903. And on March 21 last, in a frank and friendly conversation which I had with Mr. Addis, so that he might understand what was really in our minds, I informed him of the objection which had been taken to his conducting services about which he had declared his own discomfort and unwillingness. That was the opportunity for contradiction or correction, but none was made.

What seems to have been denied as "not true" was an *interpretation* of the statement for which there was no warrant in the pamphlet, viz., as Dr. Drummond puts it, that he "compelled Mr. Addis to do what, if he had been left to his own good taste, he would not have done." No one would dream of the Principal *compelling* an honourable man to do what he felt wrong; and no one has suggested that Mr. Addis formally *asked* to be relieved until after the deputation went to the officers.

It is a small matter that is under consideration, no doubt, and it does not touch the essential question of the propriety of an avowed Churchman occupying the College pulpit, and being Head of the Residence in which the students for a Free Ministry are obliged to reside. But when a statement is said to be "not true," accuracy or truthfulness is impugned, and a small matter may assume greater importance.

Mr. Addis's voluntary withdrawal from conducting the College services lessened the strain of the situation. The further objection as regards the Headship of the Residence, though strongly felt, would not have been pressed, as was intimated both to him and to the committee. But his own recent action in signing a manifesto which most of the professors have thought it proper to issue to the trustees urging them "to make a point of attending the meeting," and "defeat by a decisive vote" the resolution of the memorialists, affirming that the College stands for Nonconformity and Non-subscription, has necessarily brought his position into controversy, which none regrets more than I.

C. J. STREET.

Sheffield, Nov. 9, 1904.

SIR,—As I hear, to my profound regret, that certain passages in my letter to Mr. Street, which has been printed and circulated, have been supposed to refer to the Rev. William Addis, and to imply a charge that he has made use of his position in Manchester College to urge upon the students his own doctrinal and ecclesiastical convictions, I beg you will allow me space to say that nothing was farther from my thoughts than such a statement or implication; which, indeed, I well know to be quite contrary to the fact.

My letter did not refer, and was not intended to refer, to the *now existing* condition of the College. It was written to explain why I was unable to sign the letter sent by the professors to the committee. The chief cause of my inability was that it seemed evident to me that the main purpose of that letter was to induce the Trustees to declare that the committee is free to treat the question of subscription to ecclesiastical formulæ as an *unessential* matter, both in the granting of bursaries and in the appointment of teachers. I could not feel in accord with this purpose; but what I said in my letter had reference only to possible future appointments of *conforming* clergymen to professorships in the College. If such an appointment were made with the full knowledge that the professor was "creed-bound," as it is called, it would not, I maintained in the letter, be consistent with either the dignity or the traditions of the College to impose any restrictions upon that professor's entire freedom to express his opinion to his pupils; and that he might feel it his duty to use that freedom in the way I described in the letter.

But the case of Mr. Addis is totally different from this. In the first place, he has signed no articles; and in the second place, when he was appointed he was the minister of a Nonconformist congregation, and if at that time he felt strong leanings towards the Anglican Church, the committee, I am inclined to think, were not aware of it. Under these somewhat peculiar circumstances Mr. Addis has taken the course which all who are well acquainted with his character would have expected from him. He has made it a point of honour never to seek to draw his pupils from their own to his ideas on Christianity; and this self-imposed obligation he has, I believe, invariably observed.

The warm admiration and affection felt for Mr. Addis, both by the teachers and the taught, have certainly not been kindled by any zeal which he has shown in making proselytes to his own church, for this has been conspicuously absent, but simply by the evident fact that he is a true Christian gentleman, who feels deep personal interest in the students, and who in his generous efforts to aid them from the rich resources of his scholarship constantly goes on the road of kindly service

very far beyond what is required from him by his official position in the College.

CHARLES B. UPTON.

SIR,—If the decision as to what is now the right course for the Trustees of Manchester College to pursue depends on the interpretation of documents and the legal meaning of Trusts, most of us would be ill-prepared to give an independent opinion; but if, as many of us believe, our Trust is really an open trust, made and kept as open by our predecessors as they could find words to express their intention, then our action at the coming meeting depends upon what we then and there consider to be the truest expression in word and deed of the spirit of our fathers.

Our inherited protest is against bonds which exclude. Shall we begin to make this plain by excluding the largest religious body in our land? Our boast has been that our College was "open to all denominations" who were willing to come and study and search with us. Are we now going to stultify this by adding: "But if your search leads you in such or such a direction our comradeship must be at an end?" MARGARET J. SHAEN.

SIR,—As it will be impossible for more than a few speakers to address the meeting on the 29th inst., will you kindly permit me, as a trustee, to state one or two practical reasons why I think that, if the resolution be passed, Unitarians and those interested in liberal religion will themselves be very badly hit?

That resolution will declare that the College is

A non-subscribing Protestant Dissenting Institution; that its essential purpose is the training of students for a Ministry of Religion in which no theological test is imposed; and that no portion of the funds of the College can properly be applied for any purpose inconsistent with the principles of Nonconformity and Non-subscription.

Now, a study of the anonymous pamphlet shows that this is avowedly designed to exclude from the teaching staff and from the grant-aided body of students, all subscribers to doctrine, all ministers, and all intending to become ministers of doctrinally bound churches. This will, of course, cover Unitarian as well as Trinitarian trust-bound churches. Now, suppose the committee should desire to offer a professorship (say) in ecclesiastical history to the present or future Bishop of the State-established confessional Unitarian Church of Hungary, they would at once be absolutely blocked by this resolution. Is it really intended thus to excommunicate our Hungarian brethren and tie the hands of the committee? Or, suppose, again, they wished to give a bursary to a Hungarian student who declared his intention to enter the ministry of the same doctrinally-bound Unitarian State Church. This resolution would debar the committee from granting such an exhibition. For that church is a State-established Church, it is not non-conforming or dissenting, it *is* a confessional doctrinally bound Church. Are we really prepared to pass a resolution which would work so harshly against our own co-religionists?

Let us come to our own country. There are a few churches bound by Unitarian close trusts. Is a Manchester College student by accepting a bursary in honour pledged *not* to accept the pulpit of such a Unitarian church when he leaves the College?

Again, suppose a minister of such a bound Unitarian church should be wanted to act as a professor at Manchester College, is the fact that he comes from a tied church to be a fatal disqualification?

Think, for a moment, of the absurd anomaly of a minister of a non-subscribing *Trinitarian* church (such as are many of the Congregationalist churches) being permitted by this resolution to become a professor, while a minister of a close-trust Unitarian chapel is disqualified; of a non-subscribing, but avowedly Trinitarian student intended for an open-trust Congregational chapel receiving a bursary, but not a student who declared his intention to seek the ministry of a doctrinally bound Unitarian chapel.

Once more, suppose the committee desired to secure an orthodox or subscribing Rabbi to fill a chair in Rabbinical or Talmudic literature; or, imagine that they wished (as they very well might) to extend the study of comparative religion by having a Mohammedan scholar to expound the history and principles of Islam, &c. (and so with other world-religions), would not this resolution land us in a hopeless *impasse?*

It seems to me, quite apart from theoretical and historical considerations, that the resolution is practically a dangerous and disastrously crippling declaration, subversive of the common sense of the situation and of every large inclusive idea of freedom. It is, in fact, a vicious boomerang that will hit a far more damaging blow at us than at the object at which it is aimed. I cannot understand "Freedom" in this negative exclusive paralysing sense. The liberty we claim must surely be liberally, magnanimously, and comprehensively interpreted, and any attempt to exercise it in a sectarian spirit will but defeat the very ends which the framers of the resolution are striving, in my opinion so unwisely, to achieve.

J. M. LLOYD THOMAS.

Nottingham, November 7.

ERRATUM.—In the letter printed last week from Mr. T. A. Colfox and the Rev. H. S. Solly, the word "subsequently" should be omitted. This correction was received last week but too late for the change to be made.

OUR CHURCHES AND SOCIAL PROBLEMS.

SIR,—In their discussion of social problems I often wish our religious friends were less given to the general and the abstract, and would sometimes condescend to the particular and the concrete. Mr. Harwood insists upon it that the business of the church is "to set before its members true principles of life," and "to inspire an enthusiastic faith in those principles."

Now, let us take a concrete case. In a certain town of 30,000 people there are twenty-five Christian churches, and twenty-five bakers' shops. The Christian churches are all of them teaching, and their members all of them believe in the Fatherhood of God and the brotherhood of man, and they are all agreed that brotherly beneficence and mutual helpfulness are the true principles of life, both individual and social. Most of the bakers believe in these principles as much as anybody. But they are all cutting each others' throats. A few of the financially strongest, the ablest, the most unscrupulous are gradually forging ahead, and monopolising the trade, and making fortunes. The rest are gradually going to the wall, and, as they go, find themselves under compulsion to do things that many of them detest—to pay the lowest wages for the longest hours, and to keep pace with cutting prices by adulterating their bread, and, as far as practicable, by pinching the weight of their loaves.

That is no fancy picture. Everybody knows that those bakers fairly represent nine-tenths of the businesses all around us, and that out of this state of things come these recurring periods of unemployment and distress, and a chronic condition of home life that is appalling. The bakers in their trouble come to the churches, and want to know what they are to do. "We believe in your principles," say the poor men, "we would fain live honest and upright lives, and we like that teaching of yours that, 'The soul of all improvement is the improvement of the soul.' We like your principles, but how are we to apply them?"

"Oh," reply the churches, "that is not our business. All we can reasonably be expected to do is to put before our members true principles of life, and to inspire enthusiastic faith in them. Bless your souls! if we were to begin practical application on any effective scale, there would soon be wigs on the green. Even now our churches are none of them so strong and influential as we should like them to be, and if we were to begin discussing and advocating specific schemes, why, we should split up in endless divisions. It is our business to teach you true principles; you yourselves must find out how to apply them."

That is really the attitude of the Christian churches towards all the social problems of our time, and I should like to ask my friend Mr. Harwood whether he considers it an attitude at all likely to inspire enthusiastic faith? My own deep conviction is that so long as they maintain that attitude the churches must expect that their influence will dwindle away.

G. F. MILLIN.

Brixton, November 6.

SIR,—In view of the discussion at the last Council meeting Mr. Harwood's letter may be regarded as reflecting the opinion of the majority. The difference between them and the dissentients may be summed up in a phrase:—The first consider that their religious communal duties may be discharged through politics, the other regards this field as insufficient, and would make action spring from a common religious ideal. Everyone knows how in politics the religious spirit is crushed by party passion and personal ambitions.

A faith that supplies no common ground of action beyond its own support stands self-condemned, for it admits that other faiths have equal practical results. If other churches had acted on Mr. Harwood's theory how much poorer would England be to-day? No Salvation Army, or Church Army, no sisters of of the poor, no shelters, no refuges, no homes for the aged or dying! I refrain from adding to the list.

I would respectfully demur to Mr. Harwood's claim to the endorsement of Jesus for his method. Our Lord (I use the phrase in the old Unitarian sense Eph. iv.), always blended, when necessary, temporal with spiritual blessings, and when, after the multitude had followed and listened to him all day, his disciples would have sent them away to buy bread, he said: "Not so; give ye them to eat!"

E. CAPLETON.

November, 5, 1904.

"SUFFERING IN THE CREATOR."

SIR,—May I direct the attention of your readers to the following passage in the remarkable article, by Sir Oliver Lodge, on "Sin," in the last *Hibbert Journal*, as it throws light on a discussion which appeared in your columns some time ago upon the subject of "God's Sacrifice":—

But whatever be the law with other religions, the sacrifice of Christ has convinced the Western world of sin to a unique degree, of its reality and dire consequence, of its unreasonableness, its aspect as a disease which must be cured—with the knife if need be, but cured; we have learnt that it is foreign to the universe, it is not the will of God, it is not due to His caprice or amusement, or dictation, or predestination, or pagan example; *it is something which gives even Him pain and suffering;* it is something to be rid of, and there is no peace or joy to be had until unity of will is secured and past rebellions are forgiven.

The sin of the creature involves suffering in the Creator. The whole of existence is so bound together that disease in one part means pain throughout. This is the element of truth in the vicariousness of suffering, and in extension of suffering to the Highest; but it is not vicariously penal, nor is it propitiatory.

The italics are mine, and I will only add that in this passage Sir Oliver Lodge states more clearly what one who took part in the late discussion endeavoured to say in protesting against the notion that "sacrifice on the part of God is unintelligible," and that "Deity cannot suffer."

CLEMENT E. PIKE.

KENTISH TOWN SOCIAL CLUB.

AN APPEAL.

SIR,—Six or seven months ago five young men presented themselves quite spontaneously at Clarence-road, and asked whether they could not have some sort of a meeting on Sunday afternoons. Of course the answer was in the affirmative. Since then the meetings have been regularly held, and the numbers have more than quadrupled. A suggestion that some place should be found which could be opened every night, and for a couple of hours at mid-day was made, and warmly welcomed by the young men themselves. A house has been taken at 62, Kentish Town-road, and the Free Christian Church Social Club and Institute will be opened during the present month. The expense will be considerable, and the church at Kentish Town is not a wealthy one. We venture to express the hope that this promising enterprise will commend itself to the generosity of friends interested in the welfare of young men earning their own living, and who are themselves giving of their own goodwill as much as they can afford to secure the place of meeting, such as is above described. Inquiras will be gladly answered and donations receivedby

GEORGE CRITCHLEY, *Minister.*
JNO. F. FORBES, *Treasurer.*
A. SAVAGE COOPER, *Secretary.*
27, *Chancery-lane, W.C.*

YORKSHIRE UNITARIAN UNION.

SIR,—Some of your readers may perhaps be interested to know that arrangements are now made to hold public meetings at Barnsley on November 18 and 22 and December 6 and 9, when addresses will be delivered expository of our "Unitarian Gospel." I hope also to organise similar meetings at Keighley after Christmas. I should esteem it a favour if those of your readers who know Unitarians residing at either of these places would send me their names and addresses. Such information would assist me immensely in organising this new work. JOHN ELLIS.

Perth Villas, Lightcliffe, Nov. 8, 1904.

SUNDAY SCHOOL ASSOCIATION.

SIR,—I shall be obliged if you will enable me through your columns to make known to Sunday-school teachers an offer of the committee to send out at a reduced price the following Biblical Manuals, if ordered before Dec. 15. "Prophecies of the Captivity," "Galatians," "Mark," "Philippians," and "Jeremiah," to be forwarded carriage paid at 8s. per dozen. The volumes can be assorted.

The committee are anxious that these valuable handbooks should come into the hands of those for whom they were prepared, and they make this offer in the hope that where the cost was an obstacle, the reduction made will remove it.

ION PRITCHARD (Hon. Sec.).
Essex Hall, Essex-street, Strand, W.C.

"ASSOCIATION SUNDAY."

SIR,—May I be allowed to call the attention of your readers to the collections on behalf of the work of the British and Foreign Unitarian Association, which will be made in a large number of our churches on Sunday, November 20?

The operations of the Association are large and wide-spread, and I hope there will be a liberal response to the appeals which will be made by a great many of our ministers. Association Sunday offers an admirable opportunity for directing general notice to the excellent work which is being done at home and abroad.

There are not a few Unitarians who live too far away from any of our places of worship to attend on the Sunday. Need I say that I shall be glad if they will transmit their contributions to me at Essex Hall, if they do not already subscribe? OSWALD NETTLEFOLD,

Treasurer.

Essex Hall, Essex-street, Strand, W.C.
November 9.

MUSINGS.

BY A MINISTER.

VII.

ROBINSON is never tired of throwing me back on the primitive church. Let it be a question of doctrine, or of ritual, he is all for having everything as it was in the apostolic age. I asked him once which of the primitive churches he meant—Jerusalem, Antioch, or, say, Corinth—but Robinson does not read Weizsäcker, and to him they are all one.

I try to imagine myself a member of this primitive church. I am living in the year 60 A.D. If I am at Jerusalem, I am very zealous of the law, I worship in the temple, I am a Hebrew of the Hebrews, with a very proper distrust of my Hellenist brethren, and an unconquerable aversion from all Gentile converts. If I am at Antioch, as a Gentile convert I have no great liking for my Jewish brother. His Mosaic ordinances offend me; especially do I rebel against restriction and regulations concerning a matter so simple as the use of meat as food. If I am at Corinth, I am a member of a church small enough to be housed under a private roof, but large enough to be split up into rival parties under separate leaders. Here again I am met by this same difficulty as to what I may eat, and what I may not eat. I am a dock labourer, or a street porter, and, for a good meal, knowing that an idol is nothing, I am ready to sit at meat even in an idol's temple. I do not shrink from noisy love-feasts, and I am often present when each one has a psalm, a teaching, a revelation, and there is much confusion. A letter comes to us from Paul of Tarsus, but he is only one of our leaders, his letter is only one amongst many letters, and as a letter we receive it, read it, and put it aside.

Whichever of these Churches it may be that I belong to, it has no settled organisation—instruction is in the hands of wandering teachers, discipline rests with a loosely constituted board. Our Scriptures are the books of the Old Testament, but we do not possess them all; passages are read to us from such portions as fall in our way. Besides these we have the Logia of the Lord and the stories of His mighty works, but these we know chiefly by repeating them to each other. A doctrine also we have, but it has not yet been stated in such terms as to attract thoughtful and cultivated minds. To the wise it is foolishness. I am doing my best to think with Robinson, but I cannot see in any one of these churches my spiritual home.

I come back to the Christian inheritance, as we have it now. Poetry and art and learning and saintly habit have given to it of their best. Martyrs, fathers, monks, schoolmen, popes, abbots, bishops, priests, nuns, friars, pastors, preachers, reformers, have all witnessed in turn. Out of heresy has come definition; out of philosophy expression; out of theology system. We are the richer, even for the errors which we have rejected. We cannot without loss spare a clause in the Catholic creed, or a chapter of its history. The theory of the Church has had its place amongst the theories of government, and has at once developed and corrected the theory of the State. We are debtors to the Papist, and the Pro-

testant, and the Sceptic. We are heirs of faith, and happily also of superstition. Through it all we have come to a larger comprehension of the stature of the fulness of Christ, and to a deeper understanding of the Kingdom of God. We can no more go back to the primitive church than the full-grown tree can return to the least of all seeds.

And yet Robinson, in a sense, and in no small sense, is right. There are indispensable notes of a true Church, and for these at their clearest we turn to the primitive church. They stand out there, for all men to see, recorded from the first, as "the apostles' teaching and fellowship, the breaking of bread and the prayers." Teaching—the very words of the Lord Jesus, repeated as they were spoken, and applied in plain homily to daily life; Fellowship—a living partnership in truth and hope and joy and blessing, a common life as well as a common faith, a sharing and distribution of worldly goods; The Breaking of Bread—a perpetual reminder of Him who was still present in their midst, a reminder also of their unity and equality in Him, and of that bread from heaven which was their spiritual sustenance; The Prayers—the old familiar service-forms, and those new devotions inspired by one who had taught them to pray as He also prayed. It is for us to ask ourselves whether these four notes are still the unmistakable marks of the Christian congregation.

Robinson, then, is right, but he would do well to bear in mind Bishop Lightfoot's warning, and be careful not to invest the primitive church, good as it was, with "ideal excellence."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bristol: Lewins Mead Domestic Mission.—The first congregational "At Home" was held in the Mission Hall on Monday evening last, when a goodly company assembled, and a very pleasant evening was spent. Mr. and Mrs. J. B. Robinson, together with the members of their family, made every one welcome, and were well supported by several members of the committee. Amongst those present were Mr. and Mrs. Castling (whose connection with the Mission extends over a period of fifty-two years). Pictures, microscope, and glees by the choir were part of the evening's entertainment.

Canterbury.—Through the kindness of the Provincial Assembly and the British and Foreign Unitarian Association, who have promised grants, an arrangement has been made with the Rev. J. H. Smith, formerly of India, now at Deal, to conduct morning service in the Blackfriars Chapel during the ensuing year, commencing on December 4. The congregation would take this opportunity of expressing sincere thanks to all those ministers and laymen who have so kindly "supplied" the pulpit during the enforced absence of their late minister.

Chester.—On the 26th ult., the Rev. Dr. Warschauer preached in Matthew Henry's Chapel on "Agnosticism and Religion." In the course of his sermon he said that agnosticism suffered most from those who presumed to speak in its name without real right to do so—the camp-followers, in search of inexpensive intellectual fame. But the awakened spirit of criticism in application to history had been, broadly speaking, of the very greatest benefit to religion. It had insisted upon truth, and had awakened the slumbering theological scientist to the duty of not making statements except on sound evidence of their truth. Agnosticism afforded a welcome relief from the imposing familiarity with the ways of the Most High displayed by all orthodoxies of every time. From the results of criticism, which had destroyed the old dogmas and compelled a greater modesty of affirmation, faith would come out unscathed and invested with a deeper sanctity than when men thought they had found God unto perfection. On Sunday, Nov. 6, the 204th Chapel Anniversary, sermons were preached by the Rev. L. P. Jacks, of Oxford, Editor of the *Hibbert Journal*.

Elland.—The annual tea and meeting were held in the schoolroom at Christ Church on Saturday last, the attendance being satisfactory. The occasion was taken to welcome the Rev. John Ellis as District Minister of the Yorkshire Unitarian Union. At the meeting in the chapel after tea, Councillor A. Whitworth, of Huddersfield, presided, supported by the Revs. A. W. Fox, Wm. Mellor, E. Lockett, and John Ellis, Messrs. J. Beaumont (secretary), A. Wadsworth (Halifax), Fred. Clayton (Leeds), and others. After devotional exercises, the chairman opened the proceedings with words of encouragement to the members of the Elland congregation on the prospect of having a leader, after being so long acting upon their own responsibility. They had had their trials, but they had remained united, and he trusted they would now be successful as a church in Elland. He most heartily welcomed Mr. Ellis as their spiritual guide. Mr. Beaumont submitted a statement as to the past and present history of Elland Church, with a list of previous ministers, especially noting the fact that their present pulpit was that occupied by Oliver Heywood. He thanked the British and Foreign Association in London and the Yorkshire Unitarian Union, for the generous assistance which had been rendered, and trusted they as a congregation would show they were worthy of it. On behalf of the congregation he most heartily joined in the welcome to Mr. Ellis. The other ministers present gave helpful addresses, and Mr. Fred Clayton strongly advocated the claims of the Sunday-school, urging members of the church to volunteer as teachers. Mr. A. Wadsworth having added a few words of encouragement, Mr. Ellis thanked all present for their good wishes. He was assured of the support and help of the lay preachers, and should do his utmost to bring about and strengthen a feeling of fellowship in each of the congregations over which he had supervision; he should seek to introduce week-night services and lectures where possible; and they were next week to take the Unitarian message to Barnsley. He should do all in his power to carry out the work entrusted to him, and felt assured of any assistance he might require from them. He again thanked them most heartily for their welcome and good wishes. The chairman having been thanked for his services, singing and prayer concluded a most hopeful and encouraging meeting.

Glossop.—Under the auspices of the B. & F.U.A. a special mission was held on Sunday last. The Rev. J. E. Manning conducted the services, and gave two addresses in exposition of the Unitarian faith. There were good congregations, the numbers being 126 and 150 respectively, including a fair proportion of strangers. A large quantity of literature was distributed at the door of the church, and £8 was collected in aid of the mission and of the funds of the Association.

London: Brixton.—The Effra-road congregation has lost a faithful member through the death of Mr. Alfred Barrett Midlane, on October 30, at the age of 71. Mr. Midlane belonged to an old Unitarian family in Newport, I.W., and when he came to London some fifty years ago he connected himself with Little Portland-street Chapel, where he was a valued helper in the Sunday-school. At Effra-road he was a member for many years, and served as warden for a considerable period. He was also a lay preacher on the plan of the Provincial Assembly.

Manchester: Renshaw-street Mission.—Evening service was conducted last Sunday, November 6, by Mr. R. D. Darbishire. Some of the elders, who remembered seeing Mr. Darbishire in the pulpit years ago, rejoiced to see him there once more; and the whole congregation gave him the respectful attention due to venerable age and practised wisdom. His visit was a manifestation of sympathy, which could not fail to be welcome and encouraging both to those who are carrying on the work of the Mission and to the people for whom they labour. It could be wished that other veterans of the good fight would come and do likewise.

Swinton.—A first meeting of the United Guilds connected with the chapels of Chowbent, Leigh, Astley, and Swinton, comprising the newly organised District Guild Union, was held on Saturday, October 29. Afternoon service was held in the chapel, conducted by the Rev. R. S. Redfern, of Leigh, the Rev. W. E. George, of Swinton, preaching the sermon. After tea, at which about 120 persons were present, a well-attended meeting was held, the Rev. J. J. Wright (president of the Union) in the chair. The visitors were welcomed by the Rev. W. E. George, and, in returning thanks, the president delivered a brief and helpful address. A paper was read by Mr. Richard Robinson, of Swinton, and subsequent speakers were Mr. Ridyard (Leigh), Revs. R. S. Redfern, W. E. George, P. Holt, and Mr. Lancaster (Bolton), who asked some questions as to the formation of a guild. The Rev. J. J. Wright replied, stating that he hoped to have the opportunity of visiting his Bolton friends, to assist in the formation of a guild. A highly successful gathering was concluded by a social evening.

Wakefield.—The annual school sermons were preached in Westgate Chapel on Sunday last in the morning by the minister, the Rev. Andrew Chalmers, and in the evening by the Rev. E. Ceredig Jones, of Bradford. The attendance was large, the chapel at the second service being quite full, and the collection for the school fund highly satisfactory. At the annual congregational service on the following evening Mr. Jones was heartily thanked for his assistance, and he and the Rev. Edgar Lockett, of Pudsey, briefly addressed the large company that had assembled. Mr. Chalmers, who presided, said their history for the year had not been eventful, but was in all respects gratifying and encouraging. Both congregation and school had been earnest, harmonious, and prosperous, and the large band of young people were attached and loyal to the place and the cause. A pleasing feature of the proceedings was the presentation of a handsome solid silver rose-bowl to Mr. Dennis, to mark the completion of thirty years of valuable service as organist at Westgate Chapel. This was also given to him by the congregation and choir as a tribute of high esteem and affectionate regard, and the large sum raised had come without stint or pressure. A performance of vocal and instrumental music was rendered, and the usual vote of thanks brought the enjoyable occasion to a close.

Warwick.—The minister and congregation of High-street Chapel had the great pleasure of a visit from the Rev. W. Copeland Bowie, on Sunday, October 30. His subjects were "Conversion" (morning), and "The Message of Unitarianism" (evening). In the unfoldment of these, the preacher penetrated to the heart of many questions and difficulties which stir men's minds at the present day, and the keen attention shown by the good congregations present at both services indicated that his words brought help and good cheer to a marked degree. The collections were for the B. and F. U. A., and amounted to £4 10s. 10d.

Yarmouth.—A special series of Sunday evening lectures is being delivered by the Rev. J. Birks, F.G.S., at the Old Meeting House, on "Religion in Poets." At the recent annual meeting of the Social Union, the secretary, Mr. J. Herbert, reported a successful season. The lectures, concerts, and social evenings had been well attended, with an average of fifty.

EAST CHESHIRE CHRISTIAN UNION

GRAND BAZAAR

In St. James's Hall, Manchester, November 30th to December 3rd,

PRELIMINARY DONATIONS.

From East Cheshire District ...	£925	4	0
From Donors outside East Cheshire	206	5	0
Total	£1,131	9	0

A detailed list will be published next week. Meanwhile we trust that the amount may be largely augmented. The Union urgently requires the generous and practical support of all readers of the INQUIRER. Donations may be sent to the Treasurer, Mr. Walter Hudson, Windsor Bank, Stockport-road, Hyde, or to the Rev. B. C. Constable, Heath-road, Stockport.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 13.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. H. M. LIVENS.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.
Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A,
Harlesden, Willesden High School, Craven-park, 7, Rev. J. E. STRONGE, "One God, the Father."
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.
Kilburn, Quex-road, 11, Rev. J. E. STRONGE, and 7, Rev. BURT ESTES HOWARD, M.A., Ph.D.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE
Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. THOMPSON.
Stepney Green, College Chapel, 11 and 7, Rev. C. GINEVER.
Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, Easthill, 11 and 7, Rev. G. ST. CLAIR.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. J. H. WICKSTEED, M.A.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. W. G. TARRANT, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 11, Rev. J. H. SMITH, "The Sere and Yellow Leaf."
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, The Institute, Mount-street, People's Service, 6.30, Rev. H. D. ROBERTS.
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NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. JOINSON.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTE.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—November 13, at 11.15, JOHN M. ROBERTSON, "Mr. Kipling's Utopia: and Others."

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DEATHS.

CROSSKEY.—On November 9th, at 26, Rotton Park-road, Edgbaston, Birmingham, Hannah, widow of the late Dr. Crosskey, in her 78th year.
GLADSTONE.—On November 9th, at King's Grange, Thomas Gladstone, J.P., D.L., of King's Grange, near Castle Douglas, Kirkcudbrightshire, and Kelton, Edgbaston, Birmingham, aged 84.
MIDLANE.—On October 30th, suddenly, Alfred Barrett Midlane, of No. 11, Grafton-square and Old Town, Clapham, aged 71, Deeply regretted.

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IN Birkenhead for many years the dwelling portion of the town has been receding gradually from the neighbourhood of the Unitarian Church, and the consequent decrease in numbers made a change inevitable. From the amount realised by the sale of the old site, the sum of £5,000 was allotted for a new building, and a contract was made at this figure; but, owing chiefly to errors of judgment on the part of professional advisers, the final cost amounted to £7,000, exclusive of the land and of furnishing expenses.

The Congregation has done, and is doing, all that is possible in subscribing and raising money. In addition to subscriptions for the Church Building Fund, between £2,000 and £3,000 have been raised since 1897 for building Schools.

At the beginning of this year the total debt amounted to about £1,800, but this has now been reduced to about £1,100 by the subscriptions recorded below. The British and Foreign Unitarian Association warmly commend the endeavour to clear off the debt, and promise £100 as an expression of their interest, which they trust will be helpful. The Congregation appeal therefore for help to their fellow-worshippers in the Unitarian Body, so that unhampered by debt they may take advantage of the opportunity for increased activity, and spread in Birkenhead that faith which all Unitarians have at heart. Contributions will be gratefully acknowledged by

FREDERICK JEVONS (Chairman), Palm Grove, Birkenhead.
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SUBSCRIPTION LIST.	£	s.	d.
Members of Congregation	456	17	10
British and Foreign Unitarian Association	100	0	0
W. B. Bowring, Esq.	50	0	0
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Miss Jevons	2	0	0
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Mrs. C. Mahler	1	1	0
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MEETING at 8.15 P.M. Chairman, HOWARD CHATFEILD CLARKE, Esq. (President), supported by Sir Edwin Durning-Lawrence Bart., M.P., Rev. Burt Estes Howard, M.A., Ph.D. formerly Presbyterian Minister, Los Angelos, California), J. C. Macky, Esq., of Auckland, and C. Herbert-Smith, Esq, LL.D.

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WANTED.—For nursery, housework, and needlework, a GIRL of about 18, one who has been in service before and comes from the country preferred.—Apply to Mrs. WALLACE BRUCE, 9, Airlie-gardens, Campden-hill, W.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Nov. 12, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3256. NEW SERIES No. 360.] LONDON, SATURDAY, NOVEMBER 19, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE autumn meeting of the London District Unitarian Society on Wednesday evening, reported in another column, was delightful in its social aspect, and thoroughly vigorous and earnest in tone. The eloquent address of Dr. Burt Estes Howard we hope to publish in full next week. What we would specially emphasise here is the President's appeal for a completion of the fund of £7,500, of which £3,000 is now in hand, for the building of churches, which are sorely needed at Kilburn, Lewisham, and Plumstead. The congregations at these three places have amply vindicated their right to exist, and are deserving of the most generous support, to secure their position and give them the church buildings which are now essential to their progressive life.

PROFESSOR H. Y. GROENEWEGEN, of Leiden (whom many of our friends will remember as Treasurer at Amsterdam, in connection with the meeting of the International Council of Unitarians and other Liberal religious Thinkers and Workers) preached last Sunday at the Dutch Church, Austin Friars, E.C., and on the Friday and Tuesday evenings before and after, lectured on "Religion and Science" and "Religion and Art." On Monday evening the London Unitarian Ministers had the pleasure of welcoming Dr. Groenewegen at their monthly meeting.

WE referred last week to the formation of a Lay Preachers' Training Class for the benefit of the London Congregational churches. The *Examiner*, with a view of rendering the class as widely useful as possible, has commenced the weekly publication of Dr. Garvie's lecture notes. These will perhaps be of the greatest use to those who hear the lectures, but should have a value for a wider circle. "The preacher," says Dr. Garvie, "must so know his Bible as to find the Gospel in it, be so familiar with the thought of his age as to adapt his preaching to its needs and questions," and again "it would be well for lay preachers to be able to exhibit and emphasise the social aspects of the Christian Gospel." To this end teaching and training in matters of social present-day life is needed. But for the present Dr. Garvie confines himself to the first question—a Knowledge of the Bible—and, in this connection, he put in the forefront the need to understand and show an appreciation of recent thought on the Bible. The determination to get away from pre-Copernican views of the Bible is entirely in accordance with the mind of modern Congregationalism. The resolve is sometimes obscured: it is good to have it thus recognised by one of their leading scholars.

THE Royal Commission on the feeble-minded has commenced its public sittings for the hearing of evidence. The scope of the inquiry is indicated by the terms of the reference, which is as follows:—

To consider the existing method of dealing with idiots and epileptics, and with imbecile and feeble-minded, or defective persons not certified under the Lunacy Laws, and in view of the hardship or danger resulting to such persons and the community from insufficient provision for their care, training, and control, to report as to the amendments in the law or other measures which should be adopted in the matter, due regard being had to the expense involved in any such proposals, and to the best means of securing economy therein.

The explicit recognition of the insufficiency of provision which is here made, on the authority of the responsible Government of the country, is worthy of note, as also is the inclusion of the feeble-minded as a separate class. The claims of this large class of persons, who are not insane, but are equally certainly not capable of managing their own lives, have been rapidly coming to the front of late. We noticed a few months ago the proceedings of the Conference held at the Guildhall on this subject, and the strong action approved by those who are most closely in touch with the incompetents in our elementary schools. The "feeble-minded" were included as separate from the insane in the last census, and this classification was then adopted for the first time. It is, indeed, high time the question was taken in hand. We have even heard of philanthropists anxious to get people certified as insane who were clearly only feeble-minded, because then, and then only, could they be taken care of. The case of the epileptics, too, is one of terrible urgency. Miss Sutter's book called attention to the subject a few years ago. Much was written and said, and a small colony was formed. The experiment was enough to prove that private philanthropy could not deal with the evil. It is perfectly obvious that if it is ever to be treated as of national importance, it can only be done by State action. We trust that the proposals of this Commission will be as far-reaching as those of the Committee on Physical Deterioration, and that the action of the Commission will facilitate and not postpone the necessary legislative and administrative measures.

MUCH satisfaction has been expressed over the certainly not too early determination of one of the Methodist Churches in Georgia to discountenance the shameful practice of lynching. The Statesboro Methodist Church resolved that:—

We regard the act of anyone who participated in this deplorable act as being inimical to the best interest of our Church, and we recommend that such of our members who participated be hereby apprised of the displeasure of the Church, and be requested to withdraw without delay from our communion and membership unless a public confession of wrong be made with expression of penitence and contrition.

Such a definite denunciation should have long since been forthcoming from every Christian Church in the districts where these inhuman and lawless practices have prevailed. The immediate occasion of this protest was the burning alive of two negroes who had been already tried and sentenced to death, but were not allowed by the mob to have the benefit of even a legal and orderly execution.

THE November *Mill Hill Pulpit* consists of a sermon by the Rev. L. P. Jacks, of Manchester College, Oxford, on "The Good Fight." Another sermon by the same preacher is in this month's *Seedsower*. In *Sermons for the Day* the Rev. R. A. Armstrong published the address on "Jesus and Other Saviours of Men," given at the People's Service in the Liverpool Institute on Oct. 23.

TO CORRESPONDENTS. — Letters, &c., received from J. W. A., A. W. B., E. P. B., J. B., G. V. C., J. D., B. D. E. (Leiden), H. C. G., J. G., D. E. O., P. P., R. R., A. H. S., A. W., A. W. W., F. H. W., G. W.

UNITARIAN HOME MISSIONARY COLLEGE.

IRISH JUBILEE CELEBRATIONS.

THE fact that more than one-half of the Unitarian congregations in Ireland to-day are in charge of *alumni* of the Home Missionary College clearly marked out that country for an early visit in connection with the Jubilee celebrations; consequently after the meetings in Manchester and London a deputation crossed to Ireland. The deputation consisted of Principal Gordon and the Revs. Charles Peach and T. P. Spedding, Colonel Pilcher, who should have been with them, being detained at the last moment. In Ireland the deputation was joined by a large body of the *alumni* of the College, and by representatives of sister colleges who took part in one or more of the several meetings held. During their tour through the country the deputation had to fight against the adverse influence of the weather, but this, as one of them humorously remarked, they took "as one of the perquisites of their position, and they did not attribute it to the malign influence of friends who had disapproved their mission." Ireland claimed to have first sowed the seed of the Jubilee proposals; during the past week it has certainly watered them, and their fruition was now certain. The bad weather, however, impressed the effeminate visitors from England more than it did their Irish friends. These took up the meetings with unbounded enthusiasm, and from first to last carried them through in a manner which caused the visitors to wonder and rejoice. Indeed, the series of meetings was a revelation of the depth and intensity of the affection of the Irish congregations for the College and its work. Not only did men occupying the foremost places in the official and public life of Ireland take a leading part in the meetings, but the great body of our co-worshippers crowded the meetings, and everywhere received the visitors with enthusiasm, and loaded them with kindness and generous hospitality. The tour, which commenced at Dublin on Sunday, November 6, ended at Comber on the following Saturday, when, after an excellent meeting, a special train, kindly provided by the chairman of the County Down Railway, conveyed the deputation back to Belfast to catch the return boat to England.

The opening meeting at Dublin, excellent in the number present and its spirit, was rendered more important by the high character and great public positions of many of those who were present and took part. The chair was taken by the Right Hon. Mr. Justice Andrews, and after the objects of the meeting had been explained by Principal Gordon and the Rev. J. A. Kelly, a resolution of warm approval and commendation was passed unanimously on the motion of Dr. Falkiner and the Right Hon. Sir A. M. Porter, Bart., Master of the Rolls in Ireland. Among others taking part in the meeting were the Rev. G. Hamilton Vance, B.D., Professor McF. Orr, a former distinguished Wrangler, Lucius Hutton, Esq., and others. On Tuesday the deputation went on to Dromore. Tea having been served, the Rev. A. Davison took the chair and presided over a large audience which completely filled the fine lecture hall. The meeting was addressed by the members of the deputation amid a running chorus of applause and approval. A resolution of welcome with a pledge of support was carried unanimously at the instance of Mr. J. R. Minnis and Mr. W. Jardine Baxter. Then commenced an organised canvass of the meeting by the church officials. Over one hundred of those present promised subscriptions, many others intimated their intention of subscribing later; and with this remarkable expression of practical sympathy one of the best meetings within the experience of the deputation came to a close, and the English visitors were carried off to enjoy further hospitality in the homes of their kind hosts.

On the following evening, Wednesday, the deputation were in Belfast, where, in spite of wind and rain, a good meeting was assembled under the presidency of the Right Hon. Thomas Andrews, D.L. The chairman's speech struck a note ot deep conviction and strong sympathy, which roused the enthusiasm of the audience, while the deputation, inspired by their experience at Dromore, pleaded their cause well. The Revs. W. Napier, R. Lyttle, J. H. Bibby, J. A. Kelly, J. Worthington, A. Turner, and A. O. Ashworth, together with Messrs. Davidson, also addressed the meeting, at the close of which a number of substantial subscriptions were received.

Perhaps the finest meeting of all was the one held at Moneyrea on the Friday evening. Here, six miles from a town, and with hardly a house in sight, an audience of two hundred had assembled, men, women, and some children, most of whom had tramped or driven long miles through the rain. But when the meeting started everything else was forgotten. All the speakers were in good form, and with passages of moving eloquence and flashes of humour they alternately moved the audience to applause and laughter. No more ready or appreciative audience could have been desired by the speakers, nor a more evident sign of interest than the almost phenomenal outburst of local speaking after they had finished. Here was an English invasion they would welcome, they said, with open arms and hearts. They claimed the College as being theirs as well as England's, and they would support it as such. Kindly reminiscences of former Home Missionary College *alumni* who had ministered to them were recalled, and the enthusiasm culminated in repeated expressions of loyalty and affection to Mr. Lyttle, one of the most distinguished of recent Home Missionary College men, and for fifteen years their minister. The promises of practical support were general and generous, rising from the labourer's shilling, warmly tendered and thankfully received, to the farmer's ten pounds. That night the deputation thanked God that He had shown them the shining chambers of true, warm, human hearts.

Saturday's meeting at Comber partook more of the nature of the Belfast gathering. Touched with something of the reticence which comes of modern culture and town life, it was, perhaps, less demonstrative than the meetings held in country places. It was, however, a well-attended and important meeting, and of its earnestness and unanimity ample evidence was given in the speeches of local friends. The Right Hon. Thomas Andrews, D.L., presided, and in his address he said he could not conceive of a better way of celebrating the Jubilee than that proposed, an opinion taken up and endorsed by the Rev. T. Dunkerley, B.A., and Messrs. Simpson, James, and Alexander Orr, who followed after the deputaton with excellent speeches. Generous promises of support were again forthcoming, and the deputation departed trying to live up to the dignity of a special train.

As the steamer left the quay some people on the shore raised the old song "Come back to Erin." The hearts of the deputation responded warmly. Ireland had given them a welcome they would never forget; it had given an impetus to their cause, the influence of which would be felt throughout the Unitarian community.

CHARLES PEACH.

CEMETERY SERVICES.

SIR,—Will you kindly allow me to ask, through the medium of your paper a favour of my brother ministers? The civic authorities in various parts of the country allow ministers to organise themselves for the responsibility of attending daily to conduct the Burial Service as may be required in the Nonconformist parts of the public cemeteries. I am anxious to know how this works out in different places. How far are Unitarian ministers permitted to take their place in rotation with other Nonconformist ministers? In cases where that privilege is delegated to the Free Churches Federation are ministers of churches and chapels known by the public as Unitarian recognised? I happen to know they are in certain instances, but I should be glad to be further informed as to how far the custom is general. Those who will kindly write to me *without delay* will confer a favour upon me.

CHARLES ROPER.

Whalley Range, Manchester.

TEMPERANCE SUNDAY, NOV. 27.

SIR,—The last Sunday in November (the 27th) having been fixed as Temperance Sunday, it is hoped that, in common with other denominations, arrangements may be made for sermons dealing with temperance reform to be delivered in all Unitarian and Free Christian Churches, and for addresses to be given in the Sunday-schools, and that the proceeds of collections may be devoted to local temperance work or forwarded to the treasurer of the National Unitarian Temperance Association.

The most recent and valuable pronouncement on the temperance question has been the Lees-Raper lecture recently delivered by Mr. John Burns, M.P., and I shall be pleased to forward a copy of this lecture to any minister or Sunday-school superintendent who may favour me with his name and address.

J. BREDALL.

3, *Birdhurst-road, Croydon.*

Mr. W. R. Marshall, of 185, Torridon-road, Catford, S.E., Organising Secretary

of the National Unitarian Temperance Association, also writes on this subject:—

"I am glad to inform you that on Temperance Sunday no less than thirty-five special sermons and addresses to Sunday-schools will be given by the ministers in our churches on the various aspects of the Temperance problem. At three of these special services collections will be taken on behalf of the Association.

"My returns are by no means complete, and many others will doubtless send along a postcard stating their intentions. As our ministers are invariably busy men, it would be well, perhaps, if some interested member of each congregation would write to me as to the nature of the address delivered. By such means a full report of Temperance Sunday could be made.

"In one London chapel last year on a similar occasion a slip of paper with pencil attached was hung in each pew, and the congregation was invited to join the Association. Will temperance enthusiasts take the hint?

EAST CHESHIRE CHRISTIAN UNION BAZAAR.

MAY I ask the kind attention of your readers to the advertisement of the catering committee, which appears in your columns. The arrangements will be much the same as in our Manchester District bazaar of 1897, and we would beg all our friends who are in Manchester while the bazaar is open to avail themselves of the facilities for lunch, tea, and supper which this committee now appeal for help in providing. The one thing needed is that the Manchester churches should give to East Cheshire now the same generous aid that the latter gave to Manchester in 1897. May I, as a "Manchester District" member, earnestly beg for it?

GEO. W. RAYNER WOOD,
President and Treasurer.

Singleton, Manchester,
November 14, 1904.

AT the present time, when the question of credal subscriptions is so prominent, special interest attaches to a point in the report of a recent ordination of a Congregational minister, that the "usual questions" were asked and answered. The ordination includes no subscription, but it used to be the custom for the minister in reply to certain leading questions to set forth his views of the Christian ministry and the Christian faith. We say used to be because a considerable number, an ever increasing number, of the ministers never are ordained in the old familiar sense of the term. Many of the present ministers do not even know what the "usual questions" are, so unusual are they at present. The belief that a living faith is too large a thing to be compressed in any formal answer to a formal question is gaining ground. Here is an instance of growing freedom, an indication of how very flexible the Congregational polity is, containing as it does an indefinite power of development in answer to larger knowledge, and in response to the changing needs of each fresh generation of worshippers.

THE REV. CHARLES HARGROVE'S MISSION TO AUSTRALASIA.

LETTERS EN ROUTE.

XII.

Wellington, October 4, 1904.

NEW ZEALAND strikes a visitor from the old world as new indeed. I have long ago got used to understand that when a house is said to be "very old" it is meant at the most that it is nearly as old as I am myself—not quite, for when I was born there were no buildings at Auckland and Wellington but the wooden shanties on the shore, which have long since given place to fine and substantial warehouses and offices, while Dunedin and Christchurch were as yet not thought of. But it is not only the constructions of our race which are so recent, the very land itself is new as compared with the countries we have been before familiar with. I am no geologist, but I must be blind not to see the glacier's course marked by terminal and lateral moraines, as if it had retreated but a few years ago from the valleys now filled with deep lakes and bordered by sheep pastures. The signs of volcanic action are written large on promontory and sound, and the hot springs and geysers show how the force is not yet spent, and warn too-confident dwellers in yet unfinished territory that the eruption of 1889, which destroyed the famous pink terraces, will not be the last of its kind. Then the marks of elevation and subsidence of the coast are to be noted even in the streets, and it is not half a century ago that a benevolent earthquake enlarged the too-restricted area for the expansion of Wellington, and turned what had been and is still by name its quay into a road a hundred yards back from the beach, from which it is now blocked out by numerous business premises; at the same time, it converted the pool reserved for a dock into dry ground, still known as the Basin, but used for cricket. The very coal we are burning tells the same story of newness, for it is a true lignite, and needs hundred thousand years more to turn it into genuine coal.

Wellington has chosen for its motto "Suprema a situ," referring to the choice of it, though inferior in population to the three other cities of New Zealand, for the seat of government. It has been made "supreme because of its situation," as nearly central as could be found. But to me it seems that a proud citizen might well attach a nobler claim to the words, and make it his boast that Wellington was supreme among the cities of the colony, second only to Sydney among those of the Southern Hemisphere by reason of its magnificent position on the ocean and in the midst of the mountains, sheltered from storms and enjoying a sea tamed to be her servant. Indeed, its port has a commerce larger than that of Bristol, and room to shelter the navy of the whole kingdom.

I climbed to-day the western hills which bound the city. For two hours I walked along the high ridge overlooking crowded streets and busy quays below without meeting a fellow creature. Beneath my feet was grass grown from English seed; above my head sang the lark descended from English parents. Cows and horses of the old country stock grazed around. Homes of the moderately rich and the comfortably poor were visible on every hill slope far and near. The view was wide, but of the primæval bush which only half a century ago clothed it all from shore to hill-top there was nothing left save here and there a scanty remnant, thinned for firewood and invaded by sturdier trees from northern lands.

It was easy to reconstruct the scene as Captain Cook, first of white men, beheld it in 1770, the same as it appeared to the first settlers in 1840. For the main features are, of course, unchanged, and except for the destruction of the bush by fire and axe so converting the hill-slopes to fertile pastures, it is little that civilised men have done or could do to make or mar the prospect. To the south the Pacific becomes visible, on the left stretching uninterrupted to the Antarctic Circle, on the right bounded by the mountains of the Middle Island. A narrow channel connects the ocean with the great inland harbour, a basin among the hills some six miles in length by four in depth, at this end so deep that large vessels moor to the wharf close to the warehouses; away to the north, silted up by the mud brought down from the high and now snow-clad hills of the interior, which has formed a fertile plain. Here and there along the shore in old time the Maoris had made a clearing and built a "pa," or stockaded village. Two stood where Wellington is now built, and the old names have been kept in the city nomenclature. But the land was then covered with forest impenetrable except for the narrow paths cut by the natives, like Britain as Julius Cæsar found it two thousand years ago, and its tattooed warriors and priests in just the same early stage of civilisation.

And my life-time—and I am not yet a Methuselah—has effected here all the change between modern England and ancient Britain, so that to-day New Zealand is in no respect behind the foremost of mankind in the arts of civilised life, and in some respects ahead of all the world.

As for religion, there is the fullest liberty, nor have I discovered any sign of the bigotry or exclusiveness which is so common at home. There is no Established Church, possessed, as at home, of ancient endowments and privileges, and maintaining its exclusive right to the magnificent edifices which are a nation's pride. All are on a level as respects religion, brought up in the same unsectarian schools, and unused to the distinction of "church" and "chapel," "clergyman" and "minister," which help to perpetuate religious dissension in England.

As your readers know, there is only one Unitarian congregation in New Zealand, and that, though flourishing and soon to be independent, of quite recent growth. But assuredly there are numerous Unitarians, and the difficulty is to get them to know themselves and come together and recognise the benefit of united worship.

At Christchurch I could do nothing. It is the Athens of Australasia, and its people are ever ready to "hear some new thing." I believe I should have fared better if only the faith I preached had not been so old; if I had come with some new revelation or new interpretation of old Scriptures. But Unitarianism is not without its witnesses even there, and it is of small consequence that they "follow not with us." I had

good audiences at the two lectures I gave, although the weather was very unfavourable; and there, as everywhere, I have been met with the friendliest reception.

Here the case is very different. The Richmonds and the Atkinsons, families had in honour for their virtues and their talents and the high places which their members have held in the government of the colony, came here in the early days with Unitarian associations and memories which they have never let go. I am told that Judge Richmond, a lawyer who was known and esteemed in England as well as here, conducted services regularly in his own house, but would not admit others than members of the family, as he shrank from seeming to put himself forward as a minister. Besides these there are others who have brought the name with the faith from the old home, and have brought up their children in it. They have had no choice but either to join in religious worship more or less repellent to their sentiments, as most of them have done hitherto, or to give up public worship altogether. Now, for the first time, Unitarian services have been offered to them, and they have availed themselves of the offer in a way which shows that a regular ministry, if such could be provided, would here be useful and acceptable. On Sunday last, the third which I spent in Wellington, I had about 40 at morning service, of whom 26 were men, and about 60 in the evening, which was wet. There is a ready-made choir and more than one efficient pianist. Last night we had a meeting of sympathisers and supporters, and passed a resolution to form a Unitarian Society, to which over fifty have since given in their names. It was also arranged to make a beginning by holding a public service on the first evening of each month. Altogether, the prospects are decidedly hopeful. The greatest difficulty will be to find the right man.

CHARLES HARGROVE.

THE way in which the Wesleyan Methodists, in their Central Hall lectures, are dealing with some of the practical questions, suggested by every attempt to give effect in real life to the teaching of Christ, deserves admiration and imitation. The Rev. S. Keeble has spoken in no uncertain tone of Christianity and War. "Men may spin sophistries, or weave clever casuistries in defence of war, they may defend it upon the ground of present necessity, policy, or expediency, but they can never harmonise it with Christianity." Such is the centre of Mr. Keeble's contention; and he has "illustrated it and proved it by Scripture and by reason," as John Wesley might say. It is a timely protest well delivered.

NOT quite so satisfactory is Mr. T. C. Horsfall's lecture on "What Christ tells us to do," &c. If one reduces the teaching of Christ to the expression, *Do as you would be done by*, the Christian ethic is thereby somewhat narrowed, and is liable to be still further straitened by an unimaginative application of the accepted rule. But nothing but good will come of facing such problems boldly in the face of open day.

HAWTHORNE'S PURITANISM.

HAWTHORNE and Emerson should be read to supplement each other. Though they lived for a time in the same village of Concord, and were friends, they had little influence upon each other. Each went his own way, Hawthorne rooted in the past, Emerson declaring that *now* is the time of inspiration, life, knowledge, God—disdaining the past in comparison with the present, and using it only to illustrate some modern theme. Emerson threw over Puritan theology, and, though he could not have been what he was but for Puritan influences behind him, emancipated himself from the gloomy forebodings and terrible moral problems which beset the Pilgrim Fathers and their descendants, into a cheery optimism and smiling belief that God is good, man is divine, the world is God's revelation, man more so, and all is well.

But the Puritan problems were real problems, and if the terrible answers they gave were such as to make a tragedy of life, they held fast to the righteousness of God, and their very harshness and cruelty were the outcome of a belief in the reality of eternal life, the horror of sin, and the obligation to do God's will. Their crude theology of original sin and the banishment of man for the disobedience of Adam and Eve, and of his restitution on condition of accepting the substitutionary sacrifice of Christ, might be brushed aside by scientific, historic, and literary criticism, but the problems thus expressed in hard and fallacious terms remained. And even the geniality of Emerson does not annul them, though every benign lover of light and humanity does something to lift the world out of the struggle which is still a reality to most people.

God's kingdom in heaven and the kingdom of God upon earth were the Puritan's aspiration, and with it went the determination to dragoon all who could be forced into the kingdom, to punish and mark with shame all who did wrong, to destroy their bodily life rather than let them perish for ever; or, if their eternal damnation could not be prevented, to make them a warning to others. The Puritans believed in the strict line of demarcation between saved and unsaved. In their earthly cities they tried to separate the sinner from the virtuous by most decisive and conspicuous methods. The terrible difference which they perceived between good and evil they mistakenly supposed to be a great gulf between good and evil *persons*, and marked their hatred of sin by separating themselves from those they stigmatised as sinners and harshly punishing them.

Their policy and government in New England settlements produced both cruelty and hypocrisy. But it is a mistake to consider these as the essentials of Puritanism. Hawthorne does not do so, but by his stories, more effectively and accurately than would be possible in any argued treatise, symbolises and expresses the *inwardness* of Puritanism, not the travesty of it as if it were all self-deceit, self-righteousness, and persecution of the weak. These results are suggested, but Hawthorne knew Puritanism in his studies and in himself far too well to mistake its extravagances for itself, or its pretended adherents for its true representatives.

In that long, brooding, meditative seclusion at the beginning of his manhood he was working into the heart of the Puritan problems. Among the books to which he was specially attracted were the "Newgate Calendar" and the "Pilgrim's Progress." The crimes and sins of men must be accounted for, a true explanation sought of man's pilgrimage through life, not omitting the difficult facts. Some might think that the companionship of Emerson's cheery optimism would have been an advantage to him; but it would not if it had drawn him off from thorough investigation, into a region that for him would have had no substantial foundation. The time came, however, when the tender, loving faith of Sophia Peabody gave him what no *man* could have given, and, no doubt, his period of brooding had been long enough.

In the history of his own family and in the Puritan annals which suggested many of his stories he had learned what was one of the great faults of Puritanism — the compulsory application to others of the dictates of our own conscience; the persecution of others for their sin and unbelief, which were supposed to be the same thing. He therefore dealt not chiefly with the outward drama of life, but the inward drama of the soul, the development of conscience, the nature of sin, its penalties resulting from the inevitable action of spiritual laws, apart from any question of legality and official condemnation, the transmission of its evil results to descendants, the possibility of annulling these results by love and the beneficence of the pure in heart. These are the old Puritan problems, to explain which the doctrines of the Fall, Hell, Original Sin, and Vicarious Sacrifice were held sufficient. They were inadequate, formal, harsh, and forgetful of the love of God. Hawthorne did not hold them; but he did not throw over with them the truths they emphasised and sometimes disfigured.

The "Scarlet Letter" was the first of Hawthorne's longer stories. It brought him some popularity, and has since been republished in England more frequently than his other works. He did not count it his best book, and it is not. But it plunged into the depths of consciousness, showing the effects of the same deed in the human soul of the woman who has been stigmatised and reprobated for it, and in the man, who, there being no manifest result of his deed, retained all outward respect. They are neither of them utterly wicked: the Puritan classification is faulty, melodramatic. The scrutinising, insidious espionage of the guilty by the man who has in outward act and judgment suffered the wrong, prove him at heart, in his devotion to revenge, the *falling* man, even while the "sinners" are *rising* from their sin. The dramatic climax of the story is the public acknowledgment of guilt by the reputed saint after long working of conscience and remorse, and his escape thereby from his tormentor.

It is a pity that Hawthorne should be judged mainly by this story, powerful as it is. "The House of the Seven Gables" is in many ways more satisfactory, and there is sunny truth in it, while still the problem

is that of sin, sin in its effects from generation to generation, hereditary evil. Hawthorne has the predisposition of the Puritan to look at the moral problems as that of *Sin and how to flee from it*, rather than of *Love and how to live in it;* but he shows in this story Love as the dissolver of hereditary evil. It is a new reading of the problem of original sin.

The most powerful grasp of the problem of moral development, and the most daring suggestion for a restatement of the doctrine of the "Fall" of man is in his last completed story, "The Marble Fawn" ("Transformation"), whose scenery is Italian, but whose theme is again Puritan. The joyful, childishly simple, fawn-like Donatello in his Garden-of-Eden innocence has none of the gloom and remorse and seriousness of the modern man: he has an almost animal vivacity and freedom from care. But through human love he is impelled to the committal of a crime without clear consciousness that it is a crime. This act brings him definitely to the knowledge of good and evil, remorse, gloom, sorrow; conscience develops, and (though the outward action is utterly subservient and almost unnecessary to the spiritual development of the story), causes him to give himself up to the formal administrators of justice. The drama is inward, as in Hawthorne's other stories, and the reader goes astray who is very curious about the outward events.

In front of Raphael's "Last Judgment" Hawthorne meditated: "At the last day—I presume, that is, in all future days, when we shall see ourselves as we are—man's only inexorable judge will be himself, and the punishment of his sins will be the perception of them." This passage is the keynote of much that Hawthorne produced, especially "The Scarlet Letter" and "The Marble Fawn." Hilda is the representative in the "Marble Fawn" of the Puritan purity of character, feeling that any friendly association with sin or sinners is a defilement, and evidently Hawthorne felt it was a noble type he represented; but, though the suggestion is abhorrent to her and her type, he yet has to give expression to the idea: "Is sin, like sorrow, merely an element of human education through which we struggle to a higher and purer state than we could otherwise have attained?" This he represents as being so in the development of Donatello, who grew in intelligence, perception, depth of affection, all that is comprehended in the word *humanity*, as a result of his entrance on the conflict of good and evil, striving for the light through the darkness.

In the charmingly written modern versions of old-world stories of "The Wonder Book," in the children's stories from American history, as well as in nearly all the short original stories, the spiritual Puritanism of Hawthorne is manifested, leaving behind the letter that kills (and which made the Puritan kill also). In the "Blithedale Romance" he gets further away from his usual theme. We are interested in Zenobia as a woman rather than a symbol, and she does some little havoc with Puritan principles, and carries the author with her. But Priscilla and Coverdale do something to remind us by contrast that Zenobia is an exotic flower like that which she wore in her bosom. And the atmosphere of Brook Farm was that of the Transcendentalists more than any other which Hawthorne ever breathed.

When we remember that "The House of the Seven Gables" was written some years before the publication of Darwin's "Origin of Species," and "The Marble Fawn" too early to be influenced by that publication and its effects, the line of thought in these stories is the more remarkable, approached and expressed not in the scientific manner of that age, but in the way of analysis of human consciousness—heredity instead of original sin, mesmerism as an explanation of witchcraft, the rise of man through conflict with evil, instead of the fall of man through the knowledge thereof.

One other Puritan prepossession should be noted, although I cannot state with certainty what were its implications in Hawthorne's own mind. He expressed the belief that man's efforts were quite unable to alter the divine purpose, that what God predestines will come to pass. This might readily be taken as a fatalistic doctrine, but it is more definitely stated in his earlier than in his later romances: and is essentially, I believe, the confidence that however evil may prosper on a limited view, good will at last triumph, and that

> There's a divinity that shapes our ends,
> Rough-hew them as we will.

The sincerity of Hawthorne's conviction that the sin of one is a burden on the character of all, and that all are in a measure responsible for every evil that is in humanity, is shown in his chapter on "Outside Glimpses of English Poverty" in "Our Old Home," together with the corresponding passages in the "Note-books." These are of great significance in themselves, and for the understanding of their author, but would require separate treatment, not a paragraph merely, at the end of an article.

PRIESTLEY PRIME.

RELIGION IN DAILY LIFE.

My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?"—NAAMAN'S SERVANT.

NOTHING is more wonderful in the Old Testament Scriptures than the genius which enables so many of the writers to give us, in the few verses of a simple story, a rounded view of the characters of whom they tell. Each personage is human to the heart's core. We know it because the same kind of people are with us to this day.

The kindred of Naaman, for instance, live in every house in every street. These are the people who understand and believe in the influence of big things and overlook or despise the influence of the littles. They would "do some great thing" gladly to work out their own or the world's salvation, but have not yet grasped the truth that the kingdom of heaven cometh not with observation. Such people feel at times a passionate enthusiasm for foreign mission service, because of the wrench involved in leaving home and country, the privations and loneliness of the work, and its dramatic success when it is successful. Oh, if only that had been their vocation! Meanwhile at home, they are lazy or cross or procrastinating or selfish; and many young folks, watching their lives, are repelled from religion and learn to fear enthusiasm. What a pity that such people do not see that the "great thing" which is to glorify life is the battle with sin in their own hearts, that in their own souls is the heathendom they are to bring into the obedience of Christ!

Young ministers are given to preach much about dying—as if that were the greatest or most terrible thing we had to do. But nearly everybody who has lived to middle age realises that there are many things far worse to bear than death. Many and many a one, oppressed by a sense of blighting weakness, by a seemingly futile struggle against sin in one's self or in the world, has felt how easy it would be to die, if by dying one could conquer sin or save the world. The really difficult and heroic thing is to live—to live through discouragement, working on in sure and certain hope of the dawn of a brighter day in which the Good shall triumph.

We catch ourselves feeling sometimes that we could acquit ourselves nobly in "one crowded hour of glorious life," if that were given to us and that were all. We think we could prepare our spirits for tragedy if we were forewarned, we could act supremely through any crisis if we only knew it for what it was. What we so seldom realise is this—that life is a matter not of years, nor months, nor days, but of hours and of minutes; and the crises of our lives come to us with the slow, even pace of the ticking of the clock, no man knowing which beat may usher in the hour that fixes his destiny. This only do we know—that our use of every interval between the clock-beats goes to determine the quality of our action in the decisive moment of our lives. In spite of the proverb, "coming events" very rarely "cast their shadows before" in any fashion which we can detect, and Tragedy often calls for the exercise of the highest and best in our nature without an instant for preparation.

Even from the most gifted and those who are to do the noblest things Life seldom asks one great unexpected achievement. So far from that, we have Michael Angelo's dictum that "Genius is eternal patience." The glories of sculpture, of painting, of poetry, of statesmanship, were wrought out by men and women who had as their best endowment "an infinite capacity for taking pains." They did great things, it is true. But every great thing was the outcome of a lifetime of little things, each of which in its turn had been well and truly done. The most splendid natural abilities had otherwise been wasted. A man may have within himself the power to make marble seem to breathe, but if he will not patiently study every bone and muscle of the living form, and still more patiently year by year apply that knowledge in directing every chisel-blow, he will produce only a marble fiasco—a laughing-stock.

If the prophet had asked thee to do some great thing?—We have been asked to do it, every one of us. We have been asked by God, for His sake and for the sake of others, to live a noble human life—pure in thought and word and deed, honest, kindly, helpful, generous, a life inspired by God every day

and all day long, one which shall be rich in blessed influences upon all who shall come in contact with us, and which, at last, shall be ended worthily on this side of the veil and pass into higher opportunities of service in the unseen. That is a brief, inadequate presentment of our task. It doesn't matter a scrap, so far as the perfection of our life is concerned, what the subsidiary forms of our work may be—whether foreign missions or landscape gardening, or hawking shoelaces and thimbles, or leading the House of Commons, or darning stockings—it doesn't matter one jot or tittle. What matters beyond all idea of comparison is, How and in what spirit are we doing this "great thing"?

It was the fact that Naaman's self-love was wounded which called forth the question from his servant. He is represented as turning in a huff from the prophet's door, unwilling to use the simple remedy prescribed for him because it was so simple; willing, in his vanity, to return a leper as he came. It is a form of vanity in us which leads us to wish for

. . . some great thing to do
Or secret thing to know.

to feel our lot to be obscure and not worthy of the very best that is in us, body, mind, and soul. But, if we could only see it so, what does it matter whether it is our name or another's that is associated with any given work done for humanity, so long as the work is done? We help all good work and right endeavour if we day by day do our best in the lowly sphere of our own lives, and we are saved from the responsibilities and the testing of spirit which come to those who are much in the public eye. History is constantly proving to us that it is the spirit within the man or woman which counts, and not the position filled or the kind of talent entrusted to us. That it is extremely difficult to be a ruler and beneficent is witnessed by the appalling number of failures among sovereigns. On the other hand, every truly great man points with gratitude to some obscure individual, and says of him or her, Such-an-one made me what I am. The "good" Earl of Shaftesbury used to say that it was to his nurse he owed the philanthropic impulse which led him to devote his life to ragged humanity. One wonders whether she ever longed for "a wider sphere of usefulness." I think not. Her power to influence her nursling could only have been won by cheerful selfless devotion to the work God had given her to do.

There is an old story of a cathedral which was being built long ago, over the portal of which the name of the Emperor who dedicated it was to be inscribed. But when the great building was finished it was found that not the Emperor's, but a woman's name was on the lintel. The name was cut out, only to reappear next morning. Once more it was erased, and again it was restored. Then proclamation was made for the owner of the name, and she was dragged before the Emperor. She proved to be a poor widow, whose only share in raising the magnificent church had been that, out of the depth of her love and pity, she had given the straw from her mattress to make the rough stone road a little easier for the oxen which drew the heavy loads of stone up the steep hill on which the building stood. She gave with no thought of self. The Emperor gave to immortalise himself. So, only "when the books are opened" shall we know how the account really stands for us and for all men, and many of the entries will that day surprise us all. The "great things" of human history will then be found to have been done by quiet, everyday workers who in their own souls held fast an unconquerable faith, an undying hope, an utterly selfless love.

MARY RALPH.

ARTICLES IN THE REVIEWS.

IN this month's *Independent Review* Mr. G. Lowes Dickinson, author of an essay on "The Meaning of Good," and the "Letters of John Chinaman," has an article on "Faith and Knowledge," following up the argument of two previous articles on "Religion and Revelation" to which we called attention at the time of their appearance. The faith, which is not knowledge, in the sense that it can be scientifically demonstrated, Mr. Dickinson regards as "the sense and the call of the open horizon," the conviction that truth is to be found, and life on the whole is good and worth while. It is the impulse to grow and expand; it is "a tongue of the central fire that burns at the heart of the world." It is, we should say, something more, and something more definite than this, a conviction which lays hold of some of the elementary facts of human experience, which "look to heaven, and intend eternity." Another interesting article in this number is Mr. F. M. Stawell's on "Helenism and Christianity." Mr. T. W. Hirst writes of "Internationalism and The Hague."

In the *Contemporary*, which opens with a tribute to Sir William Harcourt by Mr. Herbert Paul, we would call special attention to the article on "The Unemployed: Lessons of the Mansion House Fund," which shows how much there is to be done by means of Labour Colonies, and how serious the need of discrimination between those who will not, those who cannot, and those who can and will work. Mr. Stephen Coleridge's article on "A Great Breach of Trust," with reference to the moneys contributed to King Edward's Hospital Fund, should also be noted. The article on "The Religion of the Respectable Poor" should be read by all city workers, and by any who are apt to think lightly of the neglected poor. "Then you have only worked among the respectable poor?" asked one of District Nurse. "I have only worked among the poor whom I respected," was the reply.

In the *Nineteenth Century and After* shocked orthodoxy in the Church of England replies to Mr. Mallock in two articles, one by Prebendary Whitworth on "Free Thought in the Church of England," the other by "A Capable Clergyman" in his diocese, as the Bishop of Worcester says, in a commendatory note to the Editor, defending his bishop from what he takes to be gross misrepresentations.

The *Monthly Review* has a very unsympathetic article on the "Salvation Army," by Mr. John Manson, with figures and diagrams showing how little is done of real religious work as compared with the enormous income elaborately raised. Mr. Norman Pearson's article on "Evil" argues that the true thought of God in relation to this Universe is of one so conditioned that He must not be spoken of as omnipotent, and concludes:

> The mystery of evil owes its mysteriousness chiefly to the incongruous attributes with which earlier thought invested its author. Clear away these disfigurements, and the moral reproach of the mystery will disappear with them, and evil, freed from all that is malignant, may then find place in the Divine scheme as a stern but faithful minister of its benign purpose.

BY THE FIRESIDE.

THIS is an English edition published by Messrs. Hodder & Stoughton (from the American plates, evidently) of one of Pasteur Charles Wagner's books, to which reference was made in a notice in these columns August 6. As that notice gave no sample of the author's style, a few may be given here as a sufficient indication of the character of the book. The present volume is neat and attractive in form, and instead of costing five shillings, as in the American issue, it is published at three-and-sixpence. Referring the reader to the previous notice for some account of the genial and clear-minded author, whose works ought to become popular in this country, we subjoin these paragraphs, culled almost at random here and there from his pages.

W. G. T.

Good Humour.

"You dust your furniture and burnish your silver; believe me, it is as necessary to keep watch over your temper, to freshen it and brighten it. We are threatened without ceasing by a subtle evil like those that attack the leaves of the vine and wither and corrode them. Beware of bad temper, that mildew of the soul; its nature is contagious. From parents it spreads to children and to all the household, and I even know a parrot to contract the malady. It had a fund of amusing sayings, but at the end of two years in an ill-tempered family it had forgotten them all, and incessantly repeated, "'I'm in a perfect rage!'"

Servants.

"There is a blot on the life of every man who reduces another man to slavery, for tyranny brings forth manners that double-dye the tyrant. Let us preserve ourselves and our children from the ineradicable blight that settles upon regions where the human soul is affronted in the person of the lowly. To make of our children useful men, let us raise them in reverence for man, whatever costume he may wear or whatever station he may occupy. Better welcome a thunderbolt to the roof than lodge a pariah under it."

Animal Friends.

"Some of our kind give their attention to enumerating the characteristics which distinguish them from the brutes, summing up their superiorities, their titles of nobility, in short, glorifying themselves at the expense of all creation that has not the distinction—to use a famous formula—of being a featherless biped. . . . Man flatters himself that he is greater than the other beings peopling the world about him, as if in any other creature there were other

merit than that of its Creator, or as if another than He could measure any creature's worth or know its beginning or its end! The true quest for each of us, it seems to me, is the seeking out of God's design for him. I should not mind being an ant, provided I were an ant after God's own heart.''

Golden Hair and Grey.

''Grandparents are oftentimes infirm, and in need of service; to help them is a very good thing for the child, little lover of noise and mischief that he is. To lend young eyes to grandpa to see the time, to read fine print, the better to find the way; to thread a needle for grandmamma, who even with glasses cannot do it; to run to save their old limbs fatigue, to make a little less noise in the house so as not to disturb their sleep—all this is unqualified blessing to the young apprentices of life, and it is kindness to them to make believe that they are needed. 'Grandpa, how could you have got up the steps if you hadn't had hold of my hand?' 'I've no idea, dearie; it's well you were along to help me.' After such a reply the child feels himself a little man, and is proud and happy to have been of use. Let these little ones serve us, do us kindnesses, and pet us. Let us accept their presents and see that nothing they have themselves made for us is ever left about uncared for and forgotten. Let them celebrate our birthday with reminders of the years we would so willingly forget, and of the love it is so good to know is ours. In short, let us respect and maintain the alliance that the Master of our days has established between the golden heads and the grey. Through it life gains in colour, in warmth, most of all in unity, and it is given us to see more clearly along our obscure way when we feel that the same watch is kept by the morning and the evening star.''

OBITUARY.

MR. THOMAS GLADSTONE.

As briefly recorded in our columns last week, Mr. Gladstone died on the 9th inst. at King's Grange, near Castle Douglas, his native place, at the age of eighty-four. For nearly thirty years past he had been in the habit of spending four months of the year at King's Grange, situated in the midst of a beautiful country in the lowlands of Scotland, and it was here that he spent the last few months of his life.

Mr. Gladstone came to Birmingham in 1844 at the age of twenty-four, and laid the foundations of the business of Mackie and Gladstone, which afterwards became so successful.

Shortly after coming to live in Birmingham, he became a member of the New Meeting Congregation in Moor-street. He had not been brought up in the Unitarian faith, but was, we understand, converted to it through the preaching of the Rev. George Harris. He became a member of the congregational Committee of the New Meeting which was formed in 1858 to consider the question of the removal of the congregation to a more convenient locality, and which resulted in the building of the Church of the Messiah, to which they removed at the end of 1861. He was appointed a trustee of that church in 1867, and also held the office of warden. He took a great interest in the Ministers' Benevolent Society, and subscribed to its funds from its foundation in 1852 to the time of his death. He was on the board of directors from 1861 to 1864, and discharged the duties of auditor from 1870 to 1876. He was a Trustees of the Oldbury Charity from 1864 down to the time of his death. In connection with all these institutions his advice and judgment were highly valued.

Mr. Gladstone was a regular attendant at the services of the Church of the Messiah till the last few years of his life, when he became too deaf to hear the minister. He was one of the most generous subscribers to the church funds, and also to those of the Domestic Mission, Fazeley-street, in which he took a warm interest for more than forty years.

In politics he was an ardent Liberal, and remained so to the end. Though he took no active part in the public affairs of the town, he was always keenly interested in everything affecting its welfare.

Mr. Gladstone leaves a widow and nine children to mourn his loss. He was buried on Saturday last in the little country churchyard of the parish of Urr, about three miles from his house.

THE CHILDREN'S COLUMN.

LAMPS.—II.

THE youngest of my readers even now is as a lamp. It is your business to throw light upon the path of life. You are not to be sulky and gloomy and full of grumbling in the home; but you are to make it full of light and happiness by your love, your affectionate thoughtfulness, and by your joyous singing and merry laughter.

Sulky, bad-tempered children are like those black, heavy clouds that darken the sky just before a thunderstorm. True, we get lightning, but what we want is clear, steady shining. There should be no more uncertainty about our constant shining than there is about the sun or the moon. Of course clouds will pass over us now and again and hide our light for a time, but we should go on shining nevertheless.

I could give you all sorts of illustrations. Some of us are like old-fashioned rushlights: we give all the light we can, but it is not much. Others are like those magnificently huge wax candles I have seen at Roman Catholic shrines. Even when they are lit they have very little illuminating power, but they look very fine and ceremonious. What a grand blaze they could make if only they were right at heart—had a larger wick! Some are like a lamp badly trimmed, when the flame runs up one side and cracks the glass. Slovenly habits always end in waste and trouble. If we want to see clearly we should not despise small preparations; our thoughts should be concentrated and our patience exercised.

It is remarkable how fond children are of anything that emits light; yet when it proceeds from fire it should be carefully dealt with. When I was a boy we used to make turnip lanterns for the impressive celebration of Gunpowder Plot. We did not have so many squibs and fireworks as you have nowadays. We used to get big turnips and hollow them out and cut all sorts of patterns in the sides, so that the burning candle which we placed inside could shoot its light through. Some people are like these turnip lanterns: they are only fit for carnival, and they soon dwindle up into mere rubbish. Others, again, are regular bull's-eyes: their powerful lenses catch up all the light and focus it quite brilliantly. That's what we all ought to do. Bull's-eyes are splendid things for lighting up dark corners, as the policeman well knows; and each one of us cannot learn too early the value of economising and concentrating all the power that is in him.

Then, too, railway lamps remind me forcibly of different men and women I meet. There are glaring red lamps which indicate danger; green lamps which tell us to slacken speed; and white lamps which say that all is clear ahead, and that we can press forward. Beware how you distinguish between these illuminants! I have already mentioned beacon-lights; they have been known to be put to a destructive use. In olden times men called wreckers used on stormy nights to burn their beacon-lights in certain positions in order to induce sailors to so change the course of their ships as to run upon the rocks. Then those wreckers, heedless of the cries of drowning men, would steal the cargo and live upon the spoil. To-day there are men who, figuratively and morally, are every bit as bad as wreckers. They are capable of emitting much light; but they are actuated by selfishness, and in satisfying their own greedy desires they care not whose destruction is involved; indeed, they wilfully allure unwary navigators on to the rocks and shoals.

Be careful not to walk in darkness. Ponder the path of your feet, and throw your light around in order that you may progress safely. Most of you have either read or seen acted in pantomime the story of Aladdin and his wonderful lamp. There were rich treasures to be found if only they were carefully sought after; but the possession of a certain old lamp was necessary ere proper search could be made; without it effort was futile. This story is told every day, although in different words. Great treasures are still to be found, and many of the new lamps offered for sale are spurious and inadequate. The treasures of knowledge, righteousness of life, and manliness are eminently to be desired; they are beyond all price, and our object in this life should be to find them. Playing knits our limbs, and education sharpens our wits; but something more is requisite. The miner who would bring up the earth's treasure must be provided with a lamp as well as with tools.

The lamp we want in our pursuit of nobility of character is the light of the knowledge of God's will and law. Pray to Him for strength and insight and grace, and not only pray but work for them, and they will guide you along the path that leads to human virtue and happiness. Thus you will prove yourselves beacon-lights and lamps, throwing light upon the dark places of the world; and other people seeing your good works will, through them, glorify your Father which is in heaven.

CHARLES ROPER.

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 19, 1904.

A FREE SCHOOL OF THEOLOGY.

IT has been the honourable privilege of Manchester College, for more than a hundred years, to maintain the principle of intellectual and spiritual freedom, both for teachers and taught, in the study of theology and the work of preparation for the ministry. When the founders of the College, in 1786, claimed that privilege, it was to them no new thing, for the principle of freedom had already been tested through generations of their history, from the early days of Nonconformity, in the religious fellowship of their churches, and in a continuous line of academies for the education of their ministers.

At the Centenary of the College, in 1886, the memory of RICHARD BAXTER was rightly recalled, as the chief representative among the earliest Nonconformists of that faith in freedom and a truly catholic spirit, which have been so potent in establishing our ideal of religious fellowship, and of the right method both for teaching and learning in theology. "His plea for liberty," said Dr. MARTINEAU at the Centenary Soirée, "rested not on *despair* of adequate guidance, but on the *security* of it for all honest seekers after light."

Another name rightly recalled was that of RICHARD FRANKLAND, whose academy for the education of ministers, opened at Rathmel in 1670, stood first in the honourable succession of which Manchester College is the present representative. We quoted last week, in some notes taken from the *Seedsower*, a passage from the Rev. ALEXANDER GORDON'S Centenary Address, in which he traced the succession of the Academies from FRANKLAND'S, at Rathmel, and, in conclusion, spoke of our College as "certainly undenominational, unlimited even to what we are glad to think to be the broadest of the denominations." We ask renewed attention here to the whole concluding passage of Mr. GORDON'S address. Thus he spoke of Manchester College:—

We cannot call it either Presbyterian or Unitarian exclusively, inasmuch as it has always welcomed with open heart and hand students of every religious body. So it was in FRANKLAND'S time; so it was at Warrington; so at Kendal; so at Manchester. I think the name which stands second on the roll of divinity students of Manchester College is that of one who is specified as a student of "Divinity in the Church." That addition shows that, in the sense of extending more than a transient hospitality to those whose views may differ very widely from the cherished convictions entertained by its founders, this College rightly claims to be an undenominational institution. As we look back upon its history, we may feel a deepening reverence for the men who made it, and for the men whom it has made; and we may trust that in the years to come, as they roll forward, GOD may continue to help His servants to guide the fortunes of an institution which connects the frank religious fearlessness of the early days of Nonconformity with the frank, fearless religiousness of this present time. Attached to the shield of arms of RICHARD FRANKLAND is a noble motto, which the heirs of FRANKLAND'S work might well adopt as their own, *Libera terra, liberque animus;* that is to say, Be the spirit of our College so liberal, frank, and large as ever to justify its place in this land, "where, girt with friends and foes, a man may speak the thing he will," and where, in consequence, "freedom broadens slowly down, from precedent to precedent."

We have to consider now what is the full meaning of our freedom, and how in Manchester College it may be put to the best possible use.

In our Free Churches we are united simply as worshippers of GOD, taking our life as His gift, desiring to be led in His way. All truth, we are convinced, is His, and we must be open to the light from whatever side it comes. We are aware that we know only in part, but we are in GOD'S hand, and our part is simply to be true to that measure of truth which is revealed to us, and to live out to the utmost that life of service to which we are called. It is a joyous thing to know that ours is a growing life, that there is more light to be revealed, and that by the way of simple faithfulness our hearts may be so enlarged as to be capable of receiving a larger measure of the truth of GOD.

So also it must be in our College. There also we are in the presence of divine truth, acknowledging the light to be divine, but knowing also that we have only grasped a partial measure of it. Truth as known and interpreted by us must be progressive, reaching ever upward to more perfect vision. We must be always open to the light, bound by no limitations of fixed dogma in our reading of history and religious literature, in our study of the fundamental facts of the religious life, in our sincere endeavour to attain only to the truth. Freedom of intellect and conscience there must be, both for teacher and taught in our free College; that we declare to be the true principle of study and the true method in teaching. Therefore the College is nonconformist and non-subscribing in its essential principle, because it cannot be compelled to conform to the creed of any church, and its teachers must be free to be led not to any foregone conclusions, but in the way of living truth alone.

At the centenary of the College its declaration of principle was re-affirmed in a resolution moved by Dr. Martineau and seconded by the Rev. John Hamilton Thom:—

That, as Trustees of the College, meeting for the first time since the completion of its hundredth year, we record our serious judgment that its fundamental principle of free teaching and free learning has been amply vindicated by a century's experience; our gratitude for the release at the old National Universities of all departments of study save one from the pressure of exclusive tests; and our conviction that while this exception continues the duty is still imposed of here securing to Theology—embracing the supreme objects of human thought—an unrestricted application of enlarging knowledge, the perennial freshness of unbidden faith, and the varying inspirations of personal devotion.

What the College has continually to aim at, is to secure for its students the most efficient teaching, from men imbued with its spirit, and amid the vigorous movements of independent thought united in a reverent openness to truth, and loyal to the undogmatic principle of the foundation. It is in such fellowship of study and personal inspiration that we desire the men preparing for ministry in our Free Churches to be trained, and surely we can only rejoice if others also are ready to come in and enlarge the range of sympathy and outlook upon the world of thought and life, and the strength of a common purpose devoted to the highest service.

To some of our friends it appears to be a scandal that the College should offer such training to men who may be preparing for ministry in a conformist church. That was not the attitude of the founders of the College, and if men are willing to be trained in an atmosphere of freedom, and we have the means to help them to it, what valid reason can there be why we should not give them a cordial welcome? What they intend to do in the matter of conformity and subscription is for their own conscience. We believe it to be a false and crippling condition for a religious man, and, above all, a religious teacher, to accept, and both in our Churches and our College we desire to show a better way. Perchance a student who within the College has grown accustomed to the atmosphere of freedom, and in its teachers has seen demonstrations of its spiritual power, will find that, after all, it is im-

possible for him to bind himself to a conformist church; but in any case, in accordance with the fundamental principle of the College, the issue of his unfettered study must be left to his own conscience and conviction, and a guidance higher than our own.

As a conclusion to this article, we are glad to be allowed to add here the following clear statement of what Dr. DRUMMOND, Principal of the College, holds to be the true ideal in this matter—a statement taken from a letter which he has just addressed to the Trustees:—

"It is our trust and our privilege to impose no fetters of an artificial authority on the intellect of those who come to study with us; but we have no rule which authorises us to impose a test of the open mind, and to require our students to have no settled convictions and no definite purpose of preaching in the future a certain type of theology. To say that by our openness is meant that a man may take no obligations upon himself before GOD seems to me a most extraordinary misinterpretation of our principle. I fear such a rule would bring us only men of weak and vacillating intellect, who would be mere cyphers in the religious history of our country. We want men who know what they are about when they come to us, men of high faith and strong purpose, who nevertheless know the fallibility of human judgment and the infinite reaches of divine truth. It is only in this frame of mind that men who looked forward to taking Holy Orders would ever come to us, or remain with us—unless, indeed, some one might apply through paltry motives, with which, I presume, we should know how to deal. You must trust the discretion of your officers in all such cases, and not reduce our ancient professions to a pretence. The probability of our having men who are firmly resolved to take Orders is at present almost infinitesimal; but I will frankly say that I should unfeignedly rejoice if the time should come when a few Churchmen should say, Come, and let us go up to Manchester College before we finally commit ourselves, for there the God of Truth is worshipped, and the soul opens its powers before Him, unrestrained by human interference and reproach; and there are faithful teachers who revere the rights of intellect and conscience, who see the spirit through the form, and seek not to impose their own ideas or policy, but to lead their students to that higher service where the converging thoughts of men meet in the unity of spiritual truth, and sectarianism dies away in adoration of the Universal Father."

A MEETING is to be held by the Humanitarian League at Essex Hall, on Wednesday evening, November 23, when there will be a debate on "Non-Resistance." The chief speakers will be Mr. Aylmer Maude, well-known as an exponent of Tolstoy's views, and Captain Arthur St. John (late Royal Inniskilling Fusiliers) who took an active part in the removal of the Doukhobors to Canada. Mr. J. F. Green will take the chair at eight o'clock.

CORRESPONDENCE.

[*The Editor is not responsible for the opinion expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANCHESTER COLLEGE, OXFORD.

SIR,—The vote of the trustees of Manchester College, to be taken on the 29th inst., is of such far-reaching importance that I venture to ask your permission to say a few words with reference to it.

I do not propose to discuss the points that have been raised on either side in the literature that has been circulated among the trustees. I wish very briefly to indicate what appears to me to be the position of Manchester College.

Two conditions have governed its status. The primary motive of its founders was the desire to establish a place of both secular and theological education for English Protestant Dissenters. It was their benefit they had in view. It was to them, naturally and inevitably, that they looked for funds, and it is by their successors that Manchester College has ever since been maintained.

The *kind* of College they desired to establish was one absolutely catholic in spirit and in fact—one that should be "open to every denomination',' that should be for "the welfare of mankind," that should be "ranked under no distinguishing name," and that should be "dedicated to Truth, Liberty, and Religion." That, and nothing less, was their conception of the principle, which they desired should be incorporated in their College.

The motive that impelled them, and the principle that inspired them are perfectly plain and perfectly consistent: the one was due to the needs of the time, and the other was a far-reaching and noble ideal. Still, after a hundred and twenty years our Free Churches need Manchester College, and still its great ideal is unfulfilled elsewhere. In our remembrance of the special purpose, are we to forget or to abandon the larger thought? But that is what the Resolution, to be moved on the 29th inst., proposes when it seeks to define the College as a "Non-subscribing, Protestant Dissenting Institution." This limits the scope of the College to the personal needs which impelled its founders to establish it, while they asserted with an almost passionate earnestness that they had an aim that transcended their immediate motive; the one was particular and special, the other catholic and universal.

The trustees on the 29th inst. will decide whether the College is to remain, as hitherto, unpledged to any denomination though it owes to Protestant Dissenters both its inception and its continuance, or whether that vital characteristic is to disappear, and with it the band of able and devoted teachers who have made its name respected in the University of Oxford, and whose place it will be impossible adequately to fill. This being the issue, the most momentous that has yet been raised in the life of the College, I would earnestly support the appeal that has been made to every trustee to do his utmost to come to the meeting at Oxford on the 29th inst., and there vote to the best of his judgment.

For myself, I feel strongly that the Resolution, in stating that "the historical principle of Manchester College is that it is a Non-subscribing, Protestant Dissenting Institution," is wholly erroneous. It is, indeed, the historical *fact*, which none desire to minimise, that the College is the offspring and the home of English Presbyterian Dissenters; but the historical *principle*, which from the first has animated it, is one that knows no such denominational limitation. It is a principle that must ever be associated with the College, and which will endure when Nonconformity has become a meaningless and superfluous term, since the only conformity demanded by Church and University will then be allegiance to the spirit of truth. RUSSELL SCOTT.

Bognor, Nov. 14.

SIR,—I have been looking over the list of Ministers in the Essex Hall Year Book, and I find that out of the total number of 373, more than 60 have received their theological training in the colleges of other denominations, which is a very large proportion indeed. We are thus debtors to all the churches—Roman Catholic, Anglican, Presbyterian, Congregational, Baptist, Methodist, and the rest. We are being served by many ministers, including some of conspicuous ability and culture, whose training has cost us nothing. Bearing this indebtedness in mind, and looking at the College question from the highest point of view, should we be justified in denying the privileges of the College to men who, following their conscientious preferences, mean to enter the ministry of churches other than our own? Nay, in the sight of God, that would not be just, generous, or grateful of us. And, besides, were we to adopt such an exclusive policy, we should certainly keep men away from the College who might enter our ministry, whilst we could not ensure that everyone who received the benefits of the College would afterwards find his life work in our corner of the Master's vineyard. Let the College authorities be left perfectly free to admit whomsoever they will; let there be no denominational test for those who seek to become its students; then, if some men do pass from its walls to serve in other churches, we may at least have the satisfaction of feeling that we have repaid these churches something of what we owe for the good men and true who have come to us from them. J. M. CONNELL.

Exeter, November 15, 1904.

SIR,—The forty-five trustees who signed the requisition for the special meeting certainly did not know of any instance in which a bursary or exhibition had been *given* to a declared candidate for Holy Orders, and they said so. They knew that the Committee in June last year encouraged a student to retain an exhibition which he had honourably surrendered, because he no longer intended to enter the Non-subscribing Ministry, but was going to take Orders in the Church of England. Happily the student felt himself unable to accept their offer. In protesting against such an offer being

made, the trustees were at least taking the first opportunity afforded to them of objecting to such a perversion of the funds of Protestant Dissenters.

But Dr. Drummond's revelation about Mr. Oliver's case will be startling to more than the forty-five. If it can be substantiated that Mr. Oliver "all through his course professed to belong to the Church of England," and yet received a bursary, here is another very serious ground of complaint; for the trustees generally have certainly not been made aware of such a fact until now. The Report for 1881 states that Mr. Oliver for his first session (1879-80) "was allowed to attend the College *on his own foundation*, free to lectures." In the summer of 1880 he received a grant from the Liberal Dissenters' Endowment Fund to enable him to prepare for his degree. A reference to the Essex Hall Year Book will show that this fund is available for *Protestant Dissenters only*. It would be strange if Mr. Oliver was a declared Churchman at that time, and it was just at that time, when this grant was procured for him, that he was admitted conditionally on the foundation. Was it not a fact, that while on the foundation Mr. Oliver preached for some of our free congregations? Unfortunately he died while still a student. There is nothing in the Annual Reports to indicate that he was a Churchman. He may have been in an uncertain condition of mind, as was a well-known alumnus of the College at one time. No one would object to the continuance of his bursary during such a spiritual crisis. But if he had declared his definite intention of taking Orders, our contention is that the bursary ought to have been stopped. While admission to the College lectures may reasonably be free to all deserving students, the exhibitions or bursaries ought to be reserved for those who avow their intention to enter the Non-subscribing Ministry.

The *Dr. Daniel Jones Fund* with a small reservation is at present administered by Manchester College, by consent of the trustees, whose names have been suggested by the Committee of the College, and the Trust is to be applied by direction of the founder, "so as never to confer any direct benefit upon any person or persons belonging to any Society or Foundation Associated or Established on Exclusive Sectarian principles, or confined to those professing or subscribing any Doctrinal Creed or Article." Your readers may judge whether such a trust may be legally or properly applied by way of grant to a man who is pledged to Creed and Articles.

ARTHUR W. FOX.

Fielden Temperance Hotel, Todmorden.

SIR,—It has been asserted that the "historical statement" authorised by the 45 protesting trustees was circulated *anonymously*.

It is difficult to account for such a misunderstanding. Each statement was accompanied by a copy of the requisition for a special meeting, giving the names of the 45 trustees in question.

There cannot be any question, either of anonymity or of intention to create a belief that the "historical statement" was issued by any body of persons save the 45 trustees above alluded to.

JNO. HARRISON.

Seaford, November 16.

SIR,—As one of the "forty-five Requisitionists," I take strong exception to the statement appended to an "Explanatory Address" dated 1st inst., which I understand has been sent to all the Trustees, viz., that "This 'Explanatory Address,' as well as the 'Historical Statement,' emanates from the forty-five Trustees who signed the Requisition."

I was abroad during practically the whole of October, and never saw either of these publications until my return, neither was I consulted in any way either as to their contents or as to the desirability of issuing them. How it can be said, therefore, that they "emanate" from me—even to the extent of one forty-fifth part—I am at a loss to understand, and I wish to disclaim all responsibility for them.

I joined in the Requisition because it seemed (and still seems) to me that this question is one which should be fully discussed and settled by the Trustees, but I was careful to explain that my doing so was not to be taken as necessarily implying approval of the Resolution.

If I am able to attend the meeting at Oxford on 29th inst., I shall endeavour to do so with an open mind, as, although I have received a mass of literature both for and against Mr. Harrison's motion, I do not suppose that the "last word" has been said on the subject.

H. WOOLCOTT THOMPSON.

November 14, 1904.

SIR,—It is, perhaps, well that I should explain two points in the recent controversy on Manchester College. They are matters of fact which directly concern myself.

(1) An anonymous writer, in an address to the Trustees, affirms that I "occupied the College pulpit,' though it was my own "declared wish" not to do so. Dr. Drummond has given to these words their only natural interpretation. I say, therefore, clearly and emphatically, that I made no declaration of any kind which the Principal either declined to accept or persuaded me to withdraw. He released me from preaching in my turn as soon as I asked him to do so. I have a vague recollection that a gentleman spoke to me on the subject in the summer of 1903, and it may be to this that Mr. C. J. Street refers as a declaration made "to one of the requisitionists." I reply that the conversation, if I identify it aright, was purely casual, that it took place at an evening party; that I did not introduce the subject; that I did not even know that the gentleman in question was a trustee. I was not aware at the time that any objection had been made to my preaching. It is rather hard that I should have to argue on a private and absolutely informal interview held so long ago, and to which I attached no importance whatever.

(2) Mr. C. J. Street, in a letter to you, has referred to a visit with which he honoured me last March. Then, speaking for himself and for some other trustees, he said that he "was not prepared to take further steps in regard to my position." Subsequently he wrote to say that having signed the paper drawn up by the Principal and my colleagues, I had myself cancelled this "understanding between us." No such "understanding" ever existed. I did not ask, I don't know now in whose name Mr. C. J. Street spoke. Most assuredly I never dreamed of continuing in my present place at the sufferance of Mr. C. J. Street and his friends, and he is strangely mistaken if he takes my silence for consent to all he said at an interview for which I was wholly unprepared.

WM. ADDIS.

Oxford, November 16

SIR,—In common with other Trustees, I have lately received certain literature which leaves no doubt that measures are in preparation for an assault upon the position of Mr. Addis. Perhaps some of my fellow Trustees may not clearly realise whom or what they are thus invited to assail, and be willing, therefore, to listen to a few words of inside testimony bearing on the matter. Upon the question of propriety I will offer but one remark. Should the authors of this literature say to me: "Since you are a Trustee, you must receive our pamphlets and listen to our arguments, but since you are a tutor"—or, as Mr. Monks would remind me, "a servant"—"of the College, you must not reply," I can only answer that I decline to accept so ingenuously one-sided a statement of the position.

Briefly, then, I would say that whoever supports the movement against Mr. Addis is the opponent of one of the most truly broadening and elevating influences of which Manchester College has ever enjoyed the benefit. I have peculiar pleasure in bearing this testimony to the work of my colleague, and no hesitation at all in placing that testimony before the Trustees. And if I am told that "the question is one of principle," I must add "the question is also one of fact," and the fact is precisely what I have said. I would add further that for me, at least, the principle which governs the whole situation is that of which the above fact affords such a happy illustration.

All theological colleges, whatever their principles, tend to produce a certain type of "narrowness," the nature of which is well known and justly dreaded by all who have watched these institutions. Over and above the intellectual narrowness from which Manchester College may justly claim to have been so far free, there is a certain moral narrowness, a narrowness of type and character, to the danger of which we are exposed in common with all the rest. Given a small number of men, with fairly uniform antecedents and with a common aim in life, living together in close association day after day, cut off by the needs of study from active contact with the great world, and surrounded on all sides by a host of academic traditions—and you have conditions which may and often do result in producing one of the narrowest types, whether of man or minister. Such men are likely to be failures in any ministry; but especially in "our" ministry, with its profession of wide human and intellectual sympathies.

Nothing is of greater importance to us, whether Trustees or tutors, than to guard our men from the mischief to type, character, and efficiency which results from the "narrowing" conditions of a theological seminary.

In this direction Mr. Addis has had an influence in Manchester College the value of which it is impossible to over-estimate. Some have defended his position on the mere negative ground that he "has not proselytised," which, of course, is true. Others, again, have referred to his great merits as a teacher, which are admitted by all. But we who work with him have better reasons than these for counting his influence as a priceless contribution in the work of educating men as large-minded ministers of the Gospels.

Let it be granted, though the proposition is disputable, that the main or sole purpose of the College is to train "our" ministers for "our" churches. Even so, I venture to submit, that no more valuable influence, *for that particular purpose*, could possibly be brought to bear on all of us — both teachers and taught — than that which Mr. Addis has exercised, and is exercising within these College walls. I hesitate not to say that he has made the tone of Manchester College broader, healthier, manlier, and, above all, more religious. He has brought a breath of new life into our little world. He has enlarged the type of Christian manhood here cultivated. He has given moral breadth to the training of the men, and helped to make us all feel that we are citizens of a larger city. If that is proselytising—be it so. I would gladly be counted one of the proselytes. And deeply do I feel that to lose such an influence from our College life would be a supreme calamity to all who cherish freedom in its larger, positive sense.

Once more, then, we are asked to declare whether we place the higher value on opinions or on men. Attempts to oust from their positions men of high character because of theological offence are, alas, familiar. They have always been made in the name of "principle," but history has set the mark of stern disapproval on every one. Such proceedings, one and all, have become, in after years, sources of bitter repentance; have been recognised as blots in the record; have caused mischiefs which could never be undone. Their result, disguised as momentary success, has changed through contact with larger issues into disaster and humiliation. If the authors of the present attempt think the warning lesson does not apply to them they will find themselves mistaken. In their essence the cases are all of one type; the symbols of the equation may differ, but the values represented are ever the same. L. P. JACKS.

SIR,—Mr. Upton has written a letter of great importance, which has been circulated among the Trustees of Manchester College, dealing with the matter to be dealt with at the special meeting on the 29th inst.—a letter to which he referred in what he wrote in your columns last week. His letter will appeal to many not merely because of its arguments, but because of the reverence and affection which we feel to towards him. He, however, like Dr. Martineau, has always urged his students to think for themselves, and in considering his letter it is our duty to put aside personal feelings towards him and to think only of the argument.

Mr. Upton draws a picture of the kind of miscellaneous disunited collection of teachers and students of all sects, to which, he says, the Professor's letter leads. This picture may or may not be attractive; it certainly has some advantages, which Mr. Upton passes by, and would save men from the narrowness to which they are liable when associating continually and closely with a small number of students and professors, who all of them belong to much the same school of thought. But the important point is that this is no new and sudden danger, as it is made to appear. Anyone might have drawn the same picture from the first, either about Manchester College or our free chapels. Indeed, many people have threatened us with disaster owing to our free trusts; they have tried to frighten us with the probability of being captured by Anglicanism or orthodox dissent. What is there to prevent it? they ask triumphantly. If you don't make Unitarianism, or non-subscription, or something opposed to orthodoxy, a test of membership, what is there to prevent Anglicans or Wesleyans taking sittings? What is there to prevent a hopeless chaos of opinions, or even the dire result that the Wesleyans might be in the majority and appoint a Wesleyan minister?

To that frenzied appeal we can only reply that not only has the result not occurred, but that there is not the slightest sign of its occurrence. We still venture to keep our chapels free, and can sleep at night in spite of these pictures of the logical possibilities involved by freedom. Mr. Upton's description of the "kind of college which the Professor's letter appears to forecast" is a bogie, an imaginary Japanese torpedo boat thousands of miles away from its base! The danger is remotely possible, no doubt, but as a practical fact it doesn't exist.

Mr. Upton's letter gives the impression that the Professors and Committee are asking for new powers and seeking to make a new departure. The Professors and Committee are asking the Trustees to leave things *exactly as they have been from the beginning*. It is Mr. Street and his party who wish to define what has not yet been defined, to limit what has not been limited. Whatever differences of opinion there may be as to the meaning of various historical statements—and, being a free college, these statements have naturally varied from time to time—it is perfectly certain that no definite Nonconformist resolution binding the College to Nonconformity for all time, like that of Mr. Harrison, has ever been passed before. It is an entirely new policy. The Committee and Professors ask the Trustees to remain true to the old policy. Let them keep the management of the College unfettered in their own hands. Let them not attempt to define limits, or to bind their successors for all time, but leave men free to deal with new circumstances and new thoughts as they arise.

There is one great good which may result from the present controversy if personal quarrelling is avoided. It may awaken deeper interest among our churches in the open theological school founded by our forefathers and now established at Oxford. It may teach the Committee that they should be in closer touch with the Trustees, and the Trustees that they should give more help to the Committee.

The College needs the thought and help of all to make it more efficient, more influential. It does not realise at present the hopes of those who established it at Oxford. Instead of splitting us into two opposing parties over a resolution which would have no practical result whatever—except that of turning Mr. Addis out, a result which even the innovators would deplore, and making serious difficulties in the way of grants to Asiatics and Hungarians—it seems a pity that we cannot unite on reform and efficiency. There can be no question that Professors and Committee would welcome suggestions and help towards making the College what it is to some extent, but what it ought to be much more—a vital centre of liberal religious thought and life, from which young men would be sent forth full of enthusiasm and power to speak of the things of the spirit and the reality of God.

HENRY GOW.

NOTICE.—In the Manchester College correspondence, if there are to be more letters next week, we beg our friends to note that we cannot undertake to publish any letters which reach the office later than noon on Wednesday.

A SPECIALLY summoned and largely attended meeting of the Upper Chapel (Sheffield) Fellowship Fund was held on Sunday last when the following resolution was unanimously carried.—

That in the opinion of this meeting Manchester College, Oxford, is a Protestant Dissenting Institution, and that its scholarships and bursaries should not be given to students pledged to the Church of England.

"I DO not say that all our past transitions have been made wholly without heat and friction; I am old enough to recollect crowded meetings, eager speeches, a resolute appeal to the principle of freedom on this side, a reluctant doubt as to its universal applicability on that; but the principle has always triumphed, and more, personal friendships and kindly co-operation have been saved. It is possible, though I see no present cloud upon the horizon, that other troubles of this kind may yet await us; if so, I do not fear that the principle which has stood the strain of a hundred years, and such controversies as I have indicated, will fail those who reverently apply it. And I repeat, that I appeal to the history of the College to vindicate its principle. No institution, I think, has ever been carried so peacefully, so honestly, by so natural a a course of development, with so little loss of friends, through so wide a cycle of change."—*Dr. Charles Beard, Visitor's Address, in the Centenary Year of Manchester College.*

WE understand ourselves better, our conceptions grow clearer, by the very effort to make them clear to another.

Channing.

LONDON DISTRICT UNITARIAN SOCITEY.

AUTUMN MEETING.

ESSEX HALL has not often looked so festive as it did on Wednesday evening at the autumn meeting of the London District Unitarian Society. A profusion of white chrysanthemums and other flowers, with palms, at the entrance and in the hall itself, made a delightful setting for the reception given by the President and Mrs. Chatfeild Clarke in the earlier part of the evening, and there was an unusually large and representative attendance of members and friends to enjoy the social hour and the music which the host and hostess had provided. This consisted of pianoforte solos by Miss Evelyn Suart and songs by Miss Alys Bateman, which were very warmly appreciated.

The PRESIDENT took the chair towards eight o'clock, and after the Rev. J. E. Stronge had announced a number of letters of regret for non-attendance, offered a a hearty welcome to the friends who were present. The object of the autumn meeting, he said, was specially of a social nature, as, indeed, it was one of the original objects of the Society to bring the members of their London churches more closely together in friendly intercourse. He then spoke of the difficulty the churches had in reaching the people, and quoted a remark of Mr. Charles Booth's that the great masses of the people remained apart from all forms of religion, apparently untouched by the Gospel. It was not to be expected so long as they lived in such a state of over-crowding in cities, that the higher influences could reach them. They must do more to improve their homes, take them further from the centres and give them the first necessities of life, light, air, and water, before they could hope to touch the people with the Gospel. He quoted figures to show what terrible overcrowding there was in London, and paid a tribute to the County Council for what they were doing for housing and better sanitation. Their churches, and especially the missions, could help a great deal in their efforts towards bettering the condition of the people. He spoke with warm appreciation of the work Mr. Wicksteed had done for their Society during the past two years, and mentioned specially the founding of the Laymen's Club and the Choral Society. In conclusion he referred to the appeal they were making for the building of churches for the Kilburn, Lewisham, and Plumstead congregations. All three congregations had made good progress and showed vigorous life, but it was impossible for them to do their proper work under existing circumstances; but they were in possession of good freehold sites, and it was essential that churches should be built for them. The appeal was for £7,500, and they had now £3,000 in hand. He made an earnest appeal to London Unitarians to provide the rest.

SIR EDWIN DURNING-LAWRENCE, Bart., M.P., a past president of the Society, was the first speaker to be called upon, and he contrasted the condition of religion at the present time with what it was fifty years ago, and the faith of a Unitarian with that of a holder of the old Orthodox beliefs. It was their happiness to feel that they had a Father in heaven, in whom they believe with mind and heart and soul. They wanted to give people a religion of common-sense, a religion of being, not of seeming to be. A man could not get rid of himself, and their religion would teach him so to live that he might not despise himself.

DR. BURT ESTES HOWARD, formerly Presbyterian minister of Los Angelos, California, at present studying in London, then gave an eloquent address on the true Unitarianism, as a living, practical faith, which would command the respect and adhesion of the people. (His address we hope to print in full next week.)

Mr. J. C. MACKY, of Auckland, New Zealand, followed with a brief speech of hearty thanks to friends in London for the help they had given towards the building the first Unitarian church in New Zealand, and of special thanks on his own account, because, to him, as a member of a Presbyterian Church who had previously known nothing of Unitarianism, Mr. Jellie's preaching had brought new light and satisfaction, for which he was deeply grateful. Not only Mr. Jellie's preaching and attractive personality, but the literature which had been sent over, was exercising a steady influence in the country, and he hoped it would not be long before they had more than one church in New Zealand.

Dr. HERBERT SMITH then spoke, as a fighting Unitarian, and one who would gladly rouse the slumbering and indifferent Unitarians of London to greater energy, and a sense of their responsibility to share with others the faith and the privileges they themselves enjoyed. He pointed to a decline since 1890 in the number of subscribers, and the amount of the subscriptions to that Society, as discreditable to the body, and yet he was confident that there was new life stirring in their younger men, and the younger churches; and was convinced that they must gird themselves up for a great fight, which they would have to face in the future, between the Roman Catholic Church and the holders of Unitarian beliefs.

A vote of thanks to the President was moved by the Rev. W. C. POPE, and seconded by Mr. HOWARD YOUNG, both speaking very warmly of the energy which Mr. Chatfeild Clarke had thrown into the work, and the admirable manner in which he conducted the business of the Society, Mr. Young also including Mrs. Clarke's name in the resolution, with a word of thanks for the very pleasant entertainment of that evening. This brought the proceedings to a close.

HE rested liberty of conscience on the plea, not of the common helplessness of men which left them without an arbiter, but on a common moral nature and spiritual unity which might leave them in identical relations with God amid great varieties of judgment with each other. By thus shifting the conditions of harmony with God from the understanding to the affections and the will, he opened the only way of binding the deepest pieties and the sweetest charities together. He gave a new expansion to the powers of thought by flinging off the fear lest a fallacy in logic should bring ruin to the soul, and by seeing in every dawning of reasonable doubt a call of sacred duty instead of a seduction of diabolical temptation; and so, recalling all the suspicious sentinels that had been posted at every entrance to the human mind, he released it from compression, and sent it, not with permission only, but with the Divine benediction, on its own free course, to read the meaning of things on earth and things in heaven.—*James Martineau on Richard Baxter.*

NEWS FROM THE CHURCHES

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Aberdare.—On Tuesday night, Nov. 15, an interesting meeting was held in the vestry of the Old Meeting House, when the church presented Mr. Gwilym Griffiths with a valuable timepiece on the occasion of his marriage, as a mark of respect for his services as a member of the church and its faithful secretary during the past ten or twelve years. The meeting, which was held on "Christian Endeavour" night, was introduced with reading and prayer by Mr. Tyssul Davies. The chair was occupied by a venerable member of the church, Mr. E. D. Howell.

Belper (Resignation).—After nearly fifty years of service as student and minister to several congregations, the Rev. J. Kertain Smith has resigned his position here on account of age and increasing debility. The congregation, in accepting Mr. Smith's resignation, have passed a resolution of warm gratitude and appreciation of their minister's faithful services. Mr. and Mrs. Smith intend still to reside at Belper.

Bolton: Bank Street.—Alderman John Heywood has been appointed Mayor of Bolton for a second year, and on Sunday evening he attended service at Bank-street, accompanied by members of the Corporation. The collections during the day were on behalf of the infirmary, and realised £24 8s. Mr. Weatherall's lectures of religious instruction at the Spinners' Hall continue to be largely attended, and it is reckoned that about a third of the audiences consists of strangers. The subject of the third lecture, on November 8, was Anti-Materialism, and the fourth lecture, given last Tuesday evening, argued that "Goodness is Stronger than Evil."

Bradford, Yorks.—The monthly meeting of the Chapel-lane Literary Society was held on Monday evening, when Professor Charles Jacot, B. es L. gave an eloquent and deeply interesting lecture on Tennyson. The Rev. E. Ceredig Jones presided.

Cardiff.—In connection with the newly-formed Sunday-school Guild, a very pretty fairy-tale play, entitled "The Sleeping Beauty," was performed by a party of little children in the West Grove schoolroom on Monday evening, November 14. Some elder friends also contributed to the evening's entertainment, which was a thorough success,

Chatham.—Last Sunday evening the first of a series of addresses upon "Difficult Sayings of Jesus," was given at Hamond Hill Church by the Rev. J. Tyssul Davis. The addresses are to be followed by conferences for discussion of the topics dealt with. The first four of the topics are (1) "Blessed are ye poor," (2) "Take no thought for the morrow," (3) "Love your enemies," (4) "Resist not evil." The chair at the conference last Sunday was taken by Mr. Mackay, the editor of the *Chatham and Rochester Observer*. Eight speakers took part in the discussion, which was carried on quietly and reverently, and gave token of proving useful and helpful.

Chowbent.—A united party of the Chowbent Leigh, and Astley congregations was held at Chowbent on Nov. 5. After tea Rev. J. J. Wright presided, and the speakers were Revs. R. S. Redfern, Peter Holt, A. H. Dolphin, R. T.

Herford, B.A., and Mr. Thomas Harwood. Vocal and instrumental music, by members of the different congregations, was given at intervals. The meeting was of a hearty character; the speeches earnest and practical.

Hastings.—The church here has sustained a very severe loss through the removal of Mr. F. A. Harrison and family to London. Mr. Harrison, since he came to reside in Hastings, has warmly interested himself in the welfare of the church, serving on the committee and acting as treasurer. The members of the congregation keenly feel the severance of the friendly ties which the generous disposition of Mr. and Mrs. Harrison had made so strong. On Oct. 28, at a social gathering held in the church, a very handsome illuminated address was presented to Mr. Harrison by the Rev. Gardner Preston, on behalf of the congregation, as an expression of their high esteem and regard for him and Mrs. Harrison.

Hinckley (Appointment).—The Rev. T. J. Jenkins of Trebanos, Swansea Valley, has received and accepted a unanimous invitation from the congregation of the great meeting to become their minister. Mr. Jenkins enters on his duties the first Sunday in February next.

Lewes.—Mr. J, H. Every, the Mayor of Lewes, has been re-elected to that office for the coming year, and last Sunday he again attended, with the Corporation, the morning service at the Westgate Chapel. The service was conducted by the Rev. J. Felstead, and the sermon, from Phil. i. 22, was an exposition of the work man is called to do both upon his own nature, and upon the world around him, and a setting forth of the noble fruit of noble worth.

Liscard.—The congregation of the Memorial Church has lost a loyal member through the somewhat sudden death of Mr. J. Birkett Fisher, on Saturday last, at the age of 57. A native of Newcastle-on-Tyne, Mr. Fisher came early to Liverpool, and had a successful career as an auctioneer in the employ of Messrs. Branch and Leete. He had considerable knowledge of art, and was one of the founders of the "Liver" Sketching Club. One of the kindest hearted of men, he helped to establish the Christmas free dinners in St. George's Hall, and was connected with a number of philanthropic institutions in Wallasey. He was a staunch Radical, but the genial friend of men of all parties. The funeral service on Tuesday was conducted in the Memorial Church, and afterwards at the Wallasey cemetery, by the Rev. A. E. Parry, in the presence of a large concourse of friends.

Liverpool: Hope-street.—The People's Services held during October in the Mount-street Institute were so successful that they are to be continued during November; the subjects of the addresses by the Revs. R. A. Armstrong and H. D. Roberts, under the general title, "Christianity and Present Day Problems," deal with the Family, the City, the State, and the World.

London: George's Row Domestic Mission.—The London County Council has appointed the Rev. F. Summers as its representative manager on the committee of the Parochial non-provided Church Schools, Old-street, St. Luke's, E.C., which has existed on an old foundation (1698), and clothes a large number of its scholars. The school is divided into infants, girls, and boys, with separate head teachers and a considerable staff.

London: Plumstead.—The Rev. L. Jenkins Jones, Mayor of Woolwich, has been re-elected to that office for the coming year.

London: Wandsworth.—The Church having already celebrated its "coming of age," it is now the turn of the Sunday School, which was opened on Nov. 19, 1883. The anniversary is to be celebrated to-morrow (Sunday) by special services, conducted morning and evening by the Rev. W. G. Tarrant, and by a special children's service at 3 in the afternoon, to which friends are cordially invited.

Manchester: Bradford.—The first of a series of popular services was held on Sunday evening, November 6, from 8 to 9, with an attendance of 120 adults. The service consisted of vocal music, and a short address given by the Rev. W. E. Atack. These services are to be held weekly, consisting of lantern services, orchestral and vocal music. On Saturday afternoon last, the new Lecture Hall and additional rooms erected as an annexe to the Mill-street Free Church were formally opened. Councillor Henry Marsden presided, and congratulated all concerned upon the quality and accommodation of the buildings. He was always struck with the need of such an institution for the promotion of education and of social intercourse on unsectarian lines. Dr. Councillor Dreyfus, in declaring the buildings open, said that he could recollect that only a few years ago there was no place of worship of any denomination in that neighbourhood. As a public man he recognised the valuable work which was being done at Mill-street. The population was increasing marvellously, and the growth of their undertaking had also been remarkable. Mr. G. W. R Wood moved, and Mr. T. F. Robinson seconded, a hearty vote of thanks to both chairman and opener. At four o'clock a service was held in the Church, when the devotions were led by the Rev. Charles Roper, and the sermon preached by the Rev. Dendy Agate, President of the District Association. Tea followed, and then a sale of work was held in one of the class-rooms. In the evening there was a public meeting, presided over by the Rev. Dendy Agate, and amongst the speakers announced were the Revs. James Harwood and W. E. Atack, and Messrs. M. Waite, G. W. R. Wood, W. H. Higgin, and C. B. Byles. A very full and varied programme of lectures and classes has been arranged for the winter session. Unfortunately the new buildings were not opened free of debt, about £200 being still required.

Manchester District Association.—The Governing Body paid its last visitation to Cross-street and Lower Mosley-street on Saturday, Nov. 5, at the invitation of the congregations worshipping at those places. Service was held in the afternoon in Cross-street Chapel, the devotions being led by the Rev. E. P. Barrow, and the sermon being preached by the Rev. James Ruddle. Tea was provided in the Lower Mosley-street Schools, where also the evening meeting was held. The latter was presided over by Mr. G. W. Rayner Wood, and the speakers, in addition to the chairman, were the Revs. Dendy Agate and Charles Roper, and Messrs. George Mulliner and Richard Robinson. The attendances were not quite so large as usual, but the proceedings were both impressive and helpful. Visitations have now been paid to all the churches in the district; and invitations are now coming in from some of the churches for second visits, as a result of the encouragement and help derived from the previous meetings.

Mottram.—The Christian Church has just lost one of its old members and a former active worker in the decease of Mr. Thomas Swindells, whose bodily remains were interred on Saturday afternoon, November 12, by the Rev. H. Bodell Smith. On the same day the anniversary tea party was held and was very numerously attended. Mr. Wm. Watts, of Sheffield, a scholar of Mottram in his youthful days, came specially to preside over the evening meeting and entertainment, and delivered an interesting address reminiscent of his former life at Mottram. The excellent programme of songs, recitations, and dialogues included some delightfully rendered action songs by girls of the Sunday-school trained by Mrs. and Miss Smith.

Pepperhill.—On Saturday, Nov. 12, and on Monday, Nov. 14, very successful "At Homes" were held. The Rev. and Mrs. E. Ceredig Jones were host and hostess, on the former date, and the Rev. John and Mrs. Ellis on the latter. A large company assembled on both occasions. Brief speeches of encouragement were made by the hosts and hostesses, and by the Rev. W, H. Eastlake and Mr. Samuel Jaeger. The ladies of the congregation had made the interior of the dilapidated chapel bright with coloured drapery, and comfortable with carpets and home furniture. Vocal and instrumental music and recitals were rendered at intervals by friends. These were the last meetings prior to the chapel being closed for thorough renovation and re-furnishing. The interior will be re-modelled as a school-chapel, and shortly an effort will be made, it is hoped, to erect a suitable building for worship. The good friends in this lonely outpost of our faith are well-deserving of help and sympathy.

Sheffield: Upperthorpe.—In connection with the Literary and Social Union, an excellent recital of Dickens' "Christmas Carol" was given on Nov. 15, by Mr. John Harwood, of Manchester. There was a large and appreciative audience, which filled the schoolroom. The Rev. A. H. Dolphin presided, and at the conclusion a very hearty vote of thanks was passed to Mr. Harwood, proposed by the Rev. C. J. Street, seconded by Mr. W. R. Stevenson, and suitably acknowledged.

To unite mankind together, not by the bonds of ignorance or hypocrisy but by the cement of an enlightened and diffusive love, this is the spirit of that Divine religion in which we boast, this is the tendency of those principles by which we are distinguished; for this is the end and honour of our cause, the cause of Civil and Religious Liberty. Among whatever men and by whatever means the spirit of freedom, of toleration, and of candour, and in connection with these the spirit of virtue and religion are diffused, this we consider as the triumph of our interest: Our interest, did I say? It is the interest of truth, of righteousness, of heaven! An interest which can alone render our separation honourable or important: an interest to support which by steady character, by generous contribution, and, if necessary, by patient suffering, confers on human nature its highest glory, because it produces in man his noblest happiness.—*Dr. Thomas Barnes, at the founding of Manchester College*, 1786.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 20.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. A. FARQUHARSON.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A. Sunday School (60th) Anniversary Services.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Mr. HERBERT RIX, B.A., and 7, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A,

Harlesden, Willesden High School, Craven-park, 7, Rev. J. E. STRONGE.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. H. M. LIVENS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11, Rev. J. E. STRONGE, and 7, Rev. BURT ESTES HOWARD, M.A., Ph.D.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15, Rev. H. S. PERRIS, M.A., and 7, Mr. B. C. GHOSH, M.A., "Chunder Sen."

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. H. WICKSTEED, M.A.

Stepney Green, College Chapel, 11 and 7, Rev. C. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. E. CAPLETON.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A. Celebration of the Sunday School's "Coming of Age."

Wood Green, Unity Church, 11 and 7, Rev. GEORGE ST. CLAIR, F.G.S.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.
BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. W. H. BURGESS.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. A. A. CHARLESWORTH.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. FRANK K. FREESTON.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.
GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. OTTWELL BINNS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS.
LIVERPOOL, The Institute, Mount-street, People's Service, 6.30, Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning Salvation."
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. G. P. GOOCH, "St. Theresa" (Evening only).

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. J. PUGSLEY.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—November 20, at 11.15, DR. JOHN OAKESMITH, "The Scepticism of Robert Browning."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—November 20, at 11.15, DR. WASHINGTON SULLIVAN, "A Japanese on Christianity."

NEW UNITARIAN CHURCH, BIRKENHEAD.

IN Birkenhead for many years the dwelling portion of the town has been receding gradually from the neighbourhood of the Unitarian Church, and the consequent decrease in numbers made a change inevitable. From the amount realised by the sale of the old site, the sum of £5,000 was allotted for a new building, and a contract was made at this figure; but, owing chiefly to errors of judgment on the part of professional advisers, the final cost amounted to £7,000, exclusive of the land and of furnishing expenses.

The Congregation has done, and is doing, all that is possible in subscribing and raising money. In addition to subscriptions for the Church Building Fund, between £2,000 and £3,000 have been raised since 1897 for building Schools.

At the beginning of this year the total debt amounted to about £1,800, but this has now been reduced to about £1,100 by the subscriptions recorded below. The British and Foreign Unitarian Association warmly commend the endeavour to clear off the debt, and promise £100 as an expression of their interest, which they trust will be helpful. The Congregation appeal therefore for help to their fellow-worshippers in the Unitarian Body, so that unhampered by debt they may take advantage of the opportunity for increased activity, and spread in Birkenhead that faith which all Unitarians have at heart. Contributions will be gratefully acknowledged by

FREDERICK JEVONS (Chairman), Palm Grove, Birkenhead.
A. W. WILLMER (Treasurer), Park-road West, Birkenhead.
E. WALLACE (Finance Secretary), Reedville, Birkenhead.
GEO. DALBY, 22, Devonshire-road, Birkenhead.
ROLAND NEW, Rose Mount, Birkenhead.

SUBSCRIPTION LIST.

	£	s.	d.
Members of Congregation	456	17	10
British and Foreign Unitarian Association	100	0	0
W. B. Bowring, Esq....	50	0	0
Mrs. George and Miss Holt... ...	50	0	0
P. H. Holt, Esq.	50	0	0
Holbrook Gaskell, Esq.	10	0	0
Cedric R. Boult, Esq....	5	0	0
Dr. J. Cameron	5	0	0
H. W. Gair, Esq.	5	0	0
Miss L. Gaskell	5	0	0
Richard D. Holt, Esq.	5	0	0
H. Jevons, Esq.	5	0	0
G. S. Wood, Esq.	5	0	0
Mrs. E. Batty	3	3	0
Miss H. E. Booth	3	3	0
Arthur Jevons, Esq.	2	2	0
J. G. Mott, Esq.	2	2	0
Miss Bowring	2	0	0
Alfred Holt, Esq.	2	0	0
Miss Jevons	2	0	0
F. Cook, Esq.	1	1	0
T. R. Cook, Esq.	1	1	0
Mrs. C. Mahler	1	1	0
Miss Boult	1	0	0
Major Evans	1	0	0
W. Mullins, Esq.	1	0	0
Amounts under £1...	1	0	0



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MARRIAGE.

CLARKE — PESEL. — On November 9th, at Chapel-lane Chapel, Bradford, by the Rev. E. Ceredig Jones, M.A., Harold Officer, eldest son of the late Surgeon-General J. J. Clarke, and Mrs. Clarke, Lepe, Hayward's Heath, Sussex, to Margaret Isabel, youngest daughter of Frederick Robert Pesel, J.P., of Oak House, Bradford.

DEATHS.

BEST.—On November 14th, at Spring Cottage, Wellington-road, Edgbaston, Lydia, widow of Charles Best, of Birmingham, solicitor. Aged 82.
FISHER.—On November 12th, at Winlaton Cottage, Grafton-road, New Brighton, in his 57th year, James Birkett, the dearly-beloved husband of Mary Fisher.
SOTHERN.—On November 8th, at St. Helen's-terrace, Norwich, Elizabeth Lydia, the much-beloved wife of Samuel Cook Sothern, of that city.

EAST CHESHIRE CHRISTIAN UNION

GRAND BAZAAR

In St. James's Hall, Manchester, November 30th to December 3rd, 1904.

PRELIMINARY DONATIONS

Received up to Date. November 19th, 1904.

FROM OUR OWN EAST CHESHIRE DISTRICT.

	£	s.	d.
Knutsford, by Sales of Work, &c....	100	0	0
Gee Cross, by Garden Fete... ...	50	0	0
Stockport, by Garden Fete	63	0	0
Stalybridge, Sales of Work	100	0	0
Ashton-under-Lyne, Sales of Work	60	0	0
Rev. H. E. and Mrs. Dowson, Gee Cross	100	0	0
Mrs. J. Worthington, Sale	100	0	0
Mr. J. R. Beard, Knutsford ...	10	0	0
Mr. J. Hall Brooks, Goe Cross ...	10	0	0
Mr. H. P. Greg, Styal...	10	0	0
Alderman J. G. Johnson, J.P., Stockport	10	0	0
Mrs. Orlando Oldham, Gee Cross ...	10	0	0
Alderman G. Atherton (Mayor), Stockport	5	0	0
Major S. Coppock, Macclesfield ...	5	0	0
Mrs. J. Hall Brooks, Gee Cross ...	5	0	0
Mr. R. T. Heys, Stockport	5	0	0
Mr. W. Hudson, Gee Cross	5	0	0
Mr. J. O. Kerfoot, Dukinfield ...	5	0	0
Mrs. John Smith, Gee Cross ...	5	0	0
Mr. E. W. Smith, Gee Cross ...	5	0	0
Rev. H. S. Taylor, M.A., Dukinfield	5	0	0
Mrs. H. Turner, Stockport	5	0	0
Rev. B. C. Constable, Stockport ...	3	3	0
Mr. and Mrs. A. Slater, Hyde... ...	2	10	0
Mr. E. B. Broadrick, Dukinfield	2	2	0
Mrs. Brooks, Gee Cross	2	2	0
Mr. W. C. Dunkerly, Knutsford ...	2	2	0
Mr. M. Dickie, Jr., Stockport... ...	2	2	0
Mr. Jos. Garside, Duckinfield... ...	2	2	0
Rev. A. C. Fox, B.A., Glossop ...	2	2	0
Rev. W. C. Hall, M.A., Ashton ...	2	2	0
Mr. J. Oliver, Stalybridge... ...	2	2	0
Mr. S. Smethurst, Ashton	2	2	0
Mr. T. Worthington, Alderley Edge	2	2	0
Rev. G. A. Payne, Knutsford ...	1	1	0
Mr. C. H. Pinnington, Denton ...	1	1	0
Mrs. C. H. Pinnington, Denton ...	1	1	0
Miss Ada Pinnington, Denton ...	0	10	0
Mr. W. Moorhouse, Dukinfield ...	1	1	0
Mr. J. W. Mountain, Flower Field	1	1	0
Rev. H. Rawlings, M.A., Denton ...	1	1	0
Rev. A. Rushton, Macclesfield ...	1	1	0
Rev. H. Bodell Smith, Mottram ...	1	1	0
Mr. W. H. J. Winstanley, Stockport	1	1	0
Mr. T. Woolley, Gee Cross ...	1	1	0
Mrs. D. Shaw, Mottram	1	0	0
Rev. H. Fisher Short, Crewe ...	0	10	6
Mr. J. M. Slater, Ashton	0	10	6
Mrs. Shreeve, Glossop	0	10	0
Mr. T. Molyneux, Stockport ...	0	10	0
J. W. Wells, Esq., Stockport (conditional)	100	0	0
Dukinfield, by Entertainments, &c.	70	0	0
Rev. E. L. H. Thomas, B.A., Dean Row and Styal	1	1	0
Mr. Lewis Buckley, Dukinfield ...	2	2	0
Mr. J. Howard Brooks, Dean Row	5	0	0
Rev. L. Scott, Denton	2	2	0
Mrs. Rowbotham, Gee Cross ...	1	1	0
Mr. A. Johnson, Dukinfield... ...	1	1	0
Mr. W. Cartwright, Dukinfield ...	5	0	0
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3257. NEW SERIES No. 361.] LONDON, SATURDAY, NOVEMBER 26, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

FOR the Priestley Centenary Bazaar, to be held in the Birmingham Town Hall from Wednesday to Saturday next, a most attractive and interesting illustrated historical handbook has been published. The dainty cover bears an embossed reproduction in colours of the Wedgwood medallion of Priestley, and the frontispiece is after Holloway's engraving of Artaud's portrait of Priestley just before he went to America. The handbook contains not only a short biography of Priestley but some brief notes, with lists of ministers, and full-page illustrations of the twenty-three "Presbyterian, Unitarian, and other Liberal Christian Churches" in the Midlands, included in the Union; and also a double page showing portraits of twenty of the ministers. At least £5,000 is the object aimed at in this centenary celebration, and the promised donations already amount to £3,102 13s. 6d. The bazaar, it is hoped, will do the rest. The price of the historical handbook is 2s., and it is well worth it for all who care for our churches and their ministers. Copies will be on sale also at Essex Hall.

AN advertisement of the needs of the Winifred House Convalescent Nursing Home for Children will be found in another column. The admirable work done by this Nursing Home is well known to many of our readers, but the need of maintaining a sufficient income is not always remembered. We trust that this reminder may bring to the devoted workers in the Home all the help they need.

MANY of our readers may be interested to hear that there will be a musical performance of Miss Alice Buckton's mystery play "Eager Heart" on Wednesday, Dec. 7, at 3.0 and 8.15 in Lincoln's Inn Hall, Lincoln's Inn. Tickets at 10s., 7s. 6d., 5s., and 2s. to be had of Montagu Fordham and Co., 9, Maddox-street, Regent-street, W. The subject of the mystery play is the legend of the three kings which exercised such an unfailing fascination in the Middle Ages. We will not anticipate Miss Buckton's treatment further than to say that it illustrates the truth that simple fidelity to the duty closest to hand may often secure the revelation which spiritual ambition, however sincere, misses. In Tennyson's poem Sir Bors has the vision of the Holy Grail, and in spiritual as well as temporal matters they that seek their life often lose it.

THE solidity of the larger section of the Free Church of Scotland, which, in spite of severance, is still called "United Free," was strongly demonstrated by the meetings at Edinburgh on November 15. At the Convocation, 2,740 ministers and elders assembled, and at the evening demonstration 8,000 persons were reckoned. The Convocation determined to issue a Message "from the Church to her people." The Message expresses "a hope of some wise remedy being devised by the wisdom and justice of Parliament." But it is declared, "our deepest confidence does not rest in Parliament." Regarding the immediate duty of the Church, it said, "our duty is to seek, by all suitable efforts, to safeguard property." A reassertion is made of "the right and duty of the Church to reconsider her creed from time to time." But it is explicitly said:—

> Our doctrinal basis is the Confession of Faith, with the explanations contained in the two Declaratory Acts. We are one in receiving the Scripture as given by inspiration of God. Very earnestly we would exhort all whom our words can reach to magnify the Scriptures in their own practice.

THE key-note of Prof. Rainey's speech, as chairman of the Demonstration, was sounded in the words, "They were here free, and they must remain free." Read in the light of the Message, his declaration indicates "freedom to reconsider the language of the past." What will come out of that freedom remains to be seen. The Church has not given any indication of a present intention to go beyond the qualified Confession. Questions of doctrine are in abeyance. The concern of the moment is not with ideas, but with income.

MEANWHILE the section called "Free" is making piecemeal claims upon the property. It has obtained possession of the Assembly Hall and the College in Edinburgh, and the Colleges in Glasgow and Aberdeen are to be given up to it. There is a notable condition attached to the endowment of the Aberdeen College. If the College ceases to be used by the Free Church, the endowment (£40,000) passes to the Aberdeen University. That contingency may occur. The Colleges for training teachers at present managed by the U.F. section may pass over to the State. That will be a great gain to the system of National Education. While the sects wrangle, the nation will benefit.

THE "Free" section has expressed its determination to hold by the Confession of Faith unqualified, and to keep out the Higher Criticism. It is recovering its position in the Highlands, and here and there in the Lowlands it is claiming church buildings. The conflict will be long and bitter. The larger section will be obliged to separate itself more widely in doctrine and policy from the other. Already the cleavage has made it disavow the older Calvinism and explicitly declare its openness to the newer light. But the whole matter is in the seething-pot.

THE situation has been rendered more complicated by the appearance on the field of controversy of the "Free Presbyterian Church." It is composed of those who went out of the Free Church at the passing of the first Declaratory Act. Its Synod met at Glasgow recently, and made certain deliverances. One of them reads thus:—

> The Synod, viewing with alarm the infidel and rationalistic teaching promulgated from theological colleges, pulpits, and the Press concerning the inspiration and infallibility and divine authority of of the Scriptures . . . protests . . . and presses upon all to whom its word may come the soul-ruining effects which are certain to follow from the rationalistic view of Scripture, so far as this view finds footing anywhere.

That may lay the ghost of Calvin, and recompose the bones of the Westminster divines.

THE first number of *The Liberal Churchman* is just issued, as a small quarterly (Williams & Norgate, 1s. net), the organ of the "Churchmen's Union for the Advancement of Liberal Religious Thought." The first object of the Union is "to maintain the right and duty of the Church to restate her belief from time to time as required by the progressive revelation of the Holy Spirit." Dr. W. D. Morrison,

the President of the Union, writes the first article, on "The Task of Liberal Theology." It is a striking article, which, we trust, will be widely read:—"The great conflict at the present moment," says Dr. Morrison, "is not a conflict between faith and unbelief; it is a conflict between the visible and invisible Church—between the living substance of religion and its ancient historic forms: and the Church, as an institution, will not regain its hold upon the minds of men until this struggle has been composed. To bring this conflict to an end is the task of modern theology."

This first number of the *Liberal Churchman* contains also an article on "Ritschlianism," by Dr. Hastings Rashdall, an article on "Clerical Subscription," by Canon Hensley Henson, and an anonymous article on "Dr. Gore and the Creeds"; but we must be content here with another quotation from Dr. Morrison:—

The ethical and spiritual experience arising out of the effort to lead a Christian life is the real and abiding basis of the Christian faith, and the supreme witness of its worth. The most pressing task of modern theology is to liberate this religious experience from traditional theories which make it dependent on infallible institutions, infallible books, and infallible dogmas. It is these theories which bring religion into conflict and collision with modern conceptions of the world and life.

* * * *

Modern theology must emancipate the facts of the Christian faith from the mists of theory which have gathered around it in the course of centuries; it must proclaim that men are perfectly free to form what theories they please; it must teach the Church to renounce the inculcation of theories and to announce the great fundamental truth that the Christian faith is not a theory but a profound, transforming ethical and spiritual experience, drawing its vitality from a conviction which transcends experience—a conviction that the spirit of Christ is the incarnate spirit of goodness, that Goodness is the Supreme Reality, and union with it the supreme end of life.

Reference has been made in the Manchester College discussion to Dr. Martineau's earnest wish in 1875 that Colenso should be appointed to the Old Testament chair in the College. His letter to Mr. Thom on this subject should be considered by all who are trying to look upon such a question from every side. It will be found in the "Life," vol. ii. pp. 26—29. One passage we will quote here:—

I do not see that our own rule of abstinence from tests obliges us to set up a test against tests. To put such a strain upon our principles would carry us far beyond our historical usage and habitual feeling. It would forbid us ever to avail ourselves of the instructions of any *Confessional Protestant minister*. Yet, of our older divines, the freest and most eminent resorted to Leyden and other universities, in which the theological chairs were filled by men of this class; and of our own more recent ministers, some of the highest type have been trained in Dublin, Glasgow, Edinburgh, under similar conditions. . . . And we have always approved of our young ministers resorting to the lecture rooms of such teachers as Schleiermacher, Rothe, Schenkel, Volkmar, Kuenen, &c.—all of them scholars holding office in Confessional Churches. If every minister in a Confessional Church is *ipso facto* disqualified for our service, it is plain that only a Unitarian is eligible; unless some exceptional layman could be found, devoted to the special studies of the theologian.

On the other hand, for Dr. Martineau's judgment on the subject of clerical subscription see his article on Dr. Arnold, Essays, vol. i. pp. 50—61.

We are glad to welcome the first of a series of "Sermons preached in Bank-street Chapel," by the Rev. J. H. Weatherall. The first sermon is on "Do the Duty that lies Nearest." It is printed in a novel form, very convenient for slipping into the pocket, to read by the way. (G. Winterburn, 65, Deansgate, Bolton. 1d.) The following passage is a good example of the tone of the whole sermon:—

It has been written that "the sum of our pretexts for evading duty is equal to the sum of the sands of the sea, or the stars in heaven." Whatever else is bewildering in the complexities of our time, this is a clear, bright noonday truth, that it is the persistent evasion of these bewilderments that perpetuates them. The brains that have produced battleships because the world wanted battleships are brains that could and might have produced solutions of the problems of drunkenness, if the world had really wanted solutions of that problem. The brains that discovered antiseptic surgery could and might have invented disarmament schemes, if the world had been really serious in its protests against warfare. The brains that have invented wireless telegraphy could and might have invented adjustments between labour and capital, if the world had seriously laid itself out for them; and the brains that discovered X-rays and radium could have no less worked out new lines of co-operation that should heal the sores of suspicion and distrust raised by the years of alienation of class from class. We say regretfully that the world is not really serious towards these better wants; and though our hearts desire universal peace and soberness and brotherhood, though we know that the realisation of any single one of these ideals would send floods of gladness rolling across the earth, we are disposed ourselves to do nothing. They are too big for us, we say; what a pity the big world won't set itself to them, for it has already realised even greater dreams than these. Some day, we suppose, it will want these things really, and then it will plan out the methods to get them. The world? It is *we* that make the world, just people like us, worried by many things that are not tremendously important, with a lot of little plans for a lot of little purposes, and a terrible trick of shutting our eyes against the sad and serious things because we distrust our duty towards them, or our power of touching them with a finger of healing.

Workers' Aid Society.—The secretary of this Society begs to remind the members that their contributions are due at the end of the current month, or very early in December. The secretary would be very happy to welcome new members to the Society, the object of which is to provide underclothing and children's overalls and flannel bedjackets for the little ones at Winifred House, and stronger and coarser garments to be distributed at the Christmas entertainments of the London Missions. Each member is expected to contribute two garments and an annual subscription of 6d., and the members are reminded that the distress in London is this year unusually severe. Any further information about the Society, which is now in its fifteenth year, will be gladly supplied by its secretary, Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

THE MANCHESTER DOMESTIC MISSION.

The following notice of the admirable work, and the pressing needs of the Domestic Mission, which appeared in the *Manchester Guardian* of November 17, we commend to the earnest attention of our readers, and especially those in the Manchester district:—

"The Committee of the Manchester Domestic Mission, of which the Rev. S. A. Steinthal is the chairman, have decided to extend the premises under their charge in Renshaw-street, Hulme, and Willert-street, Collyhurst. The work of the Mission has now been carried on in Manchester for more than seventy years, and during the last few years the number of those who look to it as the centre of their religious, moral, and social life has grown so rapidly that the buildings are no longer equal to the purpose they have to serve. The work of the ministers, that of the Rev. A. W. Timmis, at Renshaw-street, and that of the Rev. J. W. Bishop, at Willert-street, is hampered by want of room for the increasing number of Sunday scholars and for the clubs and classes which meet during the evenings of the week. These clubs provide for the several needs of men, boys, and girls in districts where the opportunities for social life are of the fewest, and there are, in addition, classes in drill, music, and dressmaking, Band of Hope societies, and health and mothers' meetings. Provident banks are at work, and there are lending libraries as well, all being carried on by the ministers, who have the assistance of voluntary workers of many religious denominations.

A sum of £5,500 is needed for the enlargement of the premises and the relief of the financial strain under which the work is carried on. The Committee regard as being necessary for the efficient maintenance of the work of the Mission the extension of the classroom accommodation at Renshaw-street and the enlargement of the chapel at Willert-street. The Society has each year to maintain its work at a cost largely exceeding its regular income, and with a view to obtaining a sounder financial basis the Committee desire to raise a sum which will enable them to defray an existing deficit of about £200, and render unnecessary the incurring of any debt for the next few years at least.

Towards the necessary sum nearly £2,000 has been subscribed. There have been two anonymous gifts, one of £1,000 for the Renshaw-street, and one of £500 for the Willert-street Mission, and more than £50 was obtained by a concert given in the Memorial Hall, by Miss Fillunger, Mr. Max Mayer, Mr. Rawdon Briggs, Mr. Carl Fuchs, and Mr. R. J. Forbes. An appeal has been issued for the remainder of the sum, with the signatures of the Rev. S. A. Steinthal, Mr. G. H. Leigh; Mr. W. J. Hadfield, of Chesham-place, Stamford-road, Bowdon, the treasurer; and the Rev. W. E. George, of 280, Worsley-road, Swinton, the secretary.

It is no use to talk of our fuller light unless we can show brighter and purer lives.—*C. J. Perry.*

CORRESPONDENCE.

[*The Editor is not responsible for the opinion expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

MANCHESTER COLLEGE, OXFORD.

SIR,—It may be convenient if you will allow me to state here, in reply to Mr. Fox, what I know of the case of Mr. Oliver, as we can hardly go into such details in our meeting. In addition to the scanty entry which students make year by year in a book kept for the purpose, I have nothing to rely upon but my recollections, which, however, are perfectly distinct, and with which Mr. Carpenter's agree. Mr. Oliver was not on the foundation during his first year, because he had not taken his degree. After taking his degree he was placed on the foundation, and received a bursary. The state of his religious opinions was, of course, not described in the Committee's Reports, for at that time no one thought of interfering with the opinions of the students. But, as far as I can recollect, he invariably professed, in conversation, to be a Churchman, and to have come to our College because he differed from some of the current interpretations of Anglican doctrine, and wished to have the benefit of the unfettered teaching and study which we offered. He considered himself to be in fullest sympathy with the ancient Catechetical School of Alexandria, and so took an unusual interest in our studies in Philo. That his Churchmanship continued to the end is impressed upon me by the fact that when I visited him on his death-bed he begged, indeed required, me not to use any prayers but those in the Prayer-book of the Church of England. How often he preached in Nonconformist pulpits I cannot say, as the preaching arrangements were then in the hands of Dr. Martineau; but I have never heard of an authority which can forbid non-subscribing congregations to listen to a young Churchman. I do not think he was entitled to receive a grant from any fund which was limited by its trust to Protestant Dissenters. But I am equally sure that he would not have done anything dishonourable. "The Liberal Dissenters' Endowment Fund" is generally known simply as the "Hackney College Fund," and Mr. Oliver may have quite innocently supposed that it was applicable to any student at the College, for the Trustees, as far as I am aware, do not impose any test. With some peculiarities, he was an interesting and serious student, and listened with earnest attention to our teaching. If he received a little of our money he made in return some contribution of fresh thought and of glimpses into a larger world. Professors and students willingly took a railway journey to pay a last tribute of affection and respect at his grave. It will be strange indeed if, after so many years, we repent of having given a little of our substance to help a pure young soul in its flight to that higher world in which he deeply and devoutly believed.

JAMES DRUMMOND.

Oxford, Nov. 21.

SIR,—Personal considerations, which have no proper place in the settlement of a question of principle, have been imported into this controversy, but they formed no part of the issue challenged by the memorialists. There was no attack, overt or implied, on the Principal or any of the professors, not even upon Mr. Addis's incongruous position as Anglican head of the residence of a "Nonconformist Academy"; for he had taken the right course in withdrawing from conducting service in the College chapel, and the further objection was not to be pressed. The "Explanatory Statement" was in print, ready to be issued as soon as the arrangements for the special meeting were made, and it contained no mention of Mr. Addis. But the professors' letter altered all that, and the fact that Mr. Addis signed it made it impossible to keep silence about the residence. Hence the "Statement" was enlarged by authority of meetings of the memorialists.

I am not aware that anyone has sought to "turn Mr. Addis out." There has been no suggestion as to his resignation of the chair of Old Testament and Hebrew. If he had actually signed the Articles it would have been different. Your leader of 12th inst. admitted (as Dr. Martineau frequently urged) that a teacher in such plight could not be free, and should therefore have no place on the College staff. It is true that, having been a priest in the Catholic Church, Mr. Addis is recognised by the Anglican Church as already in Holy Orders (Dr. Drummond even tells us that a priest's orders "are indelible"). It is true that he has in the newspapers published a defence of the Prayer-book and the Creeds. It is true that he has recently voted in Convocation of Oxford University against freeing examinerships in theology from ecclesiastical and dogmatic tests. But as he has not actually pledged himself by signature he may be able to teach freely.

The headship of the residence is a very different matter. There the students, who are nearly all preparing for a Free Nonconformist ministry, are obliged to reside. There they are now under the constant influence of an Anglican head. It may not be used consciously on behalf of Conformity, but it certainly will not be used in any sense to strengthen the sturdy principle of Nonconformity. The more winning the personality of the head the greater his real influence is bound to be; and all that is said about the charm of Mr. Addis's nature (which I can readily understand) makes the case against his being the Dean of Residence so much the stronger, because he is a living embodiment of that spirit of Conformity against which the College has till recently been a perpetual protest. It is not a question of theology at all, still less of "heresy." It is no question of being Trinitarian or Unitarian. It was well known when Mr. Addis left our church at Nottingham to go to Oxford that he was not a Unitarian. But at the Trustees' meeting, when his appointment was confirmed (I was present at it) no one objected. The situation was altered, however, when later on he went over to the Church, and turned his back on Nonconformity. Even if he held Unitarian views and conformed, as some do, he would disqualify himself for the post of Dean of Residence of a Nonconformist college, if it cared for its Nonconformity at all. But that is just what there seems reason to doubt, judging from the trend of events at the College for the last quarter of a century.

The testimony of the new enthusiast, who seems to have learned much since he became a professor a short time ago, is rather remarkable. It seems that the first and only Anglican teacher of theology at the College is "one of the most truly broadening and elevating influences of which Manchester College has ever enjoyed the benefit"; and "no more valuable influence than his in training our ministers for our churches could possibly be brought to bear both on teacher and taught." Now this is a startling confession of the failure of more than a century, which has known something of the influence of a Wellbeloved, a Kenrick, a Tayler, and a Martineau. The College had to wait until the fulness of time, when a Churchman brought into it a new tone! It is Mr. Jacks who says this, not I. Perhaps there may be some connection between this strange statement of Mr. Jacks and that too true one of Mr. Gow, that the College "does not realise at present the hopes of those who established it at Oxford." And while the principle of perfect freedom is so interpreted as to insist upon the liberty to bind oneself to a creed and to subsidise those who have enslaved themselves, the probabilities are that the distrust of this ultra-freedom, already visible in our churches, will increase, with the natural result that the College will be correspondingly a disappointment. A sturdy Nonconformist does not care to place his son under a Broad Churchman.

Mr. Addis has changed his tone since he thanked me for my frank interview with him. There was no silence on his part then, but very free speech. He told me then, he was glad I thought he had done right in retiring from the services, for his colleagues assured him he had thereby dealt the severest blow at the free principle of the College. The Chairman of the Committee reported to me the same evening that Mr. Addis had expressed his pleasure and satisfaction at the conversation. But that is nearly a year and a half ago, and memories are short. I know nothing of any evening party, and the gentleman to whom Mr. Addis seems at that function to have expressed his unwillingness to conduct the services is not the one to whom I referred. What has been denied was not affirmed in the pamphlet, and what was affirmed can be substantiated.

Mr. Gow informs us that the professors and committee are asking the trustees to leave things exactly as they have been from the beginning. That is just what they are not doing. Within the last 25 years all the innovations have been made. There was no doubt of the Nonconformity of the College then; there is now. There had been no subsidisation of Anglican students then. We are told that there has been one since in the person of Mr. Oliver, and there certainly was an attempt in this direction when the Principal and committee urged Mr. Holden to keep on

his exhibition though he meant to conform: Mr. Fox's letter dealing with Mr. Oliver has yet to be answered. No doubt Dr. Drummond knew of Mr. Oliver's avowed intention to enter the Church of England; but the trustees certainly did not know, and they had a right to know. If the committee knew, it is strange that there is nothing in the minutes, any more than in the annual reports, to indicate the fact. But, as Mr. Gow says, this controversy "may teach the committee that they should be in closer touch with the trustees." Even if the raising of false issues at this crisis prevents for a time the affirmation of a principle which is needed to reassure our churches that the College exists primarily to serve them, it will be some gain if the trustees take the direction of affairs into their own hands.

C. J. STREET.

Sheffield, November 22, 1904.

SIR,—I believe that I am the trustee to whom Mr. Addis remarked that Dr. Drummond wished him to continue preaching in the College pulpit. When Mr. Street asked me to write to him my recollections of the conversation, I complied with his request, but added, "this information must not be used except as a point of departure for inquiry." I was willing to do anything in my power to help Mr. Street to learn real facts, and I hoped I had sufficiently guarded against the very thing of which Mr. Addis now justly complains. In frank and friendly conversation one may easily make a statement which is perfectly true, but which, taken by itself, does not convey the whole truth; and it ought never to be cited as testimony until the person uttering it has had an opportunity of saying whether it is a fair and adequate statement of the meaning which he wished to convey. I may add that all along I told Mr. Street that I would be no party to any attack on Mr. Addis, and when the requisition was signed nothing of the sort was intended. I should like also to join with Mr. H. W. Thompson in making it clear that those of the requisitionists who, like ourselves, were unable to attend the meetings, have had nothing to do with the preparation of the pamphlets issued on behalf of the resolution. They are essentially anonymous pamphlets.

It may seem ungrateful after all the light that has been thrown on the subject under discussion to say that there is still a point which remains to me obscure. But those who write for the committee seem to assume that when a man goes over to the Church he first gradually accepts the Church dogmas one by one, and finally accepts the Church itself. I believe the reverse of this process is almost, if not always, true. A man first accepts the Church, and then on the authority of the Church accepts its dogmas. Unquestionably this is so with regard to Roman Catholicism. It would be hard to find an exception in the case of Anglican Catholicism. What, then, I do not understand is how an honourable high-minded man who has finally accepted the Church as his authority for theology can be willing to accept a bursary from the funds of M.C.O., or by what process a committee can persuade him that it would be honourable so to do. It is idle to maintain that there is no difference between these bursaries and the rest of the College expenditure. The College is no poorer if an extra student or two of any religion, or of no religion, attend its classes. No one wishes that this privilege should be curtailed. But when the College pays a student £50 a year out of its funds, its expenditure is increased by precisely this amount. If some of us still think that these bursaries should not be urged on young men who have made up their minds to study for the Church of England, this is not because we are false to the fundamental principles of the College, but because we desire to be loyal to all that is required by this principle of "Free teaching and free learning."

H. SHAEN SOLLY.

Bridport, November 22, 1904.

SIR,—Will you allow me to express my hearty thanks to those members of the College Committee who have just sent to the Trustees a "Further Statement in support of the Committee's Amendment." I have reason to be particularly grateful to them; for the "Further Statement" indicates a rather serious error of mine, of which I have been increasingly aware for some weeks, but which, through dread of admitted inconsistency—that "hobgoblin of little minds," as the great Emerson truly calls it—I have hitherto confessed only to personal friends.

The "Further Statement" says:—

The non-subscription for which Manchester College stands [according to Dr. Sadler's view of the matter] is that which is expressed in the resolution of the Trustees quoted by Prof. Upton, viz., that the professors and students are unpledged to any particular doctrines and opinions. . . . But what is meant by "unpledged"? Surely, in his letter to Rev. C. J. Street, Prof. Upton has refused to recognise a vital distinction, viz., that between one who is actually "pledged," and one who may contemplate the taking of a pledge in the future.

Now, in the face of this charge that I have unwisely lumped together an unessential and a vital matter, I, with my present light, can only cry *peccavi*; and all I can say in excuse is, that I venture to think that my esteemed colleagues in their letter are chargeable with precisely the same confusion. The granting of bursaries to students and the appointment of conforming professors involve, I now see, essentially different principles. The English Presbyterians who founded the College were large-hearted men. We know that they opened their classes to students of all denominations, and, in some instances at least, without the payment of fees. Hence it appears to me probable they would have been willing (supposing, that is, that they had the means, after providing for their own students) to carry their liberality still further, though there appears to be no clear evidence that they actually did so, and to have given pecuniary aid to some students who at the time of their entrance expressed a preference for the Anglican ministry. There is a most vital difference between the case of a student who says: "My mind is made up; I have a fixed intention to become an Anglican clergyman," and the case of the student who says: "At present I feel a preference for the Anglican ministry, but I should like to place myself freely under the influences of your unsectarian College, and what change those influences may work in me I cannot say." The latter student is *unpledged* both in fact and in spirit; and as I think that in his case the earlier governors of the College could without violation of their main principle have granted a bursary, so I think that it may well be open to the present Committee to do the same. If such an earnest student, who thus comes to the College with an open mind, should afterwards find that his mind has become wholly closed against further theological change, it may well be assumed that, under such circumstances, he would feel himself impelled, both by inclination and by honour, to seek a more congenial theological habitat.

But it must be distinctly understood that in making such a liberal use of its surplus funds the College would be in no way violating its fundamental principle of unpledged freedom both in the teachers and the taught. The College may do these generous acts; but still remains, like the old English Presbyterians, "so in love with liberty that they objected to any subscription whatever." And this, sir, is, I believe, in perfect accord with what you say in your leader for Nov. 12:—

It appears to us that a clergyman in orders, pledged to the doctrinal articles of the Church of England as the final and dogmatic standard of belief, cannot consistently accept the fundamental principle of the College, or a place among its teachers. Both teachers and taught must be free simply to follow truth.

The Presbyterians who founded the College well knew where to draw the line between liberality and violation of principle. They took it to be a self-evident proposition that their theological teachers should be free from all external subscription to doctrinal articles. I cannot but think that there exists a serious confusion of ideas in the minds of those among us who mix up this vital and essential principle of non-subscription to doctrinal articles with such totally different questions as that of adhesion to particular denominational "isms," and then airily reject the mixture *en bloc*, as being all equally unessential in the case of the coming professor of theology. To my mind this indiscriminate treatment irresistibly suggests the well-known German saying of "throwing out the baby along with the contents of the bathing-tub." We are told of the portentous mischief which will ensue if the College declines the services of pledged teachers. I quite fail to realise such a peril. Would the College seriously feel the loss of any teacher who could not say, in taking his seat in a philosophical or theological chair, "Whatever I may have subscribed to before, I now come with a perfectly free and open mind to discuss with my pupils these great questions of philosophy and religion"? I have spoken with Hungarian and with Asiatic, and I find they both alike heartily declare themselves in favour of entirely unpledged teachers. Whatever "bogies," then, may haunt the discussion of this great question before the Trustees, they are, I believe, none

other than those which have been conjured up by the vivid imagination of some of the most earnest and gifted of your correspondents.

I have read with eager attention Mr. Russell Scott's most interesting letter; but while I quite agree with him in holding that the essential principles of the College may well admit of an occasional departure, now or in the future, from unvaried historical usages, I cannot think that the possible introduction of pledged teachers is one of these allowable departures. My conviction is that the appointment of such teachers to theological or philosophical posts would both violate a principle on which the College is founded, and would sap the sources of its energy and of its future usefulness. Our little Nonconformist Academy has never yet been contented to play the part of passive spectator in the gallant struggle which is gradually rescuing theological thought from the enslaving influence of imposed articles and creeds. Its teachers have constantly mingled in the fray; and whatever may be the issue of the meeting on November 29, I cannot bring myself to believe that our dearly-loved College will ever forego its vital hold on the great principle of theological freedom; or that it will cease to be genuinely non-conformist (in the sense in which the English Presbyterians and Dr. Sadler were non-conformist) till that happy day dawns when the fight for freedom shall have been crowned with victory; and, in the eloquent words of Mr. Russell Scott, "Nonconformity shall have become a meaningless and superfluous term, since the only conformity demanded by Church and University will then be allegiance to the spirit of truth."

CHARLES B. UPTON.

St. George's, Littlemore, November 20.

SIR,—I shall be glad if you will allow me to inform your readers that at the special meeting to be held at Oxford on the 29th, in the event of the Committee's amendment becoming the substantive resolution, the following further amendment will be submitted:—

To omit all after the word "that," and to substitute the following:—

"While no attack has been made from any quarter on 'the original principle of freely imparting theological knowledge without insisting on the adoption of particular doctrines,' and it is therefore unnecessary to re-affirm it, recent incidents have rendered it necessary to declare—

(1) "That it is inexpedient to employ the general funds of the College in affording direct pecuniary assistance to students who do not intend to enter any Protestant Dissenting Ministry; and

(2) "That when Exhibitions are granted to students for the special purpose of enabling them to prepare themselves for some kind of Protestant Dissenting Ministry, it is anomalous and undesirable to insist on their residing in a hostel of which the head is a communicant member of the Church of England."

As I shall have an opportunity of defending this motion at the meeting, I will be as brief as possible now in explaining its object.

I cannot support Mr. Harrison's resolution, because it does not seem to me either legally necessary or expedient to lay down a universal rule of non-subscription for either teachers or students; but this, whether expedient or inexpedient, is a totally different thing from "insisting on the adoption of particular theological doctrines," and the preamble of my amendment is therefore fully justified.

Clause (1) leaves open the question whether the attitude of the committee towards a certain exhibitioner was justified by the special conditions of the Daniel Jones Trust, though personally I do not think it was.

It also leaves open the question of illegality, and claims the support not only of those who, like myself, consider that grants to students preparing for Anglican orders are both intrinsically inexpedient and dangerous by reason of their very doubtful legality, but also of those who may think them inexpedient only because illegal, or legal, but on other grounds inexpedient.

And, lastly, it maintains by implication the distinction which has been scouted as illogical, but which I still hold to be reasonable, between offering direct pecuniary inducement to go through a certain course of training and merely throwing open the class-rooms of the College, with or without fee, to outsiders who do not belong to the category of persons for whom the lectures are primarily intended.

Clause (2) leaves open the question whether active membership of the Church of England ought to disqualify for the post of lecturer on the Old Testament; but it affirms in effect that, inasmuch as the relations between the head of the hostel and the students who are henceforth required to reside in it are apparently intended to be of a much more intimate and pastoral character than those of a mere lecturer to his class, for this post, at all events, sympathy with the main purpose for which the students are there ought to be regarded as indispensable, or only to be dispensed with on the ground of some very exceptional necessity specially pleaded and clearly stated.

The underlying principle of the whole amendment is, that Manchester College has no *raison d'etre*, unless theology is a progressive science; that in the present state of knowledge honest adhesion to the Anglican (and *a fortiori* to the Roman Catholic) formularies is an absolute bar to effective pursuit of that science, while dishonest adhesion is to be emphatically discountenanced; consequently, that it is not less, but more, necessary now than at the time when the College was founded, to maintain unimpaired its character as a "Protestant Dissenting" institution.

ROLAND K. WILSON.

Richmond, Nov. 22, 1904.

SIR,—At the Carmarthen Presbyterian College, all the students have their education free without reference to their theological beliefs, but the different denominations support their respective students. The Unitarian student gets nothing from the Congregational funds, and the Congregational student receives no money help from the Unitarian trusts. It seems to me that this is a common sense arrangement, and one worthy of the imitation of Manchester College. Let its class-rooms be open and free to all comers, but let there be no money bribe offered to any man for attending. The freedom of the College can in no way be affected by the giving or the refusing of money to its students. But if you bar any man from teaching a subject of which he is confessedly an authority, then the freedom of the College becomes an empty boast, unless it is proved that the teacher has departed from the lines of pure scholarship. The student should be trained to approach a subject from different sides, if he is to be a healthy influence in active life. This is scarcely possible if all the members of the staff have the same traditions and educational institution behind them. The idea that the Unitarian alone is free is simply an unexploded delusion. The great majority of the fellows and tutors of the Oxford Colleges are laymen, who are debarred by no statute or confession of faith from following and teaching the truth as they see it. They are absolutely unfettered, and they use their freedom as they please. Some are conformists, some nonconformists, some agnostics, some individualists. The same may be said of the Professorate, with perhaps the exception of some of the theological holders. But what Unitarian can teach Prof. Cheyne freedom? Manchester College was moved to Oxford to teach the University freedom, but if we are not careful we shall have to learn from Oxford what free teaching is. When all the members of the tutorial staff at Manchester College are filled by men conspicuous for their scholarship, but belonging to all the denominations or to no denomination, then we may boast that we have set an example of freedom in theological appointments which may be compared with those already prevailing in every other department of learning at Oxford. That is the one lesson that we can teach to Oxford, but apparently have first to learn ourselves from Harvard University. Manchester College wants nothing so much as men like Mr. Addis—men with a fervent living faith, but who are genuine scholars. The true scholar will not allow his theology to mar his scholarship. Witness M. Loriy. The scholar's conscience is as keen and assertive as the theologian's. The sciences of archæology and comparative religion have changed the attitude of scholars towards the Bible. The old habit of forcing the sacred text to square with our own idiosyncrasies is a thing of the past. Faith and dogmas live in water-tight compartments of their own, untouched by scholarship and reason. Early teaching, temperament, and life-long association count for more than all else in matters of belief with most people. Teach a child that Friday is unlucky, and he will die in that faith, though he may reason himself out of it and teach others that it is all nonsense. Huxley retained to the end of his life a prejudice in favour of the luck of the 'thrown slipper." This blind feeling is in the blood of all, and should teach us to be slow to judge others. A conformist may outgrow all the dogmas of his Church, and yet find his chief solace at the old shrine. There is no reason whatever why a conformist, and a wholehearted believer like Mr. Addis, should not be as open-minded as the most advanced or retrograde of the "forty-

five." It is far better for the student to be taught by a first-class conformist than by a third-class non-conformist. To those living at a distance from Oxford, or who are unacquainted with Mr. Addis's happy influence over the students, I would urge the utmost caution. He is an old Oxford man. He knows the place and its ways well, and he has the knack of moving among his students as one of themselves, and yet of inspiring that respect which governs by consent. I make this plea, not in behalf or Mr. Addis, but for the good of the College,

J. GWENOGVRYN EVANS.

Pwllheli, Nov. 8.

SIR,—Will you allow me through the columns of your paper to deny publicly a persistent rumour that is in circulation about myself, that I either have or am going to take Orders in the Church? How such a report can have arisen I am at a loss to know, as I have been and still am minister of Park-street Church (Unitarian), Hull, since leaving college. May I, then, say most emphatically that I have never sought to enter the ministry of the Church of England, nor could I as long as creed tests are imposed which I am unable to believe.

I should not have troubled you to make this denial were I alone concerned, but it is because my name is being used in this present agitation against Mr. Addis, at Manchester College, as the horrible example of his priestly (?) influence in driving our young men into the Church of England, that I deem it a duty to contradict this unfounded rumour.

Nov. 22. F. HEMING VAUGHAN.

SIR,—As one of the requisionists for a meeting of Manchester College Trustees, I signed in order to raise some discussion on mangement. I think that your columns bear witness to the advantage of it, and no doubt the meeting will carry it further. It is a pity that the personal element has been imported. I trust that the chairman will see that no resolution is put to the vote which would alter or set aside the central principle on which the College is founded, viz., the absolute liberty of the individual conscience as an authority. I have every confidence that the Unitarian element that stands for the unity of the Father and the brotherhood of men will prevail against any narrow conventionalism.

Your correspondent from Wellington, N.Z., in your last issue, finds no State Church to dissent from or protest against. Perhaps England may yet learn something from her Colonial children. I never expected that the atmosphere of Oxford was well suited for a progressive institution.

STEPHEN S. TAYLER.

SIR,—Will you kindly allow me to point out three misprints in the "Further Statement" in support of the Committee's Amendment dated Nov. 17, recently issued to the Trustees. On page 10 (eleventh line from the bottom) "*surviving* trustees" should be "*moving* trustees," and in the first line on page 15 the same misprint occurs. On page 15 line 8 "*others*" should read "these."

A. H. WORTHINGTON.

THE HUNGARIAN UNITARIAN CHURCH.

SIR,—May I make a remark or two on what Mr. Lloyd Thomas says in his letter on page 731 of THE INQUIRER, relating to Hungary? He says: "Bishop of the State-established Confessional Unitarian Church of Hungary." "Bishop" in Hungary, if the word relates to the ecclesiastical head of a Protestant church, never means more than "superintendent." All the Protestant bishops were designated by this name up to 1848. Since then their equality with the Catholic bishops before the law is expressed by the use of the word "bishop" for them also. "State-established" cannot be said of our Church in the English sense of the word. Perhaps the fact would be best expressed if we said "State-acknowledged," because in historical succession, when the following of a new faith increased to a considerable number and began to have influential leaders the legislative body of the State declared by an Act that this or that religion (and not church) is recognised as one and equal with the other religions in all rights (*e.g.*, to build churches, schools, baptize, &c., and send the bishop to Parliament). Not long ago the Jewish Church was so recognised. No confession was ever required from any of these churches. All of them were formed and sustained on the principle of religious liberty. At one time the State Congress wanted to know what Confession the Unitarians had, in order to see whether they were Christians or not, but never since then have they been forced to sign that Confession, and in the time of Catholic reaction they actually referred to a quite different Confession as their own.

From these remarks it may be seen and judged how far the other words of the writer are applicable to the Hungarian Unitarian Church.

Kolozvár. GEORGE BOROS.

SCHOOL ANNIVERSARY HYMN.

NOVEMBER 20, 1904.

GRATEFUL hearts and songs of praise
Let us all in tribute raise,
For the love we learned to know
In the days of long ago;
For the love that day by day
Led us gently on our way—
Love of parent, teacher, friend,
And the Love that hath no end.

Ah, what beauty we have seen—
Flowers, and fruits, and grasses green,
Sun and moon, and starlit skies,
And the light of loving eyes!
Ah, what wonders we have heard
Of the great in deed and word,
Souls that, clad with grace divine,
Bright as stars for ever shine!

All from thee, Lord, all from thee—
Glorious things to hear and see,
Sweetest memories of the past,
Dearest hopes while life shall last!
So to thee our hearts we give
All our days in love to live;
Keep us, Lord of great and small,
Parent, Teacher, Friend of all.

W. G. TARRANT.

THE DUTCH UNIVERSITIES BILL.

FOR some twenty-five years Holland was able to boast of being a country where the freedom of scientific research and of liberal teaching was more completely guaranteed than in some other countries. But now the power of reaction is raging and severe attacks are made on the Education Laws. The Universities and the Public Schools for elementary education will have a hard fight in the coming years. Especially the so-called Public Lower Schools (for children) seem to be in a dangerous position.

In Holland the Universities do not have private possessions. They are State Universities, without the right of self-government. The Dutch Constitution prescribes that all citizens shall have equal rights. So it is impossible that the State Universities should be schools for the education of the members of any particular denomination. Nevertheless, this actually was the case formerly in matters of Theology. Up to 1876 the Theological faculties were the Seminaries of the Dutch Reformed Church, which only ceased to be the State Church at the beginning of the nineteenth century. The Liberal Government of 1876 did away with this survival, and established a new Faculty of Theology of quite independent character. Like the other University professors, the theological professors were to be appointed by the King, and they might be taken from any denomination. The duty of these professors was to teach the literary, historical, and philosophical branches of theological science. To the various churches was also given the right of appointing special professors for the teaching of dogmatics, the history of these churches, and pastoral theology. So, for instance, the present Faculty of Theology at Leiden consists of five professors, of whom two belong to the liberals in the Dutch Reformed Church, one to the orthodox party in that church, one (being Norwegian) to the Norwegian Lutheran Church, and one (Professor Lake) to the English Established Church. Two church professors of the Dutch Reformed Church, and one of the Remonstrants, are attached to the Faculty. This state of things made it possible to teach Old and New Testament from a perfectly free standpoint. Liberals and moderate orthodox have been well content with this condition. I know that the orthodox members of the Faculties at Utrecht and Groningen enjoy their freedom and appreciate it. But the old Calvinists have never been reconciled to it. They have felt that independent theological study means the death of old Calvinism, and they did not like their students to be educated at the State Universities.

So their leader, Mr. A. Kuyper, founded, in 1881, a so-called Free University at Amsterdam. It had to pay its own expenses, and, as a matter of fact, was a private higher school of pure Calvinistic character, with some four or five professors in all, for the teaching of theology, classics, and law. The school soon proved to be of a very narrow-minded character, as its professor of law, the eminent statesman, Dr. A. T. de Savornin Lohman, was dismissed by the Board for lack of pure Calvinistic sense.

The degrees given by this school could not be acknowledged by the State, the school being not a complete University with five Faculties as required by the Education Law, and being of a perfectly private character. From the beginning, however, Dr. Kuyper asked for his school this acknowledgment, the so-called *effectus civilis*. Some of the doctor degrees of the State Universities give the right of being appointed as a teacher, a lawyer, or a magistrate. Dr. Kuyper wanted this privilege for his school. It could only be granted by revision of the law, and the Liberal Government would not think of such a revision, merely for the sake of Dr. Kuyper's school, with its wholly uncontrolled teaching.

But things changed when the plain minister of religion, Dr. Kuyper, of 1881, became Her Majesty's Prime Minister of 1901. In that year the attack of the combined clerical parties, Roman Catholic, Calvinist, and Dutch Reformed Orthodox, at last succeeded. Very soon the clerical government made the Universities feel the hand of Pharaoh. Last year a Bill was brought in, partially revising the Education Law, and, more recently, a new Bill revising the Elementary Education Law.

The University Bill contained three main points. (1) Private societies should have the right of appointing special professors in the State Universities, if the societies were found to possess about £8,000. (2) Private societies should have the right of founding Universities of at least three faculties and nine professors. These private Universities were to be controlled by a State Commission, except in the theological faculty, which should be free from any control as to its teaching, the scientific degree of its professors and their abilities. Nevertheless, the theological faculty should have the right of giving the doctor degree, and of voting in the senate of the private University. (3) These private Universities would possess the *effectus civilis*, Besides this the State should pay fl.100,000 to the Free University of Dr. Kuyper.

Among the Liberals there was great opposition to the second and third points. A good many of them were willing to accept point 1. The clerical majority of the Second Chamber voted the Bill, but it was rejected by the Liberal majority of the First Chamber. Immediately after this decision the First Chamber was dissolved by the Government. The new elections of the members of the Provincial States were in favour of the Government, and as the First Chamber is elected by the Provincial States, the Government now has a majority in the First Chamber also.

The University Bill was again brought into the Second Chamber on Nov. 13, and we may expect that it will very soon become law. Thus we shall have to face the struggle for truth as a political struggle, with all the drawbacks of that.

Leiden. B. D. EERDMANS.

IT is not enough to use words conveying truth. Truth must be so given that the mind will lay hold on, will recognise it as truth, and will incorporate it with itself.—*Channing.*

THE CHILDREN'S COLUMN.

GADARENE SWINE.

JESUS had been preaching by the shore of the Sea of Galilee to a great multitude of people; and you may read what he is reported to have said in the fourth chapter of Mark. When evening came he sent the people away, and embarked on board a boat with his disciples in order to cross the lake and land in the country of the Gadarenes. Some of the people went with him in smaller boats. A storm of wind sprang up so that they had a very rough passage; but they reached the other side safely.

Immediately Jesus came out of the boat there met him a wild-looking man who was crazy. He lived among the tombs, and was so stark mad that he wore no clothes. His friends had tried to chain him up, as they do lunatics to-day in some countries; but when they bound him with fetters he broke them and made his escape to the mountains and the tombs, where night and day he set up a horrible yelling, cutting his naked body with stones, and making quite a ghastly picture of himself. He could not be tamed.

The story says that when this man saw Jesus he ran and worshipped him, and begged on his knees that he would not torment him. Jesus had a wonderful power of soothing troubled minds, and of suppressing bad instincts in others, and he saw at once that this poor man was possessed by quite a legion of devils or unclean spirits. So he commanded them to come out of him, and then, we are told, they entered a great herd of swine, about two thousand, which in turn became mad, and, rushing violently down a cliff into the sea, were drowned. The maniac, however, was in his right mind again, and dressed himself in his clothes, and behaved decently and soberly as a sensible man should.

I do not want you to take all this as literally true, any more than I should if I were relating to you one of Æsop's fables, which tells us what the donkey said to the dog or the wolf to the lamb, for donkeys and wolves do not talk, nor can evil spirits be driven out of men into pigs. The lesson of the fable is this:—The poor maniac had a number of bad qualities which bemeaned and degraded him. They made him passionate, defiant of ordinary rules of behaviour, uncouth, and even hurtful to himself. In fact, they were not fit for human beings; they were only suitable for pigs, and self-destructive even for them.

Beware then, of those characteristics which might render you piggish, and rob you of the dignity which, as human beings, ought to make you lovable and gracious. We are all of us animals, of course, but man ought to be the paragon of animals, and have all that tends to rank growth in his nature under restraint and control. While we pity this deluded maniac of the story, let us be careful lest we, too, have some of the evil spirits which made him so wretched an object.

In the sense in which the word "devil" is used it means "passion," "bad motive," "greed," "sinfulness," "untruthfulness," "discontent," "laziness," "uncleanness," "fretfulness," &c. In fact, these "devils" are legion. I have sometimes heard tiresome children called "little pigs," and I think it must be because they have had some of these evil possessions. There are men and women whose characters and conduct make us think of pigs. God has created them beautiful, and bestowed upon them gifts and graces, and yet they disregard His purpose, and instead of living the life of the Spirit, they feed their fleshly lusts. Sometimes I see children laugh at a drunken man reeling along the street, with his hat battered in, his coat muddy, and his face betokening a gross stupidity. Such a sight is one of the most lamentable that innocent children can behold, and it should make you shudder with abhorrence. Gluttony and intemperance bring human beings down to the level of grovelling swine sooner than anything else, and should be most carefully avoided. God created children, and endowed them with really wonderful powers in order that they might grow up into men and women with characters made beautiful by virtuous conduct and unselfish deed and truthful speech.

Every child knows what is meant when it is said that so-and-so is "pig-headed." It means that he is stubborn, will not be advised, is foolishly grounded in his own conceit, is not moved by argument. It is so easy for children to become "piggish" in this respect, for they will not always take the advice of their elders; sometimes they are disobedient to their parents and teachers, or are headstrong and think they know everything, and even become positively rude in their speech and manner towards those whom they ought to revere. Such children have some of the evil spirits that haunted the poor maniac of Gadara.

Try not to lose your temper, because when you are angry you are likely to say and do very wrong things which afterwards you may be ashamed of. Besides, bad temper makes you ugly with frowns so that nobody can really like you; and it worries father and mother more than I can tell.

Always speak the truth. It may be easy to tell falsehoods, but it is very ignoble. Never take what is not yours. There are men without arms and men without legs; but the man who has lost his character through lying or dishonesty is a hundred times worse off than they. He has lost the respect of his fellows, and has offended God.

Express thankfulness for what you receive; not only those things which your parents directly provide, but learn to thank God for the privilege of breathing, of seeing all the beauties of nature, and of hearing all her song, and of feeling yourself growing in strength and knowledge. It is a great privilege to live, and life should be a continual thanksgiving. Avoid habits of laziness. God gave you hands for a purpose, and a brain to direct those hands to good and useful work.

Finally, keep well in mind the story of the poor Gadarene maniac, and have nothing to do with those evil habits and motives and passions which change human beings as it were into pigs, and which give displeasure to the God who made you.

CHARLES ROPER.

TO CORRESPONDENTS. — Letters, &c., received from J. C. B., P. G., H. V. M., S. H. M., W. M., H. P., J. R., S. T.

The Inquirer.

ESTABLISHED 1842.

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LONDON, NOVEMBER 26, 1904.

THE COLLEGE CONTROVERSY.

WHAT the issue may be of the special meeting of the Trustees of Manchester College, to be held at Oxford on Tuesday next, we do not venture to forecast. What is most earnestly to be hoped is that heats of temper, in a controversy which threatens to become acute, may not be allowed to confuse any issue, or lead to action which will be bitterly repented in after years. When friends cannot at once see eye to eye with one another, or agree on any matter in which both sides feel a vital principle to be involved, they do not fall out among themselves and go to law, they silence all special pleading and set themselves to a more thorough and earnest investigation of the facts, that light from every side may be thrown upon the problem, and then, in the strength of unbroken friendship, see whether fuller knowledge and deepened sympathy with the others' point of view cannot lead to a common judgment of what is right.

Even supposing Tuesday's meeting, after the manifold discussions which have preceded it, does not bring out with perfect clearness the fundamental principle of the College and the right policy to be pursued in its management, and there should still be doubts and misgivings unsatisfied, we refuse to contemplate an issue so disastrous and ignoble as public litigation. We have in the circle of our friends distinguished lawyers, familiar with the history and traditions of our religious community, and trusted laymen of the truest wisdom, who surely would be willing, if it should prove necessary, to undertake an exhaustive examination of the history both of the foundation and of the management of the College from the beginning, and could then set the case in such a light that all reasonable minds would be convinced.

We do not propose here to enter into the discussion which in our present issue Mr. STREET carries on with so much vigour from his point of view. We have already stated our conviction that the College was established as a public institution, the benefits of which, while designated in the first place for a very special service, were not to be confined to any sect or parly; and it appears to us that the position both as to the practical purpose of the College in the service of our Free Churches and as to the lofty ideal of its founders, which we must still maintain, was most admirably stated by Mr. RUSSELL SCOTT in his letter last week. The question of bursaries for the support of students preparing for the ministry may need reconsideration in the light of present-day conditions, not as a matter of principle, but of practical administration as between college and churches, and here the suggestion of Mr. GWENOGVRYN EVANS's letter may prove helpful. But that there is anything contrary to the open principle of the College in allowing full benefits to capable and worthy students for the ministry, who desire to be trained in its free atmosphere, even though they have themselves determined that they ought to serve in a conformist Church, we cannot for a moment admit; and as to the specific case of which so much has been made, Dr. DRUMMOND'S vindication in his letter to the Trustees, concluding with the passage which we quoted at the end of our leader last week, appears to us unanswerable, not only in its generosity, but in its justice and far-seeing wisdom.

With regard to the position of Mr. ADDIS, as head of the Residence, in view of what has been said in criticism, we desire simply to give prominence to Dr. DRUMMOND'S assurance that he is "absolutely loyal to the open principle of the College," and to add this further passage from Dr. DRUMMOND'S letter to the Trustees:—

"Mr. ADDIS is far above any testimonial from me, but he may not be equally well known to all our Trustees; and I must allow myself the pleasure of saying that on any theological questions involving largeness of outlook, breadth of sympathy, and kind and candid consideration, there are few men whom I would rather consult. When I add that he is a man of large and accurate scholarship, of wide experience, of whole-hearted devotion to the interests of the College, and of unbounded kindness in giving time and labour to the students, I think you will feel that he is a man whom we ought to regard, not with suspicion, but with honour; and if you drive such a man to resign, either by a direct or an indirect attack, you will simply cover the College with disgrace. But I cannot believe that such a calamity is at hand."

It will be understood that only Trustees can be admitted to Tuesday's meeting, of which we shall publish a report as complete as possible next week.

FOR UNION OR DISUNION?

IT is greatly to be feared that we are about to experience evil effects of the agitation for the reversal of our fiscal policy of a kind certainly foreseen by leading opponents of the movement, but to which all too little attention has been given hitherto during the progress of the controversy. There has very properly been much speaking and writing of the damage to our national prosperity which the re-establishment of Protection in the Mother Country would involve. We have heard much also of the wrong done to Colonial loyalty to the Imperial tie, by the suggestion that that loyalty will be weakened unless it is bought by the concession of fiscal advantages over other countries in our home markets. What has been less clearly realised, except by a few, is the danger that the reiteration of the fiction that we owe such a concession as a debt should create a demand for it in the Colonies just at the time when the suggestion is being finally rejected by the people of the Mother Country. Before the commencement of the agitation the idea of such preferential treatment had occurred to only a few men in the Colonies, and was purely academic in character. The rest of our colonists were well content with the complete freedom we gave them in our ports side by side with the foreigner. The suggestion that we should change our method has been rejected by home opinion, but there are signs that it has inspired a section at least of Colonial opinion with the idea that something more may be had for the asking, and that that something more is well worth asking for. Moreover, those who have charge of the agitation at home appear quite unconscious of the danger to Imperial unity involved in their stimulation of this new idea in the Colonies, while yet public opinion at home remains steadfastly hostile to a change.

The story is only one more illustration of the demoralising effect produced in every direction by the Protectionist campaign wherever it obtains a modicum of success. There are, no doubt, many well meaning people, with nothing to gain personally by the change, who sincerely believe that a return to a Protectionist system, veiled or avowed, would really be for the benefit of the nation and the Empire. But the real weight of support to the Protectionist propaganda comes from those who expect personal pecuniary gain from it. In some the motive is conscious, in some unconscious; in some the benefit is expected to be general as well as personal, in some concern is concentrated wholly on the prospect of personal gain, to the complete exclusion of all concern as to its effect on the interests of others. It is this selfish, anti-social interest, forming the backbone of the Protectionist

movement, which renders inevitable interminable bickerings between conflicting interests if once the old policy regains the upper hand. Already in the Colonies signs are growing of the dissensions that would break out there over the preference scheme, were it ever to reach the stage of actual negotiation.

The Colonial farmer thinks that it would be a fine thing to get a preference in the home market for his corn, his mutton, or his wool. The Colonial manufacturer, however, is by no means so willing to grant the free admission to the Colonies of the manufactured articles of the Mother Country which we should be bound to ask for in return. The moment real negotiations began, therefore, these two sections of Colonial industry would find themselves hopelessly at loggerheads. Similar difficulties have long been apparrent at home. Some English manufacturers would welcome a tax on foreign manufactures, but they are opposed to a tax upon food and other raw materials of their industries. The English farmer, while he may shortsightedly acquiesce in a tax on manufactures, is mainly desirous of a good stiff tax on foodstuffs other than fodder. He will welcome the exclusion of the foreigner as a first step, but he will certainly not allow his Imperial sentiment to stand in the way of a demand, when once that has been conceded, for the completion of the protective barrier at the expense of Colonial foodstuffs also.

The new "reform" movement has, in fact, set clamouring a mass of essentially selfish interests possessed of no sort of homogeneity, and affording no evidence of being inspired by any of the Imperialistic ideals of the founders of the movement, though cheerfully willing to make use of those ideals so far as, and so long as, these subserve their purely selfish ends. This mass of selfishly Protectionist sentiment has doubtless always existed in spite of the triumph of Free Trade doctrines in the middle of last century. But the apparent hopelessness of persuading the electorate into any reversal of that victory has kept them more or less quiescent till now. The new campaign in favour of preferences has re-awakened hope. But though the leaders of the movement talk of preferences for the sake of Imperial unity, the desire of the interests is now, as ever, for all round Protection, preferences or retaliation being merely their half-way house,

Thus those who believe themselves to be leading a movement in favour of closer union are, in fact, awaking into fresh life forces making wholly in the direction of disintegration. Were they to succeed for the moment in securing the imposition of taxes excluding the foreigner, but still admitting the Colonial to our markets, the very forces which had proved powerful enough to secure them their victory would inevitably march on to the exclusion of the Colonials as well. On the other hand, if, as will in fact be the case, they are finally defeated in their efforts to secure preferences, the controversy will have left a sense of soreness and disappointment among Colonials who had hoped to gain by them, and a sense of discontent with the policy of the Mother Country practically non-existent while our Free Trade policy remained unchallenged at home. The essential tragedy of the present situation lies in the fact that the very men who are working their hardest in the advocacy of fiscal change in the hope of promoting closer union are, in fact, by their very action, successful or unsuccessful in its immediate aims, making only for bickering and disunion. They have been playing with fire—have unconsciously been playing the part of incendiaries. They have awaked from its slumbers a vast anti-social force which may and will be beaten down again, but which will work, and has worked, sad havoc in the course of its brief return to life.

THE London County Council has issued the necessary advertisement of its Bill for preserving the London squares as open spaces in perpetuity. It has been obliged, in order to comply with Parliamentary standing orders, to insert a list of all the squares to which the Bill relates, and this enormously long schedule is a striking document. We all know the districts where the squares are most numerous: we see here how widely spread they are, in every quarter of the town, so that the square is almost as characteristic of London as the boulevard of a foreign city. Attention was called some months ago, in these columns, to the dangers of these squares being built over: a few, indeed, have been covered with houses. We welcome this attempt to prevent the mischief going any further, and there should be little doubt of the Bill being carried into law. The squares are never to be built upon, unless on condition of other land equal in area being given as an open space in exchange. In return, the squares are to be exempt from any future taxation by way of a rate on site values. The Bill also enables agreements to be come to between the owners and the Council whereby the latter body shall assume the management and the expense of the enclosures as open spaces.

——

IF there is such a thing as a fatal heresy, it is to think that God will accept a self-centred, unhelpful life.—*C. J. Perry.*

SKILL and prudence are *found*, but To gain religious truth, every man, because he is a child of God, is bound to use and trust the natural faculties and feelings he possesses. It is the right of the human intellect to demand that religion should be reasonable; it is the right of the human heart to demand that it should be loving; it is the right of the human conscience to demand that it should be morally pure.—*H. W. Crosskey.*

UNITARIANISM FOR TO-DAY.

BY THE REV. BURT ESTES HOWARD, M.A., PH.D.*

IN accepting the courteous invitation to say a few words to the London District Unitarian Society at its Autumn meeting, I have had no remotest thought of being able to contribute any new idea, or to add anything to that stream of enlightenment which is flowing from your own pulpits. In the moment or two at my disposal, therefore, I shall endeavour merely to answer a single question which, on both sides of the Atlantic and wherever Unitarianism has found a foothold, is forcing its way into our thinking and is demanding recognition.

The present age is characterised by a steady movement away from old faiths and forms in all departments of thought and life. Whether such a movement is wholesome or harmful depends on the thoroughness with which it is carried out, and on the purpose behind it all. But whether for good or evil "the thoughts of men are widened with the process of the suns." There is no stopping the onward march of things. It may be guided. It cannot be arrested.

This unfolding of the human mind, this freeing of the human spirit, starts a question which goes to the very roots of Unitarianism. For Unitarianism itself cannot escape the rigid application of those criteria which it has demanded as tests and norms in its religious thinking. With all the other human institutions, which struggle for a place in the world must Unitarianism also appear at the bar of public opinion to justify its right to be. For Unitarianism, as well as for all other "isms," this is a day of judgment. There is no escape, no *nolle prosequi*—and there should be none. For Unitarianism has no more right to cumber the earth than any other "ism." It must answer to the very spirit which it has itself conjured up from earth and heaven.

The question, then, that fronts us is this: In view of the general advance in liberal thought, an advance which is by no means measured by the census of professedly liberal churches, has not Unitarianism become superfluous? Has it not fulfilled its function, and, in so doing, lost its *raison d'être?*

To answer this question we must ask another: What is Unitarianism? For, whether Unitarianism has outlived its usefulness depends on what it is in the essence of it. What does Unitarianism stand for? What ought it to stand for? Is it a mere protest against antiquated forms of faith? Is it a mere negation of certain dogmas that have ruled the religious world? If this is the core of Unitarianism, it is evident that when the protest is effective, when the contested dogmas cease to dominate the thought of the world, the mission of Unitarianism is surely done.

Unitarianism has opposed steadfastly and consistently the impossible metaphysic and mathematic of the Trinitarian school. It has stood resolutely against the multitude of things in the so-called

*An Address at the Autumn Meeting of the London District Unitarian Society, at Essex Hall, Wednesday evening, November 16.

orthodox creeds which no logical mind could believe, because incredible, and against the large number of things which, though credible, no sane man ought to believe. In this it has rendered the world good service.

But this is not the goal of Unitarianism. Not to this end was it born, nor for this purpose came it into the world. Unitarianism is not exhausted in remonstrance. Its work is not accomplished in dogmatic protest and denial. If Unitarianism is a mere debating society, if it can set forth no claim for a place in the sun except a string of syllogisms and a volume or two of argument, it can scarcely justify its existence in a world of practical men. With the spread of a liberal spirit it becomes a sort of ecclesiastical Don Quixote, a fighter of theological windmills. It is not worth while.

Unitarianism has a right to live, not as the negation of an outworn metaphysic, but as the exemplification of a positive and practical ethic. To combat the old creeds is the least of its tasks. To criticise by creation, to demonstrate, in its own pure, high living, the celestial possibility of divine manhood, this is its holy mission. It is a great thing to fight a good fight, but it is not enough. We must keep the faith. There is no particular virtue in moral emptiness. There must be a positive residuum of spiritual truth at the heart of our movement after eliminating the unessential and incredible; there must be a great taproot of *moral affirmation*, else we degenerate into a species of hypocrisy and moral impotence worse than that against which we have revolted. We become like Ahimaaz, who, eager to run, reached the king first of the messengers, but, when he arrived, *he had no message*.

Every movement toward liberty carries a danger at the heart of it—a danger of self-destruction. From this danger the movement towards religious liberty cannot escape. In seeking to free men from the trammels of old and insufficient creeds the religious Protestant runs a grave risk of breeding a disregard of all moral and spiritual standards and restraints. If Unitarianism is willing to assume the risk, she dare not, if honest, avoid the responsibility that goes with it. She must become a positive factor in the religious life of the world, a power that makes for righteousness. Negation must be only incident to affirmation, destruction the condition to construction. If she takes away it must be in order to give more.

The world has no need of a new church, but it does need a new spirit, a quickening spirit in the heart of the old. It is *life* the world is scant of; we have *logic* enough. It is *prophets* the age cries out for; we have too many *preachers*. Our times are paralysed with the creeping palsy of ecclesiasticism, of organised, canting hypocrisy and greed concealing its moral poverty and spiritual nakedness behind the machinery of State support; damming up the water of life, to dribble it out through the fingers of a hierarchy of lay figures, and cursing those who seek to dig springs for themselves outside the sacred enclosure of this religious monopoly, this ecclesiastical trust. The streets are full of little ecclesiastics who scuttle like rabbits down their creda holes at the approach of a new idea, or back, crawfish-like, under the establishment at the slightest indication of a moral enthusiasm.

The call of to-day is for a *dynamic religion*—a religion that is not content with the conventionalities of a dilettante worship, or with the puerilities of ecclesiastical propriety. Worship? What is worship but *work* in the spirit of God for the service of man?

There is room in the earth for a church with a great moral glow at the heart of it; for a church that fronts the problems that harry the world with steady, resolute eyes, and regards nothing human as alien to it; a church exemplifying a religion that is not too dainty to walk the dusty highways of life, nor too delicate to be planted in the heart of the world, where the clerical struggle against wretchedness and wrong and sin is going on.

Here is an opportunity worthy of a God! Is Unitarianism great enough in soul and mighty enough in courage for this thing? The world is heartily sick, and properly sick, of this pampered playing at religion that constitutes so large a part of modern ecclesiasticism; this miserable dawdling along the great highways of life, this everlasting preparing for service that issues in no fruitful activity, this monotonous dress parade, with no fighting under the King's banner.

There is a cry ringing out on the air for a church great enough in faith to forget its own reputation, mighty enough in its belief in the victory of righteousness to give itself with a supreme passion to the realisation of righteousness in the social and civic life of the world. That would be a church worth the devotion and the energy of *men!* It would utter itself in no dogmatic formulas to trick and trap the thought of men. It would exhaust itself in no religious mummery, in no useless and silly parading of ecclesiastical millinery. It would stand for that human solidarity which is the very heart of Christianity because it is the very core of humanity, for unity of spirit, for that oneness of the divine and human which is the keystone of religion—of any religion worth a man's while.

Unity of spirit, unity of consecration to the best we know, unity of action in realising that best in ourselves and in the world about us—that were a Unitarianism whose summons would send the warm blood tingling through a man's veins and make religion something more than a meaningless phrase, or a selfish scramble for spiritual spoils. It stands at the cross-roads when the work-a-day life of the world is lived; it grips the problems that fret the bodies and souls of men; it pushes into the tangled thicket of greed and selfishness and sin, organises the public conscience, and clears a broad place where the least of us may get a man's chance at living a clean, wholesome life.

If Unitarianism is willing to do this thing, if it is willing to *try* to do this thing; to stand forth as a tangible positive power making for righteousness; if it has something to offer men besides its mere husks of doubt, something that can be wrought into a fibrous, white-souled manhood and womanhood, then it needs no apologetic for its existence and no justification for its activity. But there is no room in God Almighty's world in these days, for Unitarianism or any other "ism" as an intellectual cult, a religious fad, a mere ecclesiastical mechanism.

Here is the opportunity of Unitarianism. Free as the air, shackled by no benumbing and belittling conventions, if the Unitarian Church will accept the high ideal of a religion that is more careful for life than for logic, more eager to save men than to preserve its mannerisms, it will be hailed with joy by the troubled children of earth and become as the shadow of a great rock in a weary land.

And men will believe in such a church. "Give me a hundred men," said a great preacher in my own land, "give me a hundred men—not men who are ecstatic when they pray and glowing when they sing, but men whose daily life is a benediction and whose deeds will stand the sunlight—give me a hundred such men, and I will bind them into a book with which I shall make the world believe!" And when a church shall come forth and take its place among the people, with a redemptive spirit burning in its heart—not to redeem men out of this life into an impossible and insipid heaven, but to create a world that is true, and righteous, and just, then will the men of the world crowd to its threshold and cry: "Now we believe, not because of thy speaking, but because we have seen with our eyes and know that this is a church of the living God."

A PROTESTANT DISSENTERS' CHAPEL.

IV.

ROTHWELL'S SUCCESSORS.

THE history of the congregation meeting in Holcombe Chapel after Rothwell's death is a singular one. For a time it followed the course of neighbouring Lancashire Dissenting congregations under a succession of short pastorates; then it became markedly Independent, and was affiliated with the Lancashire Congregational Union, then it was switched off on to Scottish Presbyterian lines; then it was deprived of the new church building put up for it by a benefactor, and saw that building transferred to the Church of England; and, finally, after some litigation, and a successful effort to put up yet another church building, it settles down in connection with the Presbyterian Church of England.

While the younger congregation at Bury grew that at Holcombe languished, and experienced many of the difficulties incidental to a country church in the latter part of the eighteenth century. There was difficulty in raising enough to pay a minister. For the list of Rothwell's successors we must refer the reader to Nightingale's "Lancashire Nonconformity," and Elliot's "Country and Church of the Cheeryble Brothers," being here content with mentioning one or two of the number. Peter Walkden was here from 1738 to 1744, a man of genial humour as we gather from his diary. He had previously held the joint pastorate of Hesketh Lane and Newton-in-Bowland. Then come the

names of Halliday and Aspinall. There are indications that Holcombe was subsequently worked jointly with other places, such as Blackley or Walmsley. Thus the Rev. John Helme, while minister of Blackley Chapel from 1755 to 1757, is referred to as of Holcombe. This is confirmed by a deed of surrender of Holcombe Chapel, dated October 18, 1755, which speaks of "All that one building . . . . consisting of four bays adjoining to Nuttall-lane, formerly called Little Edmunds . . . . now in the possession or occupation of John Helm, clerk, or his assigns."

After Helme a Mr. Valentine ministered here, and he was followed by a Mr. Taylor. If this was the Rev. Henry Taylor, then the trend in the Independent direction was becoming more apparent. He began his ministerial work as a Methodist, but gave up Arminianism, and became a Calvinist. We are told that he "professed himself for some time to be an Independent, and served the congregation in Holcombe-lane." By 1782 a manse had been built on to the end of the chapel, for in a deed of that year relating to the chapel there is a reference to "an house for the use and benefit of the minister thereof for the time being." A part of the meeting house itself was also partitioned off, at the opposite end to the manse, and was let as a dwelling house.

The Independent Period.

When the Rev. Benjamin Holmes arrived in 1796 the building was in "a ruinous condition," and there was but "a small handful of people." Holmes stirred matters up. He was an Independent. But he did not stay long; he crossed over to the hills on the opposite side of the valley, and opened in 1798 a new place called Park Chapel. He seems to have desired to absorb the old congregation, and carry all the members to the new and more convenient site, but some clung to the old spot. There was evidently an element in the congregation not quite in sympathy with Mr. Holmes, possibly of a liberal or Arian type, for the "Evangelical Magazine," speaking of Holcombe Chapel before Mr. Holmes's time, says, "the gospel was either not faithfully preached in it, or but little blest," and we know how to interpret such a sentence from such a source.

In 1806 the Rev. Peter Ramsay settled at Holcombe. He had studied under that active Congregational minister, the Rev. W. Roby, of Manchester. A period of renewed prosperity ensued; the Grant Brothers, prototypes of Dickens' Cheeryble Brothers, coming at this time from Scotland, settled in the valley, and quickly won their way to fortune. They attached themselves to Holcombe Chapel. They helped it, but they also sought to rule it. The Lancashire Congregational Union was formed in 1806, and Holcombe with Mr. Ramsay was one of the first churches to join it, and during his ministry his church sent annual collections to the Union funds, and, as the Holcombe Independent Chapel, contributed to the Manchester Infirmary. In 1808 a petition was issued for funds to alter and renovate the chapel, and the place was entirely rebuilt, though much on the old lines, mainly at the expense of the Grants.

Soon after this Mr. Ramsay had to leave. He was ejected from the chapel in a manner that one would hardly credit were it not so thoroughly well attested. He had given some offence to the Grant family. On the Sunday, December 8, 1811, as Mr. Ramsay was giving out his text from "the first Epistle of Peter," one of the young Grants sprang up, and said, "Nay, I think it's the last epistle of Peter here," and with a number of rough lads stormed the pulpit, "punced" (*i.e.*, kicked) in the panel of the pulpit door, and hustled the minister into the chapel yard. What is more, the Grants discountenanced those of their workmen who listened to Ramsay's subsequent open air preaching. After a year or two this ejected minister settled at Haslingden, where he spent a useful ministry of over thirty years.

Affiliation with Scottish Presbyterianism.

It is at this point that we find the Holcombe Chapel being drawn into the stream of the Scottish Presbyterian movement, owing to the influence of the Grants and other Scotsmen employed by them domiciled in the district. The Rev. Thomas Nelson, a Scotsman, was procured as minister for a few years, but was not regularly ordained to the pastorate. In 1817 application was made through Dr. Jack, of Manchester, to the Associate (Burgher) Synod to be taken under their inspection, which was allowed, and supply of sermon granted. In the next year a call was given to George Brown, LL.D., of Aberdeen, and the church is spoken of in the call as "the Associate Congregation of Holcombe." We also find it described later as being "under the United Associate Presbytery of London in connection with the United Associate Synod of the Secession Church of Scotland." What a title! This was evidently regarded as quite a fresh start; the old name, Holcombe, was dropped, and the new name, "Ramsbottom," officially adopted to designate the congregation. In Mackelvie's annals of the United Presbyterian Church (p. 485) the Rev. George Brown is described as "first and sole minister" of Ramsbottom, and against the place is put in brackets (now extinct). This does not mean that the congregation dispersed when Dr. Brown left through pressure by the Grants, in 1829, but it was then hitched on to another branch of Scottish Presbyterianism. Under his successor, the Rev. Andrew McLean, D.D., it was placed under the Lancashire Presbytery in connnection with the Church of Scotland.

In 1832 the Grants built a beautiful Gothic church (St. Andrews) in a fine position, for the use of the congregation, which was largely made up of their work-people, and the old chapel was then used for a Sunday school. The Grants also found the minister's stipend. But this new church was never put in trust, and the ministerial endowment was never invested as such; all remained in the hands of the Grant family. In 1869, when the older generation had died, William Grant, a nephew of the founder, gave Dr. McLean a month's notice to quit the place, offering him at the same time a retiring pension. The congregation was shut out of the church. In 1871 this building was reopened as an Episcopal Church, being consecrated by Bishop Fraser, of Manchester. Once again the congregation returned to the old chapel in Holcombe for their public worship, and, under the Rev. J. Kerr Craig, who followed, on Dr. McLean's death, they bravely began to build the present St. Andrew's Presbyterian Church, opened in 1873 under the Rev. W. Hume Elliot, who still ministers there.

Independents v. Presbyterians.

But this is not quite the end of the story. While the Presbyterian Congregation now met for worship in their new building down in Ramsbottom, the old chapel in Nuttall-lane continued to be used for day and Sunday-school purposes. It is pretty clear that some tradition of the old type of English Nonconformity and Independency clung to the place. Some of the officials and teachers of the school, and members of the church, chafing against what Dr. Watson, of Liverpool, has aptly termed "the straitness of the Scotch method of thought, and the extraordinary formality of the Scotch method of procedure," made an attempt to secure Home Rule for themselves at the old place, which had come to be known as Dundee Chapel. They held possession of the building, and claimed it as Independents. They kept the key, and refused to admit the Presbyterians either to the manse or the chapel. In the absence of deeds, which for the time being were lost, those in actual possession appeared to have the best of it. But in 1883, as a result of the Presbyterian minister's inquiries, the deed of 1811, "renewing and extending the trust," was found, and he promptly convened a meeting of his congregation in the St. Andrew's Presbyterian Church, Ramsbottom, and appointed new trustees under Sir Morton Peto's Act. Litigation then ensued. A suit of ejectment was brought against the occupants of the old chapel, and the case came on at the Liverpool Assizes in May, 1885. The defendants were not able to establish their claim that the place was specifically "Independent" to the satisfaction of Mr. Justice A. L. Smith, and he ordered them to yield possession of the chapel and its appurtenances to the plaintiff Presbyterians. Meanwhile, on December 6, 1884, the foundation stone of an Independent school had been laid a little lower down the lane than the old Dundee Chapel, and those whe now had to turn out migrated to this new building, which is now known as Dundee Congregational Church.

Conclusion.

When the Presbyterians had regained possession of old Dundee Chapel they used it for a time as a branch Sunday-school from St. Andrew's, and then for an elementary day school. I am informed that it is now only used for occasional parties. I visited Holcombe on a bright day in the spring, approaching it by the old Bury and Blackburn highway that runs high up along the hillside. The old pastoral life of Lancashire continues on these hills, the new manufacturing life of the county keeps low down in the valleys. The half-yearly sale of stock was being held at "The Shoulder of Mutton" Inn, where a few "lonk sheep and stirks" changed hands. Turning down the steep hill known as "The Rake" past the finely situated Episcopal Church, the old chapel, whose strange history we have briefly

sketched, is soon reached. Its entrance is at the north-west end, looking up the hill. The long side of the building is parallel with the road. The windows are round-headed. It is of three bays. The old chapel-house at the south-east end of the chapel has been pulled down, and in its place there has just been built a roomy and comfortable looking manse, in which the present minister of the St. Andrew's Presbyterian Church, Ramsbottom, now lives. I could not help speculating as to whether this might not have become a centre of Unitarian work and worship, if the old Nonconformist congregations had not in past days been so self-centred and individualistic, and if town and country churches had remained in closer touch.

WALTER H. BURGESS.

PROVINCIAL LETTER.

LIVERPOOL DISTRICT.

THE common work of our churches and their members demands our first attention. We have endeavoured to broaden the base of our Missionary Association by inviting representatives of all churches, whether "assisted" or not, to a general council; but the non-legal mind of the junior secretary allowed some ambiguity to arise concerning the powers of the council and the executive committee. This, however, can be put right at the next annual meeting.

Our general position may be indicated in a short sentence. We have three churches with evening service, one missionary, a deficit of £225, a debt on the building fund of £175, and a shortage of £100 in necessary annual income. Towards the last financial bugbear we have promises of about £80; and if the gentlemen who received pathetic appeals from the secretaries, and have not yet replied, would respond according to their ability at the sight of this provincial letter, we should certainly have at least £120 to £150 in additional subscriptions. Even then our *local* offerings would not equal our annual expenditure by £80 or £50. To balance financially, given even £100 increased income, Liverpool must still depend on £100 from the British and Foreign Unitarian Association. One secretary thinks this dependence shameful; the rest of the committee show no trace of a blush.

Begging for money is a very curious experience. You learn so much. Men tell you their basal opinions. Your missionary Association does not rank high in the scale of relative values: Unitarianism is only a line of thought; it is not a sect; and, mainly, it is not even worth a letter in reply. Now let us admit that minds of independent calibre stand to differ. Then let me say that the first opinion, according to my scale of values, is rank blasphemy. Oh, that the propounder of it could be a missionary, if only for a month! And if this Unitarianism were only "a line of thought," it may be remarked that martyrs have gone to the stake for less. I believe it is much more than a sect; and thus believing, count it open and free in its grand proclamation of a rational Gospel of sympathy and love. To the fourth class—the forgetful or zero class, may I respectfully suggest that secretaries and treasurers, even of missionary associations, really have special work of their own to perform in the stress of life; and can devote only a portion of their days to beseeching aid for a noble cause.

Just lately my eye has been cast over the first existent minute book of our Association. May history repeat itself! "Financially speaking, the Association will enter on its tenth year of life (1870) with a clean book. The treasurer's accounts show indeed a very considerable deficiency, arising from various causes, but this has been generously made up by the kindness of a few friends who expressed 'a strong wish that the Association should begin its new year free from debt, and thus enable the committee to regulate its expenditure, and keep within its income.'"

A sentence from Mr. Cuckson's report, that same year, may reach the hearts which I have been unable to touch:—

> In seeking to obtain [a new church (Hamilton-road), we do not desire simply to perpetuate or glorify a sect, to enter into dogmatic and party strife; but to popularise that method in the study of theology which has been applied with such wonderful success in other sciences, and to aid in securing the moral well-being and the religious life of Society.

"Pragmatism" is said to be the coming philosophy. To define it might be difficult; but a few extracts from the old minute book will lucidly illustrate its scope:—

> Southport (1863), in addition to defraying all local expenses, contributed £30 to the Association.
>
> Southport (1864), raised £700 towards their chapel.
>
> Southport (1865), secured land for chapel, and gave £60 to the Association.
>
> Southport (1866) has engaged a minister, and has collected nearly £2,000 towards the chapel. They are now an independent congregation.

In those days there was a "Mr. Mott" on the committee of the L.D.M.A.

Has a subtle change crept in since 1866? If not, why are the men and women of a free faith so silent in Hoylake and West Kirby? Had there been the least call, when a missionary was appointed in 1900, his services were at their disposal. But, as gladly, he went to the Gentiles in Widnes, Runcorn, and St. Helens.

Mr. Farley has now taken up his abode in St. Helens, and we strongly wish that he could give his entire attention to that important centre. But, alas! Widnes demands half of him; whilst we "supply" Garston on Sunday evenings in the winter from Liverpool, and chiefly by our splendid lay preachers—men and women. In the summer Garston enjoys the continuous services of Mr. Hirst, who also generously interests himself in the winter week-night lectures. This Association should be proud of the self-sacrificing personal elements in its forward career. Is it possible that Liverpool can grudge only money?

Welcome news comes from across the water that Liscard is girding itself for a bazaar in December, 1905, in order to set up as an independent congregation. The motive is so good that the scheme cannot possibly fail. Liverpool and Birkenhead will see to that; even though Birkenhead has its own campaign for financial aid.

From little Bootle we hear of an effort to enlarge the annual income by the sum of £50. The committee "confidently appeals to the members for help in any of the following ways:—(1) Special donations, large or small, to clear off the existing deficit; (2) increased annual subscriptions; (3) increased weekly offerings."

All honour to both churches.

But the L.D.M.A. is not the only fine combination in this district. There is a Sunday School Society which stirs our hearts, and inspires a warm affection. The huger Manchester Association bewails its defection from filial allegiance; but will rejoice to know that the society is going strong, and becoming lusty. On a recent Saturday there was a company of sixty to listen to excellent expositions from teachers of how particular lessons were prepared—and received. If there was a touch of pathos at the narration of the chasm 'twixt preparation and reception, it was relieved by the stoical good-humour of the narrators. We feel we are a solidarity; and if the murky Mersey did not prove the barrier it does, and we saw more of the Cheshire contingents, our Society would be a complete and happy family. It rejoices in a "continuing" secretary.

Our other institutions are the grand missions. Someone whispered the other day that Mill-street Domestic Mission is sadly in need of Sunday-school teachers. Mill-street is always in need of something; but the cases of the Missionary Association and of it are reversed. The Association is fully equipped—barring a second missionary—with personal interest and service. Mill-street is always equipped with money. Who will volunteer the "person" here; and who will take up that fine class of Miss Wells' at Bond-street? Many of the stalwarts, already occupied in the strenuous field, look longingly; but atoms do not yet occupy two positions at the same time. A new-comer is required. Is it true that Hamilton-road finds its native supply of teachers ample? If true, it is a very honourable fact.

Our work in all departments is, we believe, being efficiently carried on. Good news travels from Southport. A few weeks ago the Bishop remarked that Southport was not so close to Liverpool as many other parts. We find it so, when we are not invited to its functions. It was a grief that the report of the unveiling of the memorial window to our dear friend, Charles Wellbeloved, came to us only through the press. This is being too self-sufficing. But a collection or subscription of £30 to £60 to the L.D.M.A. will bring us closer together. My memory holds vividly an appeal I made at a congregational tea-party at Southport, when their minister, in his blunt, genial, naïf way turned and said, "You couldn't have put it plainer, if you'd asked them straight out." I am "asking straight out" now.

The new minister of Ullet-road Church rejoices, in his calendar, and we rejoice with him, that the summer evening congregations kept up so well. Mr. and Mrs. Odgers will not thank us possibly for adding, what we all feel, how pleasant and

helpful it is to have them personally interested in all our doings. But this particular truth must out. Mr. and Mrs. Craddock, who were just about to arrive at the time of the last Provincial Letter, and dislocated all our perspective, have settled down so firmly that they are about to remove house. We are glad to think that they and "The Ancient" favour one another. Warrington seems to look more towards Manchester than Liverpool, but Mr. Harvey Cook is of us, and we are always glad to have his effective presence at our gatherings.

Talking of Mill-street reminds me of Chester. They have both had presentations for long and faithful service; and Mr. Lloyd Jones, Mr. Anderton, and Mr. Arthur Orrett are a trio of whose work any community might rightly boast. That old Chester chapel, by the way, judging from the number of little ceremonies that happen there, must be feeling the renewed efflorescence of youth.

A word in conclusion will justly fall to Hope-street Church, which has embarked on an enterprise of faith in services for the people in the hall of the Liverpool Institute. Not content with one series of five, the committee, utterly regardless of their personal desire to return for evening service to the church, determined on another series of four. The attendances have been "full"—to very much less than full; but there is no mistaking the significance of this movement under the general title of "Religion without Dogma."

The newspapers and the orthodox churches have been much exercised about the term "dogma." It looks too much like a slur upon them, and, though they admit they do possess the thing signified, they do not want us to have any credit for the lack of it. Dr. Torrey apparently is the only real believer, for he is preaching "Religion with Dogma." Large personal testimony has been borne to the excellence and efficacy of our Faith by men who have long been seeking. That is our justification and our reward.

Even at the end of a long epistle mention must be made of Mr. Philip Snowden, who preached once for us at the Institute. One wondered what manner of man he might be; but the first sight of that refined, sensitive face put us completely at ease. And if the audience applauded, many, we must remember, had come to hear and honour their prophet; and when he stirred them and made them feel, somewhere in the region of the chest, they gave forth. But, along with the speaker's impassioned platform manner, there was deep religious earnestness.

A Liverpool letter is incomplete without mention of our famous "institution"—Mr. Armstrong—whose travelling lectures have positively done him good. His many friends will be again glad to hear that he is more vigorous than ever. The day of the veteran is not over either, when Mr. Hawkes can get about the country like a two-year-old. He always has a "throat," or so he says: but he can still give us good lessons in the art of speech.

H. D. ROBERTS.

THOROUGHNESS of devotion to our own highest thoughts will alone sustain the noblest life of our souls.—*H. W. Crosskey.*

NEWS FROM THE CHURCHES

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

Manchester Domestic Mission. — The Rev. J. W. Bishop, of the Willert-street Mission-street Mission, Collyhurst, makes an urgent appeal, not only for the usual Christmas gifts, but for further help to meet the needs of unusual destitution and suffering in his district. The work of the Mission in a poor district of nearly 20,000 inhabitants needs all the encouragement that can be given. There is a Sunday-school, with an attendance of more than 400 every Sunday, and an evening congregation which overcrowds the little chapel. A young people's guild and working men's club, and, above all, the home visiting of the missionary, are among the constant efforts made for the good of the people. Gifts both of money and clothing are sorely needed, and will be gratefully received by Mr. Bishop at the Mission. Another account of the work and the needs of the Domestic Mission will be found in another column.

Birmingham: Balsall Heath.—The annual report of "Our Fathers' Church," which meets for worship in the Moseley and Balsall Heath Institute, was presented at the annual meeting on Nov. 9, and showed in the financial statement a small credit balance. The receipts included £20 granted by the British and Foreign Unitarian Association. The services are now held in the small upper hall, which has proved quite convenient, and the church, under the ministry of the Rev. C. J. Sneath, is animated by a hopeful spirit.

Boston.—A stirring address was given last Sunday evening by Mr. Fred Maddison in Spain-lane Chapel, to a large audience. His subject was "Religion and Labour," and the aim of the address was to show the practical nature of true religion, which enters into daily life, and has a word to say about temperance and sanitary reform. He touched upon the causes that alienate the masses from religion as represented by the churches, such as incredible dogmas, the power of vested interests, the wealth of the bishops and the poverty of many curates, the worship of Mammon, the opposition of the Church to needful reforms in education, &c., and the justification of Chinese slavery as a regrettable necessity. On Thursday evening, 17th inst., a very interesting and instructive lecture on the life and works of the late G. F. Watts, R.A., was given in the Assembly Rooms by the Rev. Lucking Tavener, of Ipswich. The lecture was greatly enjoyed by a large audience. The Town Clerk, Mr. R. W. Staniland, presided, and at the conclusion moved a vote of thanks to the lecturer.

Burnley (Welcome Meeting).—On Saturday, Nov. 19, the Rev. J. Morgan-Whiteman was welcomed as minister of the Trafalgar road Unitarian Church. Alderman Bibby gave a reception in the afternoon, followed by tea and an evening meeting in the chapel, where he took the chair as president, and on behalf of the congregation, offered a cordial welcome to Mr. and Mrs. Whiteman. Mr. J. S. Mackie also spoke on behalf of the congregation, making a plea for more earnestness and reverence, and looking hopefully to the future. Mr. J. T. Bibby spoke on behalf of the Sunday-school, Mr. P. J. Hargreaves on behalf of the Burnley-lane Mission. Of the ministers present, the Rev. J. L. Haigh spoke as a friend who had worked with Mr. Whiteman in Liverpool, the Revs. J. E. Jenkins and J. J. Shaw as neighbours, the Rev. R. T. Herford as representing the N. and E.L. Unitarian Mission, while three local ministers of other bodies, of Wesleyan, Congregational, and Baptist churches, joined cordially in the welcome. Mr. Whiteman, in his response, acknowledged with special pleasure the part they had taken in the meeting.

Bury District Sunday School Union.—A lantern lecture, entitled, "In and about our old chapels," was given in the Bank-street school-room last Saturday evening by the Rev. W. H. Burgess, of Accrington. The Rev. E. D. Priestley Evans was in the chair, and there was a fair attendance. Thanks to the lecturer and to the Bank-street friends for their hospitality concluded the meeting, which had begun with tea.

Coventry.—As will be seen by the advertisement in another column, a sale of work is to be held next Thursday, Friday, and Saturday, Dec. 1, 2, and 3, in aid of the renovation fund. Over £100 has been raised by the congregation, and it is hoped by this effort to raise sufficient to commence the work at once. The support and attendance of all friends is earnestly invited.

Denton (Resignation). — The Rev. H. Rawlings has sent in his resignation, which is to take effect at the end of February.

London: Wandsworth.—The "Coming of Age" of the Sunday-school was celebrated last Sunday by special services. The hymn written for the occasion by the Rev. W. G. Tarrant, the founder of the school, is printed in another column. At the morning service Mr. Tarrant read for the second lesson some fine passages from Channing's Discourse on the Sunday School. In a letter to the scholars, printed on a special hymn paper for the afternoon Children's service, he says: "Many of you have done very well, thus far; and I am as proud of your good character and usefulness as you can be of your prizes and distinctions. Good scholars are their teacher's prizes; and if any of you feel you have not been as good as you ought, do not lose heart, but go on trying, and you will win the best crown by and by." At that service addresses were given by Mr. A. H. Biggs, Mr. H. W. James (who spoke as an old scholar), Mr. Ion Pritchard (hon. sec. of the S.S.A.), and Mr. Tarrant. At the close Mr. Tarrant's Young People's Class made a presentation to him of a writing-case and an engrossed address, and the whole school gave him an album with good wishes on the occasion of the celebration, and containing the signatures of all the scholars, even to the "marks" of the infants who cannot yet write their names. At the evening service Mendelssohn's "Hear my Prayer" was sung as the anthem. It is interesting to note that most of the choir are now scholars or old scholars of the school.

Mossley.—On Saturday, November 19, the Ladies' Sewing Society held their annual sale of work. Miss Elliott, daughter of the late Rev. T. R. Elliott, opened the sale in a brief address. The chair was occupied by the Mayor of the borough (Mr. Edward Iredale), who complimented the congregation on the work they were doing. The sale was well attended, and the proceeds of the day amounted to upwards of £120.

Northampton. — The "Merrie England" bazaar in aid of the funds of the Kettering-road Church, on Nov. 16 and 17, was so successful that it was continued for a third day, and the gross takings amounted to £125. The bazaar was opened on the first day by Mrs. Abbot, sister of the late Lady Manfield, Mrs. Arthur Harvie, the minister's wife presiding. The school-room was converted for the time being into a street of an English country town of the sixteenth century, the stalls representing Elizabethan half-timber gabled houses. Among the entertainments a scene from "Midsummer Night's Dream" was given each day.

Pantdefaid.—We are glad to note that Mr. John Thomas, a member of this congregation and a nephew of the Rev. Thomas Thomas, J.P., of Green Park, has been made a magistrate.

Sidmouth.—An interesting course of lectures is being given in the Old Meeting Chapel, by the Rev. William Agar, on such subjects as "Does Prayer Change God?" "Does Prayer Change Men?" "Are Miracles Helps or Hindrances to our Faith?" "Is Unitarianism a Faith chiefly concerned with Denials?" Such autumn courses of lectures have been found of great service both to members of the congregation and outsiders.

Stalybridge.—At the parents' annual party in the schools on Saturday Nov. 19, tea was served to upwards of 350 persons, and the opportunity was taken to welcome the Rev. W. G. Price, the newly appointed minister, and Mrs. Price. The warden, Mr. Jas. Jackson, offered a cordial welcome to them on behalf of the congregation, and Mr. William Thompson spoke on behalf of the Sunday-school. Representatives from the following societies also spoke:—Ladies' Society, Dramatic Society, Band of Hope, Young Men and Young Women's Classes. The following ministers and friends made suitable speeches:—Revs. W. G. Cadman, and H. Bodell Smith; Mr. J. Hall Brooks, President of East Cheshire Union, and Mr. James Kerfoot, Dukinfield, and Mr. Price made an earnest reply.

Todmorden.—On Saturday and Sunday last Rev. W. Copeland Bowie visited Todmorden. On the Saturday a tea and reception was held which was attended by about 200 members of the church and school. Mr. James Crabtree

(warden) presided, and addresses were delivered by the minister, Rev. A. W. Fox, and Mr. Bowie. Recitals were given by Mr. John Stansfield, the church choir rendered several glees and songs, and opportunity was given for conversation and games. On Sunday the church anniversary services were held, and Mr. Bowie preached to good congregations morning and evening. In the afternoon he addressed the young men and women of the Sunday-school (about 90 in number) on the work of the British and Foreign Unitarian Association. The young people were much interested in the report given of the varied activities of the Association, and Councillor Wadsworth and the minister voiced their sentiments. At the evening service Mr. Bowie preached impressively on "Unitarian Affirmations." The collections at the services in the church amounted to £18 5s., an increase of £3 10s. on last year.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 27.

Acton, Central Auction Room, Market-place, High-street, 7, Mr. J. A. WILKES.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. L. P. JACKS, M.A.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A,

Harlesden, Willesden High School, Craven-park, 7, Rev. J. E. STRONGE.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. H. M. LIVENS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11, Rev. J. E. STRONGE, and 7, Rev. BURT ESTES HOWARD, M.A., Ph.D.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Mr. HERBERT RIX, B.A.

Stepney Green, College Chapel, 11 and 7, Rev. C. GINEVER.

Stoke Newington, The Green, 11.15 and 7, Rev W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. T. ELLIOT.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. A. A. CHARLESWORTH.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. E. W. LUMMIS, M.A.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. B. MOTT.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A.

LIVERPOOL, The Institute, Mount-street, People's Service, 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning Evil."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. E. S. LANG BUCKLAND, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall 11, Rev. E. O. JENKINS, Communion Service.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTE.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—November 27, at 11.15, HERBERT BURROWS, "God—My Neighbour—and Democracy."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—November 27, at 11.15, DR. WASHINGTON SULLIVAN, "Liberal Judaism and its Future."

BIRTHS.

BISS.—On November 12th, at "Weylea," Old Woking, to Walter W. and Eva M. Biss, a son.

WAIN.—On November 20th, at the Conigre Parsonage, Trowbridge, the wife of the Rev. J. Wain, of a daughter.

MARRIAGE.

PILLING—GIBSON.—On the 17th inst., at the Royalty Chapel, Sunderland, by the Rev. E. Jones, Ernest, second son of Mr. J. Pilling, Roker, to Margaret Evelyn, second daughter of the late Mr. W. H. and Mrs. Gibson, Sunderland.

DEATH.

HILL.—On November 23rd, Henry William Hill, of Northbrow, Elsworthy-road, Primrose-hill, N.W., and of 3, Old Bond-street, aged 52 Funeral on Saturday next at Highgate Cemetery, at 12 o'clock. Friends will please accept this intimation.

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COVENTRY GREAT MEETING-HOUSE.—A SALE OF WORK will be held on Dec. 1st, 2nd, and 3rd, 1904, on behalf of the Bi-centenary Fund, which aims to increase the comfort and efficiency of the Chapel.

The Mayoress (Mrs. DRINKWATER) has promised to open it on Dec. 1. Gifts of money or goods will be gratefully received by Mrs. MARSTON, 6, Grosvenor-road, Coventry.

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ENTERTAINMENTS at intervals on the Friday; and on Saturday evening a Special Concert and Entertainment will be provided by members of the Laymen's Club. Tickets, 1s. each, may be had from Mrs. Leslie Chatfeild-Clarke, Secretary and Treasurer, Tomari, Arkwright-road, Hampstead: Mrs. Stronge, 13, Ulysses-road, West Hampstead; E. H. S. Barnes, 3, Holmdale-road, West Hampstead; W. Fitchett Wurtzburg, Secretary, Laymen's Club, 3, Lawn-road, Hampstead; and at Essex Hall, Essex-street, Strand, W.C.

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At the beginning of this year the total debt amounted to about £1,800, but this has now been reduced to about £1,100 by the subscriptions recorded below. The British and Foreign Unitarian Association warmly commend the endeavour to clear off the debt, and promise £100 as an expression of their interest, which they trust will be helpful. The Congregation appeal therefore for help to their fellow-worshippers in the Unitarian Body, so that unhampered by debt they may take advantage of the opportunity for increased activity, and spread in Birkenhead that faith which all Unitarians have at heart. Contributions will be gratefully acknowledged by

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Nov. 26, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842] [REGISTERED AS A NEWSPAPER.

No. 3258. NEW SERIES No. 362.] *LONDON, SATURDAY, DECEMBER* 3, 1904. [ONE PENNY.

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MANCHESTER COLLEGE.

WE record with the utmost satisfaction the result of the special meeting of the Trustees of Manchester College, held on Tuesday at Oxford, and have done our best to furnish at once a full report of the proceedings. By a decisive vote of 113 to 29 the Trustees accepted the amendment moved on behalf of the Committee, and declared that they "will do nothing to limit for themselves and their successors the freedom the College has inherited and has enjoyed for nearly a century and a quarter."

Thus the College stands where it did, a Free School of Theology, and a place of training for ministers of religion, "open to young men of every religious denomination, from whom no test or confession of faith will be required." The College is devoted now, as it has been from the first, to the training of men for the ministry of those Free Churches which, with open trusts, are based upon the same broad unsectarian principle as itself, but it is none the less open to men of all denominations who desire to be trained for the ministry by its teachers and in its atmosphere of freedom. There may still be for years very few or none coming from other bodies for such training and intent hereafter to serve in the ministry of those bodies, but the great principle of catholic inclusiveness, which it has been from the first the ideal of the College to maintain, is once more vindicated, and from its side, at any rate, nothing is done to the injury of that high aim.

The contention of the Committee that they had been faithful to their trust in advising a student that the full benefits of the College were still open to him, though he had expressed his intention of taking orders in the Church of England, and in urging him, if he felt able to do so, to complete his full course at Manchester College, has received ample vindication, not only by the unmistakable vote of Tuesday, but by the very powerful support of high legal authority. Mr. WORTHINGTON read to the meeting of Trustees an opinion which he had obtained from Mr. HALDANE, K.C., after laying before him a full and impartial statement of the case. Mr. HALDANE, who, it is well known, stands in such matters at the head of the Chancery Bar, and was the very best authority to consult on the points now in controversy with regard to the Trusts of the College, gave it as his unqualified opinion that the College, by virtue of its foundation declarations is in the completest sense free; that it is open to men of all denominations, and that a member of the Church of England, desiring to be trained for the ministry in the College, has as much right to full benefits, as any other man. And we would remind our readers that this opinion, which is of the very highest value, is in complete accord with that given some time ago to Dr. DRUMMOND, and now quite recently confirmed, by the present MASTER OF THE ROLLS in Ireland. Thus the freedom in which we have rejoiced is declared to rest upon a sure foundation, and with the utmost thankfulness we may take up once more the service of this high trust.

To what use is the freedom of the College to be put? Certainly not to weaken in the least degree the intimate connection and the close sympathy between its work and the religious life of the Free Churches, which it is set to serve. It is the earnest endeavour of those who are entrusted with the management of the College to secure the best teaching, to perfect the means and enlarge the opportunities for the training of the men to be devoted to the ministry of those churches. And if other students should come in from different connections and destined for service in a different field, so much the better for all, for the enlargement of charity and a wide outlook upon the world, a strengthening of the spirit of a common devotion to one great service, though at different posts of duty. The fear which has been expressed in some quarters, that Manchester College is to be devoted to other uses, to the detriment of its main intent, and the best interest of the people among whom it had its birth, we hold to be entirely groundless. The churches indeed must do their part, and produce the men who are to be trained, men of high capacity and devoted character, and they need not fear that the College will fail in its part.

One word as to the teaching staff. Mr. Tarrant in his speech followed the "Historical Statement" in referring to resolutions of the Committee in 1798, on the appointment of a Church of England clergyman as classical tutor, as though their purpose was to prevent the Churchman from having any influence on the religious teaching of the College. But the resolutions themselves say that "the Institution is founded on the most liberal and catholic principles," designed for men "without distinction of political party or religious persuasion," and what they seek to secure is that the clergyman, if appointed, shall "regard it as a duty not to oppose or to interfere with the instructions of the Professor of Theology," and that the students "in these critical and turbulent times" shall be guarded against "controversies in religion or disputes in politics." The Committee want a man of moderation, exempt "from polemic zeal." So in 1798. Now in 1904 the College has such a man in Mr. Addis. We are thankful to believe that he and his colleagues may now pursue their devoted labours for the welfare of their students, undisturbed by thoughts of the episode of controversy, which is past.

MANCHESTER COLLEGE
OXFORD.

SPECIAL MEETING OF TRUSTEES.

A SPECIAL meeting of the Trustees of Manchester College, called on the requisition of forty-five Trustees, was held in the library of the College at Oxford, on Tuesday, November 29, to consider a resolution of which notice had been given, and an amendment, to be moved on behalf of the committee.

The Rev. S. A. Steinthal, President of the College, took the chair at half-past eleven, the following trustees being also present :—the Revs. Dr. Drummond (Principal), C. B. Upton, J. E. Carpenter, J. E. Odgers, and L. P. Jacks (of the Teaching Staff), P. H. Wicksteed (Visitor), D. Agate, H. Austin, J. W. Austin, A. Bennett, A. N. Blatchford, W. Blazeby, A. Chalmers, C. C. Coe, Gordon Cooper, J. T. Davis, V. D. Davis, R. B. Drummond, W. H. Drummond, A. W. Fox, F. K. Freeston, H. Gow, R. T. Herford, U. V. Herford, P. M. Higginson, F. H. Jones, J. Macdonald, J. E. Manning, J. C. Odgers, C. T. Poynting, L. Scott, A. L. Smith, H. S. Solly, F. W. Stanley, C. J. Street, J. C. Street, W. G. Tarrant, J. M. Lloyd Thomas, F. H. Vaughan, B. Walker, Joseph Wood, and J. Worthington ; Mrs. Beard, Miss Beard, Miss H. E. Booth, Mrs. Bramley, Miss A. L. Browne, Mrs. Buckton, Mrs. J .E. Carpenter, Miss Case, Mrs. H. J. Eveleigh, Miss Elizabeth Greg, Miss Katharine Greg, Mrs. H. Philips Greg, Mrs. H. R. Greg, Mrs. John Harwood, Miss F. Davenport Hill, Miss Mabel Holland, Miss L. Jones, Miss H. M. Johnson, Miss C. Martineau, Miss E. Martineau, Miss G. Martineau, Mrs. Russell Martineau, Miss Paget, Miss C. Scott, Miss Shaen, Miss C. Shakespeare, Miss E. Shakespeare, Miss Anna Sharpe, Mrs. Frank Taylor, Miss Warren, and Mrs. Webb ; Messrs. J. S. Beale, Lewis Beard, E. Bramley, T. A. Colfox, J. C. Conway, W. C. Coupland, C. H. Darbishire, R. D. Darbishire, John Dendy, J. C. Drummond, Talfourd Ely, J. G. Evans, H. P. Greg, C. Harding, J. Harrison, R. Harrop, John Harwood, T. Harwood, Lewis Haslam, Jesse Hind, Philip H. Holt, Richard D. Holt, A. E. Jones, M. H. Lakin, J. Lawson, E. H. Lee, T. G. Lee, G. H. Leigh, P. M. Leigh, J. K. Lister, I. S. Lister, W. Long, E. W. Marshall, Basil Martineau, David Martineau, P. M. Martineau, F. Monks, F. W. Monks, J. H. Muirhead, A. Nicholson, F. Nicholson, T. Smith Osler, R. S. Osler, C. F. Pearson, Rupert Potter, J. H. Poynting, Ion Pritchard, Charles Raworth, R. Robinson, J. W. Scott, Russell Scott, W. Arthur Sharpe, E. B. Squire, A. E. Steinthal, J. E. Taylor, Charles Thomas, H. Woolcott Thompson, T. P. Warren, Sir R. K. Wilson, Julian Winser, Philip J. Worsley, Richard Worsley, A. H. Worthington, A. W. Worthington, P. S. Worthington, S. B. Worthington, Thos. Worthington, W. B. Worthington, J. W. Wostenholme, and others.

The PRESIDENT, in opening the proceedings, expressed the hope that, however much they might differ on the question to be considered, they would remember that there was no one in that room not animated by a strong desire in every possible way to promote the welfare of Manchester College. Whatever decision they came to at last, he hoped that they would all part good friends and with a warmer desire to work for the interests of that College, which was very dear to some of them, who owed it a debt of gratitude they could never repay.

On the suggestion of the Rev. LAWRENCE SCOTT, seconded by Mr. JESSE HIND, it was agreed, after a brief discussion, that after the mover and seconder of the resolution and the Committee's amendment had spoken, speeches should be limited in time to ten minutes. The question of when the resolution should be put, as to which proposals were also made, was left to the President's discretion.

Mr. A. H. WORTHINGTON (hon. sec.) announced letters of apology for absence from the Rev. R. A. Armstrong (one of the Visitors), Mr. David Ainsworth, Mr. Charles W. Jones (treasurer), Mr. J. H. Brooks, the Revs. W. E. George and G. Fox, Miss Short, Messrs. J. S. Nettlefold, Edward Nettlefold, Eustace Swanwick, J. S. Ainsworth, H. J. Morton, and Mrs. R. Crompton Jones. Some of those letters he would ask leave to read at a later stage, as it seemed hardly fair to the mover and seconder of the resolution to begin with a letter which did not take their side before they had spoken.

Mr. Harrison's Resolution.

Mr. JOHN HARRISON then moved the following resolution, of which he had given notice.

That, inasmuch as the successful Petition, on behalf of the majority of the Trustees, to the Rolls Court in 1853, asked for a declaration that Manchester New College should "be established in London "as a Theological Institution for the education of young men designed for the Ministry among Protestant Dissenters," and affirmed that "the objects of the Trustees and other contributors" to the Manchester Academy "was solely and entirely the advantage of Protestant Dissenters who conscientiously refused subscription to creeds" ; and no objection was taken by any Trustee at that time to the statement that the Institution was specifically intended for this purpose ;

And, as it was then (April 13, 1853) judicially declared by the Master of the Rolls that "the whole Institution" of the Manchester Academy, which had become Manchester New College, was "especially devoted for the purpose of affording its advantages to the class or denomination of persons commonly called English Presbyterian Protestant Dissenters" ; and "the original design of the Institution," "which should always be borne in mind," was declared by the learned Judge to be "to train young men of that denomination of Dissenters to the sacred Ministry" ;

And, as the Trustees, in special Meeting assembled (April 16, 1857), clearly showed their estimate of the College by declaring that the Institution was "founded for the sole purpose of giving University learning to students for the Christian Ministry among Non-subscribing Dissenters, without test or confession of faith" ;

And, as Manchester New College has now become Manchester College, Oxford, and as such inherits and continues the principle and purpose of the original institution" ;

It is hereby declared that the historical principle of the College is that it is a Non-subscribing Protestant Dissenting Institution ; that its essential purpose is the training of students for a ministry of religion in which no theological test is imposed ; and that no portion of the funds of the College can properly be applied for any purpose inconsistent with the principles of Nonconformity and Non-subscription.

He said :—

It is my duty to introduce the resolution which stands in my name ; but, before doing so, I wish to make a few preliminary observations.

Many things have been said or written implying that the resolution which I am about to move on behalf of the protesting trustees is intended, either as a vote of want of confidence in, or as a vote of censure on, the honoured managers and professors of Manchester College. Nothing whatever could be farther from the intention of the framers of the resolution. If they had meant this they would have said so.

There exists at the present time an honest difference of opinion as to administration between the Committee and the Protesting Trustees which calls for a reference to the general body of Trustees.

The questions which the Trustees of the College are called upon to decide to-day are :—First, whether the funds of the College can be legitimately used for the maintenance of those who have joined, or announce their intention of joining creed-bound churches ; and, secondly, whether the College is to remain, as intended by the Founders, a Protestant Dissenting Institution, where no tests or confessions of faith are recognised, or is to become an establishment where those (either teachers or taught) who submit to tests and acknowledge confessions of faith are to be placed on the same footing as those who do not.

The Protesting Trustees maintain that if the College funds are used in aid of a church that is creed-bound, such a proceeding must necessarily be a violation of the fundamental principles of the College. The priceless heritage which has come down to us from our forefathers is a *free* institution intended for the use of *free* men. However free the Trustees may be from binding deeds, they are nevertheless under an honourable obligation to respect and carry out the clearly expressed intentions of the Founders. Because I, and those who are acting with me, desire that the intentions of the Founders should be carried out in what we consider to be their integrity, we are said to be making an attempt to restrict the ancient liberties of the College, and are accused of wishing to lower it into a sectarian seminary. In full view of the resolutions passed on the foundation of the Manchester Academy, I cannot allow that in objecting to the proposal to subsidise a student belonging to a creed-bound church we are attempting to restrict the ancient liberties of the College, neither can I agree that the re-affirmation of the fact that the College is a Protestant Dissenting Institution is, as it has been described, a most serious innovation striking at the root of the principles of the College. A Protestant dissenting institution can never be a sectarian seminary, unless it exacts the adoption of a creed, test, or confession of faith. Is Protestant Dissent a sect ? I venture to think not. The term merely expresses a protest against the Church of Rome, and a dissent from the Church of England. A Protestant dissenter need not be supposed to belong

to any creed-bound sect whatever. He was clearly, in the opinion of those who founded the Manchester Academy, simply a person who did not recognise tests or confessions of faith. I therefore repeat that I cannot admit that Manchester College is lowered into the position of a sectarian seminary when it is described as a Protestant Dissenting Institution. If it is, it has been a sectarian seminary all through its history. The Manchester Academy was founded by Protestant dissenters, it was presided over at its initiation by two Protestant dissenting tutors (one of whom, with the assent of his colleague, in a Protestant Dissenting chapel, declared in the clearest possible manner that the Academy was established for Protestant dissenters), it was supported by Protestant dissenting funds, which were entrusted to a Protestant dissenting treasurer. Is there anyone bold enough to affirm after carefully reading the records of 1786 that the sturdy Protestant dissenters who founded the Manchester Academy had any intention of founding a sectarian seminary? I think not. Yet "Protestant Dissent" was a term evidently expressive of their views and aims. The Academy was founded as an institution which distinctly repudiated all tests and confessions of faith. The Moving Trustees feel it their duty to defend the sacred heritage of freedom which has come down to them from their forefathers, and protest against any violation of the fundamental principle of both Academy and College. They maintain, and they ask their fellow Trustees to affirm, that the College funds cannot legitimately be used for the benefit of those who become members of creed-bound churches, whether they be teachers or taught.

I have been requested to move this resolution because I am the direct descendant of one of the two tutors to whom the management of the Manchester Academy was entrusted on its foundation in 1786. My great-grandfather, the Rev. Ralph Harrison, was for thirty-nine years co-pastor of Cross-street Chapel, Manchester, with the Rev. Dr. Barnes. He was, moreover, entrusted, in conjunction with Dr. Barnes, with the management and control of the Manchester Academy. When the said Academy was founded there was no Principal, but two Tutors, enjoying equal power and authority.

The Manchester Academy was founded without any trust deed, though one was ordered to be made. The only manner in which it is possible to ascertain the intentions of the Founders of the Academy is by reference to a book, of which I have a copy with me, containing an account of the meeting at which it was decided to request the Rev. Dr. Barnes and the Rev. Ralph Harrison to undertake the management of the Academy. This book contains also the sermons preached by the Rev. Ralph Harrison in Cross-street Chapel, Manchester on March 26, 1786, on the occasion of the establishment of the Manchester Academy, at the wish of the Academy Trustees, and a copy of the sermon preached by the Rev. Dr. Barnes on the opening of the Academy on September 14, 1786.

From the report of the proceedings on the establishment of the Academy, and from the discourses of the two reverend gentlemen who were entrusted with the management of the institution, we may safely gather what were the opinions and intentions of those by whom the Manchester Academy, now Manchester College, Oxford, was founded and brought into existence. It is necessary to bear in mind that the Academy from its earliest years, was closely identified with a Protestant Dissenting Chapel, and that the gentlemen whose names are mentioned as signing the request asking the two ministers of Cross-street to undertake the management of the new institution, were chiefly, if not entirely, members of the Cross-street congregation, and, in consequence, avowed Protestant Dissenters.

In the book to which I have alluded the Manchester Academy was expressly declared to be an Institution for young men of every religious denomination from whom no test or confession of faith would be required.

The proceedings of the first Trustees, and the explanations given in the discourses of the co-pastors of Cross-street, make it clear that the funds solicited and subscribed for the purposes of the new Academy could only, with justice, be used for the benefit of young men of religious denominations which do not exact tests or confessions of faith.

This opinion is founded on the sermon preached by the Rev. Ralph Harrison on March 26, 1786, which shows beyond doubt what were the intentions of those who founded and those who managed the new Academy. The sermon in question was subsequently published at the request of the Trustees. The preacher stated that the principal occasion of his discourse, delivered at the particular request of the Trustees of the congregation (the governing body of an assembly of Protestant Dissenters) was to explain more fully the nature of the Institution. He then proceeded to plead what he described as *our* CAUSE as *Protestant Dissenters*, and went on to say that those who dissented from the National Establishment were under a necessity of establishing institutions of their own, especially to prepare *their* ministers for the respectable exercise of the sacred office. The preacher, moreover, declared that the drawing up of creeds or confessions of faith by fallible men was an unwarrantable and dangerous imposition.

In the discourse delivered by Dr. Barnes on the opening of the Academy the preacher said nothing whatever which might lead us to suppose that he disagreed with his colleague, Harrison. The two co-pastors of Cross-street Chapel were in perfect accord during the whole of the thirty-nine years of their long co-pastorate. Dr. Barnes echoed the sentiments of his colleague, and insisted on the importance of the education of ministers in the principles of liberty. He reminded the Founders that they had asked whether they could not have ministers educated amongst themselves of whose sentiments they could form a more certain knowledge, and, after begging his hearers to pray that the sacred cause to which the Academy was devoted might extend its influence abroad, he solemnly dedicated the new Institution to Truth, to Liberty, and to Religion.

Now what was the sacred *cause* to which the Manchester Academy was solemnly devoted in the opinion of those who founded and those who managed the Institution when first it sprang into existence? It was the cause of those, who, dissenting from the National Establishment, were thereby under the necessity of establishing institutions of their own at their own expense, especially to prepare their *own* ministers for the respectable exercise of their sacred office. It was the cause of those who considered the drawing up of creeds by fallible men to be an unwarrantable and dangerous imposition. This view of the question is strengthened by the 13th Resolution passed at the meeting of the Founders, which runs as follows:—

> That application be made to some of the more distant and opulent societies of Dissenters for contributions to support the students in Divinity.

Would it have been *honest* to invite the more distant and opulent societies of Dissenters to contribute to the support of the students in Divinity, had it been intended that such students would be permitted to complete their course of study at the expense of the Academy, even if they had avowed their intention of undermining the very principle which the said Dissenters valued most? Would Dr. Barnes have allowed that the creeds of the Established Church and the principles of Liberty on which he insisted had anything in common?

A college which neither applies tests nor expects confessions of faith should not, I submit, devote its funds to the education of those who annouce their intention of ministering in churches where thought is fettered. Free education in a free institution can only be intended for free men.

I have studied most carefully the Resolutions of the first Trustees passed on the formation of the Academy; I have read the reports of the various proceedings in the Law Courts when the affairs of the Manchester Academy and its successors, Manchester New College and Manchester College, have been under consideration, but I have seen nothing which has tended to shake my belief that the Academy was founded as a *free* institution, intended to be used solely for the preparation for a *free* ministry. The Academy did not exact tests or confessions of faith, neither is it reasonable to suppose that its bursaries would be granted to students who were, or who became, members of creed-bound churches. If they did subscribe to creeds they became, I believe, in the intention of those who founded the Academy, unfit to receive any help from the funds of the Institution. Absolute liberty of conscience was proclaimed by those who founded the Academy. This principle has been re-affirmed on many occasions by the College. The funds of an institution which professes liberty cannot with propriety be devoted to the training of those who repudiate the principle which is the source of all its strength.

The special cause which has given rise to the movement of which this meeting is the outcome is a case which has already been under the notice of the Committee, namely, that of a student, an external exhibitioner, who, after stating very frankly his intention of taking Angli-

can orders, decided that his best and most honourable course was to resign his exhibition with its accompanying benefits. The Committee, however, saw no reason why the exhibitioner in question should resign, but encouraged him to hold his bursary, and complete his full course at the expense of the College. The funds of a college which is supposed to be free of all tests and confessions of faith were to be devoted to the support of a student who had deliberately announced his intention of becoming a priest in a creed-bound church. Notwithstanding the resolution of the Committee the exhibitioner still thought it unwise to receive further pecuniary benefit from the College, a determination which, I think, was most praiseworthy and honourable on his part. He certainly took a clearer view of the position than did the Committee.

A number of the Trustees of the College took alarm at the action of the Committee in this particular case. Two deputations waited on the officers and Committee for the purpose of expressing their views on the subject.

The deputation which interviewed the Committee in Manchester in the month of April last expressed a hope that the uneasiness which had prompted the members of the deputation to seek some information with regard to the future policy of the Committee would be removed. When the deputation had withdrawn the Rev. C. J. Street moved that the resolution of the Committee of June 26, 1903, concerning the student who has been mentioned be not considered as a precedent.

An amendment was moved that the Committee did not desire to limit the freedom of themselves and their successors to decide all cases of renewals of grants to students on the merits of each particular case. This amendment was carried by a large majority.

The protesting Trustees thereupon decided to send in a requisition for a special meeting in order to bring the whole matter to the knowledge of their co-Trustees, and to test their opinion upon the questions at issue.

I now feel it my duty to refer to some of the criticisms which have been evoked by the notice of my resolution. I will first take the circular which was issued by most of the professors of Manchester College under date of October 13 last.

These gentlemen state that the Resolution I am now proposing, if passed, would affect very seriously the position of the College. They also state that it would unquestionably rebuke the principle of perfect freedom of mind and conscience in both teachers and taught which has always been maintained as fundamental. They also state that an attempt is being made to restrict the ancient liberties of the College, and that there is a desire to lower it from its old position of a public institution into a sectarian seminary.

Now, I must say that I have read these statements with astonishment and regret. Those who are acting with me have not the slightest desire to restrict the ancient liberties of the College, on the contrary, our desire is to keep them sacred and inviolate. We stand for the principle of perfect freedom of mind and conscience in both teachers and taught. We claim that the College is a Protestant Dissenting Institution. If not, what is it? It does not, certainly, belong to the Romish or Anglican Churches. It must, therefore, of necessity belong to that third great classification of our religious bodies generally known as Protestant Dissenters, unless we are to invent a new kind of body, which shall treat as indifferent the opposing principles of doctrinal subscription and doctrinal liberty.

The sturdy Protestant Dissenters who founded the Manchester Academy were in all respects as liberal in their ideas as their successors of the present day. They were not ashamed to call themselves Protestant Dissenters, and I cannot see why the re-affirming of the proposition that the successor to the Manchester Academy is a Protestant Dissenting Institution should give such alarm to anyone connected with the College.

I anticipate the reply to my argument on this subject. I shall be told that the College is not Roman Catholic, Anglican, or Protestant Dissenting; that it does not recognise the existence of any of these classifications, and is not connected with any of them. This reply might, under certain circumstances, be conclusive, but there is one little fact which rather militates against its effectiveness. Attached to Manchester College, Oxford, is a chapel. We are informed that daily morning religious service is held in that chapel; that all students are expected to attend regularly, but, in accordance with the fundamental principle of the College, they are not *required* to do so, but are free to follow their own conscientious preferences. Now, I beg to ask, what is the nature of the services held in the chapel of Manchester College, Oxford? If the services are not Romish or Anglican, then the chapel attached to Manchester Collge is, and has been from the first day of its use, to all intents and purposes a Protestant Dissenting place of worship, and it would seem that the College to which it is attached must of necessity be a Protestant Dissenting College.

I will now draw your attention to the joint circular issued by the Committee, members of the staff, and Visitors of the College, dated October 18. I learn in that circular that an amendment to the Resolution is to be proposed, according to the terms of which the Trustees are asked to declare that they will do nothing to limit for themselvess or their successors the freedom the College has inherited and enjoyed for nearly a century and a quarter. The protesting Trustees heartily concur in this portion of the amendment without agreeing with the Committee's views as to the nature of the freedom the College has inherited and enjoyed. They maintain that the freedom of the College *has been limited* by the action of the Committee in the case of the student to whom I have previously alluded. They consider that the case in question should not be regarded as a precedent, and that the Trustees should receive an assurance that no subsidies will in future under any circumstances be given, or be proposed to be given, to students who announce their intention of joining a creed-bound church, *or who definitely express their belief in Ecclesiastical formulæ which all here consider to be of human invention.*

The Committee in their circular allege that the Resolution might be twisted to exclude students from America, Hungary, India, and Japan. I certainly *am* surprised at such an interpretation being put upon any part of the proposed Resolution. If the students from America, Hungary, India, and Japan express their intention of becoming priests in a creed-bound church the Moving Trustees would certainly object to their being subsidised—nothing more.

The Committee and professors also state that the Presbyterians and Unitarians who mainly founded and supported the College have held to and maintained the open trust, and it would indeed be strange if the Trustees were now to attempt to impose a test.

I am not aware that the Protesting Trustees have ever advocated the imposition of any test whatsoever in the true sense of the word. They have never even hinted at the imposition of a doctrinal test. There is nothing in anything that has been said or written during the whole of this controversy which could be construed into a desire on their part to impose such a test in the College, and they most emphatically deny that the carrying of the proposed Resolution would lead to the impositon of a test or affect injuriously the principle of the open trust, which indeed is of the very essence of Protestant Dissent. It is unreasonable to speak of non-subscription as a test in connection with Manchester College.

The Committee state that there has not been, neither is there intended, any new departure, but the Moving Trustees do not agree with the Committee on this point. The proposition to continue to subsidise a student who has announced his intention of entering the Established Church is a new departure, unwarranted by any express sanction of the Trustees, and against such new departure the Moving Trustees vigorously protest.

They do not seek to exclude from the educational benefits of the College those who decide to enter the ministry of creed-bound churches, but they consider that the students should enjoy these benefits at their own expense, and not to the prejudice of those for whom the College was originally established.

I will now turn to the letter of the Principal of the College, which appeared in THE INQUIRER of the 5th inst. It is there stated that Mr. Oliver, a Church of England student, was in receipt of a bursary. Now, although the minutes and reports have been carefully searched, nothing has been found to indicate that Mr. Oliver was a declared Churchman, or that the Trustees or Committee know he intended to take Orders when they granted or continued his bursary. It is, therefore, impossible to judge whether there is any analogy between Mr. Oliver's case and that of the student which has been the cause of this special meeting. If a bursary *was* granted or continued to Mr. Oliver in spite of his declaration that he professed to belong to the Church of England, such a proceeding constituted, in the opinion of the Moving Trustees, a violation of the fundamental principles of the College.

I will now allude very briefly to a circular which was issued, independently, by an

official of the College, dated November 1. The writer of the circular entreats the Trustees to attend and vote against this Resolution, alleging as his only excuse for issuing this circular *his lifelong interest in Unitarianism* generally, and Manchester College in particular.

Now, I beg to call the special attention of the Trustees to the fact that in the Resolution there is not the slightest allusion to Unitarianism. I *am* a Unitarian, and am proud to call myself by that name. But I stand before you to-day, not to plead the cause of Unitarianism, but that of Protestant Dissent, as my ancestor did before me; the cause of those who reject all creeds and confessions of faith drawn up by fallible men. The founders and first tutors of the Manchester Academy were far too liberal to establish an institution for the benefit of one class of Protestant Dissenters only; although, according to Sir Thomas Baker, Unitarianism was general in the Cross-street congregation, the claims of Unitarianism received no special consideration from them.

The allusion to Unitarianism on the part of some of the opponents of the Resolution betrays a conviction that Manchester College has, after all, become a Unitarian College more than anything else. It is certainly an institution whose bursaries an honest and conscientious creed-bound Trinitarian would hesitate to accept, had he studied carefully its origin and history.

I will now turn to the "Further Statement" of November 17, issued in support of the Committee's Amendment.

I find it there stated that the Rev. H. E. Dowson (who was a student on the foundation) was minded at one period during his college course to enter the Anglican Church. I was present at the meeting when Mr. Dowson made a statement on this subject, and listened most carefully to everything he said. His attitude, if I heard him rightly, was one of hesitation and doubt, But he never professed to belong to the Church of England, as Mr. Oliver did, neither did he state frankly his intention of taking Anglican Orders, as Mr. Holden did. It is unfair to institute any comparison between these cases. The circumstances seem to have been entirely different.

It is alleged by the authors of the "Further Statement" that the admission by the supporters of the motion of the "propriety of welcoming students preparing for the ministry of a Confessional Church, so long as they do not receive a bursary, deprives their argument of all logical consistency."

The writers of the paragraph did not perceive that in making the statement now quoted they were accusing the Founders and first tutors of want of logical consistency. Perhaps that does not matter. The Managers of the Academy *did*, as it has been shown, welcome students preparing for the ministry of Confessional Churches, and gave them such general instruction as the Academy could afford, but such instruction *could* not include the *special* preparation necessary for the ministry of any *particular* Confessional Church. Moreover, the said students came at their own expense. Had they applied for bursaries the question would have concerned the Committee, who could not have granted the required assistance without breaking faith with those by whom the funds were contributed.

And now, in conclusion, I beg to recall a passage from Dr. Barnes's sermon preached at the inauguration of the Academy, which the Committee and Professors think not unworthy of to-day:—

It is of unspeakable importance to the interests of religion (said Dr. Barnes) that those who are to be the assertors of its truth shall study its doctrines free from the control of human decision and authority.

Now, we are told by the Principal, that Mr. Oliver, a student who professed to belong to the Church of England, was in receipt of a bursary. We are aware that the Committee *would admit (and, we suppose, grant bursaries to) students who definitely applied with a view to becoming clergymen in the Church of England.* Can such students already pledged to creed-bound churches be said to study the doctrines of religion free from the control of human decision and authority? There can only be one answer to this question—an emphatic "No."

The Committee are of opinion, if their late Secretary and present Chairman correctly interprets them, that *there is unshackled freedom for all students at the College, whether in receipt of bursaries or not, not only to be Trinitarian in opinion, but also to have made up their minds to sign a Trinitarian creed.* The Protesting Trustees are not agreed with them on this point.

I now beg to move the resolution of which notice has been given.

Mr. Dowson's Letter.

At the request of Mr. Harrison, Mr. Worthington then read Mr. Holden's letter of June 7, 1903, resigning his bursary as an external student of the College on the ground that he intended to enter the ministry of the Church of England, and the resolution of the Committee thereon. Mr. Harrison also read the letter of the Rev. H. Enfield Dowson, then secretary of the College, conveying the Committee's resolution to Mr. Holden, a copy of which was in his possession; Mr. Worthington having first said that if any Trustee had the letter he was at liberty to read it to the meeting, so far as Mr. Dowson was concerned. The following was Mr. Dowson's letter:—

DEAR MR. HOLDEN,—I am instructed by the Committee to convey to you their sense of the honourable manner in which you have acquainted them with the change in your opinions and in your intention as to the Church in which you expect to minister. They also take note of your request to be allowed to resign your exhibition, and of your promise to repay the £100 already received. Of course, if you really desire on your own account, under the altered conditions, to study elsewhere than at Manchester College for the assumption of orders in the Church of England, the Committee will release you from the obligations you incurred to fulfil your course. But I am requested to assure you that from the point of view of the College, any student entirely meets the conditions on which his exhibition is held who enters the ministry in any religious denomination. The liberty of choice extended to him is absolute. There is nothing whatever to prevent him becoming a clergyman in the Church of England. The College, indeed, would admit a student who definitely applied with a view to becoming a clergyman in the Church of England. One such is corresponding with me now, and I have favoured his application, and on a previous occasion another, with the same intention, was encouraged to apply, although he did not come. It rests entirely with you. The Committee have a high opinion of your character as a man of honour, and will be very glad to continue your exhibition, and to see you enter and fulfil the theological course. Manchester College is not a Unitarian college. Nor is it a college in which it is laid down that non-subscription of articles or creeds by students, when they subsequently enter the ministry, would be a breach of the condition on which the exhibitions are held. There is unshackled freedom, not only to be Trinitarian in opinion, but to sign a Trinitarian creed, if conscience directs. Hoping you will see your way to reconsider your resignation of your exhibition, and with best wishes, I am yours sincerely, H. ENFIELD DOWSON.

Rev. W. G. Tarrant.

The Rev. W. G. TARRANT seconded the resolution. The first question which arose was, he said, as to the propriety of having any such motion before them at all; whether a College or Institution admitted to be on an open principle could fairly be defined in any declaratory resolution such as that. They must all agree that if there was a trust it was a trust for something. That College and its emoluments and possessions were not a free gift to anybody with no conditions. They had received that trust, and he should try to show from the evidence he had been able to find what had been understood to be the nature of the trust which the College stood to represent. As to whether the view expressed in the motion was the proper view, depended on that evidence, and he was free to confess that the evidence was conflicting. He was the freer to do so because in the "Further Statement" to which allusion had been made they found it said as follows:—

Reading the whole story of the College from its foundation to the present day, while it may be conceded that now and then there have been isolated acts and declarations which are not quite consistent with the views here commended, the whole tendency and the repeated declarations of its spokesmen have been against the imposition by the College of tests of any kind.

For his own part, on the evidence, he thought, the whole scope, the whole tendency, and the repeated declarations were entirely in favour of the view represented in the motion he had the honour to second. He found four types of evidence to supplement what had been said by Mr. Harrison. First he took the statements made from time to time by individuals, of course on their individual responsibility often, but nevertheless they being individuals of high responsibility, their statements were worth a good deal. In reference to the Rev. Charles Wellbeloved in 1803 it was stated that he was a person well qualified to conduct the education of young men for the sacred ministry among Protestant Dissenters. That was the ground upon which he was chosen to serve the College. In 1853, half a century later, the Rev. Charles Wellbeloved and the Rev. John Kenrick, in a joint affidavit stated again "that the object of the Trustees and contributors was solely the advantage of Protestant Dissenters conscientiously refusing subscription to Creeds." A regulation for admission of students in June, 1810, stated "that no

candidate shall in future be admitted to this Institution as a Divinity Student but on the recommendation of three Protestant Dissenting Ministers.'' That regulation was in force for the greater part of the last century, and he thought they must allow that those who were managing the College, and who knew that was a condition imperative on all students, knew what they were about during that period of seventy years. They knew what the College was for, and in their mind that seemed to express what it really represented. Then, again, the certificate on leaving (in 1846) was as follows:—that so-and-so "was enrolled a Divinity Student on the foundation of the Manchester New College" at a certain time, "and went through the usual course of study in preparation for the Christian Ministry amongst Protestant Dissenters, in conformity with the rules of the College.'' He did not know when that form of certificate was altered, or by whose authority, though quite possibly authority could be found. He then quoted the opening sentence of Dr. Martineau's address on the opening of the College in 1874:—

> The College which places me here to-day professes to select and qualify suitable men for the Nonconformist ministry; that is, headship of societies voluntarily formed for the promotion of the Christian life.

Many such declarations were to be found in the various addresses from time to time, and while he frankly admitted that sometimes observations were to be found of a different tenour, when they heard responsible men from time to time speaking like that they must attach great importance to what they said.

The second type of evidence he would cite was that of formal declarations by responsible bodies of friends or Trustees of the College. In the year 1839 there was an appeal to the House of Lords in connection with the Lady Hewley case: The "Grand Trustees" made their answer and stated "that the College is an establishment chiefly supported by persons who call themselves Presbyterian Dissenters, and is for the purpose of educating Ministers of that Denomination.'' That was in 1839. In 1853 the emphasis was laid again and again in the Petition of Trustees on the question of removing the College from Manchester to London, upon the importance of the principle that the Trust was for Protestant Dissenters; and again in 1857 there was the resolution passed at the special meeting of Trustees on the appointment of Mr. Martineau. Mr. R. N. Philips seconded what Mr. Edwin Field proposed, namely:—

> That this institution is founded for the sole purpose of giving University learning to students for the Christian ministry among non-subscribing Dissenters without test or confession of faith, and not for the purpose of instruction in the peculiar doctrines of any sect, and that in appointing professors it would be a violation of the fundamental principle to attempt to secure a representative of the views of any particular school of thought.

The latter part, of course, had special reference to the question which was then agitating the minds of the Trustees; the former part seemed to him to be quite conclusive. As to the usage of the College, he asked, what was the case with regard to the professors? If that was a free school for professors to come to from all quarters, unlimited by any particular condition as to their freedom to accept truth and to teach truth, how was it that the singular fact emerged which they saw as they looked upon the rule of the professors? All the professors of Theology, of Moral Philosophy, and of Ecclesiastical History had been Protestant Dissenters from the beginning until now; all the Tate Lecturers, gentlemen who had been selected for the purpose specially of opening the minds of the students, to the right way of going about their pastorial functions—all these had been selected not because of their eminence in the Christian world at large, or because of their special experience in regard to these things, but because they had within a certain narrow range numerically of churches been found suitable to come to speak to the students of the college who were likely to enter the same churches. They had all been ministers of the Free Churches. No Conforming clergyman had ever been admitted to a professorship of that College. The case of one conforming clergyman, the Rev. Charles Sanders, to be appointed to a literary professorship, was mentioned in the Historical Statement, and surely they must be blind if they did not see the anxiety of the earlier workers of that Institution that he, being a Conformist, should not have anything to do with the vital work of the Institution—viz., preparing ministers for their sacred calling. Dr. Martineau in his Centenary Address observed that such was not the practice with regard to the teaching staff. He said:—

> If you ask me how comes it, then, that with this sublime impartiality you always alight on heterodox professors, my chief and sufficient answer is this, that though our rule has no quarrel with any doctrine called orthodox, the orthodox doctrines have a quarrel with our rule, the very idea of an orthodoxy or set form of theological conceptions, as essential to Divine acceptance, being a direct denial of all permissible variation. We must have men that are just and patient towards diversities of thought, and to be so is to have removed already the very form of an authoritative orthodoxy.

Dr. Martineau, they all knew, once thought that Bishop Colenso would have been a very suitable professor, and a quotation from Dr. Martineau's expressions on the subject appeared in last week's INQUIRER, but he ventured to say that Dr. Martineau expressed himself in other words under other conditions, and he had moreover a quotation from a letter by the Rev. John Hamilton Thom which he thought had a very intimate bearing upon the question they were trying to decide. On January 17, 1875, Dr. Martineau wrote to Mr. Thom:—

> The important point for us, however, is this: whether our College is committed by its fundamental principle to disown all people who give this answer (the Broad Church one) rather than yours and mine to the problem of Conformity. What is that principle? To require from the professors the free exercise of a competent mind and the conscientious communication of its best light; and, in furtherance of this end, to abstain from prescribing beforehand, to him or his pupils, any results which they must reach. This principle certainly shows our conviction that tests are apt to hinder free learning, and ought not to stand in its way, and makes it imperative on us to elect no professor without adequate guarantees for the free and conscientious action of his mind.

Mr. Thom wrote on March 17, 1875, to Dr. Martineau:—

> There would have been no indisposition on the part of Manchester New College to give a Theological Chair to Dr. Colenso if he had come out from the Church of England. As long as he remains under dogmatic obligations we could not consistently ask him to connect himself with a college of which the fundamental principle is free learning and free teaching, and it certainly does not lighten this difficulty or render him a person to be set up before our students for honour and imitation in his understanding of the sacrifices that are due to Truth and Freedom, to have it hinted that he does not believe the doctrines by which he appears to the world to be ecclesiastically bound.

As to a beneficed clergyman, he understood that Dr. Drummond himself admitted that objection might fairly be made, not on the ground of opinion, but because he would be subject to an outside authority which might call him to account for opinions expressed in the College class-room. Some of them thought the objection not only fair but imperative, and he recalled the objection made in the case of the Rev. John Owen, when he gave an opening address in the College. Thus it seemed there was a line to be drawn. Or did they stand simply for the chance opinion of the majority of the Trustees from time to time? A trust must be for something, and he thought the evidence which had been cited was of the greatest importance. But he should not himself like to go to law in view of something he saw in the Lord Chancellor's judgment in the Lady Hewley case in 1839, who declared that upon a careful examination of the evidence he must consider that, so far as related to the education for the ministry, "Manchester College is substantially an Unitarian establishment." "Now, Heaven forbid," Mr. Tarrant concluded, "that we should go to law."

The Committee's Amendment.

Mr. RUSSELL SCOTT moved the following amendment, of which notice had been given, on behalf of the Committee:—

> That, inasmuch as the only judicial decision of the Rolls Court in 1853 was to the effect that the Trustees had power to remove the Institution to such place as, in the opinion of the majority of the Trustees, should be best calculated to advance the object and design of the Institution;
>
> And, as the College has always adhered to its "original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines";
>
> And, as the founders unanimously declared that "the Institution will be opened to young men of every religious denomination, from whom no test or confession of faith will be required," and also that "this Academy is founded upon the most liberal principles, and will be open to young men of all denominations and professions";
>
> And, as the College property and funds are held upon absolutely free and open trusts;
>
> It is hereby declared that the College adheres to these fundamental principles, and the Trustees will do nothing to limit for themselves

and their successors the freedom the College has inherited and has enjoyed for nearly a century and a quarter.

That amendment, Mr. Scott said, expressed most completely the feeling he had with regard to the College, and he very greatly regretted (he thought many of them regretted) that that controversy had ever arisen. He thought it had been created on wholly inadequate grounds, and had arisen from a fundamental misconception of the principle of the College. He had hoped that after Dr. Drummond's letter with regard to the case of Mr. Holden and the position of Mr. Addis, the discussion would drop, but that had not been the case. The resolution put before them declared "that the historical principle of the College is that it is a non-subscribing Protestant Dissenting Institution." But that was not so much a description of the principle of the College as a statement of what are the historical facts connected with it. There was no doubt (it had not been disputed by anyone on either side) that the College was founded by Dissenters, that it had been maintained by Dissenters, that the main purpose of it was the education of Dissenters for the Dissenting Ministry. Those things were all common facts which they all admitted, but those facts are not principles. They had no right to say that the fact that the College had been subscribed to by Protestant Dissenters was a principle any more than the fact that that building was built by a Dissenting architect. Neither of them implied necessarily any principle at all. The principle of that College was not that it was founded by Dissenters or that it was founded to educate Dissenting Ministers, its principle was Catholicity, as opposed to Sectarianism of any sort or kind. That was the guiding principle, and it was the historical principle of the College. It is no principle at all to say that it was founded by Dissenters, or maintained by Dissenters, or that it was mainly instituted to educate Dissenters. A college of that kind might be as narrow as they pleased or as free; those were merely historical facts and incidents, and not principles. If they wanted to know what the principle of the College is, they ought to turn to the statement of the Founders in the early days of the College. They had been referred to already, and extracts had been given from them. He should like to read one extract, which seemed to him to admit of no dispute as to its meaning or as to its scope. It was from Dr. Barnes' discourse, on Sept. 14, 1786. Dr. Barnes said:—

> Yours is not the cause of any party. You rank yourselves under no distinguishing name. The liberty which you claim for yourselves you extend with equal latitude to others. The burden to which you will not submit, you will never impose. You plead for the equal universal dominion of reason, of conscience, and of truth. To these great interests alone you consecrate this Seminary.

If in any annual report of that College they had made a statement like that—not in those exact words, but with that sentiment and that feeling, and then said: "To these great interests alone you consecrate this College," he thought they would have been told that they had got "a waning hold" upon the fact that the College was intended to educate the Dissenting Ministry. "That," Mr. Scott concluded, "is the fundamental difference between us. We say that this College is absolutely free, absolutely catholic, and that although it is here for the main purpose of educating—which I think we must all admit has been its main purpose and its primary object—to educate men for the Dissenting Ministry—for the Free Churches, that is only one object; and there is nothing in that object to contradict the scope and principle of absolute freedom and absolute catholicity which it was the intention of the Founders of this College to establish in it."

Mr. A. H. Worthington.

Mr. A. H. WORTHINGTON seconded the amendment. The main issue placed before them, he said, might not unfairly be put in this way: Are we to search the records of the history of the College to see if we can find a narrowing principle which will suit our opinions of the present day, or are we, with an open mind in the spirit of truth, and with all liberty, to search for the main principles of our Founders whom we sometimes forget and of our administrators of the last century and a quarter? I am not afraid of this test. If we search for limitations from this man's address or from that particular Trustees' Meeting, or from *this* letter or from *this* resolution, in 120 years is it surprising that we can find a few? I am amazed that in searching the past 120 years we do not find more limitations, more narrowing, that our men have always been, broadly speaking, on the free side and the open side. And having searched, not for limitations, but for broadening out, if in 120 years we have advanced something as a College, is that to our discredit?

Turning to the legal position, he said it might be rather dangerous to do so, but he was not afraid of it. He went further and said that in looking through the records of the past, their foundation and history, and their declarations from time to time, with friends whose judgment he trusted as much as his own, they had come to the conclusion of their own motion that the legal position of the amendment and of the original Founders was absolutely safe. But distrusting his own judgment and even the judgment of his legal friends, he had of his own motion, without consulting them or the Committee, taken the opinion on that question of the man whom he believed to be the highest authority in the land on such a question, one who was particularly conversant with such matters, in which he was at the very head of the Chancery Bar—the Right Hon. Mr. Haldane, K.C. He had not put an *ex parte* statement before Mr. Haldane. He had put before him every piece of literature on the opposite side, the pamphlets, the letters, whatever he could get hold of, and also the literature on the amendment side, up to the point when the case was submitted. He put the points on both sides as fairly as he could, and asked not for an opinion on this side or the other, but to know where the College really stood.

Mr. Worthington then read Mr. Haldane's opinion, which was decisively that the College was based on an all-embracing liberty according to the unanimous declaration of the Founders that "the Institution will be open to young men of every religious denomination, from whom no test or confession of faith will be required." Thus, not only the College itself, but all its emoluments were unrestricted, and it was clearly right that students for the ministry in the Church of England, as for any other ministry, should be admitted. There, Mr. Worthington said, he would leave the legal argument and come to one or two points in the history of the College. Some of the things that had been said and written in that controversy seemed to point to a desire to tie down the present by the past. And he continued:—

Now, in so far as our Founders have tied down the present by the past, so far as this College is concerned we cannot help it; but, fortunately for us (and that is the very reason why we still exist as we are), they tied it down on the very broadest possible basis; but even in the administration of the College I beg the Trustees, the Committee (it is not necessary to beg the Professors) not to go searching after precedents for *this* or *that* action. Take your free trust in your hand, look at the individual circumstances of cases that come before you, and with your staff of Professors—I venture to say even with your Committee—you will not go very far wrong. If your Committee go farther than you think right in any particular direction, as Mr. Jones has so well pointed out, you have your remedy. If you think you can elect a better body of men to observe the conditions of this Trust, and to carry out the administration of the College, you are always at liberty to do so; but whatever you do, never attempt, if I may venture to plead—never attempt by resolution even of Committee, still less of Trustees, to bind down your successors so as to hamper the freedom which they have inherited. Historical statements not in the historical atmosphere, but in the polemic atmosphere of controversy, are sometimes a little misleading. I confess I think the recent "historical statement" which has been issued on behalf of forty-five Trustees is, though I commend its care, its accuracy, and its ability, misleading if it is to be taken as a complete historical statement of the history of the College. The dry light of history would edit some of those statements; would complete them; would add something here and there which I venture to say to an open-minded Trustee or outsider would convey a different impression than the "historical statement" to which I refer. I do not quarrel for one moment with the statement. I think, seeing that it is polemic, it is singularly fair in many respects. I am only astounded that the principal things in that statement did not convert everyone of those on whose side it is put forward. I find much more in that statement in favour of the amendment than I find in favour of the resolution. If I might venture to summarise the history of the College, I would say this—that it practically amounts to an institution that is free-born, with a great Magna Charta in these 1786 resolutions—that has lived free, and (if I might prophesy) that will continue to live free. Always on great occasions the College has declared on the side of freedom, sometimes with some hesi-

tation, sometimes whole-heartedly. Do not let us look out for limitations, as others on all sides of us are broadening. Why, there are universities founding free faculties. Are we who saw 120 years ahead of the leaders of the present day going to surrender our free faculty—our freedom—just at the time when the world is waking up to the fact that that is the only basis on which you can have the study of theology like any other science? If you do so, I venture again to prophesy, and I think I shall have a good many men who will prophesy with me in this matter—if you do that, and (at the very time when others are broadening) seek, and begin, to *narrow*, the trend of liberal religious thought of the present day will sweep right past Manchester College and leave it in a backwater.

And to come to one other point. What do the Trustees who have promoted this resolution fear? Freedom? No, they cannot.

A TRUSTEE: No, certainly not.

Mr. WORTHINGTON: No. That there is going to be some great departure? Where is the evidence? We have only in a recent case of a student followed precedent; I would have done it if we had not had any precedent, but we have only followed precedent. What are we going to do that is so very dreadful? You know your teaching staff. You know your Committee. Consider their names. Consider their ancestry. Consider what is in their very blood, what is in their inherited traditions. Are they going to take this College and crumple it up and start it as an Anglican Institution? What is it that people are afraid of? I will tell you what I think it is—and I will be perfectly frank in this matter—I think it is this—that they are not afraid that we are going to do anything that is contrary to the great principles of the College, but they would like to see this College turned into something different from what it is.

Several TRUSTEES: No, no, no!

Mr. WORTHINGTON: I believe there are some behind this agitation who take that view.

A TRUSTEE: No.

Mr. WORTHINGTON: I may be wrong. If that is not so, then I appeal, even at this late date, to those forty-five and the others who are here with them to support the resolution, to vote in favour of the amendment. Seeing that you can be free on the highest authority, seeing that you are free, remain free. Make this declaration which we ask you to do to-day. It is no new declaration. It is a quotation from your foundation deed; it is a quotation from your historical principle; there is nothing new from the first word to the last, make it and be free to shape your own course in the future in the atmosphere of freedom. Mr. Worthington at this point read a letter from the Rev. H. Enfield Dowson, expressing his deep regret that he could not be present and his earnest support of the amendment, and then said in conclusion:—There is room for difference of opinion in the atmosphere of freedom; there is no room for difference of opinion in any other atmosphere. And surely if we are not all of one mind on the particular point, we can prevent dividing hopelessly on the question that is now before us into camps: having had our "say" and taken our vote we can cry "Peace." All I plead for is that the College motto, "To truth, to liberty, to religion," shall not be edited; least of all that you should not try to substitute for these three great affirmations negations which do not even go to the vitals of religion. Free and open you have received your trust, free it must remain in spite of all you do. Accept it as it is. Do not attempt to shackle truth, to shackle liberty, to promote religion in an atmosphere of shackled truth and shackled liberty. Leave it to succeeding generations to work out their own problems as you have been left in the past to work out yours.

The meeting then adjourned for half an hour for lunch, after which Mr. A. H. WORTHINGTON read the letters to which he referred at the opening of the meeting, a letter from Mr. Charles W. Jones, the Treasurer, who was prevented, by the illness of Mrs. Jones, from being present; a letter from Mr. David Ainsworth, who was kept away by his own illness (both strongly in support of the amendment), and a letter from the Rev. R. A. Armstrong, one of the Visitors of the College, which was as follows:—

Mr. Armstrong's Letter.

DEAR MR. PRESIDENT,—It is a heartfelt grief to me that a slight, but incapacitating, attack of illness makes my attendance at Oxford to-morrow entirely out of the question.

I cannot use voice or vote in to-morrow's councils. May I send a few brief and earnest suggestions, and, I will say, affectionate exhortations, at a moment that touches to the quick nerves of thought and action in many of us, life-bound to the College, that lie deep in the sanctuaries of character?

My pen moves but dully, and I will be short.

(1) I pray that you in your own office may have strength to hold the whole body of Trustees to the clear issues raised, and to discourage, and, so far as you lawfully can, disallow new or subtly modified issues, or any issues offered in the hope of attaching or detaching votes on one side or the other. Both sides have explained to us, in an enormous literature, what they desire to achieve or to prevent. We have a right to a vote to-morrow directly disallowing or otherwise the competing claims.

(2) May God save our College to-morrow from personalities, recriminations, or sharp temper. The Trustees will need that high, clear vision in discriminating thoughts and principles and ideals which we imperfect men but rarely rise to. They have solemn commission for the unborn age. They must be in the Spirit on that Lord's day. Acts and words and twists of expression have, in my view, gone forth in this controversy which were unhappy, and that not on one side alone. These faults of the brethren must be put wholly out of mind.

(3) Our forefathers in the great days of old created a college. Probably the main actuating *Purpose* was that there might be a place of free education both for divines and seculars from which, as part of the whole scheme, there might happily issue, amongst others, men equipped for the ministry of those most noble institutions, the Free Non-Subscribing Congregations. That took an infinitely important and prevailing place in the *Purpose*.

But our Fathers were men who, if they held a Purpose, must always think out the Principle consonant with the Purpose. So they laid down their Principle—equal qualification, rights, opportunities, &c., to all, no tests, free teaching and free learning. From the very first, there we have Purpose and Principle side by side. He who now impairs either is false to the College.

Personally, I have always held a very deep and affectionate interest in the Purpose; probably I have been even more keen for the College because it is an institution from which we may get men trained well for our Free Churches, than even for its noble and stately Principle. My heart is in our Churches. More of my life is in them than in our College. But I see with overwhelming clearness that the Principle of the College may not be impaired by a scintilla. And my whole soul goes out in pride at the thought of our Principle.

That noble principle of Non-Subscription only rises to its own greatest elevation and stateliness when we can embrace in a perfect charity the man who fails to realise or understand it.

(4) If a Principle so sacred and yet so subtle as this is to be preserved in an institution, how can that be brought about? By rules and definitions, or proposed declarations, whenever some trustee may think that some appointment shall have been unadvised? No; that means the rapid accumulation of precedents and regulations under which this freedom intended to be preserved would be quickly stabbed to death. You *cannot* foresee what may be wise in a particular case five years hence, the minute personal nuances. You *must* leave things open. The case is too sensitive to be left to the mechanical action of the by-laws or the stated qualification. In the high honour, wisdom, and perspicuity of men of high and God-fearing life, lies our only refuge.

Old fellow-students and trustees assembled from far and wide, be it your one resolve to-morrow to leave your administrators free.—In all fraternal sympathy,

RICHARD A. ARMSTRONG.

Liverpool, Nov. 28.

A letter from the Rev. Stopford Brooke, received by the Rev. Henry Gow, one of the secretaries of the College, and which he was unable, owing to lack of time, to read to the meeting, we take the liberty of introducing here:—

Mr. Stopford Brooke's Letter.

DEAR MR. GOW,—I presume that as a subscriber to Manchester College I have the right to address you on the question which is to be discussed on Tuesday next at the meeting of the Trustees.

I have no hesitation in saying what side I should take or what vote I should give. I should take the side which the body of the Professors of the College and the Principal have taken; and I should vote against the resolution put forward by the forty-five Trustees who have signed the Requisition.

I should do this with the strongest conviction that they are wrong in limiting to any section of the Christian Church the use and teaching of the College, and especially wrong in binding it down by any rules or restrictions which would hamper or prevent its expansion and development—such expansion and development as the future, in the progress of thought, will certainly first suggest and then demand. At present, in harmony with the principles on which, up to this moment, I understood it was managed, the College can, with open arms, meet *such* changes in religious thought and expand with them. But if this resolution were to pass it would then, when these inevitable changes arrive, feel bitterly the limitations which the present resolution will, if it be carried, have imposed upon it, and either be forced to undo them or to lag behind that progress towards a higher conception of worship and union among religious bodies to which so many of us look forward with faith and hope.

Again, in its main principle of the open door, unguarded by sentinel tests—in its readiness to welcome to its teaching young men of all religions under the sun who desired to seek and find truth; in its declaration that there were spiritual truths in belief of which all men could be at one; and that creeds, confessions, and sect opinions were before God, and ought to be before man, indifferent—Manchester College held up before us the image and ideal of that future universal religion within whose great circle all religions might, while retaining their special forms, find a high union and refuge, and meet now and again to worship together God the Father, and to realise their unity in one Brotherhood.

This, we understood, was the principle on which Manchester College was worked, this the ideal it strove to represent. It was to promote this that many of us subscribed and laboured. We loved it because it looked forward beyond the special form of religious thought it cherished to the higher form which the future will reveal, and prepared its practice to be able to receive that form. We were naturally proud of its unique freedom, among other theological Colleges in Great Britain, from all tests and limitations, and of its open reception of all who wished to teach within it or to be taught. In that matter the College stands alone—a city set on a hill—in the hope that it may not always remain alone.

This is what many of us thought; and we cherished this ideal and the College which represented it. But if this resolution should be carried, all this ideal will cease to be represented, and all the hopes we have founded on its representation will no longer be connected with Manchester College. It will sink down from its universal to a particular position.—I am, most sincerely yours,

STOPFORD A. BROOKE.

1, *Manchester-square, W., Nov.* 24.

Dr. Drummond.

The Rev. Dr. DRUMMOND, Principal of the College, then spoke, in answer to the President's call, and having referred to the suggestion of an old friend, which he had received, that it might be well for him to assure the Trustees of the Professors' undiminished interest in their students, and in the welfare of their own Churches, said that he felt it a humiliation to have to meet any such misgivings as that suggestion implied. He would assure every Trustee who had any misgivings of the kind that, according to the best of his belief, what they regarded as the primary, or even the exclusive work of the College, was never attended to with greater fidelity and greater earnestness than at the present moment. He then continued:—

Now, I should like to say a word, if you will give me your attention, as to the religious meaning and bearing of our own principle of free teaching and free learning of Theology. That seems to me to rise far above all questions of mere historical tradition or of mere legal obligation, and if it were the case, as I believe it is not, that we were bound by law to serve exclusively any single sect, we ought to promote a Bill in Parliament to relieve us from a disability which is so entirely opposed to all the highest and the best tendencies of our day. As I look back over the past a form comes before me—a face radiant with a heavenly glory—and I hear a voice speaking to me, saying, "I am the Spirit of grace and truth, and I have put you Professors in this College that you may serve my behests; when you sit down to prepare your courses of lectures enter into your private chamber, and when you have shut out the noise of the world, seek to gather yourselves in prayer the hallowed consciousness of the Divine Presence, and then, refusing to listen for a moment to any plea of party or of self-seeking, try alone, reverencing and seeking earnestly for all the evidence which you can collect, try to give a just judgment, and remember that a just judgment can be given only when you depend simply upon the will of Him that sent you; and when you enter your lecture-room, enter it as into a holy shrine, and with all the consciousness of your own infirmity and shortcoming and your fallibility, reverence the conscience which though young, has its own Divine leadings to guide it; reverence the intellect which though still untrained yet must spread its aspiring wings and follow its own beacon light in heaven." This is the voice which comes to me from the past of our college, and I believe that every trustee here, not excepting the most earnest supporter of the resolution, will follow me thus far; but it seems to me that to carry out this principle loyally it necessitates an absolutely open and public foundation. The principle of Non-conformity and Non-subscription is, I admit, and even maintain, when presented simply by itself an unsectarian principle, but the moment you begin to apply it as a test you make it sectarian. That, I believe, is the whole point of difference between us, and it seems to me absolutely impossible that if this resolution is passed, you can refrain from applying term by term an actual test to your students to know whether they are genuine Nonconformists or not. Now I am myself a Nonconformist to the backbone, and as a part of my Nonconformity I will impose no test upon any other man, not even the "no-creed" test. And I may remind you that the very resolution passed in 1857, which has been brought forward in the resolution of to-day, was objected to at that time by Mr. Avison on that precise ground. The whole tone and tendency of that meeting, as of all meetings of Trustees I think, has been in favour of liberty on the one point which was before them, but when this resolution was brought forward, Mr. Avison got up and pointed out that this might be used in the future as a "no-creed" test, and to this he strongly objected. No answer is given to this, and I presume at the time it was thought utterly impossible that it ever could be used in this way, so that very little notice was taken of it; and now the danger has actually come. It is on that ground that we oppose the resolution.

I think I may furnish an example which might possibly bring conviction to some minds. We are not the only College that is founded mainly in the Nonconformist interest. University College in 1828 was founded because the older Universities were closed against Dissenters; and no doubt the very main object in the minds of the founders of the institution was to provide one that could give University education of the day to Dissenters. But what did they do in founding such a College? They made it absolutely open. Its principle was that it would impose no test, either ecclesiastical or credal. And what would you say, gentlemen, if at this day they ruled out all the members of the Church of England? Would you consider that a public institution which was really open, and unpledged? I understand my time has elapsed. And I will only ask you this day to choose with open eye whom you will serve: the Eternal Spirit of truth or a sect—though it may claim to be the widest and the most enlightened of all sects, still a sect and not God? As for me and my colleagues we feel that whatever happens we must serve God alone, and will not bow down to any idol which might draw off our allegiance from Him or cause us to close our minds against any of the great vital questions of our day.

Rev. C. J. Street.

The Rev. C. J. STREET said that whatever resolution they might pass that day would bind no one but the present body of Trustees for the time being, and it would be quite possible to reverse it within the next twelve months if the Trustees thought it necessary. It was impossible in ten minutes to go through the amendment which was before them. It might seem a bold thing in the face of the legal opinion which had been given them to say anything on the first point of the amendment, but all the same he was emboldened to express his own view even against Mr. Haldane, from the fact that Mr. Haldane was the counsel for the United Free Church, which lost its case—which showed that lawyers were not always right. They might, therefore, be entitled to take their own course, no matter what Mr. Haldane's opinion might be. Claiming some little legal knowledge, though he did not profess to be a lawyer, Mr. Street said that he had not the slightest fear of bringing that matter before an impartial and authoritative judicial tribunal. They did not want to do it, but some time or other it might be forced upon them—they hoped it never would. They were quite willing to respond to the invitation put forward in the last INQUIRER, if the members of the committee were also willing to refer the whole matter to some judicial arbitration which they could all accept, and be guided by the decision in it without going into the public Law Courts at all; but meanwhile they had that "legal opinion," as they called it, of the Master of the Rolls—"decision" as he himself called it—to guide them. Mr. Street then went into the judgment of the Master of the Rolls in 1853, and gave it as his opinion that the Judge's declaration as to the purpose of the College had all the force of a specific judgment, which it would be extremely difficult, if not impossible, to upset. Next in the amendment, he said, they came to the statement, which none of them dissented from, that the College has always adhered to its "original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrine." And he continued:—We all agree to that; but it is very interesting, Mr. Chairman, to find historically when that statement was first introduced, and by whom. It was introduced for the first time in 1854,

the year after the decision of the Master of the Rolls, three years before that resolution was passed which we had quoted in ours, binding the College down to the principle, namely, "the sole purpose of giving University learning to students for the Christian ministry among non-subscribing Dissenters without test or Confession of Faith." So that the men who were responsible for approving of the Master of the Rolls' decision and who were responsible for carrying this resolution at the Trustees' meeting were also the men who were responsible for issuing that clause which appears, we are glad to see upon our Report year by year, and which we are all thoroughly agreed to, and it shows the spirit of those who do it, when we understand the historical relation.

Of course it is impossible, Sir, to put before this meeting, as one desires it should be put. the clear historical view of what was intended by the founders, but after a most careful study, my view of the matter is this—and I can substantiate it by a great deal of evidence—that the original purposes in their minds were, first of all, that there should be a full and systematic course of education for divines for the Protestant Dissenting Ministry, and that alone; and that, secondly, there should be preparatory instruction of youths of any creed for the other learned professions; and if you read your history carefully, you will find this borne out again and again; you will find that the original founders themselves said it in one of their resolutions—in one of their reports—a printed report which was issued by the Committee.

Mr. Street was proceeding when the time limit was reached.

Rev. P. H. Wicksteed.

The Rev. P. H. WICKSTEED, who was the next speaker, said they had the legal interpretation of Mr. Haldane, and the legal interpretation of Mr. Street, and it would be presumptuous for him to intervene. He was very much impressed by Mr. Street's remark that anything they might do that day would be in no degree binding, and his remark immediately afterwards about the binding declarations which were made in 1853 and 1857. It was exactly an instance of how such things went. They made resolutions which were not binding, and they stood there and bound everybody as soon as hands became strong enough to bind people with them. If it were not to be binding the whole matter became merely a question of administration, and why not treat it as a matter of administration from the beginning. Mr. Tarrant said a line must be drawn. Then let them draw it and not leave it to a chance majority in the future. Not leave it to a chance majority? Where would their chapels be—where would the college be—where would anything be if things had not been left to what they might call, if they liked, a chance majority? He did not know what kind of majority the mover and seconder of the resolution hope to get there, but he supposed something other than a chance majority which was to bind all chance majorities in the future. We are told to-day (Mr. Wicksteed continued) that we are to draw the line, and that in the name of Nonconformity and Non-subscription. In the name of Nonconformity and Non-subscription draw the line and protect yourself against a chance majority in the future. Now this, as it appears to me, is actually what we are asked to do, and my great comfort is that we have the highest—or nearly the highest—legal opinion to the effect that we cannot do it. Then what is the use of this attempt to bind the future, which we all of us say we do not want to do, and many of us say we cannot do? The matter is a matter of administration, and as such it ought to be considered. Questions of administration in which questions of principle are involved are always turning up. You must not attempt to define the application but define the principles or the principles evade you, and you get a legal formula. I distinguish between purpose and principle. Many of us may subscribe to chapels for the purpose of having worship conforming to our own views near to us that we may go to, and we may do all kind of things with perfectly reputable purpose, but those purposes do not limit our principles; and that is the whole question of entering so minutely into the purposes of the original founders. So far as they are binding we cannot help it, but this scrupulous desire to look into the purposes of the original founders and then to make declarations which shall draw the line for posterity, seems to me such a strangely unaccustomed "atmosphere that I hardly know the company and place in which they are brought forward. It was a question of administration, Mr. Wicksteed repeated, and as such the question must constantly arise. So it was with the case of Mr. Addis and of Mr. Holden. Let us accept the situation, he concluded; let us accept our freedom, and accept it with both hands.

Rev. J. E. Carpenter.

Rev. J. ESTLIN CARPENTER then spoke as follows:—The question before us has a great many aspects, and I shall be obliged in curtailing my remarks within ten minutes to give you only the heads of a speech. No one doubts that the College was founded by English Presbyterians, but a distinction was legitimately drawn in the impressive letter contributed to THE INQUIRER recently by the mover of the amendment, between the College as actually historically established, and the principles on which it was founded, and the kind of College that the founders desired to realise. Now, the first point which I wish to put before you is this. The English Presbyterians were unanimously comprehensionists. They had been excluded from the Church of England by tests which they could not accept, but their whole ideal was an ideal of inclusion alike in religion and in academic work. I hold it impossible, therefore, to suppose that when they declared that their College was to be opened to men of all denominations they intended to require that the members of other Churches who entered that College should forego the Confession or the Creed of their own Church. That that was the case with our own College is perfectly clearly shown by the fact that the second student who entered was permitted to enter for Divinity in the Church of England. At the Warrington Academy, which preceded, it was the rule that the students should attend the Church of England or some other congregation which their parents desired. In the College at Carmarthen, over which the Presbyterian Board has presided, it was for many years the usage of students who intended to take orders in the Church of England under the Bishop of St. Davids to go through the course of that College, and they were expressly admitted for the purpose. When the Lampeter College was founded for the Church of England, the attendance began to decline, and afterwards, through the disapproval of the ecclesiastical authorities of their study at a Nonconformist academy, founded under Nonconformist influences, the attendance ceased. The "witness" is perfectly clear that the Presbyterians desired the most comprehensive and inclusive administration. Now, Sir, we have heard a great deal of history, but I think everyone will admit that the practice of the Committee on any given application before them must be guided by the rules then in force, and by the traditions of their administration. What are the rules under which this College is now administered, and has been administered for more than twenty years? Why, the prime declaration is this:—

> The College exists for the purpose of promoting the study of religion, theology, and philosophy, without insisting upon the adoption of particular doctrines.

I find nothing there about Protestant, Nonconforming, Non-subscribing, or Dissenter. For whom is the College intended?

> The curriculum of the College is designed both for students for the ministry of religion and for others who wish to obtain a special knowledge of theological and philosophical subjects.

Then it goes on to define the regulations for the special students and for the regular students, and the kind of candidates who are to be let in:—

> Every candidate for admission as a regular student must submit with his application a recommendation, signed by three competent and disinterested witnesses, who shall certify that on their personal knowledge his moral character and natural endowments are such as to qualify him for becoming a student of the College; the certificate must be in the handwriting of one of them. A candidate for admission as a student for the ministry must, in addition to the foregoing, present a satisfactory medical certificate, and the recommendation (one of the subscribers to which must be a minister of religion) must certify that he is qualified by disposition and ability to become a student for the ministry, and that the ministry is the object of his own voluntary choice.

I will not recite the steps by which these rules came into being; they go back as far as I can trace them to the year 1817, when for the first time the Trustees required a recommendation signed by three Protestant Dissenting ministers, who were to testify not to the ecclesiastical destination of the candidate, but to his respectability and his ability to read Homer and Horace. The next year they added vulgar fractions. Now when were these rules which I have quoted introduced? They were solemnly adopted at a meeting of the Trustees held

in June, 1882. That period coincided with the great gift made by the members of the University Hall to this College. I presume that it meant that when the College became possessed of a public building in London, it took occasion to define its idea of its purpose, and by that idea and by those regulations the College has been governed ever since.

Now, Sir, you will notice that in these regulations there is not even the limitation "Christian." As far as these regulations go you might have a Mohammedan from Mecca, or a Buddhist from Japan or even a Mormon from Utah, subject to their presenting the proper intellectual and moral qualifications. But though the term "Christian" does not occur, the spirit of Christ is there. Why, this is the very invitation of the Gospel: "They shall come from the East and from the West, from the North and from the South, and shall sit down in the Kingdom of God." And, Sir, wherever there is allegiance to truth, to liberty, to religion, there, I believe, the Kingdom of God exists. We may be weak, we may be obscure, we may be almost unknown, for we do not advertise; but we have this principle, and we are not going to let it be curtailed.

But once more, Sir, an argument has arisen out of the case of a student, who when he appeared among his brother students and his Professors, was discovered to be a member of the Church of England, and surprise has been expressed that this was not reported by the Committee to the Trustees. Why did not the Committee report it? I presume, Sir, because they did not know. I was of course not privy to what passed in the Committee, but I can give you very good reasons why they should not have discovered it. It is our privilege, Sir, by the courtesy of the Committee, to sit with the Committee when it meets in Oxford. I have been present when many a candidate for admission appeared before them. What is he asked? He is asked about his education, he is asked what books he has read, he is asked whether he has done Sunday-school or mission work and the like, he is sometimes asked in what communion he has been brought up; he is never asked what are his present beliefs, or into what communion he is going. And that practice, Sir, is more than seventy years old. In the report of 1831 I read these words: "no countenance is given to bigotry and intolerance by example. No inquisition is attempted into the religious tenets of students, whether upon entrance or subsequently"; and four years later (in 1835) I read: "The Trustees have endeavoured to supply the student with the best instruments and materials for acquiring religious knowledge, and have neither anticipated inquiry, by the imposition of a test, nor demanded an account of its results." The Trustees, therefore, were perfectly prepared to find their students change in the course of their career, and to continue them with equal goodwill on their foundation. But how in the face of this usage—how under these rules sent year by year to every Trustee along with their report and hitherto challenged by none—how could the Committee or the Principal do anything else when a young man says "I am changing my mind?"

I am told, Sir, that Unitarian money must not be applied for bursaries to men who are going into the Church of England. I do not know what may be the mark of Unitarian money, while it resides in the pockets of the donor, but I do know, Sir, that when that money passes into the treasury of this College, it goes through the College mint, and on one side of it is inscribed the legend "To Truth, to Liberty, and to Religion," and on the other side is inscribed as a consequence "open to all denominations." Why, Sir, how could you possibly divide the income of this College and label one portion of it as "Unitarian" and the rest as "open to all"? What are the actual proportions? I find according to the last Report the cost of maintaining the College for the last year was £3,340; the cost of bursaries to theological students £575; roughly speaking, six to one. By what logic can you declare that six parts of the expenditure of the College shall be available for all who like to enjoy it, and the seventh refer to Unitarian money which should not be given to men who are going to enter a Trinitarian Church?

But, Sir, this one thing more. Objection has been taken to the conduct of a Lecturer of this College, in taking the Communion of the Church of England, and it is considered that the recitation of the Nicene Creed disqualifies him thereby for the free position of a teacher in this place! I am credibly informed, Sir, that another Lecturer who is a rampant and aggressive Unitarian, has taken service under the Unitarian Association in the intervals of his work in this place, and that he goes about from platform to platform advocating Unitarianism with all the strength that he knows how, and that he receives money for doing so. I cannot conceive, Sir, what difference there can be between the Lecturer who as a pledged servant for the time being of the Unitarian Association declaring his disbelief in the first Article of the Church of England, and a Lecturer who for nothing in an act of worship simply recites a Creed which embodies the first Article of that Church.

Sir, there is much more to be said, but I must ask permission for one final word. You came to Oxford on the basis of these rules, of this principle, of this tradition. By doing so and by erecting this noble building you challenged public attention in a way in which you had never challenged it before. Oxford has received us, Sir, with a sympathy which has again and again surprised us, on the strength of these professions. To whom is that due? It is due, first of all, to the nobility of the principles of the College; it is due much more to the distinction of its head. Everybody knows in Oxford that the learning, the scholarship, the piety, the reverence, the purity of mind, the simplicity of character which adorn that noble Christian have won for this College a respect which no other gifts or graces or wealth or position could possibly have conferred upon it; and I say Sir, that if the resolution is carried this day, the position of this College will be seriously compromised in the eyes of the University. Only a few months ago a prominent theologian——

Mr. Carpenter's speech was cut short by the time limit.

Rev. A. W. Fox.

The Rev. A. W. Fox repudiated the suggestion that they had any desire to limit the freedom of the College. They wished that the College should teach theology freely to all and sundry. But when they came to administer the funds of the College the question was, for whom were they intended, who left them, why were they left, and in what way had they been administered all through the past? That was the point, and that was the real point of difference. They did not think that anyone pledged beforehand to enter a creed-bound church had any right whatever to the bursaries of a free institution. They were as willing as any of the committee to admit those who were prepared to pay for the education they got, and in that he thought they differed from all the theological colleges, and if they were to trace the principle on which the College had been working, how were they to do it except by the practice which had ruled through something like a hundred years? All this research into the records of the College showed that while undoubtedly there had been certain students who intended to go into the Church of England, not one of them received a bursary from the college. That seemed to show at least that their Protestant Dissenting ancestors, who were devotees of the Baxterian comprehension, intended that those students who were to be educated for the ministry were to be for the non-subscribing ministry. There was resolution after resolution, and point after point, and Dr. Martineau himself had said that it was not the business of that College to wave the flag of Free Theology, but to train ministers for the Free Churches. They had no desire to tie the hands of the Committee or to express any censure on the present Committee; but as regards the principle of the College, when it said, to impart freely a free theology, he did not think it meant to be free to those who were devotees of a theology which was not free. In answer to the very eloquent and touching appeal of Dr. Drummond, he would say they also wished to serve their God and to choose, but they did not wish that College to be regarded as a place where it was possible for people who were not free to come, except on their own foundation. He asked the Trustees to believe that they had as much at heart as anybody else the true and unfettered freedom of the College; but they did not think the money of their Presbyterian ancestors, which, as far as they could judge from a careful historical analysis, was left for a very definite purpose, should be used for some other purpose. He asked them, in conclusion, to consider the question with open mind and remember that there was no freedom on earth that had not some limitation, and that if they had a certain type of freedom it degenerated into license; and to remember the words of the highest and holiest teacher that mankind had seen, "The truth shall make you free."

The PRESIDENT said it was close upon three o'clock, and he had one more speaker on his list, he asked whether, after calling on him, and on the mover to reply, he should take the division. To this the meeting agreed.

Mr. Lewis Beard.

Mr. LEWIS BEARD said that the action of the Secretary in taking Mr. Haldane's opinion had, he thought, relieved them all very much. As to Mr. Haldane's position, he continued, no words from me are necessary to give him a certificate. He is too well known, and it might seem that after two ministers have dealt with him so trenchantly, it would be out of place and presumptuous for a lawyer to step in. But there is just one point that Mr. Street made which I should deal with for a moment. He said that you ought not to attend to Mr. Haldane's opinion, because he had lost his case. I am afraid, Sir, that if we are only to take the opinions of lawyers who have not lost their cases we are confined to the briefless brigade. The qualification or the disqualification of having lost your case applies to every member of the Bar from that great lawyer Sir Roundell-Palmer, who lost his case in 1853, to the humblest member of the Bar who has ever held a brief, and I hope that before to-day's proceedings are concluded it will apply to Mr. Street. There is just one other point which was made very strongly by the last speaker which I should like to deal with. It was the point that while the promoters of this resolution have no objection to the College imparting free teaching in theology to all and sundry, no matter from what denomination they come—they do object to the application of the money which is represented by the bursaries for the sustenance of those students. Now, Sir, this I thought had been dealt with by Mr. Carpenter in his address. He showed you what a small proportion of the cost of maintaining this College is represented by those bursaries. If the College imparts the free teaching to all and sundry, it offers to all and sundry the advantages of this building in which we speak, of the services of the Professors and all the incidental advantages which belong to the College. The College as a place of learning and a place of study is not maintained for nothing. The room in which we stand has been built out of the funds of the College; the whole building represents money which has been given for the purposes of the College. The students' fees represent but a very small proportion of the cost of giving them that free teaching which the promoters of this resolution are willing they should have, and to draw a distinction between giving money and giving money's worth is not a logical position, and one which I am sure this meeting of Trustees will not support. There is only one word, Sir, that I should like to say in conclusion on the broader aspects of this question, and you will forgive me if it is something of a personal one. I was taught to know and to reverence Manchester College by one who worked for it, was a student of it, was connected with it, and loved it all his life; I was taught that Manchester College stood for absolute freedom, for the pursuit of the truth, no matter to what destination it might lead; and it was to that College that I was told to give my support. If this resolution is passed, Manchester College will no longer be the College which my teacher admired and loved, and served, but something totally different.

Mr. HARRISON then briefly replied, to the effect that nothing had been said to shake the opinions he had formed, and he asked to be excused from further reply, because he was not physically strong enough.

Mr. EDWARD BRAMLEY lodged a protest against the ruling of the chair that he could not vote as representing the Fellowship Fund of the Upper Chapel, Sheffield, which annually subscribed two guineas to the funds of the College.

The division was then taken, the President appointing Mr. A. H. Worthington and the Rev. W. G. Tarrant as Tellers. The result was declared:—

For the amendment, 113.
Against, 29.

The amendment of the Committee thus became the substantive motion.

Another Amendment.

Sir ROLAND K. WILSON then moved the following further amendment, of which he had given notice:—

To omit all after the word "that," and to substitute the following:—

"While no attack has been made from any quarter on 'the original principle of freely imparting theological knowledge without insisting on the adoption of particular doctrines,' and it is therefore unnecessary to re-affirm it, recent incidents have rendered it necessary to declare—

(1) "That it is inexpedient to employ the general funds of the College in affording direct pecuniary assistance to students who do not intend to enter any Protestant Dissenting Ministry; and

(2) "That when Exhibitions are granted to students for the special purpose of enabling them to prepare themselves for some kind of Protestant Dissenting Ministry, it is anomalous and undesirable to insist on their residing in a hostel of which the head is a communicant member of the Church of England."

I come to this question, he said, from the point of view of one more interested in the free teaching and free learning of Theology than in the training of ministers for any particular group of churches, important as that is, and essential as it is to the primary function of the College. Now, whatever else may be said with regard to the resolution which has just been defeated, for which I should have been unable to vote in its entirety if it had become the substantive resolution, it was certainly not an attack on the principle of "freely imparting knowledge without insisting on the adoption of particular doctrines." Non-subscription may or may not be a moral duty; it is, at all events, not a Theological doctrine. Neither does "Protestant Dissent" imply the adoption of any particular doctrine, but simply non-membership of two great ecclesiastical organisations, both of which, as I shall endeavour to show presently, are by their constitutions irreconcilably opposed to the free imparting of Theological knowledge. For this reason I submit that the Committee's amendment, which is now the substantive resolution before us, is superfluous in so far as it proclaims the adherence of the College to this fundamental principle, and mischievous in that it conveys an impression that the principle is a matter of dispute among us. We have listened to Dr. Drummond's eloquent appeal, but we contend that it is absolutely inapplicable to the case now before us. Those who agree with me in this will support the preamble of my amendment. The body of it raises two distinct issues, the first of which was no doubt intended to be disposed of by the statement in the third clause of the Committee's amendment, namely, that owing to the declaration of its founders "the institution will be open to young men of every religious denomination, from whom no test or profession of faith will be required." Now the quotation is from that Report of the meeting held in 1786 which Sir John Romilly considered to be "the only document or instrument of foundation which exists, from whence the conclusions which are to govern this question are to be drawn." We have heard, Sir, Mr. Haldane's opinion, and Mr. Lewis Beard's confirmation of it, with the greatest respect. At the same time, as has been said by speakers on the amendment, a legal opinion depends very much on the materials laid before the Counsel, and it seems to me clear from internal evidence that whatever the materials were which were laid before Mr. Haldane, he had not his attention called in so prominent a manner to certain features on our side as would undoubtedly have been the case, had the instructions been prepared from the other side. I do not wish to go over that ground more than is absolutely necessary, but I will just direct attention to the fact that the sentence which the Committee embodied in their resolution requires to be understood with its context, and in the context it is plainly indicated, and the fact that the Judge, with the whole report before him, drew from it a different conclusion from that now insisted on by the Committee is at all events a reason for studying that context with some care. The paragraph in which the sentence occurs is set out on the first page of that historical statement, for the compilation of which we are so greatly indebted to Mr. Street. You will notice (as was expressly observed by Sir John Romilly) that the plan indicated has two branches: (1) a systematic course of education for divines, and (2) preparatory instruction for the other learned professions, as well as for civil and commercial life. Therefore, the fact that the institution as a whole was to be open to young men of every religious denomination proves nothing as to the class of persons expected to avail themselves of the systematic course of education for divines. I think this is a matter which must have escaped Mr. Haldane's attention, or not to have been in the case before him—the terms on which the Warrington Academy handed over their £117.

Mr. WORTHINGTON: As a matter of explanation I may state that it was in the case as well as the statement on behalf of the movers of the resolution. I am sorry to interrupt, but I thought it might clear the ground.

Sir ROLAND WILSON: It was there? I nevertheless insist that it is important. The same report mentions another resolution, in which the hope was expressed that the trustees of the late Warrington Academy will approve the attempt to establish a seminary of learning similar

in its object and its plan to their own, and that they will grant some assistance out of their remaining fund for the support of students in divinity. We learn from the Committee's own statement that the Warrington trustees had shortly before declared the primary purpose of their Institution to be the education of Protestant Dissenting Ministers. It is true that they added these words, "at the same time extending the advantages it may offer to gentlemen of other descriptions who may wish to avail themselves of those advantages." Though this phrase would most naturally refer to gentlemen preparing for lay vocations, it might, no doubt, be stretched so as to cover Divinity students intended for the Church; but in answer to the petition of the promoters of the new Academy, they make their grant simply "upon trust for promoting the liberal education of Protestant Dissenters." It is admitted that the gift so worded, was reported at a meeting of the Manchester Academy Committee as a gift for the purposes of that Academy, clearly implying that the purposes of the Manchester Academy were those described in the Warrington Grant. This last fact disposes of the argument "that this trust governs only the small sum (£117) actually handed over by the Warrington Trustees." It shows the meaning attached by the founders themselves to the phrase, "the purposes of the College"; and, therefore, I submit, governs all subsequent conveyances to the College in which no other purpose is specified. The time limit having been reached, Sir ROLAND concluded by saying that although it was not always so, in the present state of knowledge, assent to the formularies of the Church of England and not merely subscription to the articles, and the use every week of the liturgy, implied recognition of the authority of Scripture which rendered any talk of the free study of theology absolutely unsuitable. He hoped that some might have read his very brief explanation of the motion in THE INQUIRER, and with that explanation he would leave it in their hands.

Mr. T. Grosvenor Lee.

Mr. T. GROSVENOR LEE seconded the amendment, and said that in the matter of Mr. Holden and the College, he considered that Mr. Holden was right and Dr. Drummond was wrong. As to the position of Mr. Addis, all he would say was that if he had a son going into the Ministry he would not on any account send him to a place where, at his meals and in social conversation, he was in the company of a delightful and most agreeable man, who happened to hold those opinions to which he was himself diametrically opposed, and which he would greatly grieve to see a son of his have. Therefore it was perfectly fair to ask for some approval or disapproval of what had been done. He himself thought it a great dereliction of duty on the part of the College to have allowed such a state of things to arise, and he thought it should be put a stop to as soon as it could be honestly done. The College would live to repent it, if they did not recognise that many people felt very seriously on the subject of Mr. Addis's position at the College.

Mr. John Dendy.

Mr. JOHN DENDY, who was the last speaker, said: I do not intend to travel over again the history which has been so exhaustively dealt with before you to-day. All the arguments which we have heard used on those grounds against the original resolution are to my mind applicable with equal force against the amendment which we are now invited to pass; and if one thing stands clearly out as the result of our discussion this morning and this afternoon, it is this, that the College stands, and the possession of it is based upon a freedom which you cannot affect, or alter, or diminish by anything you may do to-day. What you can do is this: you can, if you pass the amendment that is now before you, write a melancholy page in the history of that College. You can inscribe your names upon it in that history as the names of men who, at the beginning of the twentieth century, were unable to rise to the height to which the men at the end of the eighteenth century rose. You can write yourselves down if you pass this resolution as heirs, but unworthy heirs, of a great heritage—of the principles to which you owe your very existence as a religious community.

Now, Sir, there are reasons why I believe that this is even more objectionable—more strongly to be resisted—than the original resolution; and those reasons are mainly that it focuses and narrows down this question into a vulgar quarrel between Church and Dissent. The subject was introduced to us first to-day, and an appeal made to us on the broad principle of Non-subscription. We were, therefore, dealing with a great principle, and with a dignified and worthy subject for our debate, but now it is nothing but a question of dissent of any kind against the Church of England as regards those who, we are told, are eligible persons as students of this College. Any Protestant, any Dissenter, no matter how closely tied he may be by pledges and undertakings, no matter how narrow his views—and we know, unfortunately, that there are many Dissenters whose views are stricter than those of the Church of England itself—that matters not; so long as he is a Protestant Dissenter protesting against the Church of England, he is welcome to all the provisions, and all that we can give him; but the one class of men pointed out to us, according to this amendment, as being unfit to enjoy the full benefits of the College, or to be head of our Hostel, are Communicant members of the Church of England. Why should we go out of our way to point and accentuate in this manner that miserable quarrel between Dissent and the Church which has done so much to disfigure the history of Church and Dissent in the past?

Sir, one other very special objection there is to this amendment, and that is that it is personal, and directly a blow at Mr. Addis. It is not for me to attempt to defend Mr. Addis in this meeting, nor is it for me to lay down the lines upon which the trustees should conduct themselves with regard to him, with this only exception, that the one guiding rule, it seems to me, that we should observe in difficult and delicate cases such as this, is that we should act as gentlemen dealing with a gentleman, that is to say that we having once got his pledge of loyalty to the College (which we have and have it doubly certified by the Principal), should not go about seeking for causes of suspicion—hunting for acts of his outside which seem to be inconsistent, but which he may be perfectly well able to reconcile with his position, and which we are bound to believe, unless we are prepared to vote him down as a dishonourable man—that he does honestly, and can honestly reconcile with his position in this College. It is time enough for us to move in this way against Mr. Addis when some overt act of disloyalty on the part of Mr. Addis is brought before us, but no such overt act has been brought before us or even hinted at.

Sir, we have had a great deal of consideration to-day drawn from the realm of law and history; I am not sure that we should not have some drawn from the realm of common sense and Christian charity. A little common sense would have prevented us, or some of us, I think, from magnifying some of these matters that have come before us. There is the case of one student in a great many years who may have got a little of your money and afterwards gone into the Church—one professor in how many years? But, lo and behold, a vision is brought before us of a college filled with divines of the Church of England, and perverting the minds of sturdy Protestants. The thing has gone too far, and I feel that on this ground of common sense we should put it away from us once and for all, and wait until there is some danger to deal with. And, Sir, on the ground of Christian charity also: Is it to go forth as the deliberate opinion and desire of this meeting of Trustees that no crumb shall fall from our table from the abundance of good things with which Providence has blessed us, which by chance may be taken up by someone who does not belong strictly to our faith? Surely it would be a lasting and painful and ineradicable disgrace if we were by our vote to-day to show ourselves so lacking in those elementary principles of Christian charity and goodwill towards our fellow men. I do think that is a consideration that has not been sufficiently dwelt upon, and that we should do well to dwell upon it further in coming to a decision upon this vote to-day. Sturdy Nonconformists we have heard of both in literature and, if I mistake not, in some of the speeches to-day. I am a sturdy Nonconformist, tracing back my descent to the Commonwealth in an unbroken line of Nonconformity. But there is one thing I have learnt with my Nonconformity, that there is a nobler thing even than sturdy Nonconformity, and that is sturdy Christianity—sturdy Christianity which rises beyond Nonconformity. I appeal to you: let us to-day show that, although we are sturdy Nonconformists, we are also sturdy Christians, sturdy in that charity which is the essence of Christianity, in that generosity which alone entitles men to say that they are Christians indeed.

The PRESIDENT being about to put the question, Sir ROLAND WILSON asked

whether the two portions of the amendment, which raised very different questions, might be put separately, but the President replied in the negative. The amendment of Sir Roland Wilson was lost by a large majority, and the President having declined (citing the authority of Sir Reginald Palgrave) to accept the previous question, moved by Mr. F. Monks, the Committee's amendment, as the substantive motion, was put to the meeting and carried by a large majority.

On the motion of Mr. A. H. WORTHINGTON a vote of thanks to the President was carried by acclamation, with great warmth of feeling, and the meeting, which had lasted from half-past eleven, with half an hour's interval for lunch, until a quarter to four, was brought to a close.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

IN ONE SPIRIT.

SIR,—It struck me at Tuesday's meeting that although we all gave each other credit for desiring the good of the College above all things, we omitted to acknowledge that both sides were really striving towards the same goal—freedom for the sake of truth. I cannot help thinking it would help towards future peace, and prevent much misunderstanding, if we could all recognise this, and that it is only when we come to deciding what is the best method to gain and to guard our common purpose that we fall into two opposing camps.

We have learnt that truth is not the exclusive possession of any one fold, but is the joint possession of many. Let us try to learn the further lesson that freedom, too, is best safeguarded, not by a rigid definition of how and where *we* think it can alone be found, but by the larger charity which recognises the self-same spirit under varying forms, and the deeper faith which has learnt that with regard to Freedom, as well as Truth, the Eternal Spirit does not lead us all by the same paths.

MARGARET J. SHAEN.

THE HUNGARIAN UNITARIAN CHURCH.

SIR,—I would gladly accept Mr. Boros's correction did I understand how it corrects.

(1) I have always thought that "bishop" meant overseer or superintendent. Even here in England he has no power to alter or annul the dogmas of his Church.

(2) A Church or Religion which derives from the State authority "to build churches, schools, baptize, &c., and send the bishop to Parliament" is surely described with sufficient accuracy as State-established.

(3) The confessional character of the Hungarian Unitarian Church is re-asserted when Mr. Boros says, "they have been forced to sign that confession," and later "actually referred to a quite different confession as their own."

Mr. Boros thus seems to confirm rather than correct my statements in every particular. J. M LLOYD THOMAS.

Nottingham.

TWO CORRECTIONS.

SIR,—Mr. Solly's letter to me of December 1, 1903, contains no such prohibition as he prints within quotation marks. What he actually says is, "I don't want what he said to me to be made more than a point of departure for useful inquiry." Nor was it. Mr. Solly knows that I am making this correction.

In my letter last week "eighteen months ago" should read "eight months ago."

C. J. STREET.

Sheffield, November 30, 1904.

AN EXPLANATION.

SIR,—A correspondent writes to say it was not generally known that the L.D.M.A. included Cumberland, where, according to his map, "little" Bootle is situated.

"The other Bootle is an important borough of near 60,000 inhabitants, and the attendance at the Unitarian Church will compare favourably with churches of the same body in the neighbouring, rather envious, rather patronising city of Liverpool."

Now it is true that one might well envy the activities of the Bootle Free Church: but we do not patronise what we genuinely admire. The fact is, I believe, that when writing, my sub-conscious self reported the favourite expression of Bootle's minister, when he speaks of his vigorous church in the assemblies of an adjacent city. And please will my correspondent understand, that my language, as well as his minister's little formula, is but an example of the affectionate language of diminutives.

H. D. ROBERTS.

THE care that is taken in securing healthy and pleasant conditions for the inhabitants of German towns is shown in a lecture delivered by Herr Pauly at the fourth meeting of the Schleswig-Holstein Building Company in Flensburg. He said that no town of any importance makes its plans for laying out new districts without calling in an expert for consultation, who, with the public authorities, decides on the arrangement and location of parade streets (wide streets with trees, flowers, and extensive pavement for promenaders), business streets, and residence streets. Trading requirements, pleasant prospects along the streets and from the houses, and general arrangements for health, are all taken into careful consideration, and builders and landowners are obliged to conform to the town plan. Herr Pauly is Town Architect at Kiel, and his official position and the character of the assembly he was addressing, are a sufficient authentication of the truth of his statements. Would that similar wisdom went to the planning of our English towns.

ROSAMOND DAVENPORT-HILL.*

FEW women workers in England lived a more strenuous or more useful life than Miss Rosamond Davenport-Hill. She was a noble product of what may be called Puritan England. Self-reliant, conscientious, hard-working, balanced in judgment, eager in promoting the common good, enthusiastic in her desire to train and mould the minds and characters of the child-population of this country—Miss Davenport-Hill's career renders a belief in Pessimism impossible.

In a little volume of less than 150 pages Miss Metcalfe has sketched the life of Miss Hill during her girlhood in Hampstead, her residence in Bristol, her entry into public life in London, her School Board work, and her last days at Oxford. The book will be prized by those who knew Miss Hill, and to those who did not know her it will prove instructive and stimulating.

She came of good stock. Her mother was a woman of strong character, intelligent and energetic; her father was the well-known Recorder of Birmingham, Matthew Davenport-Hill. Rosamond, the eldest daughter, was born in Chelsea, August 4th, 1825. At the age of five her parents removed to Hampstead, where they lived for eleven years; there Rosamond attended school, and soon showed that she possessed a keen intelligence and a strong, determined character. Her cousin, Emily Clark, gives a vivid account of these days, when Rosamond "worked like a horse," though her life at school was not very happy. "Even then, in her eager sympathy and the way in which she made the business her own, she showed the qualities which made her such a power for good in her after life, a power most admirably used and directed by straight-forward common sense which so many would-be philanthropists are apt to throw aside." During these early years she became acquainted with Joanna Baillie and other literary people. At the age of fifteen she recorded with great pleasure a visit she paid to Miss Edgeworth.

Thackeray was a visitor at her father's house. Shortly after the publication of *Jane Eyre*, discussion arose at lunch as to whether the novel was written by a man or a woman. Rosamond thought a woman wrote it, but Thackeray would not agree. "No—with all due deference to the sex, it shows a grasp of reasoning power beyond a woman."

In 1851 her father was appointed to a Commissionership in Bankruptcy, and this required removal to Bristol. There Rosamond was brought into contact with Mary Carpenter, who enlisted her active sympathy in philanthropic work. Writing many years afterwards she said of Mary Carpenter:—

> By the force of her genius, aided by her self-sacrificing devotion, she cut for herself a path up which she toiled, until in attaining her end she had raised herself to a height whence her opinion and advice, on her own peculiar subject, were sought by some of the most enlightened of her countrymen. At the same time she conferred a boon on her own sex, by demonstrating that a woman may be as capable of bearing a part in the direction of the country's affairs as her male fellow-citizens. Lacking both high position and

* *Memoir of Rosamond Davenport-Hill.* By Ethel E. Metcalfe. (Longman. 2s. 6d. net.)

wealth, a member of a sect which, if not condemned, is often held at arm's length, she yet surmounted all the manifold obstacles which beset her path, and lived to wrest from the governing powers those reforms to the promotion of which she had devoted her life.

There grew up a strong and tender affection between father and daughter. She travelled with him, read to him, took part in his correspondence. In 1872 her father died; then followed a prolonged visit to Australasia. In 1879, along with her sister Florence, Miss Davenport-Hill settled once more at Hampstead. In November of that year she was elected a member of the London School Board, and her chief work in life began. The electors of the City of London remained faithful to her candidature through many vicissitudes, until her voluntary retirement in 1897.

From first to last Miss Davenport-Hill was one of the most respected, hard-working, conscientious, and courageous members of the London School Board. In connection with its Industrial School work, Cookery and other domestic subjects in the training of girls, she was a leader and a pioneer. High-minded and inflexible of will, she had a large heart full of genuine sympathy. Sceptical of the value of mere emotionalism in education or philanthropy, impatient of pretence, aroused to indignation by falsehood and deceit, she was always ready to stand fast by truth and right, to support progress and reform, and to make the welfare of the children of the people paramount. She lived an exceedingly busy life. Rising often at six o'clock in the morning, she attended to her correspondence, read through the business papers of the committees on which she served, and was ready to start off on her visits to schools or to be in attendance at the offices on the Embankment with the regularity and punctuality of a City clerk. Wendell Phillips is reported to have said that "the only interest worthy of the deep controlling anxiety of thoughtful men is the shielding and training of the children of a nation." To shield and train the children of London, was the high purpose to which Miss Davenport-Hill devoted her active brain and busy life.

During the years of stress and storm on the London School Board she kept steadily at work, ever faithful, always sure to be at the post of duty, never losing heart or hope. In the theological controversy dominated by Mr. Riley, and into which Mr. Diggle was drawn, probably against his own better judgment, Miss Hill bore a valiant part. The writer of the Memoir is mistaken in representing the introduction of the word *Christian*, on the suggestion of Mr. Lyulph Stanley (now Lord Stanley of Alderley), as preceding the drafting of the notorious Circular. It was during the progress of the discussion on the Circular that this *via media* was proposed. Miss Hill and a few others objected to this or any other addition or alteration, but they were defeated. Nor is it correct to say that Mr. Riley drew up a second circular with the object of forcing the teachers "to accept the doctrines set forth in the first." Mr. Riley's policy was mischievous enough, but it did not go this length. He wanted to divide the sheep from the goats, to discover how many were willing to teach the crude tritheism of the Circular, and how many wished relief. He professed himself quite willing to afford relief to such teachers as were not Trinitarian. The whole attempt, though for the moment triumphant, failed; and at the next election the clerical party and policy were destroyed, much to the relief and delight of Miss Davenport-Hill.

Failing eyesight and advancing years compelled Miss Hill to slacken her pace, and gradually to relinquish her work. She struggled on courageously for a time, and then retired from the School Board in 1897. Along with her sister she took up her abode in a delightful house, "Hillstow," a little way out of Oxford. Her interest in all good causes remained. Occasional visits of friends from London were welcomed by her and enjoyed by them; and she was thus kept in touch with the active, bustling metropolis in which she had worked so long and so well. She attained the age of 76 on August 4th, 1902; on the following day she passed away in her sleep.

"She was a noble woman," writes a man who knew her well, "so tender and sympathetic, yet so wise and sound of judgment. She was the stuff of which is made great administrators, great statesmen. Such, let us hope, will be the type of 'goodness,' to which the best men and women of the coming time will strive to approximate."

W. C. B.

COTTAGE SMOKE.

THE faint wreaths seem to rise immediately from the tall bracken as we approach the hill-crest. They are of the hue of lavender—bluer against the dark of the woodland, greyer where that is broken to admit the "daffodil sky." There is no breeze, but the air, heavy with evening moisture, brings the delicate scent of the smoke to our nostrils, and heart and brain pulse gratefully. The treasure-house of memory is opened, as by the smoke-genie of Eastern story, and the mind's eye dwells fondly on many a scene from poem and picture where

> A cottage chimney smokes
> From betwixt two aged oaks,

and a genial throng of kindly thoughts attends us. Less known, perhaps, is the genie's appeal to the palate. No doubt, as we linger in this vale of rest the children's supper is simmering. A bowl of milk so prepared, with its faint taste of wood-smoke, is a delicacy of the choicest. No modern *cuisine* indeed can rival in flavour the simple repasts of Corydon and Thyrsis. True, they are little conscious of their boon, and often, like unfallen man, would give all their Eden for one taste of the tree of knowledge. Alas! there is no one to pronounce that tree forbidden, while from the example of their "betters" to the enterprise of the village shopkeeper, everything seems to foster in men discontent with their primitive board.

The unutterable quiet of these ascending spirals compels us to linger, and our imagination, if already familiar with cottage interiors, pictures the capacious chimney, and the iron pot which will roast as well as boil. It is a "down-fire" that is burning, so called from its blazing on the level hearth, and, in an adjoining corner, huge "faggots"—not the things cut up in Darkest England and sold at seven for threepence, but branches of oak and beech and pine six or eight feet long—are upended, ready for the chopping-block and axe when meal-time is to the fore.

> Old wood to burn!—
> Ay, bring the hillside beech
> From where the owlets meet and screech
> And ravens croak;
> The knotted oak,
> A faggot too, perhaps,
> Whose bright flame, dancing, winking,
> Shall light us at our drinking;
> While the oozing sap
> Shall make sweet music to our thinking.

Hard by is the oven, built out against the wall behind the ingle, its door being a little to the left of the fire and about eighteen inches square. The wood, chopped small, is laid inside and lighted, and in an hour or less, the embers still glowing, the oven is ready for bread, cakes, meats—whatever is to be baked. Both for flavour and digestion—a country digestion—the bread out of these ovens is unequalled. A company might be formed (I do not suggest it) for making such bread, only they would have to circulate with each loaf country air and a quiet conscience—things which, up to the present, no syndicate has succeeded in "placing on the market."

Here, then, still surviving, are the methods familiar to the absent-minded Alfred, and I avow that no exquisite who gives the cares of the kitchen a place in his philosophy can do better than live as the man who is earning fourteen or fifteen shillings a week. He will exchange the highly flavoured for the subtly flavoured, invention for appetite, *ennui* for contentment. I call old Herrick to witness,

> The while the conduits of my kine
> Run cream, for wine.*

Cottage smoke is contentment made visible, as an old gate reposing in the shade of hawthorns and hazels is the symbol of rest. How silently, with what repose the grasses grow about its lichened posts; and how lazily these blue wreaths we are watching meet the upper air. How, rather, taking a hint from the friendly moisture above them, they cling about the levels whence they sprang, blessing the chance, should the evening be wet, that keeps them even nearer the soil. They are not ashamed of their humble ancestry, no parvenus among the wandering clouds.

Town smoke also haunts its rising in bane of grit and gloom, blackens the heath, and menaces the valley with fierce vengeance of fuel torn from the heart of the earth, and angrily seeking to carry mortals with it in its return. Our life is even a vapour. Two such vapours arise in the brief day of our service, the one returning to the dust in fierce resentment at the forces that called it forth and have kept it down, the other in humble clinging love. Town-smoke and cottage-smoke—a mere parable for children it may be, but here where

> The bracken still russets beneath the oak,
> And God is good to silly folk,

we all are children, having had the greatest of good fortune—to be born again.

THOMAS J. HARDY.

* "A Thanksgiving to God": "Lord, Thou hast given me a cell," &c.

THE CHILDREN'S COLUMN.

CLIMBING MOUNTAINS.—I.

IN the 34th chapter of the Book of Deuteronomy we are told how Moses, who had been leading the Children of Israel through the wilderness to the Promised Land, felt himself growing old and feeble, and something told him that he would never actually enter Canaan; so he managed to climb to the top of mount Pisgah, from which point of vantage he saw the land of Gilead. The view gladdened his eyes, and he died happy. If he had not climbed he would have passed away with a sad and weary heart.

All of you may have seen a mountain, though you may not have stood on the top of one. There it stands towering up towards heaven, its summit sometimes wrapped round with clouds so that you cannot see it. In the distance its sides look so steep that you think ascent must be impossible; but when you get nearer to it you find that there is a way up. Starting to climb it you find sheep tracks, and also evidences that other people have been up before you. There are so many interesting things to see that you get over the ground without feeling very tired.

The mountain sheep are shy, and skip out of your way as you approach them. Grouse and lapwing soar up and away with a scream, lest you should disturb their nests; and here and there you find springs of water bubbling out of the ground and trickling down their moss-grown courses to join a stream which gathers force as it flows, breaking into foam amongst the boulders or leaping down a gully, breaks into spray upon the rocks beneath. Perhaps you kneel down, and, putting your parched lips to this crystal spring, take a deep draught of it, and think it more refreshing than the costliest wine ever made.

Now and again you stop and look back. The view constantly changes. In the distance you see a lake reflecting in its clear depths the blue of heaven; perhaps you get a glimpse of the distant sea, and the higher you get the less exertion climbing seems to be. Yet it is not all plain sailing.

Here and there you stop, and debate as to which way you should take. There is nothing to definitely guide you. After going a little way to the right perhaps you come to the edge of a precipice which goes down sheer some hundreds of feet, and you shudder at what would happen were you to wander that way in the dark and slip over. So you retrace your steps, and try another way until you find the right one. And often when you think you are climbing the last peak another and a higher one comes into view, which involves further exertion. You find parts of the mountain where the shale underfoot is loose and shifting, and unless you exert the utmost care you will slip and roll down the steep and jagged sides, to be picked up at the bottom a mangled corpse. But you keep your head cool, and eye intent upon your path, and carefully test every step you take until at last you find yourself at the top, and you shout for joy at the magnificence of the view that bursts upon you. Besides, you feel the delight of victory. As you look back you discern just how and where you mistook the road, and what dangers you narrowly escaped. The memory of all the beautiful and wonderful things you saw and heard will afford you pleasurable reflection as long as you live.

I remember a delightful holiday I spent with some friends in a mountainous district. One day when we were climbing one of the party had on boots with india-rubber soles. She had been up that mountain before, and knew that the route was for the most part over grassy slopes, and so where the rest were constantly slipping she glided up with the greatest of ease. The following day another of the party put on rubber-soled boots; but the mountain we then climbed was covered with loose, sharp stones, so that the boots were cut to pieces, and the climber's feet sorely bruised. You see, in climbing mountains it is always best to be prepared for the worst. Envious imitation often leads people astray; and incidents like this frequently occur in ordinary life.

He who is not equipped for emergency may expect to find himself in very queer plight at times. Those who climb about mountains must not follow every track. The shepherds, for instance, who in lambing season have to find their way into almost inaccessible places at night time by the aid of a glimmering lantern, have steady heads, feet as sure as the goats, and nervousness is unknown to them; but even in the open day, apart from the terrors of night, it is folly for all but a very few of us to tread these narrow paths where a false step, a nervous slip, would mean death.

So in this life of ours be careful how you venture up giddy heights. Some folk can, owing to temperament or training, walk very close to the edge of perdition and ruin with no fear of falling over the precipice; but it does not follow that you can do the same. It is, as a rule, wisest to pursue the beaten track until experience has hardened your sinews and made your nerves like iron, and you feel that you are really an accomplished mountaineer.

You little brothers and sisters of mine are climbing mountains every day, and you are not always well pleased with the task, although they are mountains which many men and women have already ascended, and in the steep and dangerous sides of which they have cut a lot of steps so as to make the going easy for you. I shall tell you more about those mountains next week.

CHARLES ROPER.

A NEW volume of the Theological Translation Library, which Messrs. Williams & Norgate will publish before long, will be the first half of the Rev. Dr. Moffatt's Translation of Prof. Adolf Harnack's important work, "The Expansion of Christianity in the First Three Centuries."

As an outcome of the Oxford Summer Session, the Sunday-school Association have arranged with the Rev. Thomas Robinson to give a model nature lesson at the schools of Portland-street, Stamford-street, Mansford-street, and Newington-green. The dates and subjects are advertised. Teachers and older scholars of the schools in the district will form the audience. In this way teachers may learn how a class may be interested and how a real religious lesson may be given.

LONDON SUNDAY SCHOOL SOCIETY.

MEETING OF S. S. TEACHERS AT STAMFORD STREET.

As an outcome of the Oxford Summer Session, where the evening devoted to notes of actual lessons given by the teacher had been greatly appreciated for their suggestiveness, a similar meeting was held at Stamford-street last Saturday evening on the invitation of the minister and teachers of that chapel. There was a very representative gathering of our London Sunday School teachers. At Oxford the subject had been "Bible Lessons;" on Saturday the subject selected was "Lesson Notes on Nature Study."

Miss MARIAN PRITCHARD presided, and in her opening speech referred to the importance of learning not only *what* to teach, but also *how* to teach it, and she quoted a passage from one of Channing's discourses, wherein he lays emphasis on the importance of studying the art of teaching, the "way of approach to the youthful mind"; which he maintains should be one of the principal ends of every teachers' meeting. One means by which this end may be helped forward is by comparison of our own methods with that of others; and it was this means which was to be adopted that evening, for five practical teachers had been good enough—and brave enough, for it required no small amount of courage—to promise to give a ten minutes' condensed lesson, in the hope that their efforts might be of service to their comrades. The subject selected for that evening was "Nature Study," and though in the past it was felt that the Bible alone should be the text-book of the Sunday School, it must not be forgotten that Jesus himself went to Mother Nature for some of his most beautiful lessons. As Whittier has so well said:—

> "His sermons were the healthy talk
> That shorter made the mountain walk;
> His wayside texts were flowers and birds,
> Where mingled, with his gracious words,
> The rustle of the tamarisk tree,
> And ripple wash of Galilee."

Mr. VERSTAGE (East London) gave the first lesson to an imaginary infant class, on "Consider the Lilies," showing pictures of them, and giving a lily's charming little sermon to a discontented child.

Miss HILDA PRITCHARD (Newington Green) spoke to a class of boys from thirteen to sixteen on "Plants and their unwelcome guests," showing (with blackboard illustrations) how these were either kept at bay by the insect friends of the plant, or by other means; and the teacher pointed out how such a lesson would lead up naturally to the subject of citizenship.

Mr. MARSHALL (Avondale-road) took the "Various forces at work in the world," symbolising them as fairies, and showing how behind them all was a Power greater than themselves; thus leading up to the thought of God, as expressed in Psalm 145.

Mr. THOMPSON (Highgate) spoke to his class of lads of thirteen and upwards upon "The ground on which we tread," having prepared and brought with him two coloured diagrams, showing the undulating surface of the North of London, and also a rough geological chart of the same. Such a lesson would help to teach scholars that

most important lesson that *effects* are produced by *causes*, and that things do not happen "by chance."

Mr. A. S. NOEL (Stratford) took "The structure of flowers," with assistance of microscope and blackboard, using the latter to keep the boys interested in the subject while they were waiting for their turn to come to look through the microscope.

At the close of these lessons Mr. ION PRITCHARD read a letter from a minister, who felt that Nature study was not quite the best subject for Sunday School teaching, as not sufficiently religious; he (Mr. Pritchard) felt, however, that the experience of the lessons given that evening certainly did not appear to support that view.

Dr. GHOSH spoke of a Sunday School in India in which he used to teach, where the time was divided up for lessons in Nature study (in order to develop the imagination of the children, who are naturally materialistic), lessons in literature and biography, and, lastly, lessons in human life. These three were finally drawn together by the minister, who gave the prayer and concluding address, in which he showed that all these were united in the one Eternal Spirit from whom all good things proceed.

Mr. C. A. GINEVER and Mr. W. H. BALLANTYNE having spoken, a vote of thanks to Miss Pritchard, moved by the Rev. W. H. TUCKER, and seconded by Mrs. TARRANT, brought the meeting to a close.

WE publish this week a very full report of the special meeting of the Trustees of Manchester College held at Oxford on Tuesday. During the past month we have devoted a great deal of space to the controversy over College affairs, and feel obliged now to say that further voluminous correspondence on the subject will not for the present be welcomed by THE INQUIRER. There are other obligations which we must now endeavour to fulfil before the end of the year.

THE two big bazaars are in progress as we write, having been opened on Wednesday and continuing daily to the end of the week—the Priestley Centenary Celebration Bazaar of the Midland Christian Union in the Birmingham Town Hall, and the East Cheshire Christian Union Bazaar in St. James's Hall, Manchester. Reports of the proceedings and results we must reserve for next week.

WE referred last week to the historical Handbook, issued in connection with the Priestley Centenary Bazaar at Birmingham. This book, with its dainty cover, and interesting series of pictures, is sold at 2s. net, and copies may be had at Essex Hall. Correspondents are asked to note that orders from a distance should enclose 3d. extra for postage.

THE following declaration on the subject of Protection is being offered for signature to the clergy of the Church of England. The movers in the matter, whose names are appended, invite their brethren to this action on the following grounds:—"The keenness of the debate which has raged round Mr. Chamberlain's Fiscal Proposals tends to obscure the deeper issues involved. Our attention is concentrated upon those salient details on which the controversy has focussed itself—the possibilities of Retaliation—the subtleties of Dumping—the complicated effects of Preferential Tariffs. In the meantime we are apt to forget that behind all this superficial discussion lie certain fundamental judgments, ethical and social, which are profoundly involved in the issue. It will not then be deemed impertinent or intrusive if those who are charged with any special responsibility for the national conscience venture to detach and emphasise these essential considerations, which are vital to the verdict that is to be given."

The Declaration.

We, the undersigned, desire to protest against the re-establishment in Great Britain of a system of Protection, because, however sincere and patriotic may be the intention of its advocates, in itself it inevitably tends to evoke the motives and foster the tendencies against which we are all accustomed to protest as immoral.

(1) It cannot succeed without increasing the severance of nations; it intensifies rivalries and strengthens barriers; it is a foe to peace, and to the hopes of a wider unity of workers.

(2) No nation can adopt it without danger to the uprightness of its public life; it makes bribery pay; it creates monopolies; it opens the door of Parliamentary lobbies to all those influences which it is our main object to exclude.

(3) It is bound by its very conditions to tell hardest upon those who are least able to protect themselves. It will be secured by those who can best apply the pressure necessary to make their case heard. The tariff will be moulded by and for the best organised. The weak and unauthorised will be least able to make their interests felt; and will have to bear the burden of the gain of the strong.

G. W. KITCHIN, Dean of Durham.
C. W. STUBBS, Dean of Ely.
E. C. WICKHAM, Dean of Lincoln.
JAMES M. WILSON, Archdeacon of Manchester.
H. S. HOLLAND, Canon of St. Paul's.
SAMUEL A. BARNETT, Canon of Bristol.
W. EMERY BARNES, Hulsean Professor, Cambridge.
V. H. STANTON, Ely Professor, Cambridge.
R. ST. JOHN PARRY, Fellow and Tutor of Trinity, Cambridge.
A. I. CARLYLE, University College, Oxford.
C. H. PARRY, late H.M. Inspector of Schools.
T. C. FRY, Head-Master of Berkhamsted.
J. LLEWELYN DAVIES, Vicar of Kirkby Lonsdale.
S. D. HEADLAM.
A. E. T. NEWMAN, Sec."

THE Rev. S. and Mrs. Farrington are leaving London at 2.20 this afternoon, *en route* for Palermo, in Sicily, intending to be absent for five or six months.

THE child has a will as well as yourselves. The great design of his being is that he should act *from* himself and *on* himself. He can understand the perfection of his nature, and is created that he may accomplish it from free choice, from a sense of duty, from his own deliberate purpose.—*Channing.*

NEWS FROM THE CHURCHES

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Appeal.

Blackfriars Mission and Stamford-street Chapel.—Mr. C. F. Pearson, Redington Lodge, Hampstead, and the Rev. Wm. Lyddon Tucker, 41, Trent-road, Brixton, make the following appeal:—May we through the medium of your valuable paper appeal to your readers on behalf of the Poor's Purse. There is a great deal of distress owing to the recent severe weather and lack of employment. Any contributions entrusted to us will be carefully expended, and givers may rely on a wise use being made of their money. *Bis dat qui cito dat.*

Belper.—The Rev. J. E. Manning conducted the services last Sunday morning and evening, as representative of the British and Foreign Unitarian Association. He preached in the morning on "My Creed," and in the evening on "The Mysteries of God and the Mysteries of the Theologians." Both services were well attended by members of the congregation and others from outside. On the Monday evening Mr. Manning lectured on "What Unitarians believe about God." The chair was taken by Dr. Barwise, the Derbyshire sanitary inspector and county analyst, who, in his opening speech, paid a high tribute of respect to the work which Unitarians had done in the city of Birmingham, with which he had been chiefly connected before coming to that county, and the friendships which he had formed amongst them. Though himself brought up and still continuing a Churchman, he, as a subscriber and reader of the *Hibbert Journal*, could not help respecting the broadening influence which Unitarian literature was exercising on the theological thought of to-day.

Chowbent.—On Sunday evening a special collection was taken in aid of "The Ministers' Pension Fund," on the occasion of an organ recital given, at the close of the ordinary service, by Mr. R. H. Wilson, F.R.C.O., Mus. Bac. (Oxon.), director of the Hallé Choir, and of the Birmingham Festival.

Lancaster.—On Sunday evening last the Rev. J. C. Pollard gave the last of his series of Lectures on "Some Affirmations of Unitarian Christianity." The lectures have been listened to by full congregations, and with the deepest interest. Several new members have attached themselves to the congregation and become subscribers.

Portsmouth.—Since Mr. C. F. Dear, late of Southend, has taken charge of the congregation a more hopeful tone has been given to the church work. Friendly conferences on religious subjects, have been held at the close of the Sunday evening services. A social union has been started on week evenings, and last week a successful sale of work took place, which will enable the congregation to pay off the balance of an old debt incurred some years ago, when extensive internal chapel repairs were found to be necessary. The Mayor and Mayoress of Portsmouth opened the sale, and were much interested—being good Nonconformists themselves—to learn that the history of the High-street congregation went back to close upon the days of the Act of Uniformity in 1662.

South Cheshire and District Association.—The autumnal meeting was held at Matthew Henry's Chapel, Chester, on Wednesday, Nov. 23. Among those present were Miss Montgomery, B.A. (President), Mrs. Myers, Revs. J. C. Street, C. D. Badland, H. F. Short, and H. E. Haycock. In the afternoon a conference was held in the Lecture Hall, at which Mr. W. Vickery read a paper on "Suggestions for the Development of our Congregational Life." Great pleasure was expressed at having once again the presence of representatives from Crewe, who were assured of the unbroken interest of the South Cheshire Association in their doings, and of its good wishes for the success of their new minister in that great centre of railway activity. Anticipating the discourse of the evening, a vote of thanks was passed to the Rev. H. Fisher Short for his ready kindness in consenting to conduct Divine Service, which was held after tea. A collection was taken for the funds of the association.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 4.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. ADDISON A. CHARLESWORTH.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A,

Highgate Hill, Unitarian Christian Church, 11, Rev. LUCKING TAVENER, and 7, Rev. C. A. GINEVER, B.A.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11, and 7, Rev. T. E. M. EDWARDS.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. H. M. LIVENS.

Stepney Green, College Chapel, 11, Rev. C. A. GINEVER, B.A., and 7, Rev. LUCKING TAVENER. Religious Conference at 5, "Dr. Southwood Smith and the Child Labourers of England." Opened by Rev. LUCKING TAVENER.

Stoke Newington, The Green, 11.15 and 7, Rev W. WOODING, B.A.

Stratford, Unitarian Church, 11, Mr. J. C. PAIN, and 6.30, Rev. F. H. JONES, B.A.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. W. BIRKS.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. C. J. STREET, M.A., LL.B.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. E. MANNING, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. R. A. ARMSTRONG, B.A., and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, The Institute, Mount-street, People's Service, 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Old and the New Thought Concerning Heaven and Hell."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. HENRY DAWTREY, B.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30. Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. DAVID JONES.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—December 4, at 11.15, JOHN A. HOBSON, M.A., "The Paradox of Progress."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—December 4, at 11.15, DR. WASHINGTON SULLIVAN, "The Rubaiyat of Omar Khayyam."

Situations, VACANT AND WANTED.

LADY-NURSE required, after Xmas, to take charge of three children between ages of 2 and 7. Experienced, strong, capable, good needlewoman; Unitarian preferred.—Apply, R. J., INQUIRER Office, 3, Essex-street, London, W.C.

YOUNG LADY (Unit.), L.L.A., desires post, after Xmas, in recognised school. Languages, English subjects, Drawing, Painting, Nature Study, Games, Experience. Refs. Trained.—H. A. S., 26, Zulla road, Nottingham.

WANTED.—A Unitarian Lady as COMPANION HOUSEKEEPER. Not under 38.—Address, Miss E. H. BOULT, 33, Laxey-street, Liverpool South.

MISSION SUPERINTENDENT.—The office of Superintendent of the Mission carried on in connection with Trinity Church, Glasgow (Minister, Rev. Dr. John Hunter), is at present vacant. Candidates must be Broad Churchmen, but may belong to any Christian denomination. One who, in addition to fitness for conducting religious services, has had some experience of social or settlement work, would be specially suitable. Salary not less than £130. Applications should be sent to Secretary, Home Mission, Trinity Church, Claremont-street, Glasgow.

TO AUTHORS.—Lady desires SECRETARIAL EMPLOYMENT for some hours daily. Would conduct correspondence, type MSS., collect references, &c. Reads French and German. Non-resident; locality immaterial, but country preferred. Moderate salary. Address, H., c/o Dr. CROSSKEY, Lewes, Sussex.

ORGANIST wanted at Highgate Unitarian Church. Salary £25.—Apply to Mr. W. SEDGFIELD, 50, Whitehall-park, Upper Holloway, N.

NATURE LESSONS

BY

REV. THOS. ROBINSON.

THE SUNDAY SCHOOL ASSOCIATION have arranged for FOUR LECTURES to be be given in London to Teachers and elder Scholars.

Wednesday, December 7, Portland-street School. *Subject:* "The Dispersion of Fruits and Seeds."

Thursday, December 8, Stamford-street. *Subject:* "Shore Life."

Wednesday, December 14, Mansford-street. *Subject:* "Bees."

Thursday, December 15, Newington-green. *Subject:* "Flowers and Insects."

TIME, 8.15 P.M.

Teachers are invited to attend any of these Lectures, but if living out of the district, should give notice to the superintendent of the school they desire to visit.

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Miss CECIL GRADWELL, 7, Victoria-street, S.W.

F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st. S.W.

Miss ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, "Fairholme," 8, Mount Ephraim-road, Streatham, S.W.

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FREDERICK LONG, Manager.

BIRTHS.

LOCKETT.—On November 26th, at 29, Brunswick-villas, Pudsey, Yorks., the wife of the Rev. Edgar Lockett, of a son.

SILVER WEDDING.

STAINER—MOORE.—On November 29th, 1879, at the Baptist Church, Kidderminster, by the Rev. Thomas Fisk, pastor, Charles Stainer, to Catherine Prince (Kate), third daughter of the late David Moore. (Present address, Ravenswood-terrace, Hyde-park, Leeds.)

DEATHS.

HIBBERT.—On November 27th, at Frankby, Blundellsands, James Hibbert, formerly of Ferndale, Gee Cross, aged 63 years. Interred at Hyde Chapel, Gee Cross, November 30th.

RAMSDEN.—On November 28th, James Ramsden, at Ellesmere, Stourfield-road, Boscombe Park, Bournemouth, late of Plymouth.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Dec. 3, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3259. NEW SERIES, No. 363.] LONDON, SATURDAY, DECEMBER 10, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

THE Rev. Charles Hargrove, after his visit to Australasia as representative of the British and Foreign Unitarian Association, is expected home again on December 16, and, all being well, will preach again in Mill Hill Chapel, Leeds, on Sunday, the 18th inst. Mr. and Mrs. Hargrove are returning by way of America, and in the December *Mill Hill Chapel Record* is published the first part of a most interesting journal-letter telling of their adventures in the island of Tutuila, Samoa. Landing for a few hours on Tuesday, October 18, they managed to miss their boat, and had to wait three weeks for the next to take them on to San Francisco. Without any of their luggage, but happily among hospitable, kindly friends, the enforced holiday and rest, completely cut off from the world, doubtless came to them as a blessing in disguise; but it cut short their opportunities of seeing what they had hoped of America. We are very sorry that pressure on our space at this season prevents our publishing the journal-letter here also.

WE would remind those of our friends who are purchasing Christmas gift-books and prizes for school or home that they should send for the classified catalogue of books for the young folk suitable for such purpose, issued by the Sunday School Association, Essex Hall.

THE *Essex Hall Pocket Book* for 1905 (1s. net, or in tuck case 1s. 3d. net) is not so sumptuous as this year's, but we were warned that that could not happen again. The special part of the book, the "Directory of Ministers and Congregations," is also issued separately as a little 3d. pamphlet, and it appears to us that the Association might well confine itself to this part of the publication, which can then be carried in any pocket-book that users of it prefer.

DR. SPENCE WATSON said recently that in over a hundred cases in which he had been called upon to arbitrate in disputes between employers and employed he had not known of one case in which the award was not made the basis of settlement. This was, of course, without any compulsion of the parties to abide by the judgment given. Dr. Spence Watson mentioned this experience to strengthen the hope that the arbitration treaties that have recently been made between various nations would result in the peaceful settlement of difficulties and avoid warfare, although there was no power but that of public opinion and the good sense of the parties concerned to enforce the acceptance of the award given. But the fact stated is also a very satisfactory evidence of the good faith and good sense of masters and men, and of the fairness of the arbitrator, too.

THE Triennial Council of American Congregationalist Churches has been discussing propositions for a closer intercourse which may prepare the way for an ultimate amalgamation with other religious organisations in the States. The initial measure which has been decided upon is the formation of a general council representing, besides the Congregationalists, the United Brethren, the Methodist Protestants, and the Baptists. It is difficult to say just how much this joint action counts for in the movement for Christian Re-union. There has for very long been a kind of working agreement between Baptists and Congregationalists in this country. There are the so-called Union Churches; and in many towns where there has not been room for the two denominations, persons professing faith in adult or infant baptism, as the case may be, are admitted as members of whatever church may be found in the locality. Some resemblance to the proposed American Council of the four bodies is found in this country in the Free Church Council. Whether that makes for unity is not quite clear. It has certainly resulted in a more vigorous inter-denominational activity, but probably a common hostility to the Church has had much to do with this. But, although the exact significance of this latest amalgamation scheme may not be quite clear, the issue will be watched with interest.

THE Triennial Council also considered many important questions of internal polity, such as the federation of its numerous societies, the need for strictness in granting licenses to ministers; adult classes in connection with Sunday-school; evangelism and courses of study for those preparing for ordination. A wider interest attaches to a resolution not to place the word "coloured" after the name of Negro Churches in the year-book. This seems on the surface a rather slight thing, but is one of those simple things which sometimes have far-reaching consequences. So far as it goes it is a denial of the current belief in racial subordination. Another resolution is of a curious character, and is in favour of relaxing the administration of the immigration law so as to allow a freer ingress of the educated class of Chinese.

THE difficulty of accepting the doctrine of the Virgin Birth is troubling not only the councils of the Church but of orthodox Dissent, and, indeed, it is not easy to see how this can be avoided so long as the disposition to cling to the belief in spite of the evidence continues. A fortnight ago the *Examiner* contained a sermon by the Rev. Dr. Barrett on this subject. Dr. Barrett is one of the most prominent among the Congregationalist ministers, and well known for his cautious and conservative temperament, and his conclusion was naturally in the orthodox sense. But it was equally to be expected that the pronouncement would not pass without challenge, and this proves to be the case. Our contemporary prints in the following issue a selection from correspondence on the subject. And these letters are interesting as recognising the traces left in the gospels of the earlier belief on this subject. They probably indicate that as this article of creed has already lost practical interest, so it is in process of losing even the nominal assent it has hitherto received.

AN undenominational hostel nas been erected in connection with the Ripon and Wakefield Diocesan Training College at Ripon with accommodation for twenty-two students. The management is vested in a joint committee of Churchmen and Nonconformists. The Bishop of Ripon, who presided at the opening ceremony last Saturday, expressed satisfaction that this experiment had brought into their midst members of other denominations;

and Dr. Banks, of Headingley Wesleyan College, said that the mere fact of the students of different communions being trained together must result in the growth and increase of mutual confidence and respect, and tend to a common respect throughout the Christian Community.

IN the *London Welshman*, a spirited new-comer in journalism, some remarks were recently made adverse to Welsh Unitarians and their attitude to the "revival" set on foot in Wales by Mr. Roberts, the visionary young student. In last week's issue Mr. Philip Thomas, of Battersea, who writes as "an Ethical Unitarian," takes up the defence. He deplores the introduction of sectarian strife by the set made against Unitarians in connection with one of the revival services, and reminds his orthodox countrymen of the services rendered to Nonconformity at large through Dr. Williams's Library and Carmarthen College. In the course of a long and able letter Mr. Thomas makes some remarks which strike us as very much to the point, and well worth reproducing.

MR. THOMAS says:—

Those who are prone to an emotional or dogmatic idea of religion should not be intolerant of those who think more of reason and less of sentiment, more of conduct and less of dogma. People like myself see features in the revivalist propaganda which are not altogether lovely. We do not taboo the emotional; but we ask that it may be kept within reasonable limits. Only too glad should we be to see men and women plucked from the debauchery of the public-house, and the too frequent profligacy of the public streets into the atmosphere of religious meetings. But we still hold that even in revivalist meetings reason and moderation should play a part. It is not enough to say that such meetings must go as they will, and are uncontrollable by men. Evan Roberts himself claims to act in the same way, but, when workmen in the neighbourhood of Gorseinon struck work to hold a prayer meeting he promptly rebuked them for such irregularity, although they claimed also to be moved by the same Spirit. Sauce for the goose is sauce for the gander. Let us have moderation all round. Why should Mr. Roberts himself carry on his work until he falls "like a log" in the big seat; or a young girl at a meeting, prolonged until three o'clock in the morning, shout in a hysterical state until she drops down exhausted? If this is the mark of true religion, why is it that the regular ministers produce no such effects, and that the manifestations only occur at intervals of perhaps forty years? Multiply your meetings, but finish them at reasonable hours, without hysteria and exhaustion. There may be such a thing as spiritual debauch, arising from excess and over-indulgence. Religion should, above all things, be serene. The Welsh saints that live in history have been the "seraphic men."

WOMEN take a large place in the B.A. list of graduates of the University of London this year. Among them we are very glad to see Miss Alice Mary Mellor (Huddersfield Technical College), daughter of the Rev. W. Mellor, who has taken Classical Honours in the third class, and Miss Dorothy Tarrant (Clapham High School), daughter of the Rev. W. G. Tarrant, who is in the first pass division, and doubtless has honours still to take. She won the "Jane Agnes Chessar" Classical Scholarship this spring, and is now at Girton College, Cambridge. Miss Mellor matriculated from Channing House School in 1900.

MESSRS. WILLIAMS & NORGATE announce as nearly ready for publication a translation of two shorter works by the late Auguste Sabatier, "The Doctrine of the Atonement and its Historical Solution," and "Religion and Modern Culture," which together will form a volume in their Crown Theological Library, comprising 250 pages, to be published at 4s. 6d.

ARTICLES IN THE REVIEWS.

IN this month's *Nineteenth Century and After* Mr. Sidney Low writes on "President Roosevelt's Opportunities." "There is a growing conviction," he says, "that war is simply a survival of obsolete barbarism, a nuisance and a danger to civilisation at large, and that it may become part of the 'white man's burden' to sit down on the thing altogether, or at least to see that it is kept within bounds." If America develops a great navy, it could join with Great Britain as international guardian of the peace; in the first instance, if war broke out to secure at least that it should be localised, and neutral commerce be protected. Then more might follow.

Such a League of Peace would almost certainly be joined by Japan, probably by Italy, possibly by France. In the end it might include Russia and Germany as well, and so bring about that "Areopagus" of the nations, which may eventually substitute the Rule of Law for the Rule of Might in international politics.

The Countess of Jersey, in an article on "Hymns Ancient and Modern," makes the curious mistake of saying that "Nearer, my God, to Thee," was "certainly" written by a Baptist. Mr. Mallock replies with characteristic force to his critics on the subject of "Free Thought in the Church of England."

In the *Contemporary* there is an article by Sir Oliver Lodge, illuminating and awakening, on "Religion, Science and Miracle." It contains the substance of an address given partly to students of the University of Birmingham, partly in Liverpool, in the Church Congress week. "Miracles," he says, "lie all around us, only they are not miraculous. Special providences envelop us, only they are not special. Prayer is a means of communication as natural and as simple as is speech." The same number contains an article by Professor Harnack on "The Relation between Ecclesiastical and General History," which is the address delivered at St. Louis in connection with the recent Congress, translated by Mr. T. Bailey Saunders; also an article by the Rev. J. H. Skrine on "Personality and Body," to which it will be interesting to have Canon Hensley Henson's reply.

The *Independent Review* has an interesting article by Baron Suyematsu on "The Religions of Japan," explaining the relative positions of Confucianism, Shintoism, and Buddhism, of which he points out that the first is not to be regarded as a religion, but rather as a source of moral precepts shared by all alike, and that Shintoism and Buddhism are held conjointly by practically the whole people of Japan (converts to Christianity being left out of account). Mr. G. M. Trevelyan writes an earnest article on "Religious Conformity," noting at the outset that the arguments of Mr. John Morley in "Compromise" have never been refuted, and showing how much moral weakness is caused by insincere conformity. The question as to conformity, he says, is not whether it is more comfortable, but whether it is right. If people will not take truth seriously, it will affect other spheres besides that of religion. "For one thing, genius seldom spreads its wings off the shoulders of a hypocrite."

The men who produce an effect on the world are not those who know the truth, but those who have the courage of their opinions. Truth is great; but it is earnestness that prevails.

On the note of sincerity he concludes, and of moral self-devotion. His aspiration is thus declared:—

I will freely live the life of the spirit and the intellect, which has no bounds but truth and righteousness. "I can no other." And if there is no God to help me, there is in me a divine spark, there are others who can help me; and, in helping others, I too will find salvation.

But when the earnest agnostic has so recognised the divine spark in himself, and determines to be true to it, surely he has already given himself to God.

In the *Monthly Review* Mr. Wilfrid Ward writes from the Roman Catholic point of view on "Church and State in France." The illustrated article is by the Earl Egerton of Tatton on "The Medals of the Italian Renaissance."

SELF-DENIAL.

IN whatsoever grade of life he is
That runs the risks of poverty or pelf,
Great independence and great virtue his
Who can deny himself.

How little shall suffice his actual wants!
How small the service he shall ask or need!
The slights of pride he shall not feel; its taunts
Hearing, he shall not heed:

To what do all our grievances amount
But mostly to some selfish want refused,
Or petty dignity of no account,
Or appetite abused.

And if this self by self can be denied,
These are but waves that seek to storm the rock:
It slips them back into the passing tide,
And never feels the shock.

ROBERT LEIGHTON.

THE great end of the Sunday-school is to awaken the soul of the pupil, to bring his understanding, conscience, and heart into earnest, vigorous action on religious and moral truth, to excite and cherish in him Spiritual Life.—*Channing.*

WHETHER any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall *give* happiness or suffering rests with yourself.—*G. S. Merriam.*

RELIGION IN DAILY LIFE.

"Doth Job serve God for nought?"
SATAN, in the Book of Job.
"To speak no slander, no, nor listen to it."
OATH of ARTHUR'S KNIGHTS.

LOYALTY, self-respect, valour, usefulness, truth, chastity—these were the broad and elemental virtues the need of which Arthur impressed upon his knights by their vow. In such a group it is suggestive to find one vice specifically banned by name, and that one so seemingly venial as slander. It is like an unexpected bit of detail in some great outline, all the rest of which it is left to our imagination to fill in. But the King (or his poet-biographer for him) knew well that just as loyalty and the rest are elemental virtues, so slander is among the basal vices of human nature, and that, like other vices of the sort, it cuts at and tends to destroy the very foundations of human society. The existence of the Arthurian Brotherhood depended upon every man's practising the virtues named in his vow. It depended no less upon their avoiding the crime of defamation. Once let them begin to "damn" one another "with faint praise," or unworthy insinuation, and it could be a question only of time till every man's hand would be against his fellow's, and "all the fair order of the Table Round" would be scattered and dissolved in mutual hate. And yet how lightly we often think of the vice. There are people who would almost as soon expect to find the knights vowing against being late for breakfast, or any other so-called surface fault, as against slander. It is one of the sins most readily committed, and one for which people most easily forgive themselves.

Yet think of its origin. Envy and jealousy, with baffled rage, hatred, malice, and all uncharitableness, are, some or all of them, always present in the seed from which calumny grows. The first quotation at the head of this little talk gives one of the earliest instances in human literature of the uttering of a slander, and it is put into the mouth of that personification of evil called Satan in the Bible. He is represented as full of malicious rage because he cannot subvert the perfect and the upright Job, and "It pays him to be good," he snarls; "if it didn't he would no longer be so, and I wish you would let me prove it"—a mean and miserable calumny which has been a thousand thousand times repeated since then, and as often disproved.

Think of the unutterable meanness of the crime, tried simply, first of all, by any standard of English fair play. In no other case is the victim so entirely at the mercy of his enemy as in slander. A man may be able to beat off the thief who seizes his watch; quickness of hearing and fleetness of foot may save him from the garotter; he may struggle for his life with a murderer; but he is absolutely helpless against his slanderer. For it is in the nature of his vileness that the defamer works out of sight and sound of the person whom he injures. And it is so easy to be a slanderer. It by no means needs the vulgar innuendo, "She's no better than she should be," to blast a reputation. The raising of an eyebrow, a doubtful smile when hearing a friend praised, is quite enough sometimes to conjure up suspicions, and questionings, and hearsays by thoughtless tongues; and the end may be the shattering of fair fame and the ruin of a life's happiness.

"To speak no slander, *no, nor listen to it.*" The words in italics are no unnecessary refinement in the vow; for, unhappily, our very silence upon hearing a malicious imputation, however vague and deprecatory, may be taken for proof of its truth, and do incalculable harm. "I spoke of it before Mrs. So-and-So, and she didn't contradict me, so I know it must be true," is one of the commonest and most illogical excuses of the gossip-monger. We must at least refuse to hear even the most dexterous and gentle insinuation against character if we cannot roundly deny it, or we become accessory to slander.

Think again how slander breaks the Golden Rule, "Whatsoever ye would that men should do to you do ye even so to them." Which of us "would" that doubt should be expressed, for instance, of our business solvency or integrity, our fidelity to husband or wife, our power to make home happy, our sobriety, veracity, or the value of our Christian profession? We respond instantly to the test, of course. Our self-love and the instinct of self-preservation are up in arms in a moment at the bare mention of such a thought. It follows, then, as night follows day, that we must avoid with whole-hearted scrupulosity anything which borders on the expression of such doubts, or any doubts, of other people. Society is built up on the mutual faith of man in man, the belief of one human soul in the *bona fides* of another human soul. And to scatter doubts of any individual broadcast, or even to sow them gingerly and with regret, is an act of treachery to human society, and of disloyalty towards that Master whose example and whose principles of living form the goal of the best efforts of our race.

And, lastly, think how evil speaking and the petty, vicious thought which precedes it, must seem in the eyes of the All-Father. Think of "the hospitable greatness" of the God who "sends His rain on the just and on the unjust," and we shall cover our faces with shame at the grovelling and yet egotistical meanness which leads us so flippantly to judge and condemn others.

Rightly looked at, there is no more restful thought in all the range of consciousness than that of the omniscience of God. That "He is Power, and Power is Love" is a Divine and glorious truth, bearing the promise of all good to us, and all success to our efforts towards goodness. But if God loves us under a misconception, with imperfect knowledge, with some black feature of our inmost soul one day to be revealed before assembled worlds? We thank Him it is not so. He loves us as the All-Knowing. Our slanderous judgment condemns because of our half-knowledge. We know nothing of the hidden strivings of our friend against his obvious faults; we do not feel the terrors of responsibility with which a man sees his business trembling under adverse conditions; we do not guess at the bitter tears with which a woman may be striving against sins of heredity or difficulties of position. But in our purblind littleness we are ready to condemn these, and such as these, unheard; or, worse still, to bring upon them the condemnation of others and the ruin of their best chances. On the other hand, it is precisely because God is the All-Knowing that He is so impartial. He knows all our antecedents, the worst facts concerning our mental and physical heritage, all the excuses that may be made for us, the difficulties that we have or have not overcome, the opportunities for self-improvement that we have let slip, our priceless value and our spiritual waste, and yet—He loves us still. He loves us because of His infinite knowledge, which is a part of the infinity of God.

And what is infinite must be a home,
A shelter for the meanest life,
Where it is free to reach its greatest growth
Far from the touch of strife.

But, someone will ask, what are we to do then? Must we see good work being bungled, and evil influences spreading, and say nothing? There is a two-fold answer to that question, I think. The first is given us by the Master when he says, "And if thy brother sin against thee" (or against social order, or the right as you conceive it), "go, show him his fault between thee and him *alone*." Common-sense leads you to ask yourself, "Is it my responsibility to do that? Have I moral courage enough to do it if it is? And is my soul so filled with the love and patience and hope of God that I am fit to go?" Then, in God's name, "Go: if he hear thee thou hast gained thy brother." If your connection with the matters or persons which grieve you does not warrant your interference, or if you are unable to bring the most disinterested love to bear upon your action, then keep silence, and trust that the All-Knowing God will bring the matter right by other means.

MARY RALPH.

HO! EVERY ONE THAT THIRSTETH

WITH half a world beneath our feet
To stand upon a mountain spire
And watch Time's hand, upon the sheet
Of grey-blue sky, in disk of fire

Mark day's *full-stop*, with blazonry
Of gorgeous pageant;—this is rare
In mortal lot; yet you and I
Of evening pictures have our share!

Unnoted in the rent and rates,
A year's full panorama wound
About the axis of our gates
Its lovely lure of sight and sound.

The white-cowled oast-house, on the lawn
To eastward, caught the first-born rays
Of suns, whose northmost reach to dawn
Failed in yon copse our westward gaze.

So stood we in some eve of June,
Silenced by Night's solemnities,
When jangling thro' the soundless tune
Came din of rustic revelries.

A flood of glory filled our dell—
Denied this '*our*' love will not be!—
You would have grasped the dinner-bell
To bid all feast with you and me.

But no! their choice is other fare;
Rich are we with unenvied gains;
Summoned, those revellers could but stare
And give derision for your pains!

H. A. R. J.

LITERATURE.

BEGINNINGS OF HEBREW HISTORY*

THIS book differs in two respects from an analysis of the Hexateuch such as that which has been edited in so masterly a fashion by Mr. Carpenter and Mr. Harford-Battersby. On the one hand, Dr. Kent ingores the legislation almost completely, and confines himself to distinguishing the various documents in which the myths, the legends, and the early history of Israel are contained. On the other hand, he passes beyond the Hexateuch, and gives the text of Judges and Ruth. The translation is his own, and he has added a large number of notes, chiefly critical, besides an introduction of nearly fifty pages explaining the way in which the books with which Dr. Kent deals were gradually compiled from documents of various dates. The student will find the maps very useful, and we would call special attention to the map of Palestine as we now know it from the Egyptian and Tel-el-Amarna inscriptions before the earliest attempts of the Israelites to settle there. It is also very convenient to have *in extenso* the Babylonian parallels to the Hebrew stories of the Creation and the Flood, and a valuable table with the approximate dates of Hebrew literature is prefixed.

Dr. Kent is a conservative critic as regards the text of the Hebrew Bible, and this is undoubtedly an advantage in a work of this kind. Reckless emendation of the text has become a serious mischief, and it is especially out of place in a book which appeals, though not exclusively, to beginners. Here and there we are inclined to think that Dr. Kent has been over tolerant of traditional interpretation. We doubt, for example, despite the hesitating support which so high an authority as Dr. Driver gives to Dr. Kent's view, whether the famous words in Gen. ii. 15 can possibly mean, "he shall bruise thee on the head, and thou shalt bruise him on the heel." How can a serpent bruise a man on the heel? And, philologically, the Septuagint rendering "lie in wait" is fully justified. Be that as it may, we are confident that Dr. Kent has misunderstood xxiii. 9. Following a time-honoured interpretation he renders, "Who can count the dust of Jacob, or number the myriads of Israel? Let me die the death of the righteous, and let my end be like his." Now it is very hard to see what "the death of the righteous" has to do with the teeming population of Israel. A very simple correction, abundantly justified by the text as it stands, and the common usage of the Hebrew tongue, gives the sense required: "Let me die the death of the upright, and let my posterity be like his." Balaam saw the mighty battalions of the upright, *i.e.*, the Israelites, moving on to victory. Oh that he and his race could live on in a future like theirs! It is a thought of corporate immortality which dominated the Hebrew long before the belief in, or even the desire for, personal immortality had arisen.

Here we may express our regret that Dr. Kent has reserved for a future volume the three short oracles with which Balaam concludes. Possibly they are, as Dr. Kent thinks, post-exilic, though this is by no means certain. But in any case they are best studied in connection with the rest of the prophecies to which they are appended, and the Priestly narrative which forms a considerable part of Dr. Kent's present volume is itself admittedly post-exilic. There is apparently some confusion in the treatment of Tamar's story, Gen. xxxviii. In a note on the text she is said to have been a woman devoted or consecrated, *i.e.*, devoted to prostitution in honour of a deity. Further, we are told to compare "the many references in the Hammurabi code to the devotees or those consecrated to a god. "Consecrated" is the very word which Dr. Kent uses of Tamar. But the consecrated women of whom Hammurabi speaks are on Dr. Kent's own showing (p. 378) persons who had vowed themselves to a life of celibacy. We may end our list of faults by pointing out a complete absence of index, which is a pity, unless the subsequent volumes are to be issued very soon.

These, however, are not serious defects, and we can most cordially thank Dr. Kent for an excellent and most serviceable piece of work. We are very glad that, following the example set by Gunkel in his most original and delightful commentary on Genesis, Dr. Kent has insisted that the legends of Genesis were born in the tent and by the camp fire, and must have lived in the mouths of men for many an age before anyone dreamed of writing them down. Dr. Kent also shows that the legends are not merely poetical fancies, but contain sound, historical truth, when we penetrate their original meaning and see that they relate of individual heroes things which were really true of tribes and nations. The more we study the early books of the Old Testament and enter into their spirit and language, the more readily will the view suggest itself. Who can doubt that the nations of Israel and Edom are the subjects of the ancient oracle in Gen. xxv. 23, or that it was the tribes of Levi and Simeon, not the men Simeon and Levi who made the murderous attack on Shechem related in Gen. xxxiv? When once the clue has been found the marriages of the Patriarchs and a multitude of similar details become instinct with historic life and interest. Nor must we forget the undying charm of the Hebrew stories as literature, a point to which Dr. Kent has also called attention. They are the most beautiful stories ever told; even the Odyssey is not more interesting than the story of Jacob's adventures, while for pathetic beauty it has nothing to compare with the tender love of Joseph for Benjamin and his aged father. The wonderful description of Iphigenia's sacrifice by her father in the Agamemnon is more than matched by the simpler and deeper beauty of the story which tells how Abraham proposed to sacrifice his son Isaac. The charm of the Bible ought to be not less but far greater now that we are able to disentangle the various threads of narrative, and so to avoid the shock of gross and palpable contradictions. Some inconsistencies, no doubt, remain even in the single narrative. But they are not observed, while we are enthralled by the charm of the narrative; they are no more than the difficulties which occur the moment we begin to analyse so consummate a work of art as the Œdipus Rex in a critical and unsympathetic spirit.

Lastly, we are in full agreement with Dr. Kent on the most important point of all. He has put it admirably in the following words, all the more impressive because they are so temperate and free from the least exaggeration. The narratives of the Old Testament, he says,

"have a perennially helpful message for men to-day, because, unlike the heroes of other primitive peoples, those of the Old Testament are not men of brute strength—Samson stands almost alone [nor again men of mere shrewdness, worldly wisdom or patriotism, like Ulysses], but, like Abraham, they are dominated by a consuming desire to live in communion with the Eternal. Their struggles are not with panoplied warriors, but, as in the case of Jacob, with the baser instincts within them. Their mastering instincts are not to achieve possessions or glory for themselves, but to secure divine favour and blessings for their race. If, like Joseph and Moses, their circumstances made them men of affairs, they won success by their faithful, unselfish devotion to every duty and opportunity which presented itself, and success obtained was simply made in turn the instrument of helpfulness to others".

WM. ADDIS.

* "Beginnings of Hebrew History." By Charles Foster Kent, Ph.D. Professor of Biblical History in Yale University. Vol. I. of the "Students' Old Testament," to be completed in six volumes. (London: Hodder & Stoughton, 1904.) 12s. net.

THE BEGINNINGS OF CHRISTIANITY.*

THE second volume of this work deserves a hearty welcome. If it is, perhaps, less striking than its predecessor, that is due rather to the theme than the author. He has no longer to deal with great personalities like Jesus and Paul. The age of creation has passed. Christianity has been carried forth into the world by the great Apostle to the Gentiles. It has been made, in accordance with the inner principles of the Gospel, a religion for all. But in the process it has been shaped anew. Paul has given to it new theological forms; he has also created its first organisation; and its subsequent history is concerned with the modifications effected by the natural processes of events and the forces which surrounded its thought and life.

The whole book constitutes, in fact, an introduction to the study of the Christian Church in the first two centuries. Much, indeed, is taken for granted. For the story of its gradual spread, its relations with Rome, the successions of its writers, the reader must seek elsewhere. An outline, at least, of this knowledge is assumed. In a second edition, perhaps, the author may consider the expediency of such concessions to the weak as tables of dates or lists of authors. But to the reader who is equipped with the necessary framework of information there can be no better guide among the conflicting tendencies of the period under survey. His view is clear, his touch firm, his utterance fearless. And he is not dismayed either at the complexity of the problems or at the sorrowful indications of decline. He is aware that a period such as that of Jesus and the first disciples

* *The Beginnings of Christianity.* Vol. ii. By Paul Wernle. Translated by the Rev. G. A. Bienemann, M.A. (Williams and Norgate, 1904. 10s. 6d.)

cannot be indefinitely prolonged. The fervours of the first days must decrease, and "average Christianity" must take their place. Peculiar conditions, in this respect, affected the early Church. The language of Paul proves that the expectation of the return of Christ was vivid and powerful all through the generation that followed his death. Later documents in the New Testament still show its presence, though with varying degrees of assurance. When it grew fainter and fainter, and the Christians, in Tertullian's language, began to pray for the *delay* of the final consummation, it was inevitable that the Church should make terms with the world. The letters to some of the churches in the Apocalypse reveal at how early a date this decline set in.

But this process was not solely one of decay. In adapting itself to the permanent conditions of the social order round it, the Church was compelled to face the question of its organisation. The travelling ministries of Apostles and prophets gradually cease, and new officers take their place. Out of the little groups of elders rises the bishop. The brief chapters devoted to this change, at the opening of the volume, will be the least satisfactory to the English reader. The sketch is too slight for those whose appetite has been stimulated by recent controversies. The characteristic excellences of Professor Wernle do not display themselves so fully on the field of ecclesiastical archæology as in the delineation of religious and moral tendencies. In the sphere of theology he is much more at home, and his resolute judgments and unflinching speech will compel many a thoughtful reader to look at familiar things in a new light.

Professor Wernle's method is broad rather than detailed. He speaks of the chaos of religions in the countries round the Mediterranean, but he makes no attempt to describe it. He is content to group the forces round the Church under three heads—Judaism, Hellenism, and Gnosticism. Against Judaism Christianity sought to defend itself by elaborately constructing proofs of the Messiahship of Jesus on the basis of ancient prophecy. These Professor Wernle cannot endure; in the alliterative language of his translator, "all that they advance is figment, feint, and fabrication" (p. 43). Nor has he any sympathy with the attempt of the writer to the Hebrews to compensate Christians for their loss of the institutions of the law by casting the figure of Jesus into a priestly mould. "The whole comparison is a theological *tour de force*. Thank Heaven, the real Jesus was the outspoken opponent of the high priest. To take from the high-priesthood the colours for his portraiture was pure perversity" (p. 46.). But he recognises sympathetically the influence of Judaism on the ethical side, in the presentation of Christianity as a "new law"; on the worship of the Church, in its form and spirit; on the institutions of the Church, such as penance; and on the character of Christianity as a historical religion, which could not be subtilised into philosophical abstractions. The polemic with Judaism kept Christianity firmly rooted in the Gospel tradition.

Many are the penetrating criticisms suggested by the operation of Hellenism. On the popular side Christ was opposed to the old gods as one newer and stronger; "that is the meaning of the 'Divinity of Christ.' The idea arose among the heathen, and must be conceived of in antithesis to the heathen gods."

Within the New Testament it is the estimates of different elements in the Fourth Gospel which may provoke readers to most dissent. Valuable is the writer's sketch of the dependence of this work on the theology of Paul; excellent is his remark that while it appears to belong to no particular age and to stand above and outside of history, there is scarcely any other writing of the early Christian era which is more a child of its own time (p. 254). Apparently he adopts the reading "only-begotten God" in John i. 18, for he writes of the author, "His undisguised admiration for Jesus as God whose mighty wonders everywhere reveal the mystery—God born of God—shows us how entirely he himself can look at things from the standpoint of Greek thought." The polemic against the Jews in the Fourth Gospel, however, awakes far more serious criticism. Contrasted with the Synoptists, Professor Wernle finds that in its pages "hatred and implacability stand out against love"; the Jews are declared children of the devil solely because they will not believe in Jesus; the alienation between them is so complete that Jesus refuses to pray for them, and limits his petition to his own disciples. And accordingly it is boldly said of the writer, "As a true child of his age, he so distorted the human form of Jesus as to make a fanatic of him, and hence ever since made it as easy for human hatred to be kindled at it as Divine love." "John," he affirms elsewhere (p. 89), "is perhaps the narrowest and most uncompromising theologian of the New Testament." With the theological Jesus of the Fourth Gospel Professor Wernle contrasts the "layman from Galilee, who wished to free his disciples from the theologians, and to make them children, children of God, but who was also inspired by a love for his people so deep as to be altogether beyond the comprehension of these later enemies of the Jews."

Two important chapters have been added to the English edition, on "The Theology of the New Testament," dealing specially with the transformation of the person of Jesus in the Fourth Gospel, and the transformation of the work of Paul in the Acts and Pastoral Epistles. The general result is to showt hat the later teaching is a Catholicised Paulinism. Paul, indeed, stands out in Professor Wernle's investigations as the greatest creative spirit of the early Church. The Fourth Gospel, once accepted as an actual historic delineation, may have exercised a more direct and controlling influence on subsequent theology. It employs a philosophical form—the Logos—to which Paul nowhere alludes. Nevertheless, like the impassioned pleadings of Paul, it revolves round the idea of Jesus as the Redeemer, and its strength and greatness lie entirely, says our author, in the realisation of the Pauline faith in the picture of the Gospel.

The enthusiasm and gratitude of a disciple who found in Jesus life and full satisfaction, are for ever breaking through from the midst of h teful controversy and gloomy judgments of condemnation. Even the unrelenting bitterness with which he consigns the Jews to the devil, is in his case the necessary converse of his devoted love to Jesus (p. 266).

A few *incuriæ* may perhaps be removed in another edition. Surely it is incorrect to ascribe to the Fourth Gospel the doctrine that the Spirit is to teach nothing new, but only to recall to remembrance the Master's words (p. 178); does not Jesus announce, "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth" (xvi. 12, 13). The assertion that Justin read *in the memoirs of the Apostles*, "He was the only son of the Father of all; begotton of Him in a unique manner as Logos and Power" (p. 150), jumps over great difficulties by omitting a portion of the passage. Does the Fourth Gospel "mention the fact" of forgiveness (p. 158)? It is no part of Jesus' teaching; the only allusion to it is in the commission to the disciples after the resurrection (xx. 23). The translator's English is usually clear and forcible, but it cannot be said to be always elegant. Such a phrase as "the Gospel threatened to be sacrificed" ought to have been avoided. On p. 85, first line, in "binding and losing," read "loosing"; "roll," p. 196, last line, should be "role"; "initiated," p. 165, last line but one, seems to have lost its prefix *un*; and the phrase "bear a more catholic meaning," p. 89, line 4, is open to an unfortunate ambiguity, the word "catholic" being used in its limited and ecclesiastical sense instead of its apparently universal application. Such are the trifles which a reviewer must ease his conscience by noticing! Rumour has it that Professor Harnack commends this book to his students at Berlin as the best introduction to the study of historical Christianity. How many of our English theologians will do the same?

J. E. C.

LIGHT ON THE "DARK AGES."*

IT is a rare pleasure to be able to speak with unqualified gratification and admiration of any book, but if that book concerns the "Dark Ages" it is such a pleasure as no man has a right to expect. How often one has read the weary traditional commonplaces about the decay of learning, about Gregory's contempt for Latin literature, and so forth! Here at last we have a book by a man who, to begin with, has read the literature with which he deals, and, further, has read it with sympathetic insight, and is full of what it is, rather than of what it is not. He sees in the period from the fall of the Roman Empire to the great revival of the 12th century not mere darkness and confusion, but the workshops in which the great transformation from ancient to modern culture was being prepared. He sees that the confusion of tongues, resulting from the decay of vitality in the Latin language and the crudeness of the vernaculars which replaced it, hampered, but did not quench, the expression of human experience and human passion; and he has a keen eye to recognise the life that is struggling for utterance. Instead of rising from his book with a self-satisfied sense of superiority, the reader will feel that all through these "dark

* "The Dark Ages." By W. P. Ker. (Blackwood & Sons. 5s.)

ages" there were present all the conditions for great literature save one—an adequate vehicle for expression; and that, in spite of this defect, there is an almost unbroken succession of authors gifted with vivid perceptions and strong emotions, whose language, after all, was far stronger and more effective than that of the rank and file of modern translations which make up so large a part of our reading, or the elegant artificialities of the "Latinists" from Petrarch downwards. He fully admits, however, the inadequacy of their linguistic medium, but has an open eye for their humour, or their picturesque handling of the salient points of a narrative, and he never fails to detect affectation or insincerity.

But it is when, in the later portions of the book, he comes to deal with such work as the Icelandic poetry or the Chanson de Roland that his unrivalled power of arresting the exact literary quality of the thing he is handling comes out in all its force. We may call special attention to the lines on which he analyses the precise source and quality of the impression produced upon us by that unique poem, "The Sword of Agantyre," the terror and wonder of which may be known to many of our readers by Miss Barmby's translation in the volume entitled "Gisli Surson." The brief account of the Chanson de Roland and its peers as producing "stronger effects with weaker available materials than any other poetical form" seems to leave nothing for the future critic to say.

A special feature of the work is the clearness with which Professor Ker brings out the fact that even the outlying Teutonic and Celtic literatures deeply felt the influence of those Latin models which were more directly moulding the nascent Romance literatures.

The condensation of this volume will be a standing rebuke to critics who overload their subject and display their reading or their learning; and Professor Ker's criticisms, though in one sense of penetrating analytical power, are always constructive in their total effect. Criticism with him is indeed "the art of enjoying masterpieces," not that of cultivating the reader's sense of superiority over his author.

From end to end of the book there is not a word of special pleading, not a protest against the shallow estimate of the "Dark Ages" which is current, no apparent consciousness even that a modification or reversal of traditional verdicts is implied in almost every page, yet it is no exaggeration to say that if this volume of some 350 pages of open type were generally read, it would clear the atmosphere of such a mass of prejudice and misconception and cultivate so true a sense of perspective as to constitute a revolution in the ordinary conception of the literary history of the "Dark Ages" which still takes its colour from the humanist polemics of the 15th and 16th centuries.

P. H. W.

LEADERS OF REVOLT.*

THIS able book, which consists of four essays printed in the *Dublin Review*, and seven in the *Quarterly Review*, is written by a well-known Catholic priest, whose theology naturally tinges his criticisms, but who has attained to a wonderful degree of impartiality, if his subjects be considered. He has gathered together certains prominent authors — British, French, and German—whom he esteems to be leaders of revolt against conventional Protestantism. His style is rich and epigrammic, eloquent, and quickened by a pleasant gift of humour. His erudition is wide and deep, and his essays give evidence on every page of the care and penetration with which he has studied his theme in each case.

These leaders, according to Dr. Barry, have for the most part abandoned Christ and true Christianity, to their own irreparable loss. This does not prevent him from writing sympathetically of their works and of themselves, except, perhaps, in the case of Honoré de Balzac, whom he rightly recognises to be the forerunner of Emile Zola. In his criticism of George Eliot he to a certain extent overrates his author. But he rightly points out her scarcely relieved melancholy of tone in all her books. He evidently cares much for the analytical novel, which abounds in long pages of psychological dreariness; nor has he ever noticed one cardinal defect in George Eliot's genius. She rarely makes her characters explain themselves in her stories, but requires much subtle analysis, which is a little tiresome to the reader. The essay is written brilliantly, with much sympathy and keen criticism.

Of John Inglesant Dr. Barry writes with carefully worded praise and well-weighed judgment. Here he is on his own ground, and criticises with some severity the worldly-minded Jesuit, who had so much influence on John Inglesant's career. He does not think such a one possible, and of this he is doubtless the best judge. Still, Robert Parsons rises before the mind, whose chief desire would seem to have been to maintain his authority over the souls of good Catholics. Nor can it be confidently asserted that he was in all respects more careful of his belief than of his authority.

The essay on Carlyle is not so sound in its criticism as are some of the others. It was scarcely to be expected that a devotee of the more sensuous system of Rome should quite enter into the deepest thoughts and moving inspiration of such a Puritan as the Chelsea sage. When he traces Carlyle's sadness, in part the product of dyspepsia, to the "jaundice of unbelief," he goes too far, as the careful reader of "The everlasting Yea," in *Sartor Resartus*, will perceive. Dr. Barry has not penetrated fully into the rugged recesses of Carlyle's lonely soul, which certainly clung to Christ if in no orthodox fashion. No doubt Christ was Carlyle's High Priest of duty, which is scarcely a sufficient reading of New Testament story. This Dr. Barry has not seen, though it may be found in many pages of *Sartor Resartus*, while we to-day cannot be too thankful that Carlyle has done much to shake off the chains of that medievalism to which the Catholic Church is bound, so long as it retains its present system.

In dealing with Amiel, whom he rightly calls "An Apostle of Nirvana," Dr. Barry is much more searching and, be it added, more sympathetic. He feels the pathos of that wasted life, wasted from no fault of Amiel's own, and the greater pathos of that hopeless death. When we read that "Amiel had thus quitted the firm ground of dogma and set out on a voyage of discovery," we get an in sight into Dr. Barry's method of looking at matters religious. He seems to attach a certain divinity to dogma, which it is very far from possessing. Again, in the same essay the author remarks with much truth, "The defect of Liberal Protestants is that they deal lightly with sin." No doubt they do, and in so doing they fall into grievous error. Still, the Church of Rome during its history has been prone to deal too lightly with the pardoning of sin, which seems to be a weightier matter. When Dr. Barry ends this essay by a powerful plea for bright faith in Jesus, if we may put our own interpretation upon his remarks, his plea is good and sound, and hits severely that kind of Calvinism which bases its religion on the gloom of the Divine Wrath.

The essay on Heine is in some respects the most striking in the book. The account of that singular character's struggles and mean subservience to worldly needs, of his moments of exaltation and of his despair, is finely touched with masterly precision. Dr. Barry's severe condemnation does not prevent him from doing justice to the great genius and the undoubted gleams of higher light which occasionally cheered the despairing soul of Heine; yet the final word of the essay rings with sound of bitter truth: "One thing he has proved to evidence—that genius without principle acts only as a chaotic force. And a second—that no mere Hellenism will save the world. But there his prophesyings end, and the 'rest is silence.' Euphorion is shattered to pieces, the poet's garment becomes a winding-sheet, and the broken lyre murmurs the music of an eternal Requiem."

The next three essays deal with "The Modern French Novel," "French Realism and Decadence," and "Pierre Loti." The same moral rings through each of them; the authors criticised are descendants of Rousseau. Each represents one side of their literary father and each has something of the unreal taint which vitiates his finest writing. The genius of Victor Hugo is freely admitted, and his false sentimentalism is as strongly condemned. Dumas Père has to stand at the whipping-post for a brief but severe castigation, why, it is not easy to understand. George Sand's romances are spoken of in somewhat slighting terms, while her perfect pictures of country life are as liberally praised. The school of realists is grimly depicted with to the full as much censure as appreciation, and Balzac, the greatest of the school, is a little under-estimated. Flaubert and a host of minor chieftains appear to be banished with appreciation of their great talents and condemnation not a whit too stern of their loose moral perceptions. Dr. Barry must have read deeply in that nauseous school of French problem-writers, which seems to be slowly infecting a certain number of British novelists. The essays must be read to be appreciated. The one on Pierre Loti is written in prose almost as

* "Leaders of Revolt: Studies in Modern Literature and Dogma." By William Barry, D.D. (Hodder & Stoughton. 7s. 6d.)

beautiful as Pierre Loti's own, and the reader feels a keen regret that a genius of this kind should so largely have been thrown away upon a kind of writing which has no hope and can afford little satisfaction to the reader apart from its exquisite beauty.

Dr. Barry's style is clear, picturesque, and forcible. His judgments may not by any means always command the assent of the reader; but those who rejoice in good writing and wide learning displayed without any cumbrousness will both learn much and derive great pleasure from his "Leaders of Revolt."

ARTHUR W. FOX.

"EAGER HEART."

IT was a happy thought and good fortune that secured the great hall of Lincoln's Inn for the performances on Wednesday afternoon and evening of Miss Alice Buckton's Christmas Mystery Play of "Eager Heart." The hall at the evening performance appeared to be completely filled, and no surroundings could have been better fitted for the rendering of this beautiful piece, with no suggestions of a modern stage, but everything to add simplicity, seriousness, and dignity to the old legend, presented as a parable of the abiding truths of the religious life.

A curtain, as of old tapestry, hung in front of the principal stage, but did not reach to the lofty open roof, in which the dim light added a sense of space to the setting of the Mystery. Steps leading up to the curtain were used in the performance, not only for the Prologue to speak his words of introduction and closing admonition, but for the approach and part of the action of the chief characters in the piece, for the curtain in two of the three scenes represented the entrance to the house of "Eager Heart." At the back, through a translucent curtain, appeared the forms of white-robed angels joining in the Christmas hymn of praise.

The music, which began with the old carol, "God rest you, merry gentlemen," sung by an invisible choir, was taken chiefly from Bach's Christmas Oratorio, opening with the Pastoral Symphony, while passages from the *Gloria in Excelsis* were sung throughout the progress of the mystery. There were also four chorales, and at the close the hymn (in modern version), "O come, O come, Emmanuel," in which the audience were asked to join.

Of the Mystery itself we have spoken further in our leading article, and can only add a note or two here on the performance. "Eager Heart," a simple, white-robed girl, was a beautiful contrast to her two sisters, "Eager Fame" and "Eager Sense," and her final welcome to the poor labourer and his wife and child was rendered with true feeling. The climax of the piece is when the shepherds and the three kings, with "Eager Heart" meet at the door of her humble dwelling in the narrow city street, into which she had bidden the poor wanderers, and when the curtain is withdrawn it is found that they were the Holy Family in another guise. With silent adoration the kings and the shepherds in turn make their offerings to the child, while the song of the hidden choir is heard, and finally they lead "Eager Heart" up to the mother, and leave her there. Mary's gesture, as she received each in turn and showed them her child, was with exquisite grace. The pale mother, with the look of awe and pride upon her face, and the subdued rapture of unutterable joy, appeared to us perfectly presented.

The only thing that we seriously wished different, beyond some difficulty in managing the lights, was the attempt both of the shepherds and the kings to speak some of the speeches in chorus. One voice speaking as the representative of a group would be far more impressive.

We are glad that others will have the opportunity of seeing this Mystery play before Christmas, for it is to be repeated at Lincoln's Inn Hall on the afternoon and evening of Wednesday next. Admission by ticket only (10s., 7s. 6d., 5s., and 2s.) to be had at the Montagu Fordham Gallery, 9, Maddox-street, Regent-street, W.

THE CHILDREN'S COLUMN.

CLIMBING MOUNTAINS.—II.

LEARNING to read is climbing a mountain, and the letters of the alphabet and the rules of grammar and the spelling of words are the steps up which you are to climb. Sometimes you think it is too stiff, and that you would prefer to play down below in the valley. Or when you grow older you may be strongly tempted to wander along bye-paths where the scenery is artificial and the atmosphere unhealthy, and the influences immoral—as in a considerable section of our present-day literature; but f you will persevere and get to the highest point yet known you will feel the very breath of heaven about your brows, and, like Moses of old, you will gaze upon the promised land, the land flowing with milk and honey. It is that topmost breeze you need to breathe, and that top view you need to get, though you should have your eyes open to the variety of scenery visible as you mount up higher and higher.

I daresay you have heard people who have travelled say that when you reach a certain elevation you can walk twenty miles nearly as easily as you can ten miles on a lower level; the air is so rarified that you seem to have wings almost. That is just what happens on all sorts of mountains—when you have climbed up a certain distance you can work more and faster. Why, you remember very well how difficult it once was for you to read even your nursery rhymes when you had to spell the simplest word before you could pronounce it. You were only a very little way up the mountain then, and now you know that the higher you get the more and the faster you can read and the better you can understand. Never forget, however, that the top of the mountain is away up in the clouds—nay, above them—and you must never give up attempting to reach the top.

I have no doubt you could now think of other things that are similar mountains, and up which you are climbing every day. One of them is called obedience, and another love, up which some boys and girls find it extremely difficult to ascend; but their heights stretch right up into heaven, so that those human beings who do reach the top become divine and Godlike. You know how hard it is to always do what you are told to do, and always to love as you ought to love; but I want you to remember this talk of mine, and when in future you find yourselves on the point of disobeying or hating, pull yourselves together and say, "No; it's a mountain I've got to climb if I would become an honourable man or woman, and I mean to get to the top." Do this, and you will find life full of happiness and profit. The higher you go the happier you will be.

Truth is another such mountain, and many folk find this extremely difficult. I know some little boys and girls who have got scarcely any way up it yet. They have climbed up it a little way now and again, and then they have become so giddy that, treading upon a loose pebble, they have slipped and rolled over and over to the bottom; and the worst of it is their little friends are leaving them behind, making higher ascent every day, and unless those whom I have mentioned do not seriously change their ways and climb with a steady determination they will soon feel lonely and forsaken.

You see, I am speaking in parables, and I want you little ones to complete my task by going to your parents and asking them about it. Old people as well as young sometimes overlook the fact that the progress of human life is like climbing mountains, and that very few, alas! ever get to the top. Once there you can look the world in the face, as it were, and know that God is with you.

Sorrow, disappointment, and pain are mountains. Until you climb them they stand as barriers in your way, threatening to overwhelm you, shutting out God's invigorating light; but brush away your tears, and climb in hope and trust, and there at the top is the light, and, instead of gloom and pain, brightness and joy shall be yours.

Every day of our lives we ought to be higher up the mountain of a pure and useful life. If you would become perfected in spiritual things you must ascend. Clearness and distance of vision are to be had higher up. In the valley the horizon is limited. As we advance in physical stature, so also should we advance in mental, moral, and spiritual things. Earth is our starting point, but not our goal. Just as birds are created for flying and fishes for swimming, so men and women are created for climbing to higher and nobler things. If you brought me a bird I never saw before I could tell by the shape and size of its wings whether or not it was meant to fly; and so an examination of humanity reveals the fact that it is by nature an aspiring thing, capable of becoming wiser and richer in moral and spiritual possessions. It is evidently created for climbing up those mountains I have enumerated, and proclaiming by its achievements that it is of divine origin.

There are many wonderful things in this world, but, next to the God who made us, the human soul is the most wonderful of all. You little ones, as well as your elders, are each a soul. Vow that you will do nothing to disgrace it, but through all the years seek strenuously its development and its ascent to that Pisgah height from which God's promised land may be viewed.

CHARLES ROPER.

The Inquirer.

ESTABLISHED 1842.

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LONDON, DECEMBER 10, 1904.

ADVENT.

IN the fashion of an old Mystery Play, but with a heart alive to present-day needs and a faith steadfast and clear-shining amid the confusions of modern thought, Miss ALICE BUCKTON has brought home to us once more in beautiful form the old, old lesson of how alone the Christmas festival can be truly kept. They are fortunate who can see the Mystery Play as it was performed on Wednesday in the Hall of Lincoln's Inn; but, apart from that, we must hope that the text of the play* will find many readers in the coming Christmas time.

Eager Heart, in simple faithfulness and humble self-forgetting love is counted worthy of the Divine Vision, while her sisters, of worldly glory and sensuous pleasure, are shut out until they have learnt the true lesson of humility and service. Even the three kings of the old story, who represent Power and Wisdom and Inspiration or Love, which under many forms seeks the good in all, do not receive the full measure of bliss granted to the lowly maiden; they indeed, with the shepherds, see the vision for a moment, but she is left within the shrine. That holy place is simply her own home in a common street of the city, where in the night of expectation, looking for the King in his glory, she had given shelter to a weary and homeless working man and his wife and little child. When she returns from her search, having met the shepherds, and is joined by the three kings at her door, there, in place of the humble folk whom she had left, she finds the Holy Family, the vision of Eternal Love, "in tender likeness of a Child."

When Eager Heart refuses to follow Eager Sense and Eager Fame and remains quietly in her own place, a secret voice has already been whispering to her that the King is near, and may come even to her humble tenement. When her worldly sisters are gone, she listens:—

'Tis very still. The night is dead asleep;
Shut are the streets! Only the stars above
Seem strangely near, as if they, listening, heard
A far-off music. Hark, what a sudden burst
Of voices from the hills! The simple folk
Bring Him upon His way. He comes! He comes!
Sure 'twas the mighty shout of warrior-kings
That ride with Him! O let me forth to see,
And mix my feet with those that throng His road,
Praying that He will deign to pause Him here,
One moment, at my threshold, blessing it,
Even with His look.

Then she goes forth leaving her room prepared, but on the very door-step finds the poor suppliants for shelter, whom, after an inward struggle, she cannot refuse to receive and let them have what she had prepared for the King.

Nay, speak no more! It shames me! Pray you come!
Yours is the Bread, the Water, and the Wine,
The lowly couch on which I thought to lay
The beauty of my Lord! Enough! Enough
That you have need, and I the hand to give!
Be you my honoured welcome guests to-night.
Forgotten be all else! My foolish dream!

As, after that act of self-forgetting kindness, she goes out, she looks up at the stars:

O star of heaven, so still, so pure, so high;
How art thou near to-night! Is it through pity
Thou shinest on me thus? or is it in joy?
Hark to the voices singing! Let me go!

But she returns, baffled, from her search; only to find, however, as we have already said, that the King after all is there, even in her own home.

The parable is beautifully worked out, and touches the deepest sympathies. We welcome it as entirely in keeping with the spirit in which we should all desire to keep the coming festival, speaking to us with a fresh and helpful voice. It does not answer any of the practical questions of our day, as to *how* we are to meet the pressing needs of poverty and loneliness and sorrow, but does what there is such constant need of doing—wakens with new and searching power the true impulse and determination of love that will not be refused and must find some way to help.

For all alike, whatever be the opportunity and the means of helpfulness, the Divine law is the same. Love alone can rule, and overcome the evil, in brotherly kindness, making peace on earth. Every earnest effort for the common good has part in the great enterprise, whatever is wisely done to cleanse and uplift the life of the people, in city and village alike, for the right ordering of the conditions of work and the sharing of the good gifts of life, for conciliation and mutual understanding and co-operation between class and class, and between nation and nation; whatever is done for the children, to teach and to guard against every form of cruelty and wrong.

The impulse of giving, in self-forgetful love, is always true; only it must seek to give with wisdom, that it may be with all the fulness with which love *can* give. At this season many special appeals are made to the heart of brotherly kindness, and we are always glad to ask special consideration for such appeals as those made in our columns these last three weeks, by faithful men who are giving their lives in the humble places of labour among the poor of great cities. This year their appeal has special urgency, and it would be a happy prelude to other earnest endeavours, and to the home joy of this season, to give to it a prompt and abundant response.

Here also "Eager Heart" may say the closing word, through the voice of the old man of the Prologue:—

The play is out; the faithful feed in bliss;
The foolish turn to find true nobleness:
Say, gentle listener, at this Christmas tide,
Is *your* heart ready? Are your doors flung wide?
Hath He come in with you to make His stay,
Or hath He passed already on His way?

Nay, let us enter in, before we part,
And pray together here with Eager Heart,
That never, O thou Son of Man! May we
Weary of search, or miss of seeing Thee
In every human form, and human dress—
The Homeless Child of Peace and Righteousness!

A TIMELY OBJECT LESSON.

GREATLY as one must naturally sympathise with the present distress in the sugar industries, one cannot but recognise its immense political value at the present moment as an object lesson in the evil effects of protective legislation. If their experience leads the country to realise the worthlessness of the assurances so cheerfully given that protective imposts on food will not raise food prices, employers and workmen in the confectionery industries will at least have the consolation of knowing that their sufferings have not been in vain. When the Sugar Convention came into force in September of last year THE INQUIRER ventured to point out its inevitable effects upon prices: "Henceforth," we said,

"sugar artificially cheapened by the export bounties of foreign countries will be refused admission at our ports. Every sugar-exporting country but Russia, Denmark, and Argentina has agreed, at our instigation, to offer us no more presents of this character, and the result is that henceforth we shall pay substantially more for our sugar and articles manufactured from sugar than has hitherto been the case. : : :

"For the sake of a few sugar growers in the West Indies, who would be much more profitably employed in growing fruit, we have partly cajoled and partly coerced other countries into withholding from the millions of these islands, to whom the boon means so much, the advantage of buying a staple article of diet."

—And, we might have added, the raw material of many important industries

* "Eager Heart, a Christmas Mystery Play," by A. M. Buckton, author of "Through Human Eyes," "The Burden of Engela," &c. Methuen & Co. 1s. net. A brief notice of the performance at Lincoln's Inn on Wednesday will be found in another column.

This suggestion that the price of sugar would be raised by the Convention Mr. FRANK PRESTON, speaking "as one who knows something about sugar," was good enough to characterise in our columns as a "mis-statement," adding that

'those best competent to judge are satisfied that the Sugar Convention will not only not raise the average price of sugar in the future, as compared with the average price of the last ten years, but are equally satisfied that the price in the future will be considerably less than would have been the case if what you justly describe as the "pernicious bounty system" had been allowed to continue."

Mr. PRESTON concluded with an expression of regret that THE INQUIRER "should commit itself editorially to statements about affairs of which it has so little information." We recall this little episode simply because it affords a concrete example, within the direct knowledge of readers of this journal, of the kind of controversy which was going on from the time of the inception of the Convention to the date of its final coming into operation. Mr. PRESTON'S view was that held by Ministers themselves, and by all who were interested in the abatement of foreign competition with the Colonial product, while the view expressed by ourselves was expressed also, with infinitely greater weight and authority, by the representatives of the sugar-using and sugar-retailing industries, as well as by leading political exponents of Free Trade principles.

Now, what are the facts? Messrs. ROWNTREE, of York, whose knowledge of the subject Mr. PRESTON will readily admit, state that while the average price of sugar delivered at York during the five years ending in 1900 was 11s. 8d. per cwt., its price on Nov. 14 during succeeding years has been :—

	s.	d.
1901, after the imposition of the sugar tax	13	2½
1902	13	7½
1903, with the Convention just begun	15	0
1904, with the Convention in full swing	20	4½

This last price may or may not prove the high-water mark, but no one, we imagine, expects that it will drop so far as to bring down the average price to its former figure. The result of this steady increase in the price of the raw material has been a series of failures among smaller manufacturers in the confectionery and allied trades, large loss of employment among the operatives, a diminution of profit among the surviving manufacturers, which must result after the temporary Christmas boom in a general raising of prices—all this, of course, in addition to the increased cost of the sugar itself as a food, estimated already at 6d. a week to each working-class household, over and above the sugar-tax. It must not be forgotten, also, that the great volume of bounty-fed sugar which we are prohibited from importing is finding a market in other countries outside the Convention, such as Switzerland, where a new confectionery industry is consequently springing up to compete successfully with our own products in the foreign market, and probably even at home. It must be remembered, finally, that the present dearness is not due merely to the enhanced price caused by the withdrawal of bounties by the signatory Governments, and the exclusion of sugar from those countries where bounties are maintained, but to the artificial scarcity which speculators are enabled to create by this legislative limitation of our sources of supply.

We have here, then, in this sugar legislation, an object lesson, absolutely perfect and complete, of the truth of the Free Trade contention as to the inevitable effect of Protection upon home industries and home food supplies. The Sugar Convention did not actually put a protective tax on imported sugar, and the tax established a year or two earlier cannot itself be called protective, inasmuch as sugar is not grown in the British Isles, and there was no discrimination in favour of Colonial growers. But the abolition, at the instance of the British Government, of bounties paid by foreign Governments on sugar sent from their country to ours had exactly the same financial effect as a discriminating tax in favour of our non-bounty-fed Colonial producers, while the decree against Russian and Argentine products is exactly on all fours, so far as its effect on our market is concerned, with the imposition of a prohibitive tax. When, therefore, our statesmen propose this or that new tax in order to prevent unfair competition with home manufacturers, or to show our affection for the Colonial grower, the public will henceforth know from experience that this means increased cost to the consumer and increased difficulties for industries dependent on the cheapness of the commodity affected; and no amount of assurance to the contrary, whether from interested or disinterested people, will persuade it to the contrary. The elementary arithmetical facts that $3 + 1 = 4$, and $3 - 1 = 2$, and the elementary laws of economic science based upon them, remain true in face of any amount of expert opinion of traders in, or manufacturers of, the particular articles these numerals may happen to represent; and the man in the street may safely pin his faith to them, and build his prophecies upon them, without fear that events will prove him wrong and the expert right. That is the moral of the Sugar Convention, and, in face of the present Protectionist propaganda, it is a moral cheaply learned at the price of the present distress in the confectionery industries.

HONOUR the child! on this principle all good education rests.—*Channing.*

WORKING WOMEN AS CO-OPERATORS AND CITIZENS.*

THE co-operative movement has always afforded its members opportunities for wider life and responsibilities, as well as economic and educational advantages. But before the formation of the Women's Co-operative Guild in 1883 these advantages were not shared by women co-operators, who, as buyers at the store, were the chief supporters of the movement. It was owing to the desire to take a more active and intelligent part in the work of the movement that a few co-operative women joined together and started the organisation which now has a membership of 18,600 women and 363 branches in England and Wales.

The Guild, like the movement† to which it belongs, is a democratic organisation, "ruled by its annual congress through a central committee of seven, elected by all the branches." The self-governing character of the Guild is greatly appreciated by its members, who say, "We have none of the so-called 'upper ten' ruling us," and "If in a Guild branch there was any feeling, 'I'm above you,' then I think it would spoil the harmony of the branch at once, and a person who took that line would be marked up." One of the Guild presidents began work at eight years old, another was a full-timer at ten, a third began work as a "winder" at six and a half, and a fourth as a domestic servant between ten and eleven.

Miss Llewelyn Davies, who has been general secretary for the last fifteen years, in the little book under notice, tells the story of the growth of the movement. In the chapter entitled "Personal and Domestic," glimpses are given into the lives of typical Guild members. One, a Poor Law Guardian (31 Guild members are Poor Law Guardians) says: "Most of my lectures and addresses have been thought out when my hands have been in the washtub, when baking, or cleaning out my rooms." When a woman has to be mother, maid of all work, mender, organiser, and economist all in one, "she must work very systematically : . . or everything would get into a muddle." It is difficult for these generals of the home to leave their post for a day or two, but it is still more difficult for them to resist the attractions of the Guild Annual Congress. A Southerner writes: "When I leave my husband for a Guild Congress I prepare plenty of food, and my son's wife looks in on him. . . He takes no harm, trust a man for that."

* "The Women's Co-operative Guild." By Margaret Llewelyn Davies. Price, post free, 1s. 3d. (P. S. King, Orchard House, Great Smith-street, Westminster; and the Guild Office, Kirkby Lonsdale.)

† The following particulars about the Co-operative movement are given by the writer in her Introductory note: "There are 1,481 Industrial Co-operative Societies in England, Scotland, Ireland, and Wales, with a membership of 1,987,768 men and women. The English Co-operative Wholesale Society, Limited, is a federation of 1,133 societies with a membership of nearly a million and a half men and women. It has yearly imports to the value of £5,780,935, and yearly sales of over £19,000,000. It manufactures one-sixth of all the articles it sells to the stores, and owns seven steamers, is its own banker, has thirty-five factories, and directs the labour of 13,133 employés. The government is controlled by quarterly meetings of delegates representing Co-operative Societies, and is carried out by a Board of Directors."

The Guild branch meetings are held weekly and fortnightly, and many testimonies are given of the benefit which members derive from attending them. A Lancashire woman says :—

By goin' t' meetings an' mixin' among folks aum better able to teach mi childer those things awf fun' out to be true. And its made me feel a fitter mate for mi husband, becose when he comes whoam at neet un tells me what's goin' on i' th' toun, au can harken an' raison back wi him about things at consarns us augh.

Another member says: "I have come to Guild many times not knowing how I got there, I was that tired, but I felt stones' weight lifted off my shoulders after." A member who, until she was made a branch secretary, had not written half a dozen letters, now writes some of the best letters received at the Guild office.

The study and discussion of co-operative principles and practice at the Guild meetings and conferences have taught co-operative women their power and responsibility as an organised body of consumers. Guild members are urged to be loyal in purchasing at the stores, to insist on being provided with co-operatively made goods, in the manufacture of which trade union conditions of labour are observed, to watch over the interests of store and other co-operative employees, and to discourage any but strictly cash dealing in the store. In addition to its co-operative propaganda, the Guild has taken up various citizen and labour subjects, such as public health, Poor Law, housing, factory legislation, &c. It is a strong advocate of women's suffrage, and last year it organised, with other women's organisations, a mass meeting of women in the Free Trade Hall, Manchester, in favour of Free Trade.

A subject which the Guild has taken up with great ardour is that of "Co-operation in Poor Neighbourhoods," and the chapter bearing this title is one of the most interesting in the book. It gives an account of an experiment made by Sunderland co-operators, who, two years ago, opened a store, with a hall and accommodation for two resident workers attached to it, in one of the poorest parts of the town. Referring to this work, the writer says :—

To sum up what so far seems to have been proved . . . we may say that it is possible to win the trade of the poorest; that such trade is a financial gain to the whole society; that the store is a sure means of gaining the confidence and friendship of the people, establishing a relationship built on self-help, and unspoilt by the demoralising effects of charity; and that the store might become a foundation and centre for constructive social work in parts where it is most needed.

This plan of making the store the medium of intercourse seems to us to contain more practical and hopeful possibilities for the solution of the problem of the very poor than any we have seen put forward.

Perhaps one of the most striking tributes to the value of the Guild's educational work is the table of figures showing the number of Guild members on the various committees and boards of the co-operative movement. These positions have been won in the face of a good deal of opposition and prejudice, and unless they were creditably filled there would not be a growing representation of women on the councils of this great industrial democracy.

THE PRIESTLEY CENTENARY BAZAAR.

THE Town Hall, Birmingham, was, during four days in last week—Wednesday, Nov. 30, to Saturday, Dec. 3 inclusive—the scene of a most interesting bazaar, the object of which was to assist in raising a sum of not less than £5,000 in aid of the funds of the Midland Christian Union. Towards this sum £3,137 had been promised in donations, and we are glad to record that the bazaar bought in a further sum of £1,531, and a little more remains to come in.

The decoration of the hall was a simple scheme of apple-green and white muslin, draped over lattice-work above the stalls. The stall-holders and assistants were dressed in Puritan costumes of white and grey, with linen caps, while a pleasing contrast was afforded by the bright scarlet dresses worn by the ladies assisting at the refreshment and candy stalls. Music was provided from 3 to 5 and 7 to 10 p.m. on each day by Mr. Alfred Woolley's Orchestral Band, while a liberal programme of entertainments and competitions was provided.

The two most interesting features of the bazaar were the exhibition of art and Priestley relics, and the handbook stall. The Art exhibition, held in the basement, was, we may say, without any disparagement of the rest of the bazaar 'the greatest attraction' to visitors; the 192 exhibits consisted of paintings, engravings, photographs, &c., some of which were lent for the occasion, while others were presented for sale. Included in the loan collection were nearly a hundred objects of interest relating to Dr. Priestley, consisting of pictures, medals, autograph letters, &c., and articles formerly possessed by Dr. Priestley, such as his writing-desk, electrical-machine, sermon case, MSS., and diary. The exhibition committee are especially indebted to Mr. A. B. Chamberlain, the assistant keeper of the Birmingham Art Gallery, for the able assistance he gave them in the arrangement of the pictures, &c., for which he was mainly responsible.

The Handbook Stall offered for sale, together with a large selection of Unitarian and other books and pamphlets, the historical handbook (56 pp.) of the ministers and churches in the Midland Christian Union, to which we have already called attention in these columns, illustrated from photographs specially taken. A number of copies of this handbook still remain, and may be obtained from Essex Hall, or from Mr. Herbert New, Birmingham, for 2s. 3d., post free.

The bazaar was formally opened by Lady Trevelyan in the presence of a very large company, the Lord Mayor (Councillor Berkeley) presiding. Mr. H. New (the chairman of the committee) explained the object of the bazaar, and Mr. P. J. Worsley, jun. (the hon. treasurer), said that towards the £5,000 it was desired to raise £3,137 had been paid or promised in sums varying from £600 to half a crown.

The Lord Mayor said that Birmingham to-day was very proud of the connection of Dr. Priestley with the city. They gratefully appreciated what he did for science. They looked back with admiration upon the courage and tenacity he displayed in fighting for religious liberty and the truth as he saw it. They appreciated keenly all he did to identify himself with that simplicity of worship which all admired. The city owed much to the people who had associated themselves with the life and teaching of Dr. Priestley. They had served the city in every walk of public life, and as chief magistrate he could not help but thank them for all the great services they had rendered in the past, and were still rendering to-day.

Lady Trevelyan, in declaring the bazaar open, said that Dr. Priestley's work was varied and many-sided, but in all things he was animated and inspired by the same spirit of unfailing love of truth, whatever might be the conclusions to which it led him. He was brought up amongst strictly orthodox dissenters, but he gradually left them, and found refuge in the broader air of Unitarian Christianity. His memory would be honoured not only as a scientist and theologian, but as a bold advocate of generous and unfettered thought. His opinions were those of the most advanced politicians of his age, an age in which prosperity, and even safety, could only be assured at the price of conformity, not only in religion, but in politics. Although the struggle for religious liberty had taken new forms to-day, the spirit of unselfish and fearless devotion to the cause of freedom and enlightenment was as much needed in the twentieth as it was in the eighteenth century.

On the motion of Mr. Priestley Smith, seconded by Mr. W. H. Talbot, a vote of thanks was accorded to Lady Trevelyan and to the Lord Mayor for presiding.

On Thursday the bazaar was opened by Lady Smith. The Right Hon. William Kenrick, who presided, said: No thoughtful person would lightly weigh the importance of the influence which great and good men exercised during their lives, or their claims to be remembered by the nation or society. Such men were not only the leaders of progress, but they were beacons which showed the high-water mark of human attainment. He should despair of any nation and of any society which did not cherish and do honour to the memory of the heroes, whether of action or of thought, which they had produced. He hoped the claims of Priestley would never be forgotten for what he did for civil and religious liberty and the Christian faith, of which he was a teacher and confessor, and for which he suffered persecution and exile from his native land.

At Friday's opening, which was performed by Lady Lodge, Sir John Brunner presided. They, as Unitarians, he said, were especially entitled and were bound to do honour to the memory of Joseph Priestley, but all citizens of Birmingham, and, indeed, every civilised man, was bound to do honour to his memory. It was not the erection of a statue or any dead memorial of that kind that was the object of their desire, but their object was to extend and perpetuate the religious teachings of Joseph Priestley. Their method of what he called the extension and perpetuation of Priestley's teaching was to help the congregations of their faith in the smaller communities around Birmingham, and with that object he was

most heartily in agreement. He knew by experience the ennobling influence that those small gatherings of Unitarians had in their immediate neighbourhood, and he greatly valued their teaching, the special note of which he took to be the creation of good citizens.

The bazaar on the last day was opened by Mrs. Nettlefold, and the Rev. J. Estlin Carpenter presided. They did well, he said, to honour a sacred memory by encouraging homes of worship in their city and neighbourhood, which still professed the same principles of civil and religious liberty, the same devoted search for truth, the same fearlessness of authority before God and man to which Priestley gave such memorable emphasis. There never had been a time in the history of the last two generations when their witness was more needed than it was to-day.

EAST CHESHIRE CHRISTIAN UNION BAZAAR.

THIS bazaar was held in St. James' Hall, Manchester, last week. It took the form of an Italian garden city, and was regarded by many who visited it as one of the prettiest spectacles in the great hall in recent years. The scenery was valued at £1,800, and the decorators, Messrs. F. Le Maistre and Co., of Manchester, are to be congratulated on exceptional work undertaken at a very modest figure. The band of the 2nd Vol. Batt. Manchester Regiment performed daily, and attended specially to give selections at the first opening ceremony. The openers were Sir John T. Brunner, Bart. M.P., Mr. William Long, Mr. G. W. Rayner Wood, and Master Stanley Hall Brooks. The chair was taken by Councillor Herbert Partington, Mr. Henry Greg, Lieut.-Colonel J. W. Pollitt, and Mrs. W. Blake Odgers. To these a specially bound copy of the handbook was presented by the executive as a souvenir of their services. To Mrs. Blake Odgers was presented by the secretaries a photograph, signed by them, of the London stall. The first opening, as was natural by reason of the presence of Sir John Brunner, was the best attended, but the last was probably the prettiest. The platform was crowded with the ladies of the Union, the London stall, the Provincial Assembly stall, the Catering department, and it was generally admitted that for the grace of their utterances the ladies had completely surpassed the orations of the preceding days. A splendid spirit prevailed throughout the progress of the bazaar, for which our friends outside the Union are to be heartily thanked.

The total receipts at the close of the bazaar were £2,907, made up as follows:—Subscriptions from friends outside the Union, £395; subscriptions within the Union, £1,142; sales, £1,370. About £100 has yet to be collected.

We are hopeful that donations from without the Union may yet be forthcoming to our treasurer, Mr. Walter Hudson, Windsor Bank, Stockport-road, Hyde. But there is reason to be satisfied with the present success of the effort. Severe trade depression at the various centres made anything like £5,000 impossible of attainment, and the weather was certainly not entirely favourable to enormous attendances. A sign of the prevailing distress was found in the school children who visited the bazaar. Ordinarily, I know, most of these would have had a few shillings to spend on their day, Saturday, but I found many of them without even a penny for sweets. They got their candies all the same.

The thanks of the Union are due to all the Manchester friends and the representatives of the Provincial Assembly and London for interest and labour and exemplary enthusiasm which will not be forgotten by the people of East Cheshire.

W. C. HALL.

CORRESPONDENCE.

A CORRECTION CORRECTED.

SIR,—Mr. Street is right in saying that my letter to him contains no prohibition. But it contains a request, and the information I supplied *was* used in the way I did not want it to be used when it was laid before the public as evidence. No doubt this was due to misunderstanding, and I do not wish to say anything further now that you have given me the opportunity of stating publicly what I did and what I endeavoured to avoid.

H. SHAEN SOLLY.

Bridport, December 3.

THE TUNE "WARRINGTON."

SIR,—Your readers may be interested to learn that a tune by the Rev. Ralph Harrison, of the Manchester Academy, has recently appeared in that most exclusive of all orthodox hymn and tune books, "Hymns Ancient and Modern," a revised edition which was published on November 3 last.

The tune in question (called "Warrington" after the Academy where the composer received his training for the ministry) was comprised in "Harrison's Sacred Harmony," a book long valued as a standard work in the North of England.

The reverend composer of "Warrington" attended at Windsor Castle by command of George III., and there presented a copy of his "Sacred Harmony" to the King.—Yours obediently,

JNO. HARRISON.

Incheville, 62, Christchurch-road, Tulse Hill Park, December 6, 1904.

ANNUITY TO MR. PHILIP GREEN.

SIR,—Friends who kindly assisted by their donations, will be glad to know the result of the effort made, and what has been done with the funds entrusted to us.

The monies received, together with a little interest earned, amounted to £319 1s. 2d. this enabled us to purchase from the Legal and General Life Assurance Society an annuity of £26, for the sum of £310 2s. 2d., leaving a balance of £8 19s., which had been paid over to the annuitant. We are glad to be able to add that Mr. Green's health has sufficiently improved to enable him to do some proof-correcting work, and to make a little addition to his income.

Mr. Green desires us here to express his sincere thanks to all those who have helped in making this provision for him.

C. F. PEARSON.
ION PRITCHARD.

MUSINGS.

BY A MINISTER.

VIII.

WHEN we all have our due, a good word will perhaps be said for the casuist. If, indeed, he shall then be found to exist. With the close of the seventeenth century he began to decline, and he and his occupation are now almost gone. Yet this is an age of scientific experts, and the casuist is simply an expert in the science of duty. Like the lawyer and the physician, he is prepared to give an opinion on cases submitted to him. Unhappily for him, in questions of morals, however perplexing they may be, we prefer to trust our own private judgment.

I am tempted to ask, Is it private? and, Is it judgment? Does a man really reach down to and consult his own sub-liminal conscience, and so face each moral problem as it arises, or does he unconsciously make use of an external conscience, the common consent of his order, his party, his profession, his trade? Does he ever, for instance, think out steadily and independently the ethical bearings of such matters as betting and gambling, usury, commercialism, unionism, militarism, duelling, divorce, suicide, euthanasia, smuggling, field sports, vivisection, almsgiving, the drink traffic, the unearned increment, and the thousand and one complexities of modern conduct? On all these points the casuistcould be of service to him.

There is also the bias-difficulty. We are all weighted on one side with the prejudice of early education and early association, and are insensibly carried out of the straight line of honest inference. This moral swerving it is the duty of the casuist to expose and correct.

Lastly, there is the danger of possible reaction. There is a reflex movement by which the mind turns upon its own right conclusions, and questions its own good motives. Clough's Dipsychus is a very real person in real life. Who but a casuist can reassure the double-minded?

Duty, then, is not in all cases self-evident, whatever we may think of our powers of discernment, and a science of duty ought not to be less helpful to human weakness than a science of health, or of law. If casuistry is ill thought of now, I suppose it is because in the past it has always shown a tendency to run into over-minuteness of regulation, with a further tendency to substitute minor duties for higher obligations. The most familiar instances are "the traditions of the elders," and examples hardly less glaring may, I believe, be gathered from the Talmud, and from Roman and Calvinistic treatises. On the other hand, what a healthy casuistry was that of John the Baptist preaching in the wilderness! He was not content with vague reflections and general conclusions. To each particular questioner, with his What must I do? he gave, by way of answer, a specific rule. As Bishop Jeremy Taylor, himself a casuist, shrewdly observes, "He told the soldiers what the soldiers should do, but troubled not their heads with what was the duty of the scribes and pharisees."

Is it the casuist, rather than the preacher, that the ordinary man really needs—a spiritual adviser who, like his medical adviser, will touch the weak spot, and

prescribe for that, and no other? The preacher in the pulpit, unlike the preacher in the wilderness, gives the general rules of spiritual health—too general to meet the cases of special difficulty or doubt. His method is allusive and indirect. He deals with the type, and not with the single life. He never so well pleases those who are present as when he glances at the absent. I have often wished for myself that some director, some *ductor dubitantium*, would tell me exactly how to bring general principles to bear upon particular instances—how to "reprove, rebuke, exhort," and at the same time to be "gentle towards all, apt to teach, forbearing"; how, without offence, to persuade the man of weak and wavering conscience to decide against himself. A certain bold divine, preaching before Elizabeth, to point a passing moral, wandered a little from his theme. "To your text, Mr. Dean," called the Queen from her seat. "To your text, Mr. Preacher," is the retort I should provoke if, in preaching, I attempted to particularise. It is easier, and certainly safer, to speak of the duties of the scribes and pharisees.

The term "casuistical" must, I fear, be abandoned. It is past redemption. It is a sign left standing, to show that, in the past, casuistry has lent itself to those who wished to evade duty, as well as to those who wished to fulfil it. What we do greatly need in these days is the fearless application of the moral law to a growing number of undetermined cases. It is not fewer casuists that are required, but more; for, as De Quincey long ago pointed out, casuistry is indispensable to the practical treatment of morals; we may reject the name, we cannot reject the thing. It was, says his learned editor, a fixed notion of his that the science of ethics had been impeded and impoverished in Protestant countries by perpetual adhesion to mere generalities, and by the absence of any means equivalent to that provided by the Romish confessional for applying general axioms of right and wrong to individual cases of practical difficulty and intricacy. The notion is worth considering, even now.

NEWS FROM THE CHURCHES

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEALS.

London: Deptford.—The Rev. A. J. Marchant, of 37, Clifton-road, Peckham, S.E., writes:—"I shall esteem it a favour if you will kindly allow me to make my usual Christmas appeal in aid of my Poor's Purse. We are faced this winter with a great deal of suffering and privation, and the gratifying improvement in our attendance during the past year has to some extent increased our claims and responsibilities. Gifts of money, clothing (adults' and children's), books, and toys would be very acceptable, and will be gratefully received and acknowledged."

London: George's Row Mission.—The Rev. F. Summers writes:—"Will you allow me to appeal to those friends of the Mission who at this season of the year are in the habit of helping me in my work? At the same time, may I ask others to assist me in the place of some who have gone to their reward? I appeal for donations for the poor's purse, which at present are so much needed. Indeed, the hardships of this winter are considerably greater than for several years past. I also desire new or cast-off clothing, boots, &c.; as well as toys and books for the library and for the young. All gifts may be sent either to the Domestic Mission, George's-row, St. Luke's, E.C.; or to 4, Durley-road, Stamford-hill, N."

London: Mansford Street Church and Mission.—The Rev. Gordon Cooper writes from Mansford Street Parsonage, Bethnal Green, E.:—"Allow me to make my first Christmas appeal to your readers for much-needed help. My Poor's Purse is now nearly empty, and wants refilling; and I am also in need of funds to provide Christmas dinners for some of our poorer people, and entertainment for our Sunday-school scholars. Gifts of warm clothing for men, women, and children, and games and toys for the little ones will also be very acceptable. Your readers have always responded heartily in previous years to the appeal that has gone forth from Mansford-street, and I am hoping the response will be no less generous this year. I would only assure them that the need is great."

London: Rhyl-street Mission.—Dr. Read makes the following appeal:—"My Poor's Purse has now been exhausted for some time, and as there is at present a good deal of distress in the immediate neighbourhood of the Mission, I shall be much obliged if the friends who kindly send their donations for the Poor's Purse and the various beneficent activities of the Mission will do so as soon as possible. I shall also be glad to receive any gifts of cast-off clothing or books that friends may have to bestow, or gifts for the Sunday School children at their Christmas entertainment. Parcels should be sent direct to the Mission, 4, Rhyl-street, Kentish-town, N.W., and letters either to the Mission or to my private address at 22, Willoughby-road, Hampstead, N.W."

Accrington.—A two days' sale of work was held last week to raise £150, partly to wipe off a deficit on the current accounts, due in a large measure to needed repairs to the fabric of school and chapel, and partly for the purpose of forming the nucleus of an independence fund in connection with the scheme set on foot by the North-East Lancashire Unitarian Mission. The sale was opened on Dec. 1 by Mr. T. H. Gordon, C.C., of Dukinfield, the chair being taken by Mr. George Elee, and a vote of thanks to the opener moved by Mr. Wilde, both of whom were formerly connected with the Dukinfield congregation. The sale was re-opened on Saturday, Dec. 3, by Councillor W. Healey, J.P., of Heywood, with Councillor J. R. Cameron in the chair. The results were very satisfactory, the total receipts, including subscriptions amounting to £13 from generous friends outside, were £146; and the young people have determined to make up the £150 by means of a social evening in the course of a few weeks.

Coventry.—A three days' sale of work in aid of the renovation fund was opened on December 1, by the Mayoress, who expressed cordial sympathy with the effort. Mr. Montague Wilks presided, and the proceedings were introduced by the Rev. G. Heaviside.

Dover.—On Nov. 23 and 24 a successful sale of work was held at the Adrian Street Church, in connection with the ladies' sewing guild, under the able management of Mrs. Edward March, which realised the sum of £8 11s. 2d. After the sale a parcel of unsold things was forwarded to the Stepney Mission.

Dudley.—The congregation of the Old Meeting House recently concluded a successful sale of work, which realised a clear profit of over £137. Out of this sum a cheque for £25 has been sent to the Priestley Centenary Fund. Visits from the Rev. Joseph Wood, of Birmingham, and the Rev. W. Copeland Bowie, of London, have been much appreciated.

Dundee.—The thirty-fourth anniversary of the opening of the Unitarian Church was celebrated on Saturday last. After tea a social meeting was held, the Rev. H. Williamson presiding. Encouraging addresses were delivered by the Rev. F. W. Stanley, representing the B. and F.U.A., and Messrs. Davidson and Stronach, of Glasgow, representing the Scottish Unitarian Association. Mr. Stanley preached twice on Sunday to good audiences, and his visit was much appreciated by the congregation.

Leeds: Holbeck.—A successful bazaar was recently held, and was opened on the first day, November 16, by Mrs. H. Currer Briggs (ex-Lady Mayoress of Leeds). Mr. F. J. Kitson presided, and a good attendance, including a number of Mill Hill friends, gave heart to the proceedings. On the second day, in the unavoidable absence of Mrs. John Ward, the bazaar was opened by Miss Blanche Kitchen, the chair being occupied by Mr. Grosvenor Talbot. The bazaar, which closed on the Saturday, it was hoped would realise as much as the last effort of the kind, and the results, in view of the depressed state of trade, have been most satisfactory, the sum of £238 11s. 8d., after paying all expenses, being available for the discharge of the existing debt of £170 on electric lighting, &c., and for the current account.

London: Essex Church.—On Sunday evening next, at Essex Church, there will be a carol service, at which the Rev. Frank K. Freeston will read selections from the poem entitled "The Man of Nazareth." On the following Sunday an augmented choir will render the first part of Handel's "Messiah."

London: Lay Preachers' Union.—A conference of lay preachers in connection with the Provincial Assembly of London and the South-eastern Counties was held at Essex Hall on Tuesday evening, presided over by Dr. F. Lawson Dodd. An address was given by the Rev. Henry Gow. The advantages of the lay preacher's position were dealt with, and some very practical hints were given as to his better equipment for ministering to congregations. A vigorous discussion followed. At the commencement of the proceedings a resolution was passed expressive of deep sympathy with Mrs. Midlane in the sudden bereavement which had lately befallen her, and of high appreciation of the services rendered by her late husband in connection with the Lay Preachers' Union, of which he had been a member from its beginning.

London: Mansford-street.—On Saturday evening, December 3, the Guild entertained 100 blind people and their guides. After a word of welcome from the Rev. Gordon Cooper, a substantial tea was much appreciated. This was followed by a little friendly conversation. The guests then enjoyed a concert, two of their own number assisting with music and recitations. During the evening Mr. Mead and Mr. Plumbridge thanked the hosts on their behalf, and the thoughtful service of more than fifty willing helpers was rewarded with the consciousness of success.

Scottish Unitarian Sunday School Union.—Under the auspices of the above Union a conference of teachers and others interested in Sunday-school work was held in St. Vincent-street Church, Glasgow, last Saturday, Dec. 3. About forty to fifty assembled under the chairmanship of Dr. J. K. Wood, Dundee. After tea the chairman, in welcoming the delegates and others to the meeting, expressed his gratification at seeing one or more representatives from each of the schools in Scotland. The Rev. Felix Taylor, temporarily in charge at Kirkcaldy, read a paper entitled "The Mind of a Child." He said that a child's mind was not like a waxen tablet on which the teacher scratched certain ideas, neither was it a clean slate which could be written on at will, because heredity was a fact to be reckoned with in the training of the children. Of equal importance was environment, hence it was necessary to study the parents and possess a knowledge of the home life of the children. Every child is a store of reverence, but we must be careful not to wrongly interpret as irreverent many questions which children put to us. They are truly reverent before knowledge and honesty, but they ask difficult questions sometimes. Should we be unable to answer these at the time, we ought at once to admit our ignorance, for by so doing can we alone retain the respect of the child. Children are imaginative, and it is one of the functions of the true teacher to conserve and guide this faculty, so useful if intelligently and sympathetically trained, so dangerous lacking true guidance and restraint. How affectionate the children if we ourselves but love them. No money can buy it, but every child responds to a look of love, and the true teacher must really be fond of the children. The Rev. Wm. Wilson, Kilmarnock, followed with a paper entitled "The Value of Lesson Schemes." He referred to his experience in London, where he had under his charge a school which met at three different times in one day, conditions which necessitated the use of some scheme or method. The chairman, followed by several speakers, testified to the excellence of the two papers, and expressed the unanimous feeling of the whole meeting that it was one of the most inspiring and helpful conferences in the history of the Union. Votes of thanks to those who had so kindly provided the tea, and to the chairman for presiding, concluded the meeting.

Sheffield: Upper Chapel.—Mrs. Frances L. Boult, the founder and hon. secretary of the Ivy Leaf Society (the aim of which is to promote and foster in children the graces of a gentle and humane spirit and to encourage deeds of personal kindness), gave an address on Tuesday evening, Nov. 29, to the members of the Band of Hope and Mercy. Her subject was "Sense, Common Sense, and Non-Sense." Mrs. Boult said how closely she felt drawn to them by ties of the past—her grandfather, Francis Morton, being at one time superintendent of Upper Chapel Sunday-school, and her father for many years a worshipper in the chapel. Asking the children always to keep their "Thinkers" clear of any taint of tobacco and strong drink, she urged them to use them in the exercise of beautiful thoughts, and suggested many ways in which sense could replace non-sense, quoting as non-sense some of the verses learnt in the nursery as indicating a spirit of cruelty and unkindness. The Rev. Hy. Dawtrey occupied the chair, and during the evening musical selections were given by other friends.

To CORRESPONDENTS.—Letters, &c., received from T. C. A., A. B., A. H., H. E. H., S. H., W. H., R. J. J., E. L. L., E. M., G. P. M., E. L. H. T., F. H. W., R. K, W.

ONE sound always comes to the ear that is open: it is the steady drum-beat of duty. . . . It says to you: "Do your work; do the duty nearest you." Keep step to that drum-beat, and the dullest march is taking you home.—*G. S. Merriam.*

WE see the Divine in Nature so strongly that we have come to feel it can have no greater presence in the supernatural. Our evidences of theology are taken from the *order* of the world; and the infractions on that order are to us either incredible, at best, difficulties—not evidences.—*Frances Power Cobbe.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 11.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. ADDISON A. CHARLESWORTH.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. HENRY GOW, B.A., and 7, Rev. FRANK K. FREESTON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15, Rev. FRANK K. FREESTON, and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G. CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. E. G. EVANS.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. MCDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mrs. BROADRICK.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. E. MANNING, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., Sunday School Anniversary, "Hannah's Son lent to the Lord for Ever."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

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TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. A. JOINSON.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

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DEATHS.

JONES.—On December 2nd, Georgina, wife of Charles W. Jones, of Allerton Beeches, Liverpool, and daughter of the late Sidney Potter, of Greenheys, Manchester.

PARRY.—On December 4th, at Whitville Cottage, Kidderminster, Elizabeth, the deeply lamented wife of Edward Parry, aged 78.

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Dated this 1st day of December, 1904.

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For the Augmentation of Ministers' Stipends.

At the ANNUAL GENERAL MEETING, to be held on WEDNESDAY, FEBRUARY 8TH, 1905, the Contributors will have to elect two Managers in place of Messrs. David Ainsworth and Edgar Chatfeild Clarke, who retire by rotation, and are eligible for re-election.

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THE Committee of the London District Unitarian Society urgently appeal to their fellow members of the Unitarian body on behalf of these three energetic and progressive congregations.

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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate-hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 & 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, December 10, 1904.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3260. NEW SERIES, No. 364.] *LONDON, SATURDAY, DECEMBER* 17, 1904. [ONE PENNY.

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NOTICE.

Next week's "Inquirer" will be issued on Thursday, December the 22nd.

Advertisements and Editorial matter should be sent as early as possible to insure insertion.

NOTES OF THE WEEK.

WELCOME Home! to the Rev. Charles Hargrove on his return from the mission to Australasia, which he undertook as representative of the British and Foreign Unitarian Association. Mr. and Mrs. Hargrove sailed from New York by the Cunard s.s. *Etruria*, due in Liverpool to-day (Saturday), and Mr. Hargrove is announced to preach at Mill Hill Chapel, Leeds, to-morrow. As soon as possible after the Christmas holidays, we understand that a welcome meeting will be arranged in London; but his own people in Leeds naturally have the first claim.

THE fiftieth anniversary of the Red Lodge Reformatory for Girls, at Bristol, founded by Mary Carpenter, was celebrated on Friday, Dec. 9, the school having been opened Oct. 10, and certified, Dec. 9, 1854. Mr. P. J. Worsley, one of the original trustees, presided at the commemorative meeting, and an address was delivered by the Rev. J. Estlin Carpenter, who said that 822 girls had passed through the home, of whom at least 90 per cent. had done well. He quoted, in conclusion, from a letter of Miss Carpenter's to the late Frances Power Cobbe:—

> The reason why I have accomplished my undertakings is not that I am superior, or nearly equal to a multitude of others, but simply because having dedicated my heart, soul, and strength to the Heavenly Father's work, I have never commenced anything but from a distinct and clear conviction of its necessity, and after considering fully its bearings and the way to accomplish it.

Mr. J. G. Legge, H.M.'s Inspector, bore testimony to the high efficiency of the school, and a vote of thanks to the chairman, and to Mr. Carpenter and others, was moved by the Right Hon. Lewis Fry, and seconded by Judge Austin. Subsequently, the girls were entertained to tea, and contributed a number of glees to the concert which followed.

THE Board of Education in disallowing the proposed amalgamation of Cheshunt and Hackney Colleges cite several legal decisions in support of their resolution, and "especially" the recent Free Church of Scotland case. The interests involved in the case of the two colleges are small in comparison, but the principle at issue is the same; and this further illustration in a narrower sphere may serve to remind us how very significant and far-reaching that principle is. Again, opinions of the past hinder growth in the present. The trustees of Cheshunt College are faced with the impossibility of carrying on their work effectively in the isolation imposed by geographical conditions. They desire amalgamation entirely for the sake of greater efficiency; they do not wish to alter the theological trend of their college. Nor is there any reason to suppose that such would be the case if they joined with Hackney. They would remain then, as they are at present, orthodox and evangelic, with such subtle changes only as the time spirit brings with it. But, and herein lies the difficulty, the professors and students at Hackney are not formally bound in the way that Cheshunt is bound. And Cheshunt may not in any smallest degree be freed from its shackles, except as the Board of Education points out, perhaps in irony, by Act of Parliament.

THE students from each of the colleges chiefly enter the Congregational ministry; but this is not necessary; they may be ministers anywhere. But the professors of Cheshunt have to take a pledge on their appointment and the students *on admission*. "Without mental reservation and without compulsion, or any sinister or worldly selfish view" they must subscribe from their hearts the doctrines contained in fifteen articles which are substantially the doctrinal articles of the Church of England, and especially their "abhorrence and renunciation of all Pelagian, Arian, Socinian, Antinomian, and Arminian doctrines and principles." Should professor or student preach any of these heresies the trustees may at once remove him. Now, in the case of the students this clause is absurd, for few men before they begin their study of theology know enough of these doctrines to say if they abhor them or not. The pledge is an idle form, and a highly mischievous one. Once admitted, no student is asked to repeat the pledge; that is to say, is not asked to express an opinion when he is in a position to form one.

HOWEVER, there the prohibition stands, and as the law is at present, it is peremptory and absolute. Cheshunt is shut out from accepting, or, at least, from expressing any truth outside the ideas of the narrow orthodoxy of the Countess of Huntingdon in 1768. What they may believe has been predetermined. The Countess of Huntingdon's Connexion is bound up in these fifteen articles, and these five "abhorrences"; and because money is involved the college cannot be freed. Let the articles and the "renunciations" go and the Connexion is gone with them. That might be a good thing. But even if it appeared good to all concerned, it could not be carried out. Such is the withering effect of the theological trust deed.

THE Rev. J. T. Sunderland, and the congregation of the First Unitarian Church of Toronto, Canada, are to be congratulated on the ceremony in which they took part on Sunday evening, Nov. 20. The church was founded some sixty years ago, and had for its first place of meeting a discarded Methodist church, and then set about erecting buildings of its own. The ceremony in question was the burning of the deed of mortgage in presence of the rejoicing people. Candles were placed on a temporary altar, and a silver bowl in the midst to receive the ashes. The candles were ceremoniously lighted, and the treasurer of the church then held the burning deed with a pair of silver tongues over the bowl, until it was entirely destroyed.

Notes on Popular Rationalism, by Canon H. Hensley Henson, is a reprint of the ten papers which appeared in this year's *Sunday Magazine* under the title "Reason and Rationalism from the Side of Religion" showing how such subjects as the Riddle of the Universe, the Evolution of the Idea of God, Religion and Theology, and Christ and the Church appear to a liberal Churchman. (Isbister & Co., 3s. 6d.)

RELIGION IN DAILY LIFE.

On Cheerfulness.

He that is of a cheerful heart hath a continual feast.—The Proverbs.

And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.—Jeremy Taylor.

We are apt to tell our troubles with great minuteness, while we are by no means careful to tell our joys; and we dwell upon our griefs in "the luxury of woe." Exasperations and worries which had far better be forgotten are nursed and cherished by repetition, with an energy never given to counting our mercies. For one bit of cheerful news we tell a hundred unpleasant or saddening things. We don't think of our comforts and joys to anything like the measure we give to our disquietudes.

And yet there are so many reasons for cultivating a cheerful disposition. To put it on the lowest ground first—it is much better for ourselves, even for our physical health. It is often more than half the battle in fighting serious illness if the patient is of a hopeful and tranquil temperament. Our general everyday physical well-being is greatly enhanced by looking on the bright side of things, and by hoping for the best in everything, even while discreetly preparing for the worst.

If hopes are dupes, fears may be liars,

sings Clough; and even if things do not turn out as well as we expected, we shall have gained more by a cheerful hope than we shall suffer from a possible disappointment.

The power to conquer our faults, to do to-morrow, in any respect, better than we have done to-day, is largely helped by being hopeful and cheerful in our struggles.

The dinner to-day was not so well cooked as usual? What then? Don't waste time and mental energy lamenting it. Clear your mind of irritation, settle with yourself that it shall be better to-morrow, think back over matters quietly, and see where the failure began. You will then be on the track of the remedy. And if you will only preserve your cheerful equanimity, half the ill effects usually set down to bad cooking will not appear at all.

We did not rise this morning so early as we ought? Well, we shall most certainly gain nothing by sitting up late to-night to deplore the fact. Rather let us go to bed in good time, determined to have another try for it, invoking with strong confidence the mighty and All-loving Will to help our feeble will.

We spoke a hasty and unkind word to-day. Yes, it was bad, I admit. It was especially grievous because it grieved another. We sorrow for what is past, we do what we can to heal the wound that we have made. It will avail us nothing to brood over the wrong that we have done. One look into the abyss of evil and misery which our word has deepened is enough. If we gazed into it all night we could not by any effort plumb its hideous depths. The thing of greatest importance now is to gain such strength and self-control that we shall be able to avoid hasty words to-morrow and in all the time to come. Our business is reparation to our friend and to humanity which has suffered through us. We can only get the power to make that reparation by waiting in quietness and confidence upon God, till we be endued with power from on high to avoid such a fault in future.

The same thing is true of every difficulty, every temptation, every inward grief which hinders our growth in God-likeness. Sorrow for sin is a necessity of growth; but to "repent" in the true sense of the word we must "turn" also—turn from the contemplation of our own evil to look with the eyes of faith at the Infinite Goodness, and from the spectacle of our own failure to follow and lay hold upon the help of Divine Perfection. And those who have this hope in them need never be despondent.

Which of us does not know some gloomy friend. Their number, unhappily, is legion. We think of their continual fretting over the might-have-been, their morbid self-introspection, which we have to combat, their discontent with everybody's most strenuous efforts to serve them, their dismal forecastings of the future when everything is sure to go wrong. What an intolerable burden they sometimes add to the day's cares! There may be physical or mental causes for such gloom, of which we know nothing. Let us bear with such friends lovingly, striving to brace them body and soul by our own good cheer. But, for our part, let us determine, so far as in us lies, to be like that other friend whom, thank God, everybody also knows: One who meets us with a smiling face or with a sweet gravity in which there is no sadness, but which is ready to kindle into cheerfulness at a word; one who is so busy seeking the welfare of others that he has no time to dwell upon his own feelings, and who is willing and thankful to leave past, present, and future in the hands of a God who has revealed Himself to us as an Almighty Father. Such people make moral sunshine all about them, and we grow in grace while we are in their company.

Cheerfulness is really an attitude of mind, and, at bottom, does not depend on circumstances either inward or outward. All history and our own experience is full of proof that it is when people are at ease in the midst of riches they are least cheerful. They tend to become like Sybarites, and, if their bed is of rose-leaves, find fault if one is crumpled. This is especially so, of course, with those who have not learned to work and think for others.

On the other hand, there is abundant testimony to the fact that people have been cheerful under the direst troubles and in sore straits of poverty. They have learned the great secret of considering how much worse things might be. They cultivate the habit of looking bravely up to the light and not into the shadows—an unfailing recipe for increasing the sense of present blessing. So in spite of all things they are numbered among those who have a continual feast of things the most worth having, because they are of a cheerful heart, and believe in the unfailing love of the Giver of all good.

Mary Ralph.

He who studies nothing but the Bible does not study that book aright.

Channing.

KNUTSFORD.

Readers of the Rev. G. A. Payne's "Mrs. Gaskell and Knutsford" will welcome as its companion the volume on "Knutsford," by the same author, in Dent's Temple Topographies (1s. 6d. net). It is a guide, and more, a companion, which will interest the visitor with its concise and abundant information. Here between green covers checkered with light gold is that which brings us again into the company of the characters of "Cranford," and endeavours partly to identify the particular places with which they were associated. It was a happy thought of the author's that opened his book with a brief suggestion of some of the incidents of Mrs. Gaskell's novels. Mr. Payne probably over-emphasises Knutsford as the original of the scenes, and home of the characters of "Cranford" and its associates; but in reading his general sketch of the place as it was and is, one is impressed with its romantic character so much as to wonder not at the literature it may have actually occassioned, but at the inspiration it might have afforded to many a pen turned to the delineation of Christian life and personality.

There is about Mr. Payne's book the flavour of the Knutsford that was, a distinct and apprehensible realism of the past. On the heath we catch the movement of an invading army in time of national turbulence, the bustle and confusion of villagers disturbed at the benches of the inn, the alarm of the housewives; we gain a sense of the slow quiet of peaceful times, only broken by the May Festival, when every rural artifice is procured and brought forth for the glory of a day; we know the old world. And if it is superseded somewhat now, because railways have made inroads, and by-paths threaten to become broad ways of traffic, sufficient remains for the pilgrim from Cottonopolis to make him forget his cotton, his bales of cord and cloth, and be mindful of nature and natural men, and feel romance instead of fingering textile fibres.

A word must be said for the illustrations by Mr. E. H. New. They are not specimens of his best work. The line-drawing in this case is somewhat nervous, and lacks a clear distinction of light and shade. But one has to admit even here the quality of pen-sketches which adapt themselves more faithfully to letterpress than the work of almost any other contemporary draughtsman. W. C. H.

The Christmas number of the *Sunday Magazine* consists of "The Master Preacher: A Romance of John Wesley," by John Cleveland.

Good Words this month has an article on Joseph Priestley, with the portrait by Gilbert Stewart, and the Birmingham statue as illustrations. "It would not be suitable in this article," the writer says, "to enter into Dr. Priestley's views on religious subjects. Suffice it to say that he had a conservatism of his own, which he identified with primitive Christianity. His influence among Unitarians was only second to Channings."

THE PEOPLE OF ENGLAND AND WALES.

I.—WHERE THEY LIVE.

THE eleventh census of Great Britain was taken on April 1, 1901; the final report was issued on July 1, 1904. Of the enormous mass and complicated nature of the work done in the interval by the census officers these articles will afford some dim suggestion. The figures are bewildering, yet the reports are packed with matter of ripe instruction; they are also, though that is not their prime intention, full of strange, strong nourishment for the imagination.

The subject itself, that of 32,527,843, or, if we include Scotland and Ireland, 41,458,721 living persons, is too vast to be easily conjured up, but we may reach it, if we describe the less unmanageable matter of the process of inquiry by which all this information was obtained; and we may understand that better from a comparison with the first census taken a century earlier, in 1801. It was forty-eight years before this that the first proposal for numbering the people had been opposed and defeated by virulent eloquence in Parliament, and fears of an epidemical distemper in the country. The census of King David afforded an ominous precedent.

The first census was a simple affair, to inquire what number of houses, inhabited and uninhabited, what number of people of either sex, what number seemed chiefly engaged in agriculture, in manufactures, or not to be employed in either way. It was quite clear at that time that ministers, doctors, artists, and others were unproductive and need not be considered. When this is compared with the papers which had to be filled up three years ago, the difference is immediately felt. Nothing was asked about age, bodily or mental defects, or other matters. Questions there were as to birth and death, but they were sent out to the clergy, for there was not then nor for a generation afterwards any civil registration of such vital particulars. The population was under nine millions. Once again the present census has been carried out by highly skilled specialists. The first was in the hands of people unused to statistical studies. Certainly in this matter Spencer's account of evolution as from undifferentiated homogeneity to differentiated heterogeneity holds good. Now this growth of complexity corresponds to a growth of complexity in the lives we live and in every function of our apparatus of government.

Most of the individuals, the "minute particulars" who compose the mass, are commonplace enough, too commonplace for the impatient idealist. The bare figures of the census are rather indigestible. We let them pass, leave them to the specialists, forgetful of their human significance. But if we can succeed in gaining some picture of these numbers, so learn to feel the myriad discrepant lives that throb under all the averages and percentages of the reports, we may reflect that it is good to look on the things of others. For it is the humdrum existence of these millions, existence often as seemingly unmeaning and unemotional as the columns of figures themselves, that makes the English character. It is of this, even more than distinctions of theology, that the teacher of men needs to gain imaginative knowledge. The study of averages is no substitute for the more personal study of individuals, but it is a good supplement to it. And a great deal of valuable as well as entertaining knowledge is gained when we consider, even under the limitations of numerical totals and averages, in what sort of environment the people live, and what may be the nature of their occupations. The remainder of the present article contains some hints in answer to the first of these inquiries.

The first broad division is into town-dwellers and country dwellers, and we find something over three-quarters of the population living in urban districts, as compared with less than a quarter in rural districts. But the urban districts themselves differ in character, some consisting of a single small country town surrounded by an agricultural area. The difference between life, say, at Tenterden and at Oldham is immense. When we speak of the growth of town population, we do not think of these small towns, or if we do it is with a sense of contrast and heart ease. It is the large towns, from the centres of which country sounds and scents are far removed, which raise misgivings in the mind. If to the rural districts all these small urban populations are added, the proportions are found to be something under one-third for country, over two-thirds for town. Of the towns, all are not equally unwieldy, but there are no less than 75 with populations of over 50,000.

The large towns are still increasing more rapidly than the population at large, and they grow at the expense of the small towns and the rural districts. It is not entirely that the population of the latter grows less, though in many parts that is the case. But there is always a natural increase by birth, and this goes largely to overfeed the cities. Thus, in a rural population of five and a half millions, there has been an increase by excess of births over deaths of five hundred and sixty thousand, but half a million of these have migrated to the towns. The closer physical proximity of man to man is shown by the Registrar-General in several ways. In 1801 there were 152 persons to a square mile; in 1901 there were 558. Or, to take his further ingenious comparison, if the people of the country were plotted out at an equal distance from one another, each would have stood 153 yards from the nearest neighbour in 1801; a century later the distance would have been reduced to 80 yards. Add to these figures reflection on the more frequent journeys now indulged in, and a conclusion emerges that great distinctions separate us from the makers of the nineteenth century. These things are not without grave consequences for religion and morals, since the changed environment, closer contact, more frequent intercourse modify deeply the inner psychic life.

We think of THE COUNTRY as a term of one simple meaning. Into the country or to the seaside people go for their holidays. The country is not the town. It is worth while to look more closely. There are many countries even in England. And different lands imply somehow different men. We will not go below the surface, but leave the study of subsoil maps to our medical advisers. But even surface variations are many and great. This fact has a bearing to be considered later, on occupation; at present we confine ourselves to the question of habitation. The total area of England and Wales is over 37,000,000 acres. Of this nearly a half is under grass or permanent pasture; if we add green crops, clovers, and other grass, considerably over one-half of the country is given up to moist, green, growing things. Less than a sixth is devoted to corn crops. Nearly a tenth is mountain and heath land. Now, an imagery of the soul is implicit in the Cumberland fells, the Yorkshire moors, or the Dorsetshire heaths. They suggest thoughts; they influence moods. In themselves they are unlike, they respond to different energies of the mind. They are, however, alike in the contrast they offer to the sombre, elm tree-studded fields or many of the grass land districts. Enough is said to outline the thought that a study of areas is a study in psychology. Another reason for the difference in the life of different districts is found in the relative density of the population. It is unnecessary to dwell on the extremes—Westmoreland, with its 82 persons to the square mile; London with its 38,795. Even in the counties almost entirely rural there are wide variations. Huntingdonshire, with its 148 persons per square mile, may stand as a medium instance, and this is almost exactly the density of the whole country a century ago. This gives a hint of the change. The sparsely populated countries afford the nearest analogue of the England of the past. The country is conservative (not necessarily in the political use of the term). Even the country has changed, changed enormously. Nowhere is there a corner of the land to-day to compare directly with the world of yesterday. But relatively the changes are slight. It is in the towns that the startling developments are presented. These dense masses of people yield the urgent problem of the age—problem serious, seemingly untoward, certainly still calling for deep, searching study. Such, then, are some of the reflections that spring to mind from a survey of those significant figures spread open before us in the census report. Before attempting any further interpretation we need to consider the lessons to be learnt from a cognate study of the occupations of the people.

B. K. GRAY.

THE December number of the Rev. R. A. Armstrong's *Sermons for the Day* is on "Christianity and the Family," an address given at the Liverpool Institute on Sunday evening, November 6. The second of the Rev. J. H. Weatherall's *Sermons Preached in Bank-street Chapel* is on "Selfish Jacob."

THREE new episcopal appointments are announced this week:—Bishop Gore, of Worcester, to be the first Bishop of Birmingham; Dr. Yeatman-Biggs, Bishop-Suffragan of Southwark, to be Bishop of Worcester; and the Ven. J. W. Diggle, Archdeacon of Birmingham, and formerly of Mossley Hill, Liverpool, to be Bishop of Carlisle.

ALWAYS there must be prayer; only at dawn it leads to labour, and at eve to rest.

Martineau.

LITERATURE.

JÜLICHER'S INTRODUCTION TO THE NEW TESTAMENT.*

IN Professor Jülicher's preface he apologises for the bulk of his book—though it is really by no means a cumbrous volume—and in doing so explains that one reason for its bulkiness lay in his desire to deal adequately with the history of the Canon and of the text. This subject, he says, is often held of too little account, "whereas an insight into the growth of the Canon and the text is calculated more than anything else to bring about a healthy conception of theological problems."

Agreeing in this opinion, we only wonder that the author postponed this subject till the closing chapters. His book, though masterly and precise, is evidently, and indeed confessedly, devised for those readers who without being professional are keenly interested in New Testament studies, or are ready to be so when good cause is shown. It appeals to the intellectual man in the street rather than to the critic in the study; and we should have rejoiced if, for once, the Professor had taken courage, and gone about his work in the way which he thinks best calculated to lead to "healthy conceptions." "Here," he might have said, "is a collection of writings, called the New Testament. Let us see, first, how these writings have come to hand, and with what value they have been credited as a whole and severally; let us then discover the main facts as to the present condition and its relation to the original form of the documents; and, finally, let us take each document in turn, according to such order as seems best, and discuss its contents and relationships, its probable date and author." In other words, the study of the Canon and the text seems the logical predecessor to the study of the individual writings. The case is as if a deed or other manuscript came into a public court, and the judge should first ask why it came there, upon what claim and pretension; how it was introduced, and by whom; and how far it may be regarded as complete in itself. These preliminaries being settled, the Court might profitably discuss the contents.

Well, the reader is free to adopt for himself a plan of the kind in reading Professor Jülicher's book. There is but little disadvantage, if any, in reading the section on the text first instead of last, and in reading that on the Canon before those on the several writings. At any rate, that is the plan adopted by the present writer, and, satisfied with the general effect, he commends it to others. Of course, we all come to a book on the New Testament with a store of prepossessions; but the effort to set these aside and to go frankly and receptively to the study with a guide so attractive as Jülicher is well worth making. We observe that the author has been blamed for not adopting "an edifying tone," and for not being "theological" enough. Those who miss such elements are surely sufficiently provided for elsewhere. Here one prime object has been kept in view—"to meet a want that undoubtedly exists, outside theological circles, amongst people of education, by telling the history of the New Testament from its beginnings in the simplest possible way," and confining the treatment to "essentials."

Passing over the "Prolegomena," with the remark that while this section is most valuable, it might still have been enriched by further reference to English and American writers, we find in Part I. "a history of each of the New Testament writings." Of course it begins with the Epistles, and the heading, "The Genuine Epistles of Paul," at once recalls many a battle of critics during the past half-century. On the whole, Professor Jülicher, on reviewing his work, may, like Warren Hastings, be surprised at his moderation. We judge him to be as free from subservience to mere tradition as may well be—the evidence of his candour and independence is abundant; yet after all the warfare of the past, and in face of the hardy enterprise of writers like van Manen in the present, Jülicher's conclusions are reassuring to simple people in search of genuine apostolic utterances. When it has been said that even the Second Epistle to the Thessalonians seems to the author best explicable by assuming the Pauline authorship, the attentive reader will not be much surprised to find here an acceptance of not only the "Four Great Epistles," Romans, Corinthians, and Galatians, as genuinely Paul's, but also Philippians, Philemon, (which "belongs to the least doubtful part of the Apostle's work") and Colossians. After an elaborate survey of the Ephesians problem Jülicher concludes: "Although, then, Ephesians may not belong to our unquestioned Pauline heritage, it would yet be equally impossible to deny the Apostle's authorship with any confidence." Hebrews, of course, is denied to be Paul's, but the reluctance of Professor Jülicher to hazard brilliant guesses, like some that have been made in this connection, shows itself in the remark: "We should do best simply to decline to give any answer to the question of the writer's name."

On the other hand, the author is very decisive in his rejection of the Pauline origin of the "Pastoral Epistles." Even Harnack's moderate hypothesis of the incorporation of genuine Pauline fragments does not meet with approval, though a characteristic note is heard in the concession that such incorporation is not in itself impossible.

It is when we come to the "Catholic Epistles" that the more rigorous tone is manifested. The Second Epistle of Peter is naturally assigned to a very late date, but the First is also denied to be authentic. James is equally non-apostolic, and Jude cannot be other than "pseudonymous." The Johannine literature is keenly if not satisfyingly dealt with. The author of the First Epistle is identified with that of the Fourth Gospel, and no good reason appears to Jülicher for assigning the Second and Third Epistles to another hand. The Apocalypse cannot be by the author of the Fourth Gospel—it appears to be "the work of a Christian of about the year 95, who in many places inserted older Apocalyptic fragments, more or less adequately harmonised with the context." The Fourth Evangelist himself, who was he? After a careful examination of the case Jülicher thinks he was an "unknown follower" and admirer of the Beloved Disciple, who himself, however, was not John, the son of Zebedee, but one who did really belong to the intimate circle of the disciples, "the last survivor of the band of Jesus's personal friends." The Acts of the Apostles is unhesitatingly placed late—it is a document in which are to be found "materials of faultless excellence with others that are almost useless."

These brief notes are given here to enable the prospective reader to approach the book with some little preparation, but they cannot indicate where its real value lies, viz., in marshalling concisely and clearly the various arguments *pro* and *con*, and in the fresh and candid style of criticism applied in discriminating the more valid from the less, where much must remain dubitable at best. The discussion of the Synoptic problem is particularly suggestive. Taking Mark to be the earliest Gospel, the author believes it to have been used by "Matthew" and "Luke," who, however, had recourse to variant accounts, sometimes more primitive and original. These writers also used a second written authority beside Mark; it may be designated as Q, and its date was 60 to 70 A.D., it was not a complete gospel, but contained in particular Logia, the Temptation story, and the Preaching of John the Baptist, as well as other valuable material. Probably Q had its vicissitudes before these evangelists received it; "Mark" cannot be proved to used it at all. A significant conclusion which Jülicher reaches is that in spite of Luke i. 1 ("many have taken in hand," &c.) the choice of evangelic material was really limited and our extant gospels are not the survivors from a large heterogeneous mass.

As a possible help to the class of intelligent but not professional readers the following comparison of Jülicher's dates with those arrived at by Professor Harnack is given. It should be remembered that the latter places the Conversion of St. Paul as early as 30 A.D., *i.e.*, five years earlier than the date usually accepted. Allowing for this initial difference the two chronologies of the Pauline epistles lie very close together.

	Jülicher.	Harnack.
I. & II. Thessalonians	A.D. 53 (54)	48/9 (47/8)
Galatians	55-57	53 (52)
I. & II. Corinthians...	56, 57	53 (52)
Romans	58	53/4 (53/2)
Colossians	62, 63	57-59
Philemon		(56-58)
Ephesians [?] ...		
Philippians [? 61] ...		
I. & II. Timothy ...	100-125	59-64 Pauline Kernel
Titus		90-110 Later form
Mark	70 +	65-70
Hebrews	75-90	81 96
Luke	80-120	78-93
Acts	100-105	78-93
Matthew	100 (present work)	70-75 (addition later)
I. Peter	c. 100	81-96 (? 60-80)
Apocalypse	95	93-96
John	100-110	80-110
I. II. & III. John ...	100-125	
Jude	100- ?	100-130
James	125-150	120-140 (130)
II. Peter	125-175	160 (150)-175

* *An Introduction to the New Testament.* By Adolf Jülicher, Professor of Theology at the University of Marburg. Translated by Janet Penrose Ward, with Prefatory Note by Mrs. Humphry Ward. (Smith, Elder & Co. 1904. Pp. 635. Price 16s.)

A word of cordial acknowledgment is due to the translator, Miss Janet Ward (now Mrs. G. M. Trevelyan), who has given Professor Jülicher's work an English dress in which its original freshness and force are admirably conveyed. The book is one to be unreservedly commended to the wide class of readers for whom it was written, and it may certainly be welcomed by busy ministers.

W. G. TARRANT.

RITSCHLIAN LITERATURE.*

MESSRS. WILLIAMS & NORGATE have added to their Crown Theological Library a useful translation of two of the shorter writings of Professor Herrmann, of Marburg. The first is a rectorial address delivered in 1890, and is devoted to an exposition of the nature of faith as defined by Ritschl. After a warm tribute to Ritschl's personality, in special reference to his recent death, Herrmann proceeds to analyse the notion of faith as commonly held in the Protestant Church. The Protestant Church, taught by Luther, who interprets St. Paul, maintains that it is faith which saves, but multitudes who call themselves Protestant Christians do not mean by faith what Luther meant. They mean by it an acceptance of the doctrine that the Bible is the Word of God. "A person is saved" by "holding for true this or that doctrine because it is announced as God's Word." But this, says Herrmann, is nothing else than the Roman Catholic idea of faith; it is acceptance of a doctrine not because of an internal recognition of its truth, but because of submission to the authority which declares it. Moreover, this faith always involves "the endeavour to hold the truth of what is not understood to be true," what has never been inwardly appropriated. The demand that certain doctrines and narratives shall be accepted as true in order to qualify a man for Christian faith was much more easily obeyed in the Middle Ages, but in modern times it imposes an impossible burden, "and the more sincere a man is, the more impossible is it thus made for him to become Christian."

It was the aim of Ritschl to relieve the Protestant Christian of this burden and to commend a truer conception of Christian faith. He maintained two propositions, viz., Faith saves a man, and Faith is a submission to the authority of a revelation. The revelation is not contained in any doctrine about God, but in the experience of finding God Himself.

A man can only say that he has found God when it has become clear to him from some event in his own life to which he can assign a definite date that God has therein sought him out and touched him.

That event arrives when the Person of Jesus lays hold upon him in such a way that he becomes certain of a supernatural power of love and truth, and joyfully submits to the God who manifests Himself in him and works upon him through him.

Not to despair of oneself because Jesus Christ is a real constituent of this our world—that is the real beginning of Christian faith. This alone is faith, that we become conscious of God's reality and of His grace working upon us in the fact that Jesus Christ is present to us in a simple human manifestation which can be understood of every man who is morally astir.

Herrmann admits that the historic Christ for whom he makes this claim cannot be demonstrated to everyone as an indubitable fact by the science of criticism. Christ is indeed the ground of that faith in God which is the Christian's theory of the universe, but it is a mistake to desire a ground for a religious theory of the universe which will work with absolute certainty. They who ask for this go into the Catholic Church. Every theory of the universe, even the naturalistic theory, necessitates some element of bias in those who propound it. No criticism is without presuppositions. The Christian's presupposition is given in his experience of the impression made upon him by the Christ of the Gospels, and this it is which provides him with the certainty that the Power which thus saves him is not a fiction, but a reality.

The second of these works is an address given in 1899, to which is added a lengthy appendix in which Professor Herrmann replies to critics. The address is strongly controversial, and consists, in the main, of a trenchant attack on the Romanist theory of morals. The distinction drawn above between the Roman Catholic and the Protestant conceptions of faith has its counterpart in the field of ethics. In Romanism the moral law is something imposed from without. A man is moral because he obeys a command which is announced as Divine. It is enough that he receives it as issuing from God, whether his own inner sense recognise it as inherently right or not. The correspondence of his action with the rule prescribed determines the matter. This, Herrmann contends, is not morality at all, but "the death of morality." He illustrates his contention by a vigorous and searching examination of the Roman doctrine of "equivocations" and the theory of probabilism, the errors of which are traced to the fundamental evil of regarding as moral any actions other than those which our own moral judgment dictates. Morality cannot rest on anything external. It is the product of an inward activity.

The beginning of real morality lies for every man in his beginning to live freely on his own initiative; that is, not to follow the desires which enslave him, but to obey what he himself recognises as unconditionally necessary; in other words, as good.

The moral law is a law which we lay upon ourselves because of an inward constraint. It is indeed God's command, but only recognised as such when our own perceptions affirm its unconditional necessity. The power of Christ is seen in that he produces in those who believe in him that inward vision of right which makes them free, gives them moral independence. The whole essay with its appendix is full of fine insight and penetration, and furnishes a most valuable study of the root principle of Christian ethics.

Professor Orr's volume on Ritschlianism, published last year, is a reprint of various articles contributed to magazines. No English writer has given fuller study to this subject or been more successful in exposing some of the greater defects in the Ritschlian system. Whether his treatment does full justice to its more valuable features may be doubted. The Ritschlian theology is an attempt at the restatement of Christian doctrine made necessary by new conditions of thought and knowledge. It does not appear as though Professor Orr fully appreciated this necessity, and therefore it is only natural that he should approach such an attempt with imperfect sympathies. His conclusion seems to be that what is new in the system is not true, and what is true is not new. He devotes a good deal of attention to Professor Herrmann, and after an examination of that writer's contention in the first essay noticed above, he says: "Herrmann's argument is but another way of stating the self-evidencing character of the Gospel revelation." That it is only "another way" of stating this does not surely make it superfluous except to those who are already satisfied. The critical conflict of modern times has made especially difficult of acceptance the truth that the Revelation of God in Christ is its own evidence. Much of the labour of the defenders of tradition has been devoted to the obscuration of this truth. The person of Christ has not been permitted to make its own impression. There are many whose allegiance to "the name which is above every name" has been vexed and perturbed because of their fear that concessions to criticism and inability to accept traditional explanations of Christian experience involved disloyalty to the Name. It is to "the way" which Ritschl opens that they owe the recovery of their peace. It may be, as Professor Orr argues, that the system, as a system, cannot in the long run satisfy even these as an adequate interpretation of Christianity. If so, it is probably because it is an endeavour to meet what may be no more than a passing need, and bears too palpably the marks of the time which called it forth—a defect not absent from other systems. Nevertheless, this is no reason why we should be blind to its peculiar merit of rescuing for an embarrassed generation the perception (to quote Professor Orr) "of the self-evidencing nature and exhaustless spiritual potency of the revelation of God in Christ."

AMBROSE BENNETT.

BIBLE PROBLEMS.*

"WHO will teach Professor Cheyne freedom?" asked a correspondent recently in these columns. The little volume before us shows the unwearied investigator actively at work in a new field. In June last he delivered a lecture before the Churchmen's Union, addressed to those "who took an intelligent interest in the Bible, and wished to know how critical Bible-study was affected by recently discovered facts." This lecture is now expanded, and occupies 190 pages; 80 pages more are filled with very valuable notes. The last division of the lecture enumerates a series of important facts revealed by recent archæological exploration on the Old

* *Faith and Morals.* By W. Herrmann. Translated by Donald Matheson and R. W. Stewart. Crown Theological Library. (Williams & Norgate. 5s.)
Ritschlianism: Expository and Critical Essays. By James Orr, D.D. (Hodder & Stoughton. 6s.)

* "Bible Problems and the New Material for their Solution." By T. K. Cheyne, D.Litt., D.D. (London: Williams & Norgate. 5s. 1904.)

Testament, and contains two lists of passages, which students will value, affected by the application of Winckler's theory of the scribal confusion of the Arabian Musri and Kûs with the names of Eygpt (Misraim) and Æthiopia (Kush), and a cognate confusion with Tyre. The general reader, however, will find most to ponder in the preceding arguments concerning the ultimate sources of the doctrines embodied in the Apostles' Creed on the Virgin Birth, the Descent into Hades, the Resurrection and Ascension.

It has, of course, long been recognised that there are non-Jewish elements in the New Testament. The Fourth Gospel presents an interpretation of the person of the Messiah in the terms of Greek philosophy. In the series of seven heavens there is a trace of Babylonian cosmology. Mythological conceptions in the Book of Revelation have been supposed to point to Persian influence. Nine years ago Professor Gunkel argued in his brilliant treatise on "Creation and Chaos" that the conflict between the Messiah and the dragon was in fact a Christian transformation of the ancient myth of the struggle between the heaven-god Marduk (Merodach) and the great monster of the deep, Tiâmat, the equivalent of the Hebrew *tehôm*. In a very important essay with which he opened the new series of *Forschungen* now appearing (in joint editorship with Professor Bousset of Göttingen) on the New Testament, he carried this general view still further; pointed to the extraordinary confluence of religions in the Eastern lands of the Mediterranean, and declared that Christianity as displayed in the pages of its earliest literature shows repeated indications of sympathetic contact, and must be regarded as a "syncretistic" religion.

From these researches Professor Cheyne, with abundant and generous acknowledgment, takes his start. His thesis is a bold one. He believes himself able to trace the wide-spread existence of a conception of a divine Redeemer, which profoundly affected certain forms of the Jewish Messianic expectation. Under the suggestion of this group of ideas, a pre-Christian mythological biography of the Messiah was slowly formed, which was known to the Apostle Paul, and was applied by him to the person of Jesus. This included the four doctrines specified above. Before a line of the Gospels was written Paul dwells on Christ's descent into the "lower parts of the earth," or the "abyss" from which he had to be brought up; this leads inevitably to his resurrection and ascension. The Apostle to the Gentiles does not mention the mode by which the Son of God entered his human career, save for the statement that he was "born of a woman." But it is to the Virgin-birth that Professor Cheyne devotes the greatest part of his argument. He repudiates the view of Professor Harnack that it originated in a mistranslation of the Immanuel-prophecy (Is. vii. 14); and rejects the plea of Usener and Schmiedel that it was derived from non-Jewish stories by Gentile Christians. In his belief it was a story of non-Jewish origin current in Jewish circles. Needless to dwell on the ample learning and the subtle suggestiveness with which this is elaborated; Professor Cheyne acutely remarks that the Greek translation "virgin" in the Immanuel-prophecy cannot be invoked as a cause, since it itself demands one; and he considers that it was due to the prevalence of the very ideas under discussion. That these existed in Palestine itself may be inferred from Jerome's statement that the supposed cave of the Nativity at Bethlehem was the scene of the worship of Tammuz (Adonis). In the adjoining territory of Edom, Tammuz was worshipped at Petra under the local name of Dusares (Dhusharâ, according to Winckler) as "the only begotten of the Lord," and his mother was designated as "Virgin."† Egypt and Babylonia supply plenty more illustrations of the divine character and wondrous birth of the King. But the chief stress of the argument falls on the identification of the woman in Rev. xii., clothed with the sun, crowned with twelve stars, and having the moon under her feet, with the mythological mother of the Messiah.

The question cannot be argued here. It must be enough to point to this little volume as a significant illustration of the direction which pioneer study into the origins of the Messianic mythology is now taking. The general inquirer will ask for more information about the character of Marduk as a "divine Redeemer." Whom did he redeem, and from what? When we hear of his death and are assured that his grave was shown in Babylonia, we wish to know in what connexion this is to be understood. As Professor Cheyne himself reminds us, a grave of Zeus was shown in Crete; but who will ascribe to him the function of "redemption"? Moreover, if this group of ideas had already so powerfully operated on current belief as to produce this pre-Christian type of the Messiah's work, is it not strange that in the apocalyptic literature, begotten of the great hope, the figure of the Messiah himself should be so often vague, and no hints of these functions should be traceable? They are equally absent from the Psalms of Solomon. This is a serious difficulty of which no notice is taken. On the contrary, other imaginary works are summoned to support the argument. When Paul says that Christ rose again "according to the Scriptures," he really "points to a pre-Christian sketch of the life of Christ, partly derived from widely spread non-Jewish myths, and embodied in Jewish writings." In this the critic sees a reference to some widely received works not in our canon. Is it not strange that no quotation from these works survives?

We are not concerned here to anticipate the judgment of Churchmen on this daring attempt from one of their own number to trace the ultimate roots of the statements of their Creed. Professor Cheyne makes happy use again and again of the manner in which Dante spiritualises the symbols of mediæval theology. He even regards himself as conservative of the ideas which he detaches from all basis in actual history. Their forms are to be explained from archæology; but these forms are only the casket which enshrined the Christian faith in "the uniqueness of the personality of the Lord Jesus, and the immense worth of his act of absolute self-sacrifice," with the inferences which follow, "the indestructibleness of his personality, its perpetual redemptive capacity, and its identity with that manward aspect of the Divine Nature, so full of mingled grandeur and compassion, which, by early efforts of theological thought, acquired the names of the Messiah, the Son of God, the Word of God." But if the casket be broken, how much of the ideas will remain?

J. E. C.

† This is supported by a reference to Epiphanius. But Epiphanius would naturally employ Christian terminology; and our author does not seem well advised in adducing the "only begotten" of John i. 18, when the epithet is already in Philo.

PRESENT-DAY RATIONALISM.*

If Haeckel and his school are to be congratulated on nothing else, they must certainly be congratulated on having quickened and spread interest in the foundation problems of Theism. A mass of literature not too philosophic for the average reader, nor too superficial for the serious student, dealing with every aspect of the great subject is accumulating month by month. And the result, in that it at any rate succeeds in making men think, must be good. The controversy that thus is being waged is apt to pall on one at times. The case for materialism has been shown so often to fail all along the line, that one only wonders that so many still confess themselves enamoured of the hypothesis. But there are many still, and one welcomes accordingly Professor Henslow's latest contribution to the subject. One expects a treatise of more than ordinary interest from the pen of a man who is admittedly a genuine scholar and an able writer, and in this case one is not disappointed. The book is a perfect storehouse of information on every point in the great controversy, and it is full of keen searching argument.

To give a summary in a short space is quite impossible, so many diverse themes are handled—Monism, the Origin of Life, the Phenomena of Life, Directivity, the Design Argument, Final Causes, Darwinism, the Origin of Man, Heredity, Free Will, Automatism, the Origin of Moral Evil, to mention only a few. On each subject Professor Henslow has something to say worth saying, and his purpose is always consistently the same, viz., to show the inadequacy of any hypothesis that is not Theistic. As a sample of his criticism, take his rejoinder to Haeckel's argument that matter must be held to be endowed with all the qualities that men have come to regard as distinctive of mind.

Here again we have Haeckel's process of fitting the cosmos on to his atheism. Man loves, therefore love must have been an eternal property of matter. Therefore, it is seen in all chemical affinities, and so on backwards till it is traceable into ether. He conveniently fits on traits of character observable in man and animals to molecules and atoms. But if he compares the love of Paris for Helen with the "affinity" of one atom with another, how does he account for the extreme rarity of one atom only of one kind of element uniting with one atom only of another kind? By far the commoner process is for a molecule to be composed of more than one, often many times more than one atom. Thus with water, two atoms of

**Present-day Rationalism Critically Examined.* By G. Henslow, M.A., F.L.S., F.G.S. (Hodder & Stoughton. 6s.)

hydrogen are always in "love" with one atom of oxygen. While in living albuminous protoplasm the number of elementary atoms in love with each other are represented by the formula—

$$C_{60}H_{100}N_{16}O_{20}.$$

Can absurdities gravely put forth in the name of science go further?

One of the most interesting and cogent arguments in the book is that on "Directivity." In developing this the author accepts the conclusions reached by Mr. James Croll in a paper published in 1872, namely, that the *production* of motion and the *determination* of motion are absolutely and essentially different; and secondly, that the action of a force cannot be *determined* by a force, nor can motion be *determined* by motion. Professor Henslow shows how this problem of "determination of force" presents itself in every section of both the inorganic and the organic field, and how it is always a quite different problem from that of the action of force. What is it that gives everywhere direction to force, so that certain specific ends are always attained, and others always avoided? "It is not the energy that conveys the bricks that accounts for the form of the house, but that which guides and directs the energy." (Croll.) Scientists who proclaim that everything is the outcome of the operation of the laws of physics and chemistry, always omit this fundamental word "form" upon which evolution depends. Here, too, Professor Henslow is one of the chief witnesses to the activity of mind, which may guide without itself being a form of energy. It is interesting to note that a similar position was assumed by Sir Oliver Lodge in a lecture given in Birmingham on October 24, 1904:—

> Life, or mind, is not a form of energy. It acts not by producing energy, but by guiding or directing it. It does not alter its amount, but, so to speak, shows it the way to go.

In an appendix to Part I. the author gives a detailed criticism of Darwinism, and expounds his own hypothesis concerning the origin of species at some length. He rules out "Natural Selection" as having anything to do with the origin of morphological structures, and puts "environment" in its place. Many, however, will not agree that this Neo-Lamarckism is incapable of reconciliation with the Darwinian theory. Favourable variations in structure always come about in response to environment, argues Professor Henslow. There is nothing in Darwinism to suggest that they do not. They are perpetuated through the influence of the favourable environment, continues the argument. But all variations in structure due to environment are not perpetuated. Some are more adapted than others, and form part of the environment under whose influence those others less adapted have to contend for life. The fittest survive. There has been natural selection. The Neo-Lamarckian hypothesis is acceptable if the word "environment" have its meaning extended to include not merely physical conditions, but the conditions set up by the existence of similar life-forms around a given form. This brings in the "struggle for existence" of which Darwin told, and natural selection.

The second part of the book is, on the whole, less satisfactory than the first. The subject is "Man," and many of the problems handled in a single chapter require a whole volume for their adequate discussion. Many readers, too, will not consider the value of this section enhanced by the running exposition of a certain view of the personality of Christ, which never strengthens the argument, and really is a matter for quite separate treatment.

The chapter on Free Will is highly provocative of discussion. The view is maintained that man only has the consciousness of the power to choose, and hence is free, whilst animals being without that consciousness are automatic in their action.

Altogether the book is one of the best that the modern monistic controversy has produced. It is a striking and valuable defence of Theism, and well worth the perusal and study of anyone.

J. WORSLEY AUSTIN.

COMMON-SENSE PHILOSOPHY.

THE "Conflict of the Philosophies," to which we have before called attention, is still raging with all the vehemence, and, in some cases, with all the recklessness, which characterises the war in the Far East. In the first article in the current number of *Mind*, Professor William James puts forth a vigorous defence of "Pragmatism," or, as it is now called, "Humanism," in the course of which he refers to Mr. F. H. Bradley's article in the previous number "as on the whole an *ignoratio elenchi*, which I feel free to disregard altogether." In this same number, Mr. F. C. S. Schiller also furnishes a very brilliant "Defence of Humanism," in which he criticises Mr. Bradley's article in detail, and *more suo* mixes up facetiousness and logic in a way which seems to us more conducive to the entertainment of the reader than to the furtherance of clear insight into the actual merits of the controversy. On comparing these two articles with the article which has called them forth, the conviction grows upon us that the real differences between the opposing philosophies are by no means so serious and fundamental as the writers in their polemical zeal suppose them to be. The so-called "Absolutists" and "Humanists" are simply emphasising and expounding distinct aspects of philosophical insight, each of which is indispensable, and neither of which can be intelligently and profitably discussed in complete isolation from the other.

Among the other articles in this attractive number of *Mind* there is one which deserves especial notice, viz., a very long and elaborate paper on "Mind and Body in recent Psychology," by Professor A. E. Taylor. The result of Mr. Taylor's examination is the rejection of the theory of the "parallelism" of mind and body which is held by many recent psychologists, such as Höffding and Stout, and the assertion of the interaction of the two. This article is one of many significant signs that philosophy which, under the influence chiefly of German Idealism, has long been attempting to invert the conclusions drawn by the common-sense of mankind, is now returning to views of the cosmos which, while they correct and elucidate the ordinary judgments respecting the relations of the soul and the external world, still leave to those judgments substantial validity.

C. B. U.

SHORT NOTICES.

THE *Nine Parables from the New Testament*, set to music by Hugh Atkins, were written originally for the children of the Great Meeting Sunday School, Hinckley, and two of them, the parables of the Sower and the Lost Sheep, were given by a party of children from the Charles-street School at the last Summer Session for teachers at Manchester College, Oxford. These musical renderings of the familiar words, instinct with true feeling, should be welcomed not only in school and home, but in congregational worship. Of the nine, the last on "Forgiveness" can hardly be called a parable, but it is none the less fitting as a musical rendering of Luke xvii. 1–4. (Sunday School Association, Essex Hall. 1s. net.)

Hymns and Choral Songs, to which is appended an order for service for children, with occasional prayers and doxologies. Published by the Manchester District Sunday School Association. This is a book that has grown, and has grown into the affections of many schools, especially in the North. Since 1875 the Manchester Association has issued an annual Whitsuntide hymn-paper with occasional numbers for harvest, Christmas, New Year, and temperance meetings. There have been several issues of collected hymns, both with the music (in both notations) and the words alone. Now we have a complete edition of 412 hymns and songs, making a substantial volume, which is warmly to be commended in schools and homes where it is not yet known. Sometimes one may miss a favourite tune, or think that a better selection might have been made, but there is an abundance of music here which children delight to sing, and many hymns which are good to sing at any time of the year. The collection is specially indebted to Mr. Isaac Barrow and Mr. W. Woolley for a large number of tunes. The Revs. H. W. Hawkes and J. L. Haigh contribute both hymns and tunes. We note in the index of authors of hymns, that E. B. should be Ellen Bibby, and that No. 69 ought not to be attributed to Goethe. The number of Langbridge's hymn (354) has dropped out. (Manchester: H. Rawsen & Co., 15, New Brown-street. London: Sunday School Association, Essex Hall. 2s. 6d. net. Words only, 6d. net. Words for harvest festivals, 1d.)

Young Days has now completed twenty-nine years in the service of our children, "an illustrated monthly magazine for home and school," edited by J. J. Wright, F.R.S.L. The year's numbers are now issued in a bound volume, with a pretty coloured frontispiece. The Guild Work during the year has been on "Seed Thoughts from many Minds," and there has been also a monthly instalment of "Temperance Ideas." (Sunday School Association, Essex Hall. 1s. 6d. net.)

Heroes of Industry, A Reading Book for Schools, by Frances E. Cooke, author of "An English Hero," "A Boy's Ideal," "True to Himself," &c., is issued in the series of Ludgate Supplementary Readers. There are thirty illustrations,

and the stories are told in Miss Cooke's charming manner of James Watt, George Stephenson, James Nasmyth, Thomas Telford, Josiah Wedgwood, the brothers Chambers, and Samuel Crompton. This is one of the books which make the reading of our young people such a wholesome and happy thing. It is one more added to the many debts of gratitude we owe to Miss Cooke. (Routledge. 1s. 6d.)

The bound volumes of *Good Words* and the *Sunday Magazine* are admirable as ever, with abundant variety of interest, both in matter and picture, and some really beautiful full-page illustrations. *Good Words* contains a series of ten papers by Canon Hensley Henson on "Reason and Rationalism from the Side of Religion." The *Sunday Magazine* has some papers by Helen Keller on "My Philosophy of Life." (Isbister & Co. 7s. 6d. each.)

By Still Waters, a Book of Prayer, by Lauchlan Maclean Watt, is laid, the writer says, "on a quiet grave far away." What it contains has "passed through the crucible of the sorrows of others." He leaves the prayers "to all who are seeking God 'beside the still waters.'" There is much here that may help others to pray, even when the thought is not always clear, by reason of the different "Persons" to whom the prayers are addressed. (Blackwood. 1s. 6d.)

Outlines of Pastoral Theology for Young Ministers and Students, translated and edited by the late Rev. William Hastie, D.D., is a little book which will be found very suggestive to those for whom it is intended. It appears to be of Moravian origin, and is instinct with the practical piety characteristic of the Brethren. (T. & T. Clark. 1s. 6d. net.)

A new series of books of practical religion, similar in form to the "Small Books on Great Subjects," but more attractively bound in limp leather, opens with a volume on *Inspiration in Common Life*, by W. L. Watkinson. Other volumes issued are "*A Reasonable View of Life*," by J. M. Blake, M.A.; "*Prayer*," by William Watson, M.A., Presybterian minister at Birkenhead; and "*Common-Sense Christianity*," by C. Silvester Horne. (James Clarke. 1s. 6d. net each.)

Speaking Good of His Name, by Basil Wilberforce, D.D., is a new volume of sermons by the Archdeacon of Westminster, dedicated to the working-men who attended the mid-day service in the Abbey cloisters in the Coronation year. The sermons are not the brief addresses given at those services, but on the same subjects. (Brown, Langham. 3s. 6d.)

Mr. Jonathan Nield's *Guide to the Best Historical Novels and Tales* received a very cordial welcome in these columns, on its first appearance two years ago, and again when the second edition was published, after a few months, with complete indexes and titles. A third revised and enlarged edition appeared early in the present year, and our admiration for the thoroughness with which the work has been done is greater than ever. In this new edition there are more exact particulars as to the subject of the books, and there are many other improvements. The work is most warmly to be commended to the use of readers young and old. (Elkin Mathews. 4s. net.)

MUSINGS.

By a Minister.

IX.

I have been wondering whether the "homily" has ever met, or can now be made to meet, the difficulty raised by De Quincey. It was his belief, as we have seen, that the light touching of mere generalities in Protestant preaching had hindered and weakened the science of ethics, had done little or nothing to apply the general axioms of right and wrong to individual cases of practical difficulty and intricacy. Some means equivalent to that provided by the Romish confessional was, he thought, necessary, if broad principles were to be brought to bear in any decisive way on particular questions.

The homily, it may be said, is just such a means. It comes midway between the set oration and the private admonition. It is, as its name betokens, a familiar talk. St. Paul is said in a certain place to have "talked with" the congregation, and this is perhaps the first mention of the true Christian homily. The word was afterwards used of expository lectures, and, when collections of these lectures were put into the hands of the clergy as aids to preaching, there was little left to distinguish the homily from the sermon. The homily was simply a sermon which was avowedly not your own.

The two Books of Homilies put forth in the reigns of Edward VI. and Elizabeth can hardly be said to have been designed to meet perplexing cases of conscience. They are outlines of instruction in sound doctrine, and of exhortation to good living, supported by passages of Scripture not too carefully selected, and cited in full. Everything in the way of deduction and appropriation is left to the hearer. As far as I know, the only instance of detailed application is the following outburst in the homily Against Excess of Apparel:—

> We are never contented, and therefore we prosper not; so that most commonly he that rustleth in his sables, in his fine furred gown, corked slippers, trim buskins, and warm mittens, is more ready to chill for cold, than the poor labouring man, which can abide in the field all the day long, when the north wind blows, with a few beggarly clouts about him. We must have one gown for the day, another for the night; one long, another short; one for winter, another for summer; one through furred, another but faced; one for the working-day, another for the holy day; one of this colour, another of that colour; one of cloth, another of silk or damask. We must have change of apparel, one afore dinner, and another after; one of the Spanish fashion, another Turkey; and to be brief, never content with sufficient.

A sentence or two might be added from the homily Of the State of Matrimony, in which there is a discussion of the point whether the husband may excusably beat the wife, and one or two more from that Against Rebellion, wherein the use of banners in times of popular agitation is stoutly denounced, together with some strong expressions concerning "land-grabbing" in the Fourth Part of the Sermon for Rogation Week; but no one will contend that there is any attempted solution here of nice and baffling problems. The homily, as we know it, fails to meet "individual cases of practical difficulty and intricacy." Nor can I think that any *Homiliarium* newly constructed would effectually meet such cases. There might be some gain of impersonality through the use of encyclical discourses, and, as the reader would not be suspected of preaching at individuals, a freer handling of delicate subjects might be possible, but the meshes of the homily could never be made small enough to hold any that were minded to escape. A better way must be devised.

First, if I dare say it, the aerial sermon must be given up. There is preaching in vogue which may be likened to kite-flying. The preacher plays with lofty ideals remote from actual life. They soar and sweep gracefully before the eye. There may be a thread of attachment somewhere to the Gospel of plain duty, but it is part of the kite-flier's art that it shall not be too plainly seen. Let the ideal be set up, and of painful earthly realities little need be said. I am myself, against my will, one of the kite-fliers. I would like to talk to people about their souls, the sins which beset them, and the temptations which especially befall them; but to the Athenians of the pavement these things are foolishness; therefore I am constrained to catch them with guile, and to draw them in with enticing words of man's wisdom. I say it with shame.

The next step will be the revival of religious converse. "The bishop," says an old historian, "interrogated and talked to the people, and they in their turn answered and interrogated him, so that it was properly a conversation." This is the remedy. If modern preaching is futile because it names no one, and specifies nothing, let minister and congregation confer. Let them talk things out. Let them press their principles to logical conclusions, and then to practical applications. Let them cross-examine one another, resolve one another's doubts, overcome one another's hesitations. Then we may hope that the science of duty will be advanced, and that many undetermined moral questions will be brought to bay, and elude us no more. A rich reward awaits the church which will enter on this new course.

Charitable Relief, by the Rev. Clement F. Rogers, M.A., in the series of Handbooks for the Clergy, is written by one who hopes that the day will come "when the clergy will realise the necessity of an education in social work as the result of a more scientific treatment of Pastoral Theology." From the London Charity Organisation Society, working at one of its district offices, the author learnt to look further than the mere detection of imposture, by co-operation with others, to grapple with distress at close quarters, and to relieve and cure it. (Longmans. 2s. 6d. net.)

Prince Kropotkin's *Fields, Factories and Workshops* is issued in an unabridged popular edition, in paper cover. (Sonnenschein. 6d.)

A twelfth edition of the *Lives of Robert and Mary Moffat*, by their son, John S. Moffat, with full-page illustrations and a fine portrait of the old man, appears in a volume uniform with the recent popular edition of the lives of Cobden, Savonarola, and Machiavelli (Fisher Unwin. 2s. 6d. net.)

OBITUARY.

MRS. CHARLES WILLIAM JONES.

MANY readers of THE INQUIRER would see with sympathy and a sense of personal regret the announcement of the death of Mrs. Charles William Jones, which appeared last week.

Georgina Potter, second daughter of the late Mr. Sidney Potter, of Manchester, was born in 1841, and married in 1870 Mr. Charles William Jones, of Liverpool. Her death occurred on the 2nd inst. at Allerton Beeches, near Liverpool, from heart failure. The funeral service at Ullet-road Church on the 6th inst. was conducted by the Rev. J. Collins Odgers. The funeral at the crematorium was strictly private, but the very large numbers present at the service in the church attested the widespread sympathy with the family and the affection and esteem with which Mrs. Jones was regarded.

In the earlier part of her life in Liverpool, more than one institution for the alleviation of sickness and poverty was familiar with her kindly presence and active interest in its work. But for many years past her uncertain health and frequent serious illnesses have prevented her from taking any very active part in the life that lay outside her own immediate family circle, and the memory that now remains most clearly with those who knew her must, for the most part, be a memory of the powerful influence of a generous and kindly character and disposition, rather than of active participation in the work of the world.

Coming of a good old Lancashire Presbyterian stock, she inherited a large share of that combination of genial humour, and serious sympathy with the realities of homely Lancashire life, that is found in the "Lancashire Memories" of her mother, Mrs. Sidney Potter. It was this genial sympathetic disposition that enabled her not only to bear the recurrent burden of suffering that was her own lot, but also to do much for others. The public institutions for the amelioration of the lot of the le s fortunate ranks of society, where the daily burdens of life press heavily, owe more than they are aware of to such unobtrusive yet truly efficient lives. And without intruding upon the sanctity of private domestic life, it is well that we should remember how much the world owes to those whose influence breathes upon it from the retirement of their own homes, through the lives of its active busy workers for the public good.

SPEAKING at Canning Town a week ago, Sir John Gorst said that when he became Minister for Education he learned that the physical condition of the children was deplorable and he had pointed out to the House of Commons more than once that it was useless to vote large sums of money for education when the children were incapable of receiving the education offered. Lack of food is the chief want of the children. A resolution was moved by the Countess of Warwick, and supported by Sir John Gorst, in favour of granting to education authorities the power necessary to provide food for children attending State supported schools.

THE CHILDREN'S COLUMN.

I.—THE JEWISH CHILD.

WE do not know very much about the boys and girls who lived in Palestine at the time when Jesus was born amongst them. For instance, we cannot be quite sure that they even went to school. There is nothing about schools and school-children in the Bible. There is a verse that says, "Draw near unto me, ye unlearned, and lodge in the house of instruction," and "the house of instruction" is a pretty name for a school, but schools then may not have been schools for "infants," as we call them—quite little children. If the playfellows of Jesus did go to school, it would probably be in the nearest synagogue, and there they would sit in a circle on the floor, and sometimes, perhaps, they would write with their fingers in sand sprinkled in front of them. When Jesus, in the Temple, "stooped down, and with his finger wrote on the ground," he very likely did what he had often done as a child. But really it did not matter then very much whether children went to school or not. They were well taught at home, first by the mother and then by the father, and the girls less than the boys, for they would not be expected to know so much, and were kept much more at home. One of the first things a boy would learn would be his birthday-text, a verse of Scripture containing his name, or, if that could not be, then the letters of his name. Portions of the Law in Hebrew, and passages from the Psalms and the Prophets, were his first lesson-books, and at the age of five he had begun to know them by heart.

The children of Nazareth must have dressed then very much as they do now. If so, they must have worn plain or striped tunics girded with sashes, and sometimes an outer jacket of white or blue. They must have lived nearly all day in the open air, for their homes were small, and dimly lighted, to keep them cool.

What did they have for games? All young children play very much in the same way all the world over, and as they grow older they imitate the amusements of their elders. Target-shooting is one of the sports mentioned in the Bible (1 Sam. xx. 20); the slinging of stones was another (Judges xx. 16); racing on foot was a third (Ps. xix. 5); the high jump was a fourth (Ps. xviii. 29). We may be sure the children had their own ways of doing the same things. Grown-up Jews were also fond of riddles and guessing games, as we know from several places in the Old Testament, and the children would certainly have their imitations of these. But there was one game which the children invented for themselves, and Jesus remembered it in after days, and made a parable of it. They used to watch the wedding processions and funeral processions which passed through the market place, and then they would play at weddings and funerals; but they were not always agreed which it should be; some wanted to have a wedding march, with piping and dancing; others wanted to have a funeral march, with wailing and mourning. Nothing would please them all. Jesus said that some of the Jews were like these cross children" they did not know what they wanted, and were always changing their minds; one day they found fault with him as a teacher for being too mild, and another day they found fault with John the Baptist for being too severe.

Jewish children would very soon hear about the God of Abraham, Isaac, and Jacob, the God of families from which their own families were descended. This made the thought of God a part of their everyday family life. They would often hear their fathers reciting the family prayers, and saying grace before and after meals; sometimes they would see their mothers lighting a lamp on Friday evening in a very solemn way, and they would know that the Sabbath had begun; there were nights when they would stand at the doors to watch for the first glimpse of the new moon, and listen to the prayers which greeted the rising light. They had their part in the great festivals of the year; there were certain questions which they were to ask, and certain answers which they were to learn by heart; there was one day when they heard the noble deeds of the Maccabees, and wondered at the blaze of lanterns and torches which then lit up the streets and their own homes; there was another day when they ran to the synagogue to hear the story of Esther, and shouted their loudest whenever the hated name of Haman was heard. More pleasant to hear were the cries which they raised in the courts of the Temple, fragments of verses from the Psalms chanted on great days. It was on one of these occasions that Jesus blessed little children for the second time (Matt. xxi. 16). There were some pretty customs amongst the Jews which children would no doubt soon learn to follow. One was to touch the holy Name of God written on the entrance to each house, and to kiss the finger which touched it; another was to say, "Peace be with you," where we should say, "How do you do?" I have also read that the Jews would sometimes say "grace" at the sight of sunshine or flowers, or on smelling some sweet odour. Elia, in one of his essays, says that he had often felt the want of a form of grace to be said before a pleasant walk, or a moonlight ramble, or the reading of a choice book. The Jews felt this want also, and tried to meet it. It is good to remember that meals are not our only repasts or the only good gifts for which thanks are due. Jewish mothers would sometimes, if they met a revered teacher, hold up their little ones to be blessed by him; that was why "they brought young children to Christ, that he should touch them," and that was why "he took them up in his arms, put his hands upon them, and blessed them" (Mark x. 13-16).

As a Jewish boy "came of age" at thirteen years, and a girl at twelve years, childhood must have passed with them, in some ways, more quickly than with us. They were strictly brought up, and their pleasures and liberties were very few, compared with those which you now enjoy; but no children, I suppose, have ever been better cared for, more carefully taught, and more tenderly loved than the Jewish children of that day. How it fared with some other children in another part of the world, about the same time, you shall hear next week.

E. P. B.

The Inquirer.

ESTABLISHED 1842.

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LONDON, DECEMBER 17, 1904.

BROOKE HERFORD.*

A YEAR ago the veteran, who had been for so long a prisoner of hope, received his release, and passed into that light which was for him radiant with the promise of perfect love. His departure wakened afresh many grateful memories, and friends on both sides of the Atlantic bore testimany to what they owed to that life, so rich in a strong manliness and warm affections. A great worker through long years of service, a faithful friend, in the truest sense a minister of religion, Dr. BROOKE HERFORD has left a memory which will long be fragrant in many hearts, both here and in America, and we rejoice at this Christmas-time, which now brings the anniversary of his death, to receive through his daughters' care fresh gifts from him, by his spoken word to be brought once more into close touch with his brave and helpful spirit, and through the insight of an intimate friend to have his winning personality brought home to us in vivid presentment.

The sermons gathered into the volume, "Anchors of the Soul," were nearly all selected by Dr. HERFORD himself for publication, and belong to the later years of his ministry in Boston and London. The mere recounting of some of the latter, for those who knew him, will be enough to show the abundance of good things offered in this volume, in the simple, direct, and strenuous utterances of the earnest preacher, who was always the friend of his people. "The Gate Beautiful," "Goodness Possible in Unlikely Places," "Gaining Life by Losing It," "On Supplying Others' Lack of Service," "Having the Courage to be Defeated," "Everything Beautiful in Its Season" (a sermon for people who abuse the weather), "How to Regain a Lost Faith," "On Making the Best Use of Sunday," "Standing Up and Looking Up."

And to the sermons we can add the "Bible Stories," which had also been prepared for the press by Dr. HERFORD himself. He was always a delightful teller of stories, as witness his well-known "Story of Religion in England," and memories of his spoken word, which will be fresh in many hearts. These old Bible stories are told for children, simply, with vivid imagination, by one who held that there was more historical reality in the earliest traditions than modern critics have been inclined to admit. In the August and November numbers of the *Atlantic Monthly* of 1883, Dr. HERFORD wrote two articles on "The Trustworthiness of Early Tradition" and the "Trustworthiness of the Hebrew Traditions," in which his view was fully elaborated, and to which, in the following March, the Rev. PHILIP WICKSTEED replied, in the same magazine, supporting the more critical position. We simply note the fact here, for the sake of readers who may be interested to turn back to the old discussion. The "Bible Stories" may be enjoyed by young and old alike.

Mr. WICKSTEED's biographical sketch is delightful, and we would gladly have seen it run to a hundred pages instead of fifty; it contains some of Dr. HERFORD's own reminiscences of his early days in Manchester and, during his business apprenticeship, in France, and a letter which he wrote from college in 1848 to his brother WILLIAM, then minister at Lancaster, telling how he and TRAVERS MADGE were up every morning at five or earlier, to serve as knockers up for some factory people, and how he spent the rest of those early hours.

Recording his marriage in 1852, Mr. WICKSTEED says of the young couple:

"Both had strong personalities and strong wills, and the perfect harmony, the open and joyous confidence, which made their home so beautiful and so invigorating, was not reached without effort on both sides. BROOKE HERFORD, who always had a tendency to regard his personal experiences as the universal norm, used often to tell those about to marry that they had little notion either of the trials or of the true sources of strength and blessedness that were before them; and that they must not expect the earliest time of their marriage to be the happiest. To him and to his wife, at any rate, the passage of years brought deepening strength and joy in their relationship, and there was a robustness about the comradeship and co-operation of these two strong personalities, a breezy and open frankness which showed how their union had developed, not through maiming self-repression, and "reduction to the highest common measure," but through the welding force of mutual love, and by their bravely and loyally facing joys and trials till each learned to know and to rely upon the other's strength, and to realise the other's weaknesses, not as things to be fretted against or passively and repiningly accepted or conceded, or managed; but as things to be supplemented with a reverent love, recognised not as trials, but as calls and opportunities for that very fellowship of love in which lies strength and joy.

We are tempted to go through the memoir and note point after point in a life that was so full of joy and of noble traits; but we have said enough, we are confident, to send many readers, even if they come as strangers hitherto, eagerly to the book itself.

Mr. CUCKSON's memoir came as a surprise across the Atlantic even to the members of Dr. HERFORD's family. It is the warm tribute of an old student in Manchester and a fellow-minister in America, who succeeded Dr. HERFORD for a time in his Boston pulpit. The little book contains three portraits and a picture of the HERFORDS' charming summer house at Wayland, Mass. There is a capital portrait also in the volume "Anchors of the Soul."

* *Anchors of the Soul.* Sermons by the Rev. Brooke Herford, D.D. With a Biographical Sketch by the Rev. Philip H. Wicksteed, M.A. (London: Philip Green, 5s. net.)

Bible Stories Retold, from the Story of Creation to the Death of Moses. By Brooke Herford, D.D. (London: Sunday-School Association, Essex Hall. 2s. net.)

Brooke Herford. A Memoir by John Cuckson, Minister of the First Church, Plymouth, Mass. (Boston: American Unitarian Association. 75 cents.)

PEACE SUNDAY, 1904.

TO-MORROW is the day which the advocates in England of international peace have agreed to set apart, in accordance with their annual custom, for the re-consecration of their endeavours by special services and sermons in so many of the churches and chapels of our land as are willing to take their part in the movement. What will be the view of the preachers and their hearers of the effect of events since Peace Sunday, 1903, on the prospects of their cause? To many, no doubt, the awful war in the Far East will seem to eclipse all hope and to show the utter futility of the high expectations based on the great Hague Conference of 1899. For others, possessed, as it seems to us, of longer and surer vision, that vast cataclysm, momentous as it is, will not obliterate other and more hopeful signs—will, indeed, appear as itself a factor of no little importance in strengthening the demand for a saner method of adjusting differences between nation and nation.

Of a truth, the war in the Far East is a grim enough sequel to the fine talk with which the Powers inaugurated the Hague Tribunal. One of the combatants was actually the convener of the Conference—the self-appointed leader of the nations along the paths of peace. The other is a people over whose accession to the ranks of the "civilised" Powers—over whose emancipation from the trammels of Eastern "barbarism"—Western commentators have rejoiced with so self-applauding a joy. And these two Powers have thrown

themselves into the struggle with a reckless prodigality in the expenditure of human life which establishes a new era in the annals of warfare and falsifies all previous theories as to what is possible or impossible in attack or defence. We were told that the destructive power of modern weapons of offence was such that no two first-class Powers dare in future appeal to their arbitrament, and that if, in a moment of madness, they made the appeal, a week's experience of its awful meaning would bring them to terms. Yet the present war has gone on month after month, the carnage has been more awful than the wildest imagination could have conceived, and still the determination of either side to continue the fight till its demands are conceded seems unabated.

And yet, may it not be that the very awfulness of the conflict—the realisation by the world of what warfare on a great scale must mean in this twentieth century—will prove in the end to have been a more potent factor in securing the ultimate substitution of saner methods of settling international disputes than any number of high-sounding resolutions and declamatory toasts by Kings and Chancellors? On the morrow of the second great battle of the campaign, when a decisive victory appeared to have been won by Japan, it was reported from Tokio—

"That even the Japanese, to whom a great victory is of paramount importance, seem shocked by the slaughter of their enemies. No shouts of triumph are raised in the streets and few flags are flying. A procession in honour of the victory may be seen later on, but many expressions against the holding of any demonstration were heard to-day."

Everywhere in Christendom one hears of the same feeling. Delight in the story of battles, pride in the heroism of attacker or defender, interest in the success or failure of this or that strategic theory, all seem swallowed up in the one overwhelming sense of the awfulness and uselessness of such wholesale slaughter.

There was great and widespread exasperation in England when defenceless fishermen, pursuing their avocation on the Dogger Bank, were shot down by Russian warships possessed by the fear of attack by invisible torpedo boats. But there was no mistaking the deep relief of the whole nation at the successful reference of the whole incident to a peaceful Court of Inquiry. If we are right in lamenting that the convener of the Hague Conference is one of the combatants in the greatest war this generation has seen, and that the country which took the foremost part in the evolution of the Hague Tribunal should have been the first to demonstrate its impotence by the war in South Africa, we are surely right also in rejoicing that it should fall to England and Russia to be the first to refer a dispute capable of bringing about war between first-class Powers for examination by means of the machinery there set up. Who shall doubt that our own experience in South Africa, no less than the awful drama dragging itself out in Manchuria, was a decisive factor in securing this happy result?

We must beware of attaching excessive importance to the network of arbitration treaties now in course of formation. Most vital causes of dispute are expressly excluded from their scope. But at least they constitute one step farther in the direction of universal arbitration, and provide the groundwork for more effective treaties in the future. The second Peace Conference, proposed by President Roosevelt, is likely to be more concerned in amplifying and codifying the law as to contraband and the rights and duties of neutrals in wartime, than in facilitating mutual disarmament or universal arbitration. But its work is by no means to be despised on that account by the friends of peace, neither is it to be assumed that the limitation of armaments is, therefore, beyond attainment. Such limitation is more likely to be attained by negotiations over particular naval budgets than by World's Congresses, and should not be beyond the powers of Ministers who mean business. The next British Government will almost certainly take office with a direct mandate from the country to exhaust all possible means of lessening the present ruinous expenditure on armaments, and agreements between rival naval Powers for the curtailment of their shipbuilding programmes are by no means as unlikely a method of attaining that end as some people would have us suppose. If with a fuller and more sober realisation than five and a half years ago of the magnitude and difficulty of the task before them, it should nevertheless not be without high hopes for the future of their cause that the friends of peace will review the outlook on Peace Sunday, 1904.

THIS wonderful property of our religion is to be explained by its being founded on, and answering to, the primitive and most universal principles of human nature. It reveals God as a parent; and the first sentiment which dawns on the child is love to its parents. It enjoins not arbitrary commands, but teaches the everlasting principles of duty; and the sense of duty begins to unfold itself in the earliest stages of our being. It speaks of a future world and its inhabitants; and childhood welcomes the idea of angels, of spirits, of the vast, the wonderful, the unseen. Above all, Christianity is set forth in the life, the history, the character of Jesus; and his character, though so sublime, is still so real, so genuine, so remarkable for simplicity, and so naturally unfolded amidst the common scenes of life, that it is seized in its principal features by the child as no other greatness can be.—*Channing.*

LIBERAL RELIGION IN HOLLAND.*

AT the thirty-third annual gathering of the Netherlands Protestantenbond at Dordrecht last October, the Rev. J. van Loenen Martinet was the preacher, as he had been in the previous year at the International Meeting at Amsterdam. His sermon, from the text Hebrews xii. 12, "Lift up the hands that hang down and the palsied knees," was a very earnest appeal to the members of the Protestantenbond for greater energy and more devoted faith in the service of Liberal religion. He alluded to the character of the ruling influence in Holland at the present time, by which piety is unhappily identified with a policy of reaction, as shown in the Government's Universities Bill, of which Professor Eerdmans wrote in THE INQUIRER of November 26. "Christian," the preacher said, "had become a party cry, to the degradation of religion, and it must be to them an urgent call of duty, by every means in their power to strengthen the forces of liberalism, and not only to increase their numbers but to deepen the power of inward religious life in their unions. In the same spirit Professor Oort spoke as chairman of the subsequent public meeting, recognising, indeed, the dangers and difficulties of the Liberal position, but dwelling on its privileges, glorying in their freedom, and the opportunity it afforded of bearing witness to truth, and manifesting the power of personal religion.

The present moment, when there is so much need for watchfulness and for the fearless marshalling of all the forces that make for progress in the field of active service, is opportune for the publication of such a record as that by Dr. Herderscheê, in the first of the books referred to in this notice. It is a sketch of the liberal religious movement in the Netherlands from the middle of last century onwards, with some account of the influences from earlier times, such as that of Schleiermacher in Germany, which prepared the way for that decisive awakening. Dr. Herderscheê's work appears to have been done with laborious and conscientious care, and if it does not take hold of one as a luminous and inspiring presentment of a great subject, it covers a wide field both of intellectual and practical activity, and will be found a useful guide to names and dates, and to the large amount of literature available for the study of the movement. In the story of the rise of the "modern" school, the names of Scholten and Kuenen hold their rightful place of honour. There is an account of the "Vergadering van Moderne

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**De Modern-Godsdienstige Richting in Nederland*, door Dr. J. Herderscheê, Predikant te 's Hertogenbosch. Amsterdam: van Holkema & Warendorf. Fl. 2·90.

De Theologie en hare Wijsbegeerte, door Dr. H. Y. Groenewegen, Hoogleeraar aan het Seminarium der Remonstranten te Leiden. Amsterdam: Y. Rogge. Fl. 1.93.

Theologisch Tijdschrift, onder Redactie van H. Y. Groenewegen, L. Knappert, W. Brede Kristensen, W. C. van Manen, H. Oort en F. Pijper. Vol. 38. Six bi-monthly numbers. Leiden: S. C. van Doesburgh. 1904.

Teyler's Theologisch Tijdschrift, onder Redactie van de Leden van Teyler's Godgeleerd Genootschap, J. G. Boekenoogen, I. J. de Bussy, S. Cramer, A. C. Duker, H. J. Elhorst en D. E. J. Völter, met vaste Medewerking van W. Brandt, A. Bruining, J. Cannegieter en J. C. Matthes. Vol. II. Four quarterly numbers. Haarlem: de Erven Loosjes. 1904.

Theologen," and of the Protestantenbond with its many forms of service, and the record is brought down to the International Meeting of last year at Amsterdam.

Professor Groenewegen's work is of a different character, but no less timely. It is an essay on the true nature of scientific theology, and its place among other studies, with reference to the present controversy on university teaching. It goes to the root of the matter, and concludes with a strong word on the need for genuine religious life, if there is to be any fruitful study of theology.

The *Theologisch Tijdschrift* was founded in 1867, a bi-monthly review, to represent the Moderns in the field of scientific theological scholarshp. Kuenen and Tiele were among the first editors, and Oort joined the board in 1879. The names of the present editors are given in the note. This year, for the first time we believe, in the history of the review, an article in English has been published, an address on "The Influence of Quietism on the Society of Friends," by Dr. J. Rendel-Harris, and there are also two book reviews in English, by Dr. Kirsopp Lake, van Manen's successor in the New Testament chair at Leiden. As examples of the articles which have appeared during the present year we may mention the following: "A Philosophical Forsaking of the World" (on Philo's ideal of the contemplative life), by Professor Oort; "The Great Day of Atonement," by Professor Eerdmans; "Women as Students of Theology," by Professor Pijper; "On the Clementines," by Professor Meyboom; "The Theology of Petrus Bloccius," by Professor Knappert; and "Dualistic and Monistic Images in Egyptian Religion," by Professor Kristensen.

Two years ago a second scientific theological review was established by the "Moderns," to be issued not six times a year, but quarterly, and not at Leiden, but at Haarlem. *Teyler's Theologisch Tijdschrift* it is called, and it is edited by the members of Teyler's Godgeleerd Genootschap (which we take to be a body somewhat similar to the Dr. Williams' or the Hibbert Trustees), with the assistance of Professors both at Utrecht and Amsterdam. Into the reasons which led to the establishment of a second *Tijdschrift* it is not for us to enter here, and, however much we might wish that all the forces of our friends might be united in producing one strong liberal review, there can be no question that *Teyler's Theologisch Tijdschrift* is a publication no less admirable and useful to scholars than its older contemporary. Both give a wide survey of the year's theological and kindred literature, and maintain a high standard of excellence. In its first year *Teyler's* had a cogent article by Professor Cramer, "Noodig Verweer," on the universities controversy, and a valuable series of articles by Professor Bruining of Amsterdam, on Dogmatic Method. In the present year's issue, Professor Bruining has an article on "Pantheism or Theism," and Professor Cannegieter, of Utrecht, contributes to three successive numbers a study of "Religion in Man, and Man in Religion." We may also mention Dr. Elhorst's article on "The Ephod," and Professor Meyboom's on the new issue of Wundt's Ethics.

Whether the dual publication of the *Tijdschriften* is likely to continue long we cannot say, but we will venture one remark in conclusion. These two reviews appeal only to scholars, but from the present position of liberal religion in Holland it is very clear that the issue of the conflict must rest with the people. Perhaps we write in ignorance of much that is being done, but we cannot help wishing that some of the eminent ability now engaged in the production of these two reviews might be enlisted in a more popular service, whether in pamphlets or a magazine for wide distribution, not only to demonstrate the results of modern scholarship in the study of the Bible and history, and the religions of the world, but to bring home to the people the practical religious bearing of those results, and to touch new springs of inspiration that shall minister to the needs of the present day.

SOME GERMAN BOOKS.

FIRST in this brief notice we place two little books by Professor Pfleiderer, of Berlin: "Das Christusbild des Urchristlichen Glaubens in Religionsgeschichtlicher Beleuchtung." (Berlin: G. Reimer.) "Vorbereitung des Christentums in der Griechischen Philosophie." (Halle: Gebauer-Schwetschke. 40 pf.) The first of these is the address given at the International meeting at Amsterdam in the autumn of 1903, but in much completer form, for at Amsterdam only the introductory pages and the conclusion were read, and are so published in the volume of Proceedings, "Religion and Liberty" (Leiden, 1904). This essay on "The Christ" of Primitive Christian Faith in the light of the history of Religion illustrates in a masterly way how many were the elements added to the personal influence of Jesus himself, which went to form the conception of the Christ, as we find it in the early Christian literature. Jewish prophecy, Rabbinical teaching, Oriental wisdom, and Greek philosophy all had a share in it. Taking successively the elements in that conception of Christ, as Son of God, Conqueror of Satan, Miraculous Saviour, Victor over Death and Life-Giver, and "King of kings and Lord of lords," Professor Pfleiderer shows how remarkable parallels or suggestions of these are found in the earlier religions, not only in the older Jewish literature, but in Egypt, Persia, Babylon, and Greece, and very remarkably in Buddhism, while the modern parallel of the Persian Bab is also cited. At the same time, it is shown how these elements were exalted and spiritualised when taken up into Christian faith, and how they became the vehicle by which ultimate spiritual truths were preserved, and faith in the Christian Spirit, the Spirit of self-sacrifice and perfect love, was delivered from Jewish limitations to become the universal possession of mankind.

A parallel study of great interest is suggested in the other little book, which is the first number of the third series of the "Religionsgeschichtliche Volksbücher," edited by Lic. F. M. Schiele, of Marburg. Here Professor Pfleiderer gives a popular account of the chief Greek philosophers and their teaching, noting, at the outset, how that great movement of thought ran parallel in time with the growth of Hebrew religion from the great age of the prophets onward. The first pages are devoted to Socrates and his forerunners, then the longest section of the beok is devoted to Plato, followed by a notice of Aristotle. The second longest section deals with the Stoics and particularly Seneca, giving a number of examples of his teaching, and, lastly, Philo of Alexandria, and Plotinus the Neo-Platonist, complete the series. Plotinus (205-270 A.D.) set before his followers an exalted, mystical union with God as the great end to be attained; but it was only for the lofty philosopher, separated from his kind, not for the common people. Thus philosophy confessed that it had no true Gospel such as Christianity offered to humble and exalted alike, to all mankind. Greek philosophy was a preparation for Christianity only in so far as it proved the capacity of the mind for truth, and taught men to realise the ideal elements in human life. Professor Pfleiderer's book strikes us as an admirable introduction to a great subject, presented in a lucid and attractive manner.

In connection with the former of these two books, we may mention the valuable study by Professor Gunkel, which is the first number in the series of "Forschungen zur Religion und Literatur des Alten und Neuen Testaments," which he and Professor Bousset, of Göttingen, are editing.

"Zum Religionsgeschichtlichen Verständniss des Neuen Testament." Von Hermann Gunkel. (Göttingen: Vandenhoeck & Ruprecht. 1903. M. 2.) This is the essay to which Mr. Carpenter refers in his review of Professor Cheyne's "Bible Problems" this week. An English translation, we are told in the preface, appeared in the *Monist* for April, 1903. Too little account, Professor Gunkel says, has been hitherto taken of the Oriental elements from other countries which found their way into Jewish thought before the time of Christ, but when recognised and properly interpreted, they throw a flood of light on the New Testament writings, and explain a great deal which is there found in such marked contrast to the Old. A great part of what is mythical in the New Testament and particularly the Apocalyptic imagery, is thus traced to extraneous sources; and the author, in conclusion, adopts the saying of Bousset that "Judaism was the retort into which the various elements were collected," out of which Christianity emerged as a syncretistic religion, but, as the necessary product of the religious spirit of our race, fitted to minister to East and West alike, and to inaugurate a new era in the history of mankind.

The publishers of the "Forschungen," Messrs. Vandenhoeck und Ruprecht, of Göttingen, announce what promises to be a work of great value, a new translation into modern German, with a commentary, of the New Testament, by Professors Baumgarten, Bousset, Gunkel, Jülicher, Joh. Weiss, and others, to be issued in two large volumes (for 10 M.; to subscribers). There will be an introduction to each of the books, and the interpretation will be in the light of the history of religion, taking into consideration the researches referred to in the earlier part

of this notice. The work should be of special value to teachers.

Of a different character, but still in the line of progressive religious thought is the first volume of the "Lebens-Fragen" (Life Questions) issued under the editorship of Professor H. Weinel, formerly of Bonn, now of Jena.

"Die Religion unserer Klassiker, Lessing, Herder, Schiller, Goethe," von Karl Sell, Professor der Theologie zu Bonn (Tübingen und Leipzig: J. C. B. Mohr (Paul Siebeck), 1904. M. 2 80. In Messrs. Williams & Norgate's list, 3s., or bound 4s.) It is a most attractive study of the four great writers, based on some popular University lectures, and is warmly to be commended to English readers interested in German literature. The religion of these classics, the author frankly admits, was by no means Christianity in the ordinary sense, but he shows how truly religious each was in his own way. We shall be tempted, if leisure serves, to return to this book for fuller notice.

We have also received, in the same series, a first contribution by the Editor himself:—"Paulus. Der Mensch und sein Werk: Die Anfänge des Christentums, der Kirche und des Dogmas." Von Heinrich Weinel. (M. 3.) Of this we hope to publish a review early in the New Year. Both for this series and for Schiele's "Religionsgeschichtliche Volksbücher," of which we shall soon have more to say, we wish very cordially an abundant success.

At the end of this notice of German books we will pay a long-standing debt of honour to Professor Wendt's two English lectures: this year's Essex Hall Lecture, and the second, given in the same week at Manchester College, Oxford. "The Idea and Reality of Revelation, and Typical Forms of Christianity," by Hans Hinrich Wendt, Ph.D., D.D., Professor of Theology in the University of Jena. (London: Philip Green. 1s. 6d. net.) It was an honour and a great pleasure to welcome Professor Wendt to this country, and his lectures were fully reported in these columns at the time of their delivery. In their published form they will repay careful study. His exposition of the true meaning of Revelation as an element in the inward, spiritual nature of man, and of what he calls the Gospel type of Christianity, if fully grasped, will answer many of the deepest needs of thought and life in the present day.

And, finally, a word of welcome to Messrs. Williams & Norgate's "English Theologian's Model Library of Foreign Theological Literature." (1s. net.) A classified list of many of the best current books in various branches of theological study.

George Henry Russell Garcia: Memoir-Sermons, and Addresses, memoir by the Rev. J. G. Henderson, is a memorial of a young Congregational minister, who, after ten years of service at Sunderland, died in his thirty-fifth year. As a student he went from Cheshunt to St. John's College, Cambridge. The volume will be treasured by many friends who felt the power and the promise of Mr. Garcia's ministry. (James Clarke & Co. 3s. 6d. net.)

POPULAR UNIVERSITIES IN FRANCE.

In two previous papers I have tried to suggest the general character of the Adult School movement in England and that of the Danish Peasants' High Schools. The French Popular University has something in common with each of these, but it is of more recent origin, and represents, in some respects, the most interesting movement of all. For, in matters democratic, France is still in the van, and her social experiments have a prophetic quality towards which we cannot afford to be indifferent.

The Danish High Schools arose, as we have seen, out of a well-considered determination to arrest Germanising influences, and develop the national spirit. The French Popular University (known in France as the "U.P.") has also sprung up to oppose a national enemy, but in this case of a more subtle kind. The foe is not here a hostile nation, but an element in the national character which is inimical to social progress. Every U.P. is the frank antagonist of clericalism, that redoubtable enemy of the Republic. And, just as the Prusso-Danish war opened the way for successful High School propaganda, so the Affaire Dreyfus—the crisis in the long struggle between France and the French Clerical party—was the psychological moment for founding Popular Universities.

They seem to be the fruit of that "Union for Moral Action" which was formed eleven years ago among earnest men of all shades of religious opinion. Both the Union and the U.P.'s are socio-ethical in aim and undenominational in character, while many of the most active members of the Union have been founders of, or helpers in, Popular Universities. M. Charles Wagner, for example, one of the first members of the Union, had previously (in 1889) initiated the workman's clubs (*cercles ouvriers*), which were the forerunners of the U.P.'s; and it was he who, in 1898, gave the inaugural address at the opening of the "Co-operation of Ideas," one of the first and most notable of the typical U.P.'s of Paris. M. Deherme, its director, has also been an active member of the Union.

During the critical years between the court-martial of Alfred Dreyfus in 1894 and the trial at Rennes in 1899 the Union did good service to the cause of freedom. Its members fought heroically against the mad anti-Semitism which threatened for awhile to destroy all the liberties of the Republic. The struggle in which they often stood alone, and were always covered with obloquy, convinced them of the necessity of some practical and permanent alliance with the people. And amongst the most enlightened and serious of the working men the danger and insidiousness of clerical machinations had aroused a keen sense of their need for fellowship and intercourse with the true spiritual leaders of France. Thus the crisis drew the "intellectuals" and the progressive section of the working people together, and the Popular University was the outcome of their union.

The name "Popular University" requires some explanation, for the U.P. is distinct from the movement of University extension as we know it in this country; the root idea is rather that of fellowship than of instruction, and the teaching takes a somewhat different form. The Popular University aims at the higher education of the people by means of the mutual exchange of ideas; and the members choose that form of education which they believe will best enable them to prepare their class for the conception and realisation of the ideal of liberty. Those who best understand the educational needs of working men, whether in England or in France, are coming to recognise that they cannot be met by a diluted or selected University curriculum. The academic lecture or course of lectures is, for them, the wrong method of instruction, while the present-day academic ideal of education itself is perhaps rather calculated to raise the individual out of his class than to help him in raising that class toward a higher ideal of life. It is not that working men require a technical rather than a literary education; they want culture in the best sense of the word. But they are not "undergraduates," they are men with considerable experience of the practical side of life and of citizenship; while the time at their disposal—their Sundays and evenings—is, properly speaking, their time for recreation. The success of the U.P.'s has largely depended upon a thorough understanding of these two facts, an understanding which has made the U.P. a rendezvous for the most serious and thoughtful working men and women who desire to discuss in a friendly and informal way those living questions of art and of ethics which are of eternal interest to us all, and to share together in the more ennobling kinds of recreation.

On the other hand, the U.P.'s are not "settlements." One of the older among them, the *Fondation Universitaire* of Belleville (Paris), is copied from Toynbee Hall, but it is exceptional, and fills a special place.

The character of a typical U.P. is perhaps best seen in the "Co-operation of Ideas," previously referred to. This grew by interesting stages out of the meetings of a small group of advanced working men held weekly for the discussion of philosophy, sociology, and art. They shared together what knowledge and books they possessed. For awhile these meetings lapsed, and the members were only held together by an occasional leaflet, which grew into a little monthly magazine. This aroused the interest of several "intellectuals," and in February, 1898, with their help, a centre of ethico-social education was established in the east of Paris, at Montreuil, followed in April by the creation of another. This latter, in the adjacent district of Saint Antoine, was the "Co-operation of Ideas." Here, in the Rue Paul Bert, a discussion took place every night for more than a year, from eight to ten o'clock, around a table covered with papers, and dimly lighted by oil lamps. The programme of the first week included the following typical subjects introduced by some of the ablest men in Paris:—Literature and Politics in France since 1789; Insanity: Its Frequency, Forms and Causes; The Trade Union Movement in France; Fishers in Newfoundland; The History of Civilisation; The Idea of Law. As the members talked and listened they were confronted by mottoes upon

the walls: "In society there is only one living force—man," "We accept the boldest Utopias, preparing to live them out," &c. The space at their disposal soon proving insufficient, it was decided to establish a U.P. more adequate to the needs of its members. Larger premises were acquired, and the membership in October, 1899, had risen to 2,200. Every evening there was an informal lecture, while lessons were given in several courses of training. On Sundays large audiences applauded the musical and other artistic entertainments prepared for them. Medical advice was offered to members, summer walks and excursions were arranged, clubs and co-operative societies were formed, and last year a château was taken on the Bois de Boulogne for the use of the U.P. and its members.

The present premises of the U.P. (157, Faubourg St. Antoine) consist of a large entrance hall, the secretary's office, dark room, and a little shop of the co-operative society, a class-room, used also for the meetings of societies and on Sundays as a co-operative temperance café, and long corridor decorated with casts from the Parthenon frieze, a library containing 3,000 books (and very little fiction) and all the principal magazines, the little art gallery and museum, and the large hall with a seating capacity of four to five hundred.

The monthly subscription is fixed at 50 centimes, and last year there were on the average about a thousand paying members. The whole institution had an air of almost Utopian freedom when I visited it last autumn. Tireless goodwill seemed to have crowded out the forms of representative government. But recent events* seem to show that even for the U.P. a certain measure of "red tape" may still be necessary.

So much by way of description of one of the most interesting of the Paris U.P.'s. The position in the country districts is, of course, widely different; but the essential spirit of aspiration and fellowship is the same. In Deux-Sévres (Poitou), for example, a Poitevine Popular University has been founded to supply speakers to the village U.P.'s, and to assist them with books and advice. This is undoubtedly a most important development, and if pursued, as it appears to be, in the right spirit with the desire to avoid any infringement upon local liberty and initiative, it cannot but strengthen the work in rural districts such as this.

The only statistics of the movement which I have been able to obtain relate to 1902, when there were more than one hundred U.P.'s in different parts of France, forty-three being dotted over Paris and its suburbs. The provincial U.P.'s are very widely scattered, from Rennes and Brest in the north-west, to the foot of the Pyrenees, the shores of the Mediterranean and the marches of Flanders. Twelve of the Paris Universities, not including the large "Co-operation of Ideas," averaged more than two hundred members apiece, while thirty in the provinces had an even higher membership. These appear to be typical of the rest, and it would probably be within the mark to estimate the membership throughout France in 1902 as about thirty thousand.

When I spoke of the U.P. as a centre for the anti-clerical spirit, I was not using the term as a party word, but in a broad and general sense. The Popular University is far from being partisan or anti-Catholic, at least in ideal; but while it recognises that tolerance is the flower of culture, and assiduously cherishes that flower, it often finds itself debarred from the help of priests. Indeed, he must be a truly Catholic priest who can share in so liberal and so profoundly human a fellowship as the U.P. affords. Unfortunately, the clerical party has done all in its power to identify the U.P.'s with Protestantism, Infidelity, and Socialism, in order to keep away all good Catholics. Properly speaking, the U.P. is not a religious organisation at all; it aims at an ethical education, which is in truth the basis of all religion and the monopoly of none. But much of the truest religious teaching in France to-day is being shared together in the U.P.'s. The Bible is practically closed for a great proportion of the intelligent working men of France; they are thoroughly tired of the quarrelling and creed-mongering of which it has been the centre. But the ethical spirit is not dead in France, and it is most instructive to witness the growth of a great ethical movement which has its roots entirely in the needs and aspirations of the present day, whose affirmations, to use the fine phrase of M. Séailles, are those of the Modern Conscience.

One of the most interesting incidents in the recent Peace Congress at Nimes was the address given by the representative of the U.P.'s. He dealt with peace as a result of higher social organisation: but, interesting and able s was his argument, the fact that he stood there as a delegate of the youngest, most hopeful, and most democratic of all the ethico-social movements in France, was of even profounder significance.

For it is only to the work and influence of such a movement as that of the U.P., and the spiritual and economic changes which will inevitably follow it, that we can look for the ultimate realisation of the Kingdom of Peace in the sphere of the civil, religious, or international life.

NOTE.—Since writing the above I have learnt that the crisis which occurred last spring in the affairs of the "Co-operation of Ideas" has resulted, after a painful schism and proceedings in the Courts, in the reconstitution of the society at a new address, 234, Faubourg St. Antone. Here its doors were re-opened on October 3 by M. Deherme, in whose absence abroad the unhappy causes of dissension sprang up. M. Deherme's many friends wish him all success in his faithful service of the cause of Adult Education.

An important conference of the representatives of some seventy U.P.'s was held in Paris last Whitsuntide. (*See Cahiers de la Quizaine*, September, 1904.)

November, 1904. H. BRYAN BINNS.

TO CORRESPONDENTS. — Letters, &c., received from A. L. B., E. P. B., J. M. C., C. H., H. W. H., J. H., T. J. H., H. M. L., G. M., M. R., E. L. H. T., J. T., R. K. W.

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* An unfortunate dispute led to the temporary closing of the premises, May, 1904.

THE ASTRONOMY OF THE BIBLE.

IT seems obvious that the writers of the Bible held the views with regard to astronomy which were universally current up to the period of that great revolution in the sixteenth and seventeenth centuries which is associated mainly with the name of Copernicus.

According to these views it was believed that the earth was a flat plain, bounded by an illimitable ocean; that it was overarched by a solid dome or firmament—the sky—in which the stars were fixed; that the earth was stationary, and that the sun moved round it.

The "firmament," or sky, was conceived of as "stretched out like a curtain," "spread out like a tent" (Ps. civ. 2; Isa. xl. 22). But it must also have been supposed to be made of more substantial material, for it was the floor of the vast reservoir which contained the chief part of the water that fell upon the earth. It "divided the waters which were under the firmament from the waters that were above the firmament" (Gen. i. 6, 7). In this firmament there were "windows" or "doors," which opened to let the rain fall through (Gen. vii. 11; Ps. lxxviii. 23; 2 Kings vii. 19), and when a drought occurred it was because the windows were "shut up" (Deut. xi. 17; 1 Kings viii. 35; Gen. viii. 2). It was supported by "pillars" (Job xxvi. 11).

The firmament was also called "heaven" or "the heavens" (Gen. i. 8). These last words were applied not only to the firmament itself, but to the region both above and below it. The region above the sky was the abode of the Deity. "Hear thou from heaven thy dwelling place" (2 Chron. vi. 30). "The heaven is my throne, and the earth is my footstool" (Isa. lxvi. 1). To Ezekiel, "the heavens were opened," and he "saw visions of God" (Ezek. i. 1). Jesus, after his baptism, "saw the heavens rent asunder, and the Spirit as a dove descending upon him," and "a voice from heaven" spake (Mark i. 10, 11, R.V.). Stephen, at his martyrdom, saw "the heavens open, and the Son of Man standing on the right hand of God" (Acts vii. 56). Peter, in a trance, "saw heaven opened" and a vessel let down to the earth (Acts x. 11). Isaiah prays, "Oh that thou wouldest rend the heavens, that thou wouldest come down" (Isa. lxiv. 1) and the Psalmist pleads: "Bow thy heavens, O Lord, and come down" (Ps. cxliv. 5).

And yet, though the Deity is, in thought, usually located "in heaven," his "omnipresence" was distinctly held by writers of the Bible. In Solomon's prayer at the dedication of the temple we have not only God's "dwelling place" referred to but also the words "behold, the heaven and heaven of heavens cannot contain thee" (1 Kings viii. 27). In Isa. lvii. 15, "the high and lofty One" says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Again, "do not I fill heaven and earth? saith the Lord" (Jer. xxiii. 24). We may also refer to the fine passage in Ps. cxxxix. 7, 8, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

But not only was the word "heaven" or "firmament" applied to the sky itself and to the region on the other side; it was also applied to the space on *this* side—our atmosphere. The birds are created to "fly above the earth in the open firmament of heaven" (Gen. i. 20). This region is frequented not only by his winged creatures, but by the Deity himself. "Who maketh the clouds his chariot; who walketh upon the wings of the wind" (Ps. civ. 3).

The *height* or *distance* of the sky supplies some beautiful similes. "As the heaven is high above the earth, so great is his mercy toward them that fear him" (Ps. ciii. 11). "Thy mercy is great above the heavens; and thy truth reacheth unto the clouds" (Ps. cviii. 4). "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv. 9). "Though thou set thy nest among the stars, thence will I bring thee down, saith the Lord" (Obad. i. 4).

It is obvious, too (in spite of the desperate efforts of theological "compromisers" to prove the contrary) that, in strange contrast to the inconceivable periods of time that modern science shows must have elapsed since the universe, as we know it, first came into being, the idea generally prevailed that the universe was created out of nothing, in the space of six days, by the fiat of the Almighty (Gen. i; Ps. xxxiii. 9). The divine Artificer "laid the corner stone thereof"; "stretched the line upon it"; "laid the foundations" of it (Job xxxviii. 4—6), and, when it was finished pronounced, with satisfaction, that "it was very good" (Gen. i. 31); and in joyful chorus "the morning stars sang together, and all the sons of God shouted for joy" (Job xxviii. 7).

The writers of the Bible probably shared the belief general in ancient times that the world was flat, surrounded by the ocean. True, there are passages which seem to indicate that the idea of the rotundity of the earth may have dawned upon them. In Isa. xl. 22 we have, "It is he that sitteth upon the circle of the earth." Again, in the Prayer-book version in Ps. xciii. 2 we have, "He hath made the round world so sure that it cannot be moved." But the crucial word "round" does not occur either in the Authorised or the Revised Version. On the other hand, in Rev. vii. 1 four angels are seen "standing on the four corners of the earth." This is not consistent with the idea of a sphere.

Upholders of the doctrine of a special "inspiration" for the Bible have made great stock of a text in Job. "He stretcheth out the north over empty space, and hangeth the earth upon nothing (Job xxvi. 7). But if the writer of these words might for a moment seem to have anticipated modern knowledge, we must note that the same author also speaks of the "pillars of the earth trembling" (Job ix. 6). Also we read in 1 Sam. ii. 8, "The pillars of the earth are the Lord's, and he hath set the world upon them."

But though the thoughts of the ancients as regards astronomy were limited and somewhat mechanical, no doubt feelings of great wonder and awe were excited when they turned their gaze on "this brave o'erhanging firmament, this majestical roof, fretted with golden fire." The Psalmist exclaims, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him?" (Ps. viii. 3, 4). With what vastly added force of feeling can *we* repeat these words, in the light of the marvellous revelations of modern science, and the inconceivable distances now known to exist in space!

There occurred in connection with the Ptolemaic system of astronomy the beautiful conception of the nine crystal spheres which as they rolled made a music that mortal ears could not hear—"the music of the spheres." This idea no doubt inspired those beautiful lines in the "Merchant of Venice."

> Look, how the floor of heaven
> Is thick inlaid with patines of bright gold;
> There's not the smallest orb which thou
> behold'st,
> But in his motion like an angel sings,
> Still quiring to the young-ey'd cherubins;
> Such harmony is in immortal souls;
> But, whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.

Can we not see a reference to the same idea in Psalm xix., &c. (R.V.). "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice cannot be heard." We mortals cannot catch the sounds, but we know what the anthem is, "Praise him, sun and moon, praise him all ye stars of light" (Ps. cxlviii. 3).

The Sun, as we should naturally expect, is the subject of many references in the Bible. In Deut. iv. 19 the worship of the sun, moon, and stars is referred to, and forbidden. The sun emerges joyfully from the east "as a bridegroom coming out of his chamber," "a strong man running a race," and so he circuits the heaven from one end to the other (Ps. xix. 5, 6). On two occasions his triumphal course is stayed by a power stronger than his own. Once, at the command of Joshua, to enable the Israelites to complete a decisive battle (Josh. x. 12); and again, as a sign, to confirm the faith of Hezekiah in his promised recovery; "The Lord brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz" (2 Kings xx. 11).

The sun is often used metaphorically: "The Lord God is a sun and shield" (Ps. lxxxiv. 11). "His countenance was as the sun shineth in his strength" (Rev. i. 16). "Let them that love him be as the sun when he goeth forth in his might" (Judges v. 31). "Then shall the righteous shine forth as the sun" (Matt. xiii. 43). Wisdom "is more beautiful than the sun, and above all the order of stars, being compared with the light, she is found before it" (Wisdom vii. 29). In the following passages the rising sun is used as a metaphor. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. iv. 2). "Whereby the day-spring from on high hath visited us" (Luke i. 78). "Until the day dawn, and the day star arise in your hearts" (2 Peter i. 19). "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). The sun is used as a type of *stability, endurance*. "They shall fear thee as long as the sun and moon endure, throughout all generations" (Ps. lxxii. 5). Trouble and disaster are typified by the sun's premature decline. "Her sun is gone down while it was yet day" (Jer. xv. 9). "I will cause the sun to go down at noon, I will darken the earth in the clear day" (Amos viii. 9).

And a time will come when these lights will no longer be needed. "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 1, 23).

The *beneficent* effects of the sun are for the most part referred to, but other effects are not forgotten. "The sun shall not smite thee by day, nor the moon by night" (Ps. cxxi. 6). "Neither shall the sun light on them, nor any heat" (Rev. vii. 16). "I am black, because the sun hath looked upon me" (or "scorched me") (Cant. i. 6). Ordinary mortals when they gaze upon the sun can see only "spots" on its face, but to John in Patmos it was given to see "an angel standing in the sun" (Rev. xix. 17). He also saw "a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. xii. 1).

The *stars* were conceived to be innumerable "lesser lights," affixed to the solid firmament (Gen. i. 16, 17). The men who wrote the Bible were the leaders of thought, the leaders of science, of their day. What a strange contrast is there between their thoughts about the stars and ours. We know that probably every one of the millions of stars are suns, in the ranks of which our sun takes a quite subordinate place; and our sun is more than a million times larger than the earth. In the light of this knowledge it is interesting to read the following:—"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev. vi. 13). In Rev. xii. 4 we read that the tail of the great dragon "drew the third part of the stars of heaven, and did cast them to the earth." And in Dan. viii. 10, "the little horn" "waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

The *number* of the stars is also used as a simile: Unto Abraham the Lord said; "I will multiply thy seed as the stars o the heaven" (Gen. xxii. 17); and although to the eye of man "the host of heaven cannot be numbered" (Jer. xxxiii. 22), there is one who "telleth the number of the stars, and calleth them all by their names" (Ps. cxlvii. 4). And when a symbol was needed for the looked-for Deliverer of Israel, no better could be found than a star. "There shall come a Star out of Jacob" (Num. xxiv. 17). "I am the root and offspring of David, and the bright and morning star" (Rev. xxii.16). The above passage in Num. xxiv. 17 is probably the source from which sprang the myth of the "Star of Bethlehem" (Matt. ii. 2). Much research and ingenuity have been expended in efforts to prove that some remarkable planetary conjunction occurred at the period in question. But it may well be

deemed an idle quest; a moment's thought will show the impossibility of men being guided to a particular spot by a star moving along the heavens.

Another metaphor: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

The same metaphor is used in an opposite sense, and instead of "bright and morning stars" we have "wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 13).

This text is curious in view of some of the latest teachings of modern astronomy. Many authorities hold the opinion that space abounds with "dark stars" which were once glowing suns, but whose light has now gone out, quenched with age. No words could more graphically describe these than the text just quoted from Jude. But it is, of course, only a coincidence.

Individual stars are referred to by name in the following texts, but whether they are identical with the stars which now bear these names it is impossible to say. "Which maketh Arcturus (or "the Bear," R.V.), Orion, and Pleiades" (Job ix. 9). "Canst thou bind the sweet influences (or "the cluster," R.V.) of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth (or "the signs of the Zodiac") in his season, or canst thou guide Arcturus (or "the Bear" R.V.) with his sons?" "Seek him that maketh the seven stars (or "the Pleiades," R.V.) and Orion" (Amos v. 8).

We have again the opposite metaphors of *permanence* and *transiency* used with regard to the universe. "Who laid the foundations of the earth, that it should not be removed for ever" (Ps. civ. 5). "The earth abideth for ever" (Eccles. i. 4). And yet we read of the earth and the heavens "shaking" and "being moved" (2 Sam. xxii. 8); of the earth being shaken out of her place and the pillars thereof trembling (Job ix. 6). Nay, worse than this; for there shall come a day when "the sun shall be turned into darkness, and the moon into blood" (Joel ii. 31; Rev. vi. 12); when "the sun and moon shall be darkened, and the stars shall withdraw their shining" (Joel iii. 15); when "the moon shall be confounded and the sun ashamed" (Isa. xxiv. 23). Again, the heavens and the earth "shall perish"; "they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed" (Heb. i. 11, 12); the heavens are seen to depart "as a scroll when it is rolled together" (Rev. vi. 14). Finally, it is foretold that "the heavens shall pass away with a great noise, and the elements (or "heavenly bodies," R.V.) shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter iii. 10). And yet this is not the last word, for we read in Rev. xxi. 1, 5, "I saw a new heaven and a new earth." "Behold, I make all things new."

Again we note an interesting coincidence between some of the texts just quoted and modern cosmical theories connected with the "nebular hypothesis." It is a generally held "hypothesis" (not a proved fact) of modern astronomy that stars may meet their doom by something in the nature of a terrific collision or explosion, the results of which some of the above texts would aptly describe. The effect of such a stellar catastrophe would reduce the body or bodies involved to nebulous vapour, and from this, in course of time, by process of cooling and contraction, new stars and worlds would come into being.

P. E. VIZARD.

CORRESPONDENCE.

[*The Editor is not responsible for the opinions expressed by correspondents.* LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.*]

SUGAR.

SIR,—I have no wish to enter into a discussion upon a commercial matter in the columns of THE INQUIRER, but your reference to me in your article "A Timely Object Lesson" last week, compels me to take some notice of it.

First, let me say that I have nothing to withdraw or explain away in my previous letter to which you refer. Notwithstanding the present rise in the price of sugar, I have no fear that the average price of the future will exceed that of the average of the past ten years.

At present, approximately, two-thirds of the world's sugar production consists of European beet sugar which, owing to exceptionally unfavourable weather, was this year over 1,000,000 tons (or 20 per cent.) short of a normal crop, thus accounting for the present rise in price.

Had the Convention not come into operation, the sugar industry in such unsubsidised countries as Java, Brazil, and the West Indies would, by this time, have been practically killed out, resulting in a further very large decrease of production, and what the price of sugar would, under such circumstances, have been, it is impossible to estimate.

So far, therefore, the Convention has undoubtedly been the means of saving an enormous sum to the consumers of sugar.

Of recent years the confectionery trade of this country has been a "protected" industry in being able to obtain its raw material at an unnaturally depressed price, considerably below the cost of its production owing to Continental bounties and cartels, which Mr. Gladstone, whose authority I hope you will recognise, characterised as "unfair and entirely inconsistent with Free Trade." Now, for the first time for about thirty years, there is practically Free Trade in sugar, which is only obtainable at its natural price, regulated by the ordinary laws of supply and demand.

The reference to the exclusion from this country of sugars from Russia and the Argentine, of which so much has been said, does not affect the argument in the least, as the sugars produced in those countries have to go into the world's consumption somewhere and thus release others for this market.

I may further add that on many occasions whilst bounties were in full force, the price of sugar has been higher than it is now, and the cause of such high prices was always a deficient supply. Under the Convention these violent fluctuations of price are not so likely to recur, and the competition between the various producing countries will ensure a large supply at a low price.

FRANK PRESTON.

Meadowcroft, North Finchley,
December 14, 1904.

MR. P. C. MOZOOMDAR.

SIR,—The last few mails from India have brought the sad news that the Rev. P. C. Mozoomdar, of the Brahmo Somaj of India, is dangerously ill, and has had to undergo an operation. The medical attendants declare the complications serious, and it is suggested that careful and skilful nursing and after-treatment are necessary to prolong life. The Mission Fund in Calcutta has issued an appeal in India for help. May I have your permission to extend that appeal through your columns to many friends of Mr. Mozoomdar in this country?

Mr. Ion Pritchard, whose active interest in the Brahmo Somaj is so well known, has very kindly consented to receive and acknowledge donations. Will friends kindly forward their remittances to him as treasurer, "Mozoomdar Fund," Essex Hall, Essex-street, Strand, W.C.?

BIMAL C. GHOSH.

The London Throat Hospital, W.
December 6, 1904.

NEWS FROM THE CHURCHES

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

APPEALS.

London: Bell-street Mission.—The Rev. Sydney H. Street, 4, Avenue-villas, Cricklewood-lane, N.W., writes:—"I shall be grateful if you will allow me once again to make an appeal through your columns on behalf of our Bell-street Domestic Mission Poor's Purse. There is more than usual need for such help this year. I am afraid that Christmas will prove a very hard time for many of our poorer neighbours. May I also once again appeal for personal help in our work? Workers are needed in many departments, but especially are we short of teachers in our Sunday-school. Will not some of your readers come to our help with the New Year?"

London: Bermondsey. — Rev. Eustace Thompson, 47, Upper Grange-road, Bermondsey, writes:—"Two years ago an appeal in our papers for contributions towards the scholars' annual party and prizes met with a very generous response. We say nothing about *one* year ago, except that one cheerful giver forestalled our appeal by a cheque for £2, and we hope that on this occasion quite a number of kind people will come and do likewise, or as much like it as they can."

Blackpool: Bank-street.—A bazaar was held last week to raise the sum of £250 towards the £1,000 which the congregation is endeavouring to raise. The opening ceremony was performed on the first day by Councillor W. Healey, of Heywood, (in the unavoidable absence of Mr. R. D. Holt, of Liverpool). Mr. Healey made an interesting speech on Unitarianism, and at the conclusion very generously contributed £10 to the fund. On the second day the bazaar was opened by Sir J. T. Brunner, Bart., M.P., who spoke encouraging words to the workers, and said he should have pleasure in contributing £50 to the fund. Alderman Thos. Holt, J.P., of Bury, who was the opener on the third day, expressed the belief that the future of their church was more promising than ever it had been before. Upon declaring the bazaar open, he handed a cheque for £10 to the treasurer. Generous help was also received from the respective chairmen, Messrs. W. Ross, Alderman James Fish, and H. Helm. A pleasing feature

at the close of the bazaar was the presentation of an enamelled hand-painted five o'clock tea table, also a picture with beautifully embossed mount, to Mrs. McGee, in appreciation of her work in connection with the bazaar. The total proceeds amounted to £245.

Bolton: Bank-street.—The interest in the course of religious instruction lectures by the Rev. J. H. Weatherall continued to the end, and a crowded audience again assembled in the Spinners' Hall on Tuesday night, when the closing lecture was given on the subject "Personal Righteousness." This course was originally designed for candidates for the membership of Bank-street Chapel, but the experiment of throwing it open to the public has been very successful, about a third of each audience consisting of people not connected with any of our local churches.

Boston.—A lecture was given in Spain-lane Chapel on Thursday, December 8, by the Rev. John Page Hopps, on "A Scientific Basis of Belief in a Future Life." There was a very good attendance, and the lecture was highly appreciated. Part of the expense of the lecture was defrayed by the B. and F. U. Association.

Dudley.—The Rev. Charles Peach, of Manchester, preached at the Old Meeting House on Sunday, as representative of the British and Foreign Unitarian Association. On Monday evening Mr. Peach held the close attention of a highly appreciative audience with his lecture on "The Moral System of Shakespeare." Mr. J. P. Tilley presided, and Messrs. E. J. Thompson, W. Timmins, J. Eld, and T. W. Green congratulated and thanked the lecturer.

Huddersfield (Jubilee).—In celebration of the jubilee of Fitzwilliam-street church, which was opened on December 21, 1854, by the Rev. James Martineau, a series of meetings and services have just been concluded. Five lectures on "The Theological and Religious Changes of Fifty Years, 1854-1904," including lectures on "Changed Christian Standpoints," "Changes in Sectional Terms—Trinitarian and Unitarian," "The New Doctrine of the Incarnation," "Movements Towards a Larger Christian Union," and "Lessons and Anticipations," were given by the minister, the Rev. W. Mellor, on successive Sunday evenings from November 6 to December 4 inclusive. He also gave "A History of the Formation and Early Days of Our Huddersfield Church," in connection with the meeting of the Church and School Guild, on Wednesday, November 30. On Sunday last the services were conducted by the Rev. Frank Walters, of Newcastle-upon-Tyne, when good congregations assembled, and Mr. Walters preached able and inspiring sermons, which, together with the usual excellent music, made the day a pleasant and helpful one. On Monday evening the Jubilee Anniversary Tea Meeting was held, at which there was a good representative gathering. At the after-meeting, which was opened by a hymn, the Rev. W. Mellor took the chair, and, in addition to the chairman's speech, addresses were given by the Revs. Frank Walters, and J. H. Green. Alderman Balmforth proposed and Mr. S. C. Potts, the Borough Treasurer, seconded a resolution of thanks to the British and Foreign Unitarian Association for its valuable help in these Jubilee Services, and to Mr. Walters for his highly-appreciated services to the common cause, which was most cordially carried. Excellent selections of music were given by the choir. After a resolution of thanks to all who had helped to render the meeting successful, the proceedings were closed by singing the well-known hymn "O God, our help in ages past," and by the Benediction.

Leicester: Narborough Road.—A Sale of Work, promoted by the Ladies' Sewing Society, to assist the current expenses of the church, was held in the schoolroom on December 7th and 8th. The sale was opened on the respective dates by Mrs. Samuel Faire, and the Mayor (Councillor S. Hilton). The net proceeds amounted to £98, being a better result than was anticipated. A stall was generously provided by the members of the Men's Adult School Union, holding its meetings in the schoolroom, but in no way connected with the church.

London: Highgate.—On Saturday evening, December 3, the Rev. L. Taverner gave a lantern lecture on the life and work of the late G. F. Watts, R.A., to the Unitarian Temperance Society. The lecture, which was based upon intimate personal knowledge of this great artist was warmly appreciated. On the previous evening the "Plain Talk" in the Free Library was given by Mr. R. Tawney, of Toynbee Hall, on "Co-operation."

London Sunday School Society.—The annual social meeting of teachers and elder scholars was held at Essex Hall last Saturday, but was not quite so well attended as usual. After an hour for tea and sociability the chair was taken by Miss Marian Pritchard, in the absence of the President, Mr. John Harrison, who wrote to say how greatly he regretted that the state of his health forbade his coming out to an evening meeting. Miss Pritchard, in an opening address of welcome, spoke of the pleasure and value of such a gathering, and referred to the great interest of the Nature Lectures which are being given to the teachers in several of the London schools by the Rev. Thomas Robinson. A great part of the evening's programme was provided by the Limehouse Band and Choir, who gave great pleasure both by their playing and singing. The distraction of the bells of St. Clement's was specially trying during the recitations which Miss E. J. Troup kindly gave and the violin solos of Mr. W. T. Waddington. Mr. Savage Cooper also contributed a song. The entertainment closed in good time with the singing of "God Save the King." Miss Pritchard announced that Mr. Waddington's cantata, "Princess Zara," with orchestral accompaniment, was to be given at the Mansford-street School on Wednesday, Jan. 18, in aid of the Southend Home. Tickets, 1s. and 6d.

Mottram.—The Chapel Anniversary sermons were preached on Sunday, November 7, by the Rev. R. T. Herford, of Stand. The attendances were smaller than usual for such an occasion, owing largely to the extreme wintery weather. The congregation has suffered serious losses of membership recently by death and removal. In the death of Mrs. Williamson at the end of November, a very faithful and devoted member passed away; and in the removal of Mr. J. H. Elkin, senior superintendent of the Sunday-school, a serious gap is left in the workers' ranks. At a farewell party on Monday, December 5, an address was presented to Mr. Elkin, together with a dressing-case, leather pocket wallet, silver-mounted umbrella, and a copy of the Sunday-school Hymn-book, in superior binding. The address was inscribed in an autograph album with space for the signatures of friends. Mr. Elkin set sail for Mexico on Wednesday, December 7, to take up an important business appointment.

Reading.—The annual sale of work took place on the 7th inst., and was opened by Miss Ridge. There was a good attendance, and the sum realised was very satisfactory.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

SUNDAY, December 18.

Acton, Central Auction Room, Market-place, High-street, 7, Rev. A. FARQUHARSON.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Mr. HERBERT RIX, B.A.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON, and 7, Choral Service, "The Messiah."

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. J. TYSSUL DAVIS.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethn. Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11 and 6.30, Rev. G CARTER.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. A. J. CLARKE.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30,

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Mrs. BROADRICK.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. W. J. JUPP, and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6 30, Rev. J. C. ODGERS, B.A., "The Advent of Jesus, and the Lessons He has taught to the World."

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B,

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30. Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. F. LAWSON DODD, "Inspiration," and 6.30, Mr. W. J. TUBBS. A Social Hour will be held after the Evening Service, to which all friends are invited.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Mr. F. W. DREW.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—December 18, at 11.15, HERBERT BURROWS, "The Virgin Birth."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN SQ., W.—December 18, at 11.15, DR. WASHINGTON SULLIVAN, "Some Reflections on Christmas."

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BIRTH.

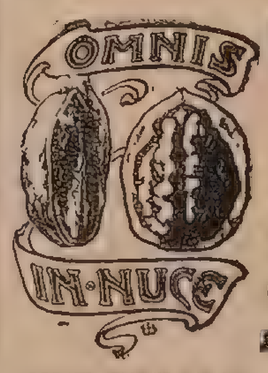
WICKSTEED.—On December 13th, to M. Ethel and Joseph H. Wicksteed, a son.

Association Sunday Collections.

THE Treasurer (Mr. Oswald Nettlefold), on behalf of the Committee of the British and Foreign Unitarian Association, acknowledges with thanks the following collections received up to December 15:—

	£	s.	d.
Aberdare, Old Meeting	1	1	8
Aberystwyth	0	11	2
Allt-y-placa	1	3	6
Ashton-under-Lyne	2	10	0
Astley	0	15	3
Banbridge	2	6	0
Barnard Castle	0	5	0
Bedfield	0	2	2
Belfast, Mount Pottinger	1	6	0
Belper	0	15	0
Billingshurst	0	13	6
Birkenhead	4	13	5
Birmingham:—			
Balsall Heath	2	0	0
Newhall Hill	3	2	0
Blackpool:—			
Banks-street	2	17	9
South Shore	1	1	0
Bolton:—			
Halliwell-road	1	0	0
Unity Church	4	0	0
Boston	1	11	6
Bournemouth	4	0	11
Braintree	0	14	6
Bridgend	0	5	0
Bridgwater	1	11	9
Bridport	1	15	6
Brighton	2	7	1
Bristol: Lewin's Mead	5	6	6
Bury, Bank-street	11	16	5
Buxton	0	6	6
Caeronen	0	11	6
Capel-y-bryn	1	9	0
Capel-y-fadfa	1	3	3
Capel-y-groes	1	0	0
Cardiff	2	5	5
Cefn-Coed	2	0	0
Chatham	1	10	0
Chelmsford	0	7	6
Cheltenham	0	16	0
Chichester	0	11	0
Choppington	0	10	6
Chowbent	8	14	1
Ciliau-Aeron	1	6	0
Cirencester	0	16	0
Clifton	5	2	5
Clydach Vale	0	15	0
Colne	0	13	6
Colyton	0	6	0
Coseley	1	1	6
Crediton	0	11	4
Crewe	0	16	0
Crewkerne	1	18	8
Cribyn	1	0	4
Croft	1	2	0
Crumlin	1	4	0
Cullompton	0	12	0
Cwmbach	0	14	0
Darlington	1	1	0
Deal	0	3	10
Devonport	0	12	3
Diss	1	2	6
Downpatrick	3	7	0
Dudley	2	12	11
Dundee	1	1	0
Elland	0	12	0
Evesham	1	6	5
Framlingham	0	6	10
Frenchay	0	6	0
Gateshead	1	9	6
Gellionen and Trebanos	1	2	6
Glossop	5	0	0
Guildford	0	11	3
Heywood	2	2	0
Horwich	1	8	2
Huddersfield	1	1	4
Hull	4	6	0
Ilminster	2	15	8
Ipswich	1	19	0
Kendal	2	0	0
Kidderminster	1	10	0
Kilmarnock	0	5	0
Knutsford	1	3	6
Lampeter	2	5	0
Leeds: Mill Hill	11	0	4
Leigh	1	19	0
Liverpool:—			
Hope-street	15	2	11
Toxteth Chapel	3	10	0
Llandyssul	1	5	0
Llwynrhydowen	1	6	0
Lye	0	10	0
London—			
Acton	0	15	0
Brixton	13	9	6
Croydon	6	4	5
Forest Gate	1	5	0
Hackney	2	3	6
Highgate	3	14	7
Kentish Town	1	2	7
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Pentre	1	1	0
Plymouth	2	0	6
Pontypridd	1	0	3
Portsmouth, High-street	2	0	0
Poole	0	16	4
Preston	4	0	0
Rademon	0	10	0
Rhydygwin	1	1	0
Rotherham	1	0	0
Scarborough	3	4	1
Selby	0	10	0
Sheffield, Upper Chapel	7	10	10
Shepton Mallet	0	14	0
Shrewsbury	3	0	8
Sidmouth	1	5	0
South Shields	0	3	0
Stand	3	16	9
Stannington	1	2	6
Stockton	1	0	0
Stourbridge	3	0	0
Sunderland	0	8	0
Swansea	2	9	4
Sychbant	0	10	0
Tamworth	0	15	0
Tenterden	1	6	4
Torquay	0	11	9
Walmsley	1	12	0
Warwick	4	10	4
Whitchurch	0	13	8
Wick	0	10	0
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3261. NEW SERIES, No. 365.] LONDON, SATURDAY, DECEMBER 24, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

ALL GOOD CHRISTMAS WISHES to friends near and distant! "In the work of creating a condition of peace and goodwill among men," says Dr. Crothers in the December *Atlantic Monthly*, "the Christian nations have not gone very far." But we ought not to spend this time "crying over the spilt milk of human kindness."

To enter heartily into the spirit of Christmas one must not take its message as a declaration of an accomplished fact, but as a prophecy. Now it is nothing against a prophecy that it has not yet been fulfilled. The further off it is the more credit to the eyes that see and to the stout hearts that patiently wait and work for it. The practical question is not "Has it come?" but "Is it on the way?" Christmas is the time for the consideration of a bit of the unfinished business of the world.

The children's happiness and the joy of all true friendship should help us to consider it with a new steadfastness and courage, and with the earnest prayer that wisdom and strength may be given to every faithful effort for the common good.

THE Rev. Charles Hargrove and Mrs. Hargrove landed at Liverpool last Saturday evening, and were just in time to get the last train home to Leeds. Mr. Hargrove preached on Sunday morning to a crowded congregation in Mill Hill Chapel, taking for his text, "O God, Thou art my God." It was just thirty-six weeks, he said, since he had last addressed the Mill Hill congregation. The time did not seem long to those who had lived many years, but it had been to him like a whole lifetime. So much had he seen, new men, new cities, new scenes had he passed amongst, that the impressions crowded upon his mind in confusion. Nor, indeed, had he come prepared with a formal discourse—for he had only reached home at midnight, and his head still rang with eight days' rolling to and fro on the sea, where it was difficult to think and impossible to write. He had just a few simple words which came from his heart to those who had been ever present in his mind all the time he had been so far away from them—as far as it was possible to be in life. But he had been their minister all the time, and so he spoke, not as he would to any other congregation, telling them of his experiences abroad, but as to his own family to whom he came back after a long parting.

WHEN he left home, Mr. Hargrove said, it was with a certain heaviness of heart. He felt no confidence in his own ability to perform the mission on which he had been sent, so that he should feel the best had been done that could be done, and as the train went out of the station he felt a heavy depression. And then it was as if an inspiration came to him, just in the words he had chosen for his text. "O God, Thou art my God." And he leant upon the words as a weary man would lean upon a staff, and they brought him comfort and strength, and upheld him, and they had been with him ever since. Those words contained all religion, all philosophy, all theology, all that he had to teach. They were his creed, and if the words were a delusion and a folly, then his life was a stupid blunder, and he was lost indeed. But if the words were true—and he did not question, did not reason about them—then he might fail to do what he ought to do, but there was the infinite force behind.

MR. HARGROVE has promised us two more letters on his journey, one telling of the close of his mission in New Zealand, the other of his journey across the United States. These we hope to publish in the first two numbers of the New Year. Friends throughout the country will join with us in heartily congratulating Mr. and Mrs. Hargrove, and the Mill Hill congregation, on their safe return.

MR. FRANK PRESTON wrote last week in comment on our leading article on the Sugar Convention. His chief point was that unfavourable weather had reduced the normal beet sugar crop in Europe by over 1,000,000 tons, and that this was the cause of the present high price. It is no part of the Free Traders' case to deny that natural fluctuations in supply have their effect on prices. They merely point out that artificial restrictions on supply have their effect also. When the imposition of such artificial restrictions coincides with a natural shortage, the ill effects are of course doubly disastrous. In the present case we have to add to the 1,000,000 tons natural shortage—assuming that it is all natural—the further shortage created (1) by the withdrawal of their bounties on exports by the Signatories of the Convention, and (2) by the prohibition of the importation of the sugar of those countries continuing their bounties.

IT is poor consolation to us, even if it were wholly true, that the cheap prohibited sugar finds its way into other countries, and so "releases" other but dearer sugar for our own market. One of the most vexatious effects of the Convention, as we pointed out a fortnight ago, is this very diversion of cheap sugar into countries which are using the advantage it gives them in order to drive our confectioners out of markets abroad in which they have hitherto been supreme. As a matter of fact, the several provisions of the Convention have so stimulated consumption abroad that the sugar diverted thither is very far indeed from "releasing" a corresponding amount for home consumption. The bounties were, of course, injurious to the West Indies and other "unsubsidised countries." Equally of course they were, as Mr. Gladstone said, "unfair and entirely inconsistent with Free Trade." That was their misfortuue, but it was not our fault. The fiscal policy of foreign countries is their concern and not ours; and it is not our business to compel them to alter it; whether by "retaliation" against protective duties or by legislation against bounties.

IT is essential that one should grasp this distinction between what is our affair and what is our neighbours': It is our concern to see that we do nothing by our legislation to prevent our getting our imports as cheap as our neighbours will let us have them. That, for us, is the essential principle of Free Trade, and it is that principle which we have broken by our part in the Sugar Convention. If our neighbours had abolished their bounties of their own accord we must, as Free Traders, have acquiesced with a good grace, but it is preposterous to say that while we prohibit the importation of sugars of which we stand in need—or

even that while we are preventing bounties by the threat of prohibition—we have "practically Free Trade in sugar," or that a market so restricted is "regulated by the ordinary laws of supply and demand." To use such phrases to describe such a situation is a rather surprising misuse of terms.

MR. PRESTON says that but for the Convention the sugar production of Java, Brazil, and the West Indies would have been lost to us; but that production is not comparable for a moment with the production of the countries excluded by the Convention. Moreover, it is certain that directly existing supplies proved permanently inadequate to the world's needs, fresh sources of supply, bounties or no bounties, would have sprung into existence. Production may be slightly increased in the West Indies by the Convention, but not to the required extent. Protection always has been, and always will be, a losing game. Let Mr. Preston justify if he can, on Free Trade principles, the prohibition of the import of useful merchandise for the avowed purpose of securing the Protection of competing British growers.

WE shall not, we think, be wronging Mr. Preston if we interpret his disclaimer of a wish "to enter into a discussion upon a commercial matter in the columns of THE INQUIRER" as intended to convey the opinion that the Sugar Convention is not a fit topic for discussion in our columns. To that we can only reply that THE INQUIRER has always held, and will always hold, that legislation which it believes to be calculated to increase the cost of the necessities of life, and therefore to increase the preventable hardships of the poor, is a proper matter for discussion and condemnation in its columns. Its concern is not only with the theory, but with the practice of Christian ethics, and the issue between Protection and Free Trade—between the artificial enhancement of the price of food and the preservation of cheap supplies—it holds to be an issue in which Christian ethics are fundamentally concerned.

IN our notes last week on the Cheshunt College entanglement, we refrained from stating that the members of the college did not believe and abhor in the terms of their subscription, and we refrained simply because it seemed unnecessary for us as outsiders in the controversy to pursue the question. We are glad, however, to find in the *Examiner*, which so well represents the denomination chiefly concerned, an outspoken recognition of what we regard as mischievous. Our contemporary writes:—

"We doubt whether there is a single one of those who have to do with Cheshunt College at the present moment who conforms to the terms of the Trust, and to enforce terms of that kind on men in these days is nothing short of monstrous. . . . The narrow bigotry of the Trust deed has certainly not been observed either in letter or spirit."

This criticism of the Trust is none too severe. But at present it exists, and we cannot but regret that honourable men are found to express their belief in the thing they disbelieve, even though the subscription be regarded as a matter of mere form. It is a dangerous form. The Trust deed needs altering; the whole question of trusts of the sort calls for drastic action, and with the arguments of the *Examiner* in favour of the necessary legislation we heartily concur.

DR. R. F. HORTON contributed to last Saturday's *Hampstead and Highgate Express* a warmly appreciative notice of the new volume of Dr. Brooke Herford's sermons, "Anchors of the Soul." Of Mr. Wicksteed's biographical sketch, prefixed to the sermons, he speaks as "a little masterpiece of accurate and sympathetic delineation," in which "the man stands out, just the man we knew, strong, generous, inspiring, humorous, intensely human, and absolutely controlled by his religious convictions."

THE rest of Dr. Horton's notice we take the liberty of reproducing in full:—

It was impossible to know Brooke Herford without respecting and admiring him, and none could respect and admire him more than they who differed from him in opinion. Indeed, it was in contact with those who regarded him with suspicion as a Unitarian that some of his finest qualities came into evidence. He always managed to surpass his opponents in generosity, and, if opinions could be proved correct by the temper, the dignity, and the unaffected charity of him who entertains them, his opinions would be very surely established.

It may be strange for me to say, me who hold so strongly the deity of Our Lord Jesus Christ, speaking of him who felt constrained to deny it, and yet I must say it—he was in character and spirit one of the most Christian men I have ever known. To hear him mention Christ always did me good. There was the ring of loyalty and devotion in his tone. And it was always a privilege to meet him in any work, for he gave one new heart and hope.

The sermons are very remarkable; they are practical and forceful. A breeze seems to blow through them; and they are worthy of the author of "Religion in England." It is not so much that they have a literary touch; but they are intensely religious, they throb with life, they put out hands and lay hold of heart and conscience.

It was well for Brooke Herford that he spent some years in the strong New England air, and felt the inspiration of that freedom which is at once so strange and so stimulating to men brought up in England. But it was well, too, that he returned to England for his closing years. And we in Hampstead are grateful that he came here, and lived his wholesome, vigorous, and loving life among us, and then lay down without murmuring to pass quietly into the regions beyond.

I shall always be glad that I knew him, and through him learned to understand better fellow-Christians from whom I seem fundamentally to differ. Did I hope, did I pray, that he would come to see eye to eye with me? I confess that I did. To have heard him defend the truth of Christ, as I understand it, would have been an unspeakable joy. But there was no doubt in my mind as to Christ's recognition of him, and I look forward eagerly to seeing him again, when I see my Pilot face to face. Meanwhile I am thankful for this memorial volume, and specially grateful to Mr. Wicksteed for his admirable part in it.

WHEN your own burden is heaviest, you can always lighten a little some other burden.—*G. S. Merriam.*

CHRISTMAS SONG.

BY THE REV. R. E. B. MACLELLAN, OF BRIDPORT.

In the INQUIRER *of Dec.* 21, 1844.

IN the days when we were Christmassing,
a long time ago,
While skies were keenly blue above, and
earth was crisp below,
The trees with glittering icicles like richest
gems were hung,
And Robin Redbreast, on a spray, his
English Carol sung;
But all was bright and snug within, in spite
of frost and snow,
In the days when we were Christmassing—
a long time ago.

Oh! 'twas a joy to meet the friends, who
long had been unseen,
Who first had led our youthful steps in
Spring-Time o'er the green;
Who shared the little joys and cares of
childhood's guileless hour,
And eke the deeper thoughts and loves of
manhood's day of power;
Warm hands were clasped, and greetings
kind were bandied to and fro,
In the days when we were Christmassing—
a long time ago.

The snow-white cloth was quickly spread
with England's bounteous cheer,
And 'twas summer in our hearts, altho'
'twas winter in the year;
The holly, with its pointed leaves and
berries red, was bright,
But affections that were ever green made
far a fairer sight;
And sweet the greeting with our love
beneath the misletoe,
In the days when we were Christmassing—
a long time ago.

Now, grateful for this blessing that this
kindly season lends,
Here's a bumper to our absent, and to our
present friends!
No honest joy this world affords, let us,
good folks, despise,
But still resolve, whate'er befall, to be both
glad and wise.
When next we meet together may our
hearts as kindly glow
As in days when we were Christmassing—
a long time ago.

THE *Christian Register* of Dec. 1 has a memorial notice of Mrs. Ednah D. Cheyney, one of whose hymns, "At first I prayed for light," is in the "Essex Hall Hymnal." Mrs. Cheyney, whose maiden name was Littlehale, was born in Boston, Mass., in 1824. She had only three years of married life, her husband, Seth W. Cheyney, having died in 1856. She was a member of Theodore Parker's congregation, and among her friends were Emerson, Whittier, and Lowell. She was a woman of the widest interests and many beneficent activities.

INWARD life, force, activity, this it must be our aim to call forth and build up in all our teachings of the young, especially in religious teaching.—*Channing.*

THAT one unquestioned text we read,
All doubt beyond, all fear above;
Nor crackling pile, nor cursing creed
Can burn or blot it: God is Love.

O. W. Holmes.

CHRISTMAS ON GORTEEN.

By Mary Ralph.

It was the forenoon of Christmas Eve, a day of cloudless sunshine. Outside the door of an Irish cabin, high up on a wide hillside, a dispensary doctor stood beside his horse, giving last instructions to a girl who was listlessly holding the bridle-rein. As the doctor dived into his saddle-bag for something, Molly Meara looked out over the noble panorama of fields and wood and river with a patient sorrow which, in reality, blinded her to all outward things. Suddenly, however, her listlessness vanished, her colour fled, her lips parted, and she stared at something moving far below her amongst the faded bracken, with an agony of yearning in her eyes.

"Why, Molly, what's the matter? Is there a ghost coming up the side of Gorteen in broad daylight?" Dr. Moloney exclaimed, as, turning to her, he was startled by the change in her appearance. But even while he spoke the girl's arms fell limp at her side, and her eyes filled with tears of bitter disappointment.

"No, yer honour," she answered meekly, "Jimmy Doolan is no ghost; but I see be the yella letthers in his hand that there's an American mail in; an' he's gone by without e'er a one for me. I'm heart-broken entirely about me sisther Winnie. I dunno what at all can be the matther with her that she never wrote a line since me mother is ill, an' she always so constant at it before. Six weeks to-day it is, docther, since me mother was took bad and not a word from Winnie, an' here's Christmas come an' all. An' me mother talkin' of her be night and be day. Shure, sometimes, I dunno in the world how I'm to live through id an' not let on to her that I'm unaisy. But I'm in dhread o' me life something must have happened to her. Maybe it's dead she is, an' that'll kill me mother"—and Molly, worn out by watching and anxiety, laid her forehead against the horse's neck and sobbed convulsively.

The doctor watched her silently for a full minute without speaking.

"She *is* a brick," he thought, as he looked at the girl's thin cheek and threadbare gown. "I wonder how she has kept soul and body together this last six weeks. Not one in a hundred could have done it. And now that minx of a sister——"

Presently, in a kind but bantering tone, he said: "Now, Molly, if you think you could cry as well on your ass's neck as on Simon's I'll be getting on. I have a good many miles to cover. Here's a weeny pinch of tea and a bit of sugar Mrs. Moloney sent you. . . . There, there, hold your tongue; and don't let anyone hear a word of it; mind now. I can't be carrying tea to every old woman, and they're as jealous as Lucifer. I know 'em! And, hark ye, Molly, don't be wearing yourself out fretting about Winnie. Dead! She's no more dead than I am. When you have another night's sound sleep you'll know better than to talk such nonsense. But remember what I told you at first—your mother won't be out of danger till she's well, and you mustn't by word or look make her anxious about your sister. Dead, forsooth! Married! I say: much more likely. Be sure you send for the medicine. Now then, Simon." And the kind-hearted doctor was off and away round the shoulder of the hill before Molly had dried her eyes. In her apron were the two packets, and she thought, as she laid them on the kitchen table, "'Tis fine long fingers Mrs. Moloney must have, if them's what she calls a 'weeny pinch,' the crather."

On the bed in the inner room lay Molly's mother, slowly recovering from typhus fever. Even wasting illness had not destroyed the likeness between mother and daughter. Both were tall. The elder woman's hair had once been as soft and black as Molly's, and both had the deep grey eyes so common in the finest type of Irish beauty. They came of "a good stock," and neither poverty or toil had dulled their brains nor lessened their ardent family affection.

Molly leaned over her mother, who looked up at her with a quiet smile.

"Docther Moloney says yer goin' on finely, alanna, glory be to God," Molly said softly; "an' it's the loveliest day ever kem from the heavens. It'll be no time at all now till ye're as sthrong as a rope agin."

The mother's lips formed the one word, "Winnie."

The room was dark, and not even her eager gaze could detect any faltering as Molly answered,—

"Whethen now, don't you remimber I tould ye how well Winnie was in the last letther, an' the rint in id an' all, God bless her. Lie still, now, till I clane up the place a bit, an' get ye somethin' to wet yer lips."

Very feebly the mother enclosed the daughter's fingers in her own wasted ones, and drawing her down she whispered—

"'Tis yerself has the hard time of it, achushla. I offen think maybe it 'ud be as good if ye'd let me go out of id altogether."

"Arrah whisht, mother. What undher the sun do ye think Winnie'd say to me if I was to do that?" Molly answered.

And then, unable to bear more, overwhelmed by the dread uncertainty as to where Winnie had gone, and whether their mother would not really be nearer to her if she passed into the unseen, she gently withdrew from her mother's clasp, saying,

"It's a dhrop o' nourishmint ye want, achushla machree, an' not to be romancin' that-a-way," and went into the kitchen.

She knelt on the hearth to blow up the turf fire, and as she knelt she prayed fervently under her breath. "Oh, merciful Father," was her cry, "help me to save me mother. She's pulled through so far, but shure her life hangs be a thread. Oh Lord, keep me tongue an' me lips, and don't let a word pass 'em unbeknownst to me."

The day wore on, and Molly busied herself about many things. There were hens and a pig to look after, and turf to bring in from the rick, not to speak of the "claning up of the place" for Christmas, and waiting upon the invalid. In the afternoon Molly took her knitting and sat beside the bed where her mother slept peacefully. The daylight was fading when she awoke, evidently much refreshed and very happy. She watched Molly in silence for a while as the needles flew, till the girl, seeing she was awake, made her tea and began to feed her with it.

"Ah, ye poor slave!" the mother murmured fondly. "Shure what would I do without you at all. I had the beautifullest dhrame this minit," she went on slowly, in the intervals of her little meal, "that ever ye heard tell, about Winnie. I thought I seen her comin' sailin' in to the harbour at Queenstown, no less; an' a clane smart-lookin' boy* behint her."

"'Twas on a broomstick she was sailin,' I suppose," Molly asked, in desperate fear of breaking down.

"Ah, give over yer humbuggin', now, Molly, . . . an' let yer poor mother alone for wanst. . . . 'Twas on a ship, ov coorse, she was, an' id kem on like a bird. She never took her eyes off the land she was comin' to——"

"The ship didn't, you mane?"

"Och, musha, Molly, it's aisy seen ye had the good news of her, to be so light-hearted. I mane Winnie looked towardst ould Ireland like as if she wanted to kneel on the first sod she kem to. An' her husbant——Did she ever make mintion of e'er a boyo at all? I do be forgettin'."

"Why, mother, don't ye remimber her sayin' she met with the Widow Conlon's son out there, an' he ridin' in a buggy as grand as a lord, an' shiny rings on the fella, and a goold watch as thick as a dog-collar. An' he that good-natured he'd give her the half of all he was worth if she'd have id."

"To be sure; 'tis yerself is in the right ov id. Well, at all events there was someone with her in the shape of a husbant."

"Did they land?" Molly asked.

"Well, now, 'tis a quare thing you should ax me that. I couldn't see whether they did or they didn't. It began to snow, and thin I woke."

The tea was finished, the invalid was tired, and both were silent.

Late that night Molly stole outside the cabin door for a breath of fresh air. Overhead the moon rode triumphantly across a cloudless sky. The east wind smote the girl's cheeks lightly.

"'Tisn't that wind 'ud bring Winnie home if she was comin'," she thought. "But what 'ud she do that for?"

She looked above her and all around over the sleeping country.

"Shure God is good, an' God is everywhere," she said to herself. "We're ony weeny crachures in His sight. He wouldn't harm us, nor let no one else if He had His own way in all. Wherever Winnie is He has her safe, an' I'll thry to be contint, for another while anyway."

* * * *

The dawn was red behind Gorteen on Christmas morning when Molly Meara opened the cabin door. She stepped outside, going, from force of habit, to the point from which she could see the long stretch of white road, though she knew well that no Jimmy Doolan was to be expected that day. A speck was on the road, however—a side-car she presently made out, with two—no, three—figures on it.

"Oh then God be good to whoever it is that's dying," she prayed, crossing herself. "Shure it can on'y be the priest flyin' along at that rate up to the foot of Gorteen."

The car came on.

"'Tis no one at the farm, then, thank mercy. But who can he be called to? If that one beside the priest isn't a woman it's a wondher to me. . . . They've

*"Boy" in Ireland includes men up to fifty.

passed Egans' now. The poor ould horse is payin' for their hurry, whoever they are. 'Tis nearly like as if it was a runaway match. But where 'ud they run to up here? There's nayther priest nor parson to marry anyone on this side ov the hill.''

As the car came on a thought tingled along her nerves which seemed to stop her heart beats. A few moments more and the vehicle turned into the cart track which ran below her mother's cottage at the distance of a couple of fields. She waited no longer. Living or dying she must know who they were that drove up Gorteen Mountain in that wild haste on Christmas morning. A sickening certainty of disappointment weighted her feet like lead, but she fought with it and flew down the hillside to intercept the car. The travellers saw her, and a shriek, half sob half laughter, told Molly that it was her sister Winnie who had come back to the old home.

To tell of how the sisters laughed and cried over one another, and of how the husband sent the car round by the roadwith the boxes, while he climbed the hillside to his own mother's cottage; and of how Molly recollected herself and thought of *her* mother wanting her breakfast, and of how she '' made Winnie sinsible that she was to find a great change in mother, but was not to let on to anything ''; and of how they went together to the mother's bedside—all this is utterly beyond the power of my pen. It is equally beyond me to tell all the contents of the boxes, which spread astonishment, not unmixed with envy, all over that barony. Suffice it that not a neighbour who had shown a kindness to the Widow Meara or the Widow Conlon was forgotten by the grateful young couple, whose hearts, always large, had grown more generous in prosperity. Mrs. Meara throve apace on such beef-tea and jelly as had never been seen in that region before.

It was bit by bit, in the lengthening days of the New Year, when Mrs. Meara was able to sit by the fire in the kitchen, that Winnie told the story of how she and Paddy happened to return so opportunely. Then it came out that she had never got Molly's first letter telling of their mother's illness. The town in which she was living had been burned to the ground, and with it was burned a letter which she had just "mailed" to Ireland. The exertions she made helping her employers to save their children and their goods, together with the shock and exposure, completely prostrated her, and for a fortnight everything had to be kept from her. When at last she was able to read her letters, she was sitting, one day, crying her eyes out over them, when '' in walked Paddy to visit with me. I used to see quite a little of him, for he always called on his rounds.

'' 'Hullo,' he says, 'was it you set the town afire? Or if not, what are ye crying for?' says he, coming in like a sunbeam.

'' So I told him all that had happened, and how sick I had been, and that mother had been very sick and might be dying. He took two turns up and down the room, and then he came and stood by me with his hand on my shoulder.

'' 'Winnie,' he says, 'how long have I known you, and you me?'

'' 'Twenty-three years,' said I.

'' 'Wal, for twenty of them years, I reckon, I've had two ideas in my head—to bring my mother to America to end her days in comfort, and to be a good husband to you, Winnie. Ye'll never get one that loves ye more, nor will have a better wish to be kind to ye. I've picked up dollars faster by a lot than I ever hoped; and I meant anyway to go back to the old place in March to fetch my mother. But now there's your mother. It's a cosy chimney-corner she'll be wanting, and a rocking chair, after typhus fever, and no more nurse-tending nor washtubs. If anything was to happen to her, Molly will be left alone in the world. Ye'll never be well yerself till ye get out of here. Marry me now, Winnie, there's a good girl, and we'll sail for home next week. By the time we reach Queenstown ye'll have the roses on your cheeks again, and your black hair shining like a bog-pool with the sun on it.'

'' So, with that, the people I was with hung flags round the shanty they had run up for me after the fire, and they made a great spread by way of a wedding, and in three days Paddy and I were married.

'' 'Why didn't I write then?'

'' Well, Molly, mavourneen, I did, to tell you the plain honest truth; and when I went to put on my Sunday frock, to land in, at Queenstown, if there I didn't find my letter in the pocket of it! I never had an easy moment from that on. I stood in the bow of the ship and all my mind seemed running forward to the land. There was a short little snowstorm just as we came into Queenstown, and I prayed that as many angels as there were snowflakes guard ye and comfort ye, if I made ye uneasy. And, mother,'' Winnie ended, in the sweet low vernacular of the hillside, '' I felt all the way across like as if it was the spirit of the Holy Child that kem at Christmas was with us two childher, bringin' us home.''

THE PEOPLE OF ENGLAND AND WALES.

II.—WHAT THEY ARE DOING.

BY far the most difficult branch of the census investigation relates to the occupations of the people. To this subject, we are told, the greatest consideration is given. That this must be so is fairly apparent from the make up of the county parts which contain the detailed results: if we take, *e.g.*, the London volume, we find that more than a half of it is concerned with this question, or about 90 pages of tables. The figures are classified under nearly 400 headings, although we use, of course, many more than this number of methods of earning a living and spending our time. A large and strangely interesting piece of work was necessary before the actual work of preparing the report could be done. This was nothing less than the compiling of a dictionary, a dictionary of occupations, a work which, as may easily be understood, '' demands much technical knowledge.'' This dictionary gives the designation of over 15,000 occupations. By the aid of this a corps of trained clerks reduced the actual returns made by the people to the 393 headings which are used in the reports. Books of instructions were also issued to the enumerators, to aid them in checking the popular affection for vagueness. People, *e.g.*, gave in their occupation as '' collar-maker ''; they had to be pressed for the further particulars as to whether they made collars for beasts or men, and if the latter, whether they were paper collars.

The mass is first broken up by the distinction of occupied and unoccupied. The latter class includes a minority of males (16·3 per cent), a majority of females (68·4 per cent.). The unoccupied class contains the children, married women engaged in unpaid domestic duties, such men of the tramp class as do not return themselves as '' labourers,'' &c., and members of the wealthy class not entered as '' barristers '' or what not; lastly, all retired persons with some few exceptions, as the clergy, who are always entered under their profession even when they have ceased from its active practice. It is worth noticing that during the decade 1891–1901 there has been a slight increase of occupied males, from 83·1 per cent. to 83·7 per cent., and an appreciable decrease of occupied females, from 34·4 per cent. to 31·6 per cent. This decrease is mostly in domestic service, and partly in appearance only, since in 1891 '' daughters and other female relatives '' engaged in household management were returned as occupied; in 1901 they appear as unoccupied. This is matter of classification. But this cause is not held to explain the whole decrease.

For purposes of easier comparison the large number of separate occupations are brought into twenty-two groups or orders. First on the list is the general or local government of the country. This accounts for nearly 200,000 persons; in fact the number is greater, for although the heading includes the charwomen employed at Government offices, it excludes the larger number of telegraph and telephone clerks. The percentage engaged in Government service has increased by 37·3 in the decade. This is only what we might expect, for the apparatus of Government yearly becomes more comprehensive. This is especially the case in the Municipal service, which increased by 47·9 per cent. in the same period. The State plays an increasing part in the life of the citizen.

In making this and other comparisons it should be observed that the population increased 12·1 per cent. in the decade. In the teaching profession the rate of increase is smaller, though the numbers engaged are larger. The decimal increase is 18·1 per cent., showing a more rapid growth in education than in the population. We turn to the clergy, and are met with the opposite tendency. The actual number of clergymen, priests (including monks), and ministers is greater than in 1891; in proportion to the population it is less. In the cheaper forms of service, such as missionaries, scripture readers, and sisters of mercy, there is indeed some real increase. But the figures do seem to indicate a slighter care in the provision of religious instruction. Against this, by way of contrast, may be set an enormous increase of 48 per cent. under the heading of exhibitions, games, &c.

There are significant changes to be observed in the more material occupations. Agriculture, employing some 12,000,000, shows again a decline, an absolute falling off in numbers, a considerable decrease in proportion to population. The textile workers, who form a rather smaller group,

also show a falling off, including a decrease in by far its most important branch, the cotton industry, which is described as "a matter of grave concern." It is a curious fact, however, that in the particular of "lace-making" there is an increase. This is entirely in the machine industry, and seems to indicate that if staple trades decline there is an increasing market for cheap luxuries. Mining, on the other hand, has largely increased; this is specially the case with coal mining, and is the industrial fact that lies behind our increasing exports. The mining figures bring out a fact that might escape notice, viz., that copper is for practical purposes almost extinct. Only 789 men are returned as engaged in getting it, as compared with twenty times that number in 1851. We should expect, and we find, a large increase in the numbers engaged in the carrying trades. This is most striking in the matter of tramways, which employed only 69 persons in 1871. The number at the last census was over 18,000.

It remains to say something about the relation of industry to age and sex. As regards age, the first fact to engage our attention is the very satisfactory one of a diminished number of child workers, of those under 15. This is specially noticeable in relation to the mischievous device of the mid-century educationalists, for the number of half-timers in 1901 is considerably less than half what it was in 1891. At the same time, and although many counties are entirely free from them, there are still a large number of children thus overburdened.

Halifax, Burnley, and Blackburn are amongst the worst towns in the employment of children between the ages of 10 and 13, and in the case of children under 14, Bolton must be added. At the other end of the scale we find a decrease in the number of men over 55. This undoubtedly reveals what is one of the serious mischiefs of our industrial system. Men of 55 ought not to be past work. If they are, it is a condemnation of the work, not of the men. It were better that the children should remain longer at school, and their fathers longer in employment. Whether the employment of the boys is the direct cause of the unemployment of the men, the Registrar does not decide on statistical grounds. But he does draw attention to the fact that in towns where many children are employed, many men over 55 are unoccupied.

The latest report shows a marked improvement on previous ones in the way of recording the figures with regard to women's work. Hitherto female workers have all been classed together. Now, the married and widowed women are separated from the single. And it becomes more possible to decide where, and to what extent, women are forced into the mill or workshop and away from the home, where, so commonly, there are children who claim their care. On this point there is a sentence of stern reminder: "The inevitable neglect from which these latter (the children) must suffer in their earliest years cannot be regarded as a suitable preparation for their own premature employment as wage earners."* It seems probable that some substitution of single for married women is going on, although we are told that the figures are not conclusive on this point. The continual changes in industrial processes are shown by the increase or decrease of men or women in various occupations. Trades that were women's occupations are passing into the hands of men and *vice versa*. Thus there is an increase of male workers in laundry service (no doubt as a result of the use of machinery), in lace manufacture, and in glove making. On the other hand, tailoring and bootmaking become increasingly women's employments.

By far the most considerable branch of female employment is that of domestic service. For the first time the number of women shows a falling off. In comparison with the women, the men in indoor domestic service are few. But they show some increase, notably in the case of foreigners. The striking difference between one district and another is shown by the figures. Thus, *e.g.*, while in Hampstead 4 families out of every 5 employ servants, in Shoreditch there is barely more than 1 family out of 20 that does so. A cognate employment is that of the charwoman. The wealthy suburb has 240 within its limits; the poor East Central borough, over 1,000. Not that Shoreditch is more able to pay charwomen. But these casual workers, toiling for the well-to-do, live in the slum, live herded together, in penury and insecurity. This article is already long, or it would be full of sad instruction to proceed from this relation of industry and sex to the closely allied topic of industry and the home. We must be satisfied simply to mark the connection in passing, and refrain from touching more closely on this most intimate form of the environment, the persistent action of the immediate influence of habitation on industry and on the industrial worker.

It is in their influence on human beings, their lives and characters, their health, emotions, and thoughts, that all these particulars possess their most pungent instructiveness. The census is not only, perhaps not mainly, for the economist, just as industry is not or should not be, mainly for commodities. The census is an account of men and women. The figures, for those who take the trouble to understand them, make one great document, which should be on the table of every teacher. A man's powers are furthered or curbed, his possibility is conditioned, by the environment in which he lives, and the work in which he is engaged. There are two motives which have above all others influenced men.

Religious motives are more intense than economic; but their direct action seldom extends over so large a part of life. For the business by which a person earns his livelihood generally fills his thoughts during by far the greater part of those hours in which his mind is at its best.*

In the census reports we are presented with a vast accumulation of material for the understanding of this most extensive portion of good and bad men's lives. We have glanced at some of the influences, those of habit and occupation, which make men, or keep them what they are in outward seeming as well as in the hidden psychical reality. Those of us who approach all problems from the standpoint of what life should be, cannot afford to neglect such assistance as is here offered to us. We are told where they live and what they do; we are by imaginative study to learn how these things re-act on them, what range of emotional and intellectual life is favoured by these surrounding forces, how far man may realise through them his utmost innate powers, whether and in what way he may escape from such evil as is in them tending to dull and coarsen the fibre of the mind. In order to use these external factors of life, we must master them; and before we can expect to master them, it is necessary to understand them. The study of sociology, of the complex facts of human existence, is requisite as a basis from which the ideals may be appealed to and set free. An opportunity for such a study is provided by the reports of the census. In them are mere figures; from them deep, rousing thought.

B. KIRKMAN GRAY.

* Census of England and Wales, General Report, p. 81.

* Marshall, Principle of Economics, p. 1.

POPULAR RELIGIOUS LITERATURE IN GERMANY.

THREE more small German books, dealing with religious subjects, in the series of Religionsgeschichtliche Volksbücher, edited by Lic. F. M. Schiele, of Marburg, are the subjects of this brief notice.* Their aim is to provide a short popular account from the pen of an expert of the results of modern critical and historical study. They are well printed, and are issued in an attractive paper cover for a few pence. The enterprise is an interesting one, as it shows a desire to bring the theological scholarship of Germany out of the universities, and to translate its technical language into popular speech. It is an experiment well worthy of imitation in this country. If small books of this kind can be issued in Germany for threepence or fourpence, cannot we do a similar educational work for liberal religion at an equally popular price? It is, however, a mistake to suppose that the eminent scholar is necessarily best qualified to be the exponent of his own subject to ordinary people who have no technical knowledge. Professor Holtzmann of Strassburg writes upon the rise of the New Testament—"Die Entstehung des Neuen Testaments"—and he has given a clear outline of the collection of its various parts and their gradual assumption of canonical status and authority. He hardly escapes, however, from the trammels of a dry and unpopular style, and we are not sure that his little treatise will not be more useful as a summary for those who know than as an introduction for people who have still everything to learn. Professor Paul Wernle, of Basel, on the other hand, is master of an eminently popular style. He writes in short, crisp sentences, and with the enthusiasm of a teacher who wishes to produce conviction. He has taken for his subject the Sources for the Life of Jesus—"Die Quellen des Lebens Jesu"—and in the course of about ninety pages he succeeds in giving a survey of the direction and chief

* The series is published by Gebauer-Schwetschke of Halle-a.-Saale. Professor Pfleiderer's little book on the Preparation for Christianity in Greek Philosophy was noticed last week in the article on "Some German Books."

problems of recent study of the Gospels. He strikes us as particularly successful in his treatment of the Synoptic problem. He deals with it in broad outline, and avoids the confusion produced by a mass of intricate detail. In other words, he knows what to omit. There are several matters in regard to which we want to express dissent, and he seems to us often to go beyond what the evidence requires in negative statement. He leaves us too little, and he has all the German fondness for vigorous literary theories, which are so liable to break down at the first touch of human nature. But as a clear and interesting statement of his own position, and of a great deal in addition that is common ground with most competent students, nothing could be better. We have also before us a small book in another section of the same series devoted to the history of the growth of doctrine and comparative religion. It is from the pen of Professor Bertholet, of Basel, and deals with the belief in the Transmigration of Souls—"Seelenwanderung." The enterprise has made an execellent start and we hope that it will be followed here not only with sympathy but also with emulation. Probably some numbers would repay translation, but popular needs vary in different countries, and it would be better if a group of English scholars could be organised for similar work.

W. H. D.

A MINISTER'S GARDEN.*

"HORTULUS PASTORIS" is a pretty title for a volume of poems, though crook and spade do not commonly go together. There are some old lines which tell of one who

> A little garden made,
> And hedged it with a little palisade.

This Mr. Thomas also has done, and he invites us to enter. The square of the garden, says Bacon, should leave ground enough for side alleys. It is by the side alleys that the poet's pleasance differs from the common garden-plot. He does not set out his fancies in obvious rows and unmistakable masses. He makes us find them. We have to follow down his meaning by winding paths, and sometimes be content to lose it. These flower poems of our pastor are not to be easily gathered; some are very delicate, some a little prickly, some a trifle beyond our reach. His garden is in parts a maze, too difficult to be threaded at one reading; but the difficulty need be no discouragement to anyone but a hasty reviewer. Some of the poems have already appeared in these columns, and readers may now give them the second reading which they deserve. When Mr. Thomas is obscure it is generally through extreme fastidiousness in the choice of words and excessive refinement of construction; taste is satisfied at the cost of interpretation. For thoughtfulness and power of expression we give the palm to "The Old Téméraire," and among the verses finely finished and presented, yet fully declaring their meaning, are these on "Spring":—

> Sweet Spring, by Hope attended, strayed
> Through woods and meads and o'er the hills;
> Upon her breasts were violets laid,
> Her brows begirt with daffodils.
>
> Warm tears bedashed her girlish face,
> Not yet were banished chilly fears—
> She blushed to weep in Hope's embrace,
> And smiles shone bright through falling tears.

The first two lines of the second verse, and the felicity of the one word "bedashed," make a poem in themselves.

Of the three translations from Heine, the first, a rendering of *Du bist wie eine Blume*, is as perfect as it is given to translations to be. The second is full of Heine's mingling of pathos and irony; but the third seems to us to lack the swing and smoothness of the original. Some of us tried our hands at this bewitching *Mein Kind, wir waren Kinder* in early days, when E. L. H. T. was disporting himself with a toy spade, like the "sweet maniacs" whom he describes in the poem *Le Jardinomanie*.

Two of the sonnets we could wish away. Political and religious animosities, if they become the pastor, are out of place in a garden. But there are few soils in which some weed may not be found.

* "Hortulus Pastoris: A Minister's Garden." By E. L. H. Thomas. Manchester: Clarkson & Griffiths Ltd. 1904. 2s. 6d.

THE CHILDREN'S COLUMN.

II.—THE ROMAN CHILD.

PALESTINE, as you know, in the time of Christ, was part of the Roman Empire. The Roman Empire, like the British Empire to-day, was of great extent, and included many countries. It stretched from Spain to Persia, and from Britain to the North African shore. The centre of this vast government was Rome, and Rome was then the richest and most powerful city in the world. We have to find out, if we can, how children lived in Rome at the time when Jesus was a child in Nazareth.

Latin writers never speak of their own childhood. Either they did not think those early years worth hearing about, or else they could not think of them with pleasure. How unlike our own English poets and authors!

Tacitus, a Latin historian, has many things to say about the Jews, and he is never tired of saying how much they differed from all other people. One of the strangest things to him in Jewish life was the fact that all Jewish children were allowed to live; the Jewish father did not decide whether his new-born child should live or not. This was not the case in Rome. In Rome a new-born child was placed at the father's feet, and if the father turned away, the child was taken away to die of starvation or exposure to cold, unless it were rescued by a passer-by to be reared as a slave. This is a horrible thing to read of now, but no notice was taken of it then; even the mother's feelings were not thought of. A sickly child was drowned at once. Roman gentlemen were highly educated, and never thought of themselves as barbarous and cruel. That shows how easy it is to be highly educated, and still to be unfeeling.

Until his seventh or eighth year a boy was kept in the inner part of the house, where the women lived, and seldom saw his father's face. He was waited on by slaves. He was happy enough in his way, but he had no part in the life that was going on about him. No one cared to know his thoughts or to add to his amusements. As for religion, it meant nothing to him. No one in Rome thought of loving the gods, though they offered sacrifices to them, and there was nothing that a child could understand or share in the religion of his parents. All days were alike, and of his own actions he hardly knew which were right and which were wrong; he only knew which were displeasing to others and which were pleasing. There were many things to tempt him to wrong. He would often see his mother's slaves cruelly punished for the most trifling faults. He would hear of wild beast fights, and of the gladiatorial shows in the circus, in which slaves, prisoners of war, and condemned criminals were armed against their will, and made to fight as fiercely as wild beasts, one with another. He was happy indeed if he had such a father as was Seneca, the famous philosopher, who lived exactly at that time. In one of his letters he says that his little Marcus would charm away any one's troubles with his pretty ways. Horace, too, in one of his poems, speaks proudly and affectionately of his father, who was only a freedman, and therefore had once been a slave.

For playthings Roman children had hoops, tops, dolls, and balls, and instead of marbles, nuts. They also had knuckle-bones used as counters, or dice. They played with sand, like the Greek children in Homer's time. They would stretch out the fingers of one hand quickly, and the other side had to guess how many fingers were stretched out. They played another game called "odd and even," the odd or even things being hidden in the hand. Sometimes they played with bricks and hobby-horses, as you do, and sometimes they harnessed mice to little toy wagons, as you, I hope, will never do. Not that this proves them to have been unkind to animals; they were encouraged to keep pets, and, strange to say, animals were more kindly treated in ancient Rome than they are now treated in modern Italy; but a superstitious feeling about hurting little creatures may have been partly the reason. One writer of that time says that even children played at gladiators, and that I can well believe; cruelty to human beings was commoner than cruelty to domestic animals, and was thought to be more amusing.

How were the children dressed? The children of free, well-to-do parents wore flowing robes bordered with purple, and from their necks hung bubble-shaped bosses of gold. At fifteen a boy gave up the embroidered robe and the gold token, and wore a plain gown like a man. The children of the poor were better off in one way, for they wore short tunics, and their arms and legs were more free.

Something now about school. When a boy was old enough to go to school, he set forth with a steady slave in attendance to keep him out of harm's way. Sometimes other slaves followed, to carry his books and writing-tablet. The trusted slave was called a *pædagogus*, a "boy-leader"; from this comes our word "pedagogue," and perhaps also the word "page." At school the boys were taught reading, writing, and arithmetic, and

sometimes a little poetry and the art of speaking in public; but, if I remember rightly what we used to read about them, the lessons were very dull, and the masters were very severe.

Rome is still Rome, and the children still play *morra*—the finger-flashing game—and go to school. But Rome is now a city of pictures, and no pictures are so much loved as those of Christ as a child. You may see them in the galleries, in the churches, in the streets. Sometimes an image of the Christ-Child is laid in a manger, and figures of an ox and an ass stand near, and children come to hear the story of Bethlehem once more. The memory of that story is with us everywhere. If there were no pictures to remind us, we should still, I hope, remember it. For eighteen centuries the thought of the Holy Child has made children happier, and more willing to be good, and has made older people more gentle with children and more patient.

In one of the churches there is a picture in which three Roman soldiers with helmets on their heads approach the Child Jesus, seated on a raised seat, and lifting up a hand to bless. To a Roman of heathen times the picture would have had no meaning, would have seemed absurd, but its meaning was clear enough to those who lived when Rome, the city of warriors, had become a Christian city, and had submitted itself to the Prince of Peace. Every Christmas ought to bring nearer to us all the meaning and the blessing of that "sweet reign of light and love" which began when Jesus was born king of men. He is the true conqueror of the world.

E. P. B.

AN OLD NATIVITY PLAY.*

IN some papers a little while ago I tried to show that some of the Old Testament stories are best understood if we think of them as scenes of a sort of drama. Many of those stories have really been acted as miracle-plays, and others are quite suitable for that purpose. But I want to tell you now of an old play that has been made and performed, the subject of which is taken from the New Testament, and the most appropriate time for which would be Christmas.

You can understand that when the name and works of Jesus had become very widely known, when, after his death, the number of those who believed in him increased, there was great curiosity to learn all about his birth and early life. All that was really known was that his father was a carpenter, that his mother's name was Mary, that he had several brothers and sisters, and that the home of the family was Nazareth.

But people wanted to know much more. And as Jesus had been so good and great they thought that every thing that happened to him must have been wonderful. And there are two curiously different stories told about his birth. One of them tells how, when Jesus was born, wise men from the East were led by a special star which they saw to go to Jerusalem, and there to inquire about the birth of a child that was to be king of the Jews. It does not say how many wise men there were, or how far they had come. But it says that, having gone to Jerusalem, and having learned from the scribes that, according to prophecy, Jesus was to be born in Bethlehem, they set out for that village; and, sure enough, the star shone out again and guided them to the very house. They found the child, presented to him costly gifts, and returned home.

A totally different story is told by St. Luke. Jesus was born in Bethlehem because his parents happened to have to go there to get their names registered, in accordance with a decree of the Emperor of Rome. The little town was crowded, and cattle-sheds had to be made into lodgings for the visitors. And in the night, when Jesus was born, a choir of angels sang hymns of praise to God and were heard by shepherds in the fields. The shepherds were told by an angel particulars of the birth of the wonderful child, and sent away to Bethlehem. They obeyed the angel's directions, went to Bethlehem, found the inn, and, just as the angel had told them, the child was discovered lying in a manger—that is to say, his cradle was made of a sort of trough which was generally used for hay and oats and other food eaten by the cattle.

The two stories do not agree, but that made no difficulty for those who made them into a play. Two things they well understood—namely, that Jesus was a wonderful child, and that his birth into this world was a great blessing. Contradiction in small matters was of no importance. In the old play one of the speakers swears by *Mahomet*, who did not live till hundreds of years later; and another utters a fine official speech in French. Never mind all that; the right spirit is there. It means: Christ is born, we should be happy.

The first person who speaks is Isaiah the prophet:

> Now be merry every mon,
> For this deed briefly in Israel shall be done.
> And before the Father in throne,
> That shall glad us all."

Then an angel comes and speaks to Mary.

Gabriel:

> Hail, Mary, full of grace,
> Our Lord God is with thee
> Above all women that ever was,
> Lady, blessed mayst thou be.

Then we have a representation of the journey to Bethlehem, and Mary getting tired and ill, and Joseph going away to find some women to wait upon her.

The scene changes; and we hear a shepherd complaining that the night is so dark he cannot see his sheep, and he has lost his brother shepherds.

> But now to make their heartes light
> Now will I full right
> Stand upon this lo [meadow],
> And to them cry all my might—
> Full well my voice they know:
> What ho, fellows! ho! ho! ho!

A second shepherd speaks:

> Hark, sir, hark, I hear our brother on the lo,
> This is his voice right well I know;
> Therefore toward him let us go,
> And follow his voice aright.

The shepherds find each other, and sit down together to eat food. As they eat, one of them notices a very bright star, and shows it to his fellows.

Then they hear a choir of angels sing "Glory to God."

Third Shepherd:

> Hark, they sing in the clouds so clear,
> Heard I never so merry a quere [choir],
> Now gentle brethren draw we near
> To hear their harmony.

As the shepherds go forth, they sing this delightful little verse:

> As I rode out this enderes night [the other night]
> Of three jolly shepherds I saw a sight,
> And all about their fold a star shone bright;
> They sang terli, terlow,
> So merrily the shepherds their pipes can blowe

The next scene must have been a merry one indeed for those who saw the play performed. The three shepherds by and by find the humble abode of mother and child, and then, being very poor, do not know what presents to give him. So one takes off his rough broad-brimmed hat and gives it to the baby, saying it will keep his head warm; another takes off his enormous mittens from his hands and throws them to him; and the third gives the little helpless baby his shepherd's pipe—a sort of whistle-pipe or flageolet—as if the little one could play, whereas so tiny a child could hardly be able to catch hold of it. But they have done the best they could; so they go off singing with great joy this second verse:

> Down from heaven, from heaven so high,
> Of angels there came a great company
> With mirth and joy and great solemnity,
> They sang terli, terlow,
> So merrily the shepherds their pipes can blow.

After the shepherds we have the visit of the wise men, who are represented as three kings. One of them loses himself on his journey and says—

Second King:

> Out of my way I deem that I am,
> For tokens of this country can I none see;
> Now God, that on earth madest men,
> Send me some knowledge where I be!

He meets with another king, and those two meet with a third, and they go on all together. They go and have an interview with Herod, who talks to them in pretended friendliness, and then the star leads them to the child. One offers gold, one incense, and one myrrh, and after their visit they are so tired with their journey that they all lie down out of doors to sleep. In their sleep an angel comes to warn them not to go back to Herod as they had intended. So when they awake they consult together.

Second King:

> He bade that we should go down by west
> For dread of Herod's false betray.

First King:

> So for to do it is the best
> The child that we have sought guide us the way.

Their parting is simple, and sweetly expressed:

> Now he that made us meet on plain,
> And offer to Mary in her jesayne [place of childbirth],
> He give us grace in heaven again
> All together to meet.

That well represents the feeling that we have at the close of the play. We have been with Joseph and Mary and the shepherds and the kings, heard their songs, seen their gifts. We hope to see them again, if not on earth in heaven, where all beautiful and pleasant memories gather.

J. RUDDLE.

* See "Fifteenth Century Prose and Verse" (Constable & Co.). I have but *rarely and slightly* modified a quotation to make it easier.

The Inquirer.

ESTABLISHED 1842.

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LONDON, DECEMBER 24, 1904.

THE CHRISTMAS BELLS.

THE time draws near the birth of CHRIST:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound:

Each voice four changes on the wind,
That now dilate, and now decrease;
Peace and goodwill, goodwill and peace,
Peace and goodwill, to all mankind.

THERE is a magic in the verse and in the music of the bells, which lifts the heart far above all sordid things, in the thought of the Christmas joy and all that it implies. Perhaps only those who have had a home, and have spent many Christmases in it, within the reach of village bells, or in a little country town, where joy and peace and quiet friendliness are easily at home, can enter fully into the richness of association, the exquisite beauty of TENNYSON'S verses, and the deep thrill of delight stirred by the sound of the bells. That music mingles with celestial harmonies, with lovely visions and the deep joy of the spirit, which knows that love is the surest, most abiding thing, stronger than any pain or dismay of this world, stronger than death. Those Christmas bells, the poet says, rule his troubled spirit, they controlled him when a boy, and even in the midst of his great sorrow, he turns his face to the light.

Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night,
O Father, touch the East, and light
The light that shone when Hope was born.

The Christmas joy will not be denied, even in such a year as this, while the war in the Far East is dragging out its slow agony, and with all the burdens of shame and distress which weigh upon the people, especially of our great cities. Hunger, poverty, degradation, miserable vice and lawless crime, dull insensibility to all nobler interests and pure affections, and on the side of wealth and luxury callousness and lawlessness no less shameful, insult to every pure and lofty ideal, degradation of manhood and womanhood, reckless denial of every claim of duty of nobler use of life — these are the ugly stains upon the picture and upon the fair fame of England; and yet the common life of the people endures, the sum of honest purpose and often heroic self-devotion, and modest happiness, is greater than the things which would overburden and destroy our faith, and there is ever more the prophecy of undying hope, because there is the heart of love, which cannot be destroyed.

And the sound of Christmas bells is mingled with the happy voices of the children, the eager greetings of the home-coming, the messages of hearty good will, of pity and loving-kindness doing good in secret ways, the steadfast greetings of tried friends, with the light of joy in their faces, which only love can give, even while they stand in the midst of the battlefield of life, and the turmoil and the foulness are close at hand, with which they, side by side, are at death-grips. The *workers* never despair, and they who know what love is, having found it in their homes and in the heart of friends, having tested it in a myriad acts of giving and striving, even for the unlovely, having seen its vision from afar in the holiest faces and in the light of heaven, cannot be denied their rejoicing in the great festival of love.

We turn, then, at this time, to the abiding things of our home life and true affection, of courage and faithfulness, of the inward vision of GOD, and humble consecration to His service in CHRIST'S spirit. If only we are doing *our* part in the great work of helpfulness—which makes for a true brotherhood and the setting fast at least of the foundations of the Divine Kingdom here on earth—we shall not be denied the children's joy, and the deeper gladness of a fellowship in which earth and heaven are one.

And for the churches, with their many separate methods and teachings, we may repeat these lines of WHITTIER'S, taken from the December number of the *Atlantic Monthly*. They were written in an album twenty-one years ago, when a fair was being held in aid of a little Episcopal church, and given as his contribution to the church:—

Forgive, O LORD, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its wall shall climb,
Sweet bells of peace shall ring its chime,
Its days shall be all holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing CHRIST, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that JESUS wore!

MUSINGS.

BY A MINISTER.

X.

"ALL generations shall call me blessed." A prophecy of uncertain utterance, abundantly fulfilled in fact. "Her children arise up, and call her blessed"—children numbered by generations—and to her preeminently, if not solely, amongst women is the title *Beata* given.

Early pictures of the Madonna, when their origin was unknown, were generally regarded as the work of St. Luke. It is a fanciful legend, but this Evangelist, to use Mrs. Jameson's words, is the true painter of Madonna's portrait. He it is who depicts the beauty of her character—the lowly trustfulness: "Be it unto me according to thy word"; the intellectual power of the *Magnificat;* the reticence which could keep back and ponder thoughts too deep for song; the ministering that waited upon ministry; the fortitude which endured silently to the end.

It is easy to speak of the cult of Mary as a superstition, or as the creation of tender art; it is not easy to say why her worship preserved itself throughout Christendom for a thousand years; why it found acceptance in the West, as in the East; or what could have taken its place, or equalled its effect, as a civilising, humanising agency, amongst those whom even "the gentleness of Christ" had failed to tame. Newman, in a well-known passage, has told how Madonna's pure eyes, looking down from above the altar, brought a new shame into the world, and rebuked and subdued the passions of lawless men. I find myself wondering whether, but for her, the age of chivalry would ever have dawned, whether the qualifications of the Christian knight would ever have added themselves to the qualities of the Christian soldier. The softer virtues, which Pagan manliness had not the courage to borrow from womankind, were waiting for reconciliation with Christian manhood, and found it here.

There is a vision in the heart of each,
Of justice, mercy, wisdom, tenderness
To wrong and pain, and knowledge of their cure.

Another thing to marvel over is the fact that the one impersonation became the type, both of the domestic and of the ascetic life; that the exultation of *La Madonna col Bambino* came at once into contrast and into harmony with the stricken sadness of *La Madre di Dolore.* Before her shrine knelt the white-robed child, and the monk in his habit of black. Yet is the reason perhaps this, that love and sorrow are never far apart, and that one does not deny or exclude the other.

It is singular also that the one type should have adapted itself to various modes of presentation, Italian and Spanish, German and Flemish. It accepted and idealised the features of southern peasant and of northern matron. Was it that the sanctity of motherhood and the divinity of childhood are everywhere alike?

Strangest thing of all was the gradual approach of religious art to common life. The earliest presentation of Mother and Child was a theological symbol. Then came the veneration of the Mother apart from the Child; she was now the Bride,

the Queen of Heaven, the Heavenly Wisdom. It is as the Lady of Pity that the Child returns to her arms; but she is still the Madre di Dio, an object of veneration only. Not until art had treated the scenes of her earthly life, and the mother was shown suckling and swaddling her child after the manner of mothers, and this suggestion of domestic life had widened into the grouping of the Holy Family, was contact with human sympathy and human association fully possible. Image-worship apart, and leaving out also the vulgar portraiture under the veil of piety which at one time desecrated both art and religion alike, we may surely say that to religious imagery we owe the highest known type of perfect womanhood. The true image of Mary is not a thing of wood or stone, it is a delineation in the mind, a tender embodiment of feminine grace and virtue. If it be a product of imagination, the power of such imagination is itself a real and helpful possession.

I ask myself whether the old admiration, and almost adoring reverence, for this ideal womanhood is passing away. What will be the ultimate effect on feminine character of surer self-dependence and increasing social freedom? Will there be an eclipse of that lesser light of the world—the refulgence of woman's humble-mindedness, modesty, devotion, patience, reserve? Then will there be need that Christ be born again, that the vision of motherhood and maidenhood in one may be revived. The child in the home teaches much, but there must madonna be—her disciplined purity the complement of unconscious innocence.

Beatam me prædicabunt omnes ætates. Pre-eminently, but not solely. The title "blessed" meets us not once nor twice in the prophetic teaching of her Son. It leads on each Beatitude, and, when the righteous are received into the kindgom prepared for them from the foundation of the world, it is with the greeting, "Come, ye *blessed* of my Father."

THE HOME AND THE GUEST.

It is the great yearly Homing of Christendom. From school and college and life abroad we gather, joining up the scattered links of family and friendship. Among the comrades, the welcomes, and the gladness there is one guest who must be with us all—the Christ-Spirit, the soul of the sacred season. "To-day," says he, "I must abide at thy house." Let us make ready the guest-chamber, for if we be prepared for him he will not fail. To-day he seeks not the mountain or the tabernacle of the wilderness. We have been with him thither aforetime, and brought back vision and inspiration; but this day he would lodge within our doors. His feet are sunshine on the doorway. His presence makes our dwelling Home.

When we are out in the night, and look up at the sky filled with stars, that great and shining house of God seems a place too large and too magnificent for us. Maybe, it is not really so; but we have not yet stretched our wings. We know not our own height and greatness; and the All-Merciful knows our frailty and suffers us to find a smaller, a simpler, and a warmer tenement—some old soul's cot. Out there in the night the vastness overwhelms us, timid children that we are. Seldom, even in our strongest hours, do we stand unwalled, unroofed to praise the Lord with all the host of heaven. But the Infinite is infinitely tender, and denies us not our simpler refuge, our bivouac of friends, the board on which to divide our daily bread, a corner in which we may hide our sorrow, a little inn whose walls are close enough to echo our laughter. Do the myriad eyes that know not sin seem to question "What is man?" till our spirits answer, "Thou knowest our frame; thou rememberest that we are dust?" But the door of Home opens. Here is our refuge, our covert, our dear den; here in all seasons "Eden weather." Here we need no longer fear being awed by the stupendous creation. Here it is the little which shows its dewlike glory. Here are sparks instead of stars. The stars are cold, but the sparks are warm, and we may chafe one another's hearts till the sparks fly. This is not the realm of the mighty arm, or the titled name, or the crowned brow. Such things are like antique comedies. Home knows no sceptres or preferments or dignities save the sceptre of love and the preferment of selflessness and the sacred dignity of fatherhood and motherhood; and in the ears of its dwellers the roll of fame is but as the wind in the chimney. This is the realm of the busy finger at work on the heart's own edition of life. Hither our thoughts are called in to travel by dutiful inches and not by imperial miles. Here there is no rule by majorities, and the voice of Parliament and the decree of the King come no farther than the threshold. The vagrant whim of an aged, clouded brain is of more weight within this frontier. The microscopic detail of childhood which sets the air alive as with the hum of bees' wings, troubles which weigh no more than shadows, and joys which are as the flight of birds are all great here. A child's voice was heard in a church. It arrested the sermon. The kindly preacher forbade its removal with the remark, "I don't know what the baby was saying, but I know it was all true." O wise man, wise words! There is nothing that belongs to the life of the human family which is too trivial to be beautiful, and what is beautiful is true in the measure of its beauty.

To the Home comes the Christmas Guest. His influence is felt everywhere. Every step is lighter, every face is brighter. If he departs someone shall have seemed to go from every room in the house. Is it that the beloved Guest happens to be out when one enters some houses, for there is no homeliness, no charm of cleanly method, no greater charm of peaceful gladness; but the obtrusion of things, and things talked about which the heart has never sought for, and which have, as it were, to be climbed over with much labour and sometimes ill success in the endeavour to find the hole or corner in which the soul of a man or woman has hidden itself away. But if that Spirit which to-day and every day seeks a place at our fireside be not denied, simplicity and sincerity must prevail.

And he brings peace. The peace of the cloister is not so precious or so sure as the truce of soul which is sealed at the hearth instead of the altar. The song of the kettle is not less sacred than the psalm of the sanctuary. By no door like that whose latch we lift every morning and night can such a world of strife be shut out, and such a world of love be shut in; when that serene Spirit which knows not worry or bitterness has stayed in our midst, helping us to redeem "our chance o' th' prize of learning love," and teaching us how in the simple and the commonplace we may see the Eternal Beauty.

For Eden, Heaven, no need to roam;
The foretaste of it all is home,
Where you and I through this world's weather
Still work and praise and think together.

H. M. L.

THE CHARCOAL-BURNERS.

The purer feeling associated with Christmas, which prompts so many thoughts about others and for others, no doubt also prompts the desire to think a little more realistically of Christ and Christ's life and work for a suffering, struggling world, and prompts us to think once more that the healing in his wings was the simple medicine of joy. Get joy, and all else is got. But how to get joy, that miraculous medicine! That is the great religious question. The instinct that points to the right method of attaining this medicine for the ills that mind or heart is heir to is never so wide awake and sensitive as now.

Many and quaint have been the stories and legends by which attempts have been made to instil the central wisdom of Christianity into men's hearts. Here is one, a mediæval legend that befits the Christmas atmosphere, when shortest lessons are probably longest remembered. It is a story of two old peasants, charcoal-burners, of their witless son, and of their only friend, a large, rough, wooden image of the crucifix, a gaunt and dreary Christ upon a bleak and barren hill. This Christ hung below a beacon, which it was the task, each night, of the charcoal-burners to keep kindled, and it was set at the meeting of the ways, just where these ways opened on a deadly pass; and travellers, passing through this bleak and dangerous country, were wont to stop at its feet and pray, to entreat from the suffering Christ some help. The interest, pathos, and tragedy of the legend is centred in the poor witless lad and his strange and increasing pity for the gaunt and lonely Christ as he hangs there helplessly on the bleak hill. From brooding on the story of the crucifix and the meaning of that death on the cross, the lad had come gradually to imagine that it was an actual man suffering there on the cross. And on a winter night of more than usual severity his heart bled for the added sufferings of the Christ; he yearned to go and help him, to draw out the cruel nails from hands and feet, and do something for him. He stole away with that object, and was so long away that the peasants grew uneasy, and believed that some mishap had befallen the lad. Presently, however, to their amazement he came back to them bearing upon his shoulders a wounded Christ of flesh and blood. They all tenderly set to work and laid him upon the hearth before the warm fire of the kitchen, and he was slowly nursed back to life. He thereupon rose, gave them his blessing, and departed, taking with him

their poor witless son, so simple, yet so full of love and pity and desire to help.

The poor, simple-minded, simple-hearted creature had become absorbed with one thought, which had transformed him into a ministering angel. How could he help that suffering creature, that Suffering Christ? The travellers, as they began to descend the awful mountain pass, looked up to the suffering figure for help, knelt to him for help. That seemed strange to the witless lad. It seemed more fitting to try and help the suffering Christ. And so at last, on that cold winter's night, he drew the nails from hands and feet and bore him home to his own hearth.

The story tells its own simple lesson—that it is unavailing to plead to a dead Christ. We must first make him living, and then he will uplift us and save us. But even more it seems to tell us that the way to make Christ a living influence is to think less of seeking help *from* him than of rendering some help *to* him: to think less of what we claim from others and more of what we can do for others. The story enshrines in its own quaint way the central wisdom of Christianity—that joy gives us fullest life, and that to be absorbed in rendering help, and not seeking it, paves the way to the joy we seek. When we have been caring for others we find ourselves carried out of ourselves; we are uplifted at the very time that we are trying to uplift others. Perhaps at certain great passes and crises of life we should find our path more secure and the dangers less terrifying if we expected less from others and sought to do more for others. The simplest Christian wisdom seems to dictate merely one thing, and it is the immortal one thing needful—to try and think how we can help Christ—not, of course, in the sense of the charcoal-burners' witless son, though that has its beautiful and pathetic side, but how we can help Christ to help others, how we can take him into our own warm hearts and cherish him from being a mere wooden, lifeless figure, ensample, or warning, into a living, loving influence, powerful to carry us upwards on his wings, so that we, too, can say, "If we are raised together with Christ, let us seek the things that are above." The golden key to the problem of our human destiny is the finding somewhere, somehow, some time, the healing in the wings of the Dayspring from on high, the medicine of joy, and the fulfilment of the glorious prophecy, "Everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

E. L. H. THOMAS.

ON LOAN.

"WITH some of us sick, and with most of us sad,
I haven't the heart to be merry and glad."

Well, come, needy neighbour, at least you can borrow!
I'll lend you a smile—you can pay me to-morrow.

W. G. TARRANT.

Christmas, 1904.

AT the times when you cannot see God, there is still open to you this sacred possibility, to *show* God.—*G. S. Merriam*

GALILEE AND THE NATURAL THEOLOGY OF JESUS.

THE interest of a sojourn in Palestine still centres in Galilee. It is a wearying journey from Jerusalem to Nazareth, and Safed, and Tiberias, and Chorazin; but it is worth while. We (two friends) spent many days in those Northern regions in the spring of 1901; and memories of some of its scenes, and the impressions they produced, linger yet in the mind; and, at times, thoughts of the intimate relation between the outward features of the land and the sayings and the life of its greatest prophet become strangely vivid, and as if more clear with the lapse of time.

From the summit of a hill that rises westward above the town of Nazareth, that Northern region of Palestine lies well in view on every side. I stood there alone on a clear bright Sunday morning in spring, and the remembrance of that scene has not fade daway! Below one, looking south and west, there is the great plain of Esdraelon, which cuts right through the land of hills, from the sea to the low cliffs above the Jordan valley. Due south, beyond the plain, lie the hills of Samaria over which we had come so wearily. Due west, there is the rounded summit and bold headland of Mount Carmel, and I *think* I saw the glimmer of the distant sea, between Haifa and Acre. Northwards the rugged outlines of the Galilean hills reach away towards Lebanon, and in the far north-east the great mass of Hermon, with snow on its higher ridges, gleams in the clear sunshine, fifty miles away. Eastward, past Mount Tabor, is the long irregular range of hills "beyond Jordan"—Bashan, the Jaulan, and Gilead. Standing there, one thinks how often on this wide and wonderful scene Jesus must have gazed. From boyhood to thirty years of age, such was the environment of his home.

Descending from Nazareth to the shores of the Lake of Tiberias, the natural features of the landscape unfold themselves to the modern traveller, as of old to the prophet of that upland town, who sought in the populous cities of the plain a larger, freer scope for his ministry. Except where man has wrought destruction, nature presents in this low-lying, sub-tropical region, an extraordinary scene of fertility, and wildness, and beauty. Even to-day, and to pilgrims from the West, depressed by the close, heavy atmosphere, and bothered by the difficulties that pertain to unaccustomed ways of life in a strange land, the charm of the lake and its lonely shores and enclosing hills, and the luxuriant growths that clothe some of the lower slopes of the hills and the level plains between them, is very great. But, in the time of Jesus, many parts of Galilee, and especially the plain of Gennesaret, must have been still more beautiful, because more fertile than now.

Desolating wars and Turkish rule have wrought their evil work, not only on the human inhabitants, but on the face of nature herself. The grandeur of the hills, the bright waters and lovely outline of the lake, the radiance of the spring flowers, they could not injure. But the luxuriance of the plains, the freshness and beauty of gardens and orchards and fields of growing corn, the waster has done much to destroy or devastate. The poetry of the "Song of Solomon" (supposing they are right who think its author was a Galilean), the descriptions of Josephus, the references to Galilee in Tacitus, Pliny, and Strabo, bear witness to the extraordinary loveliness and fertility of the land. Many parts that are now barren and desolate must have then been covered with woods and orchards or fruitful fields.

Dr. Merrill, the U.S. Consul in Jerusalem, writing of the Galilee of ancient times, says, "Here in this garden that has no end, flourished the vine, the olive, and the fig; the oak, the walnut, the terebinth, and the hot-blooded palm; the cedar, cypress, and balsam; the fir-tree, the pine, and the sycamore; the bay-tree, the myrtle, the almond, the pomegranate, the citron, and the beautiful oleander.

"Forests in many cases covered its mountains and hills, while its uplands, gentle slopes, and broader valleys were rich in pastures, cultivated fields, vineyards, olive-grooves, and fruit-trees of every kind."*

When we read the sayings and the nature-parables of Jesus it is well to have in mind some remembrance of the wealth, in beauty and fruitfulness, of the land in which he dwelt. Some writer on Palestine has said that, "If nature could influence mind, if it could create genius, Naphtali would be the land of poets." Some of us have no doubt at all that nature can and does "influence mind"; and if she cannot "create genius," she can do much to foster it. And once, at least, Naphtali was the home of a poet, who was also a prophet, and perhaps, also, the most wonderful religious genius our world has known. That the outward scenes amid which he moved influenced the thoughts and emotions of his heart we cannot doubt. We may not pretend to understand the mystery of genius, least of all, of religious genius. "The spirit bloweth where it listeth." The life of the soul is secret, deep, and strange. But we may think of that beautiful land, those hills of Nazareth, the fertile slopes and plains below, the fruitful trees, the bright and varied flowers, the cool clear streams, the great calm mountains far away, the lake and its lovely shores, and over all those depths of Syrian sky. And then we may think of a boy gifted with an open, thoughtful mind, a pure, gentle and affectionate heart, working at his trade, learning the strange history of his people, reading the sacred books, listening to the teachers of his time—but growing up amid these marvellous things of nature, seeing the abundance of her gifts, feeling the beauty of her scenes, and musing on the life of men and the movements of his own spirit. And as we think of these things—the sweet, innocent, thoughtful youth, the fair and fertile landscape—we can, in some degree, imagine how, silently and slowly, through the years that led on to manhood, there grew within him a deep strong faith in a Spirit of goodness and beauty and love. The Power which lives and works in all these fruits of the earth, in all these glories of mountain, lake, and stream, and sky—the Power of whose greatness and wisdom Israel's psalmists and prophets had written in

* "Galilee in the Time of Christ," p. 24.

olden days, became, to the gentle and quiet heart of Jesus, a Presence and a Life in which he and all men might surely trust and calmly hope. We conceive him moving there amid those scenes as one consciously sustained and possessed by an invisible creative Spirit—a Spirit that loved him, that loved all men, and was never absent from the life or death of any creature which its silent energy had formed. And we may realise thus, at least in part, the significance of that spiritual movement in the life of the young Galilean carpenter, which was to affect, so profoundly, the courses of history and the thoughts of men—may come to know what that restful and reverent faith of Jesus really was, and perchance may reach unto some vital fellowship with him, in that serenity and peacefulness of heart which was so largely the secret of his strength and the source of his courage and his hope.

And when, in the fulness of his powers, and moved by a resistless impulse of love, he comes forth as a teacher of men, and speaks to them in such calm, spontaneous, almost *familiar* language of his "Father," we may have some true conception of what, upon his lips, that word really meant. It meant that, in his innocent, confiding soul, all doubts were laid to rest; it meant that he could entirely trust the Power which formed this beautiful world, and placed its human child there, to be fed by its bounty and blessed by its loveliness and grace; it meant that he loved that Power, and was happy in its presence and its care, and desired only to obey its voice, speaking in his own heart, and sending him forth to do its sacred will; it meant that he felt himself to be at one with God, at home in the great household of life which His Spirit filled—that he could live in communion and in peace with God, as a child with the father or mother, whose kindness was no longer questioned, whose power was no longer feared, whose wisdom and goodness might be trusted to the uttermost, and whose commands should be gladly and promptly obeyed. How fresh and spontaneous from his lips would come such words as "My Father is greater than I," "I and my Father are one," "My meat is to do the will of Him that sent me and to continue His work"; "One is your Father who is in heaven, and all ye are brethren"; "Not a sparrow falls to the ground without your Father, but the very hairs of your head are numbered; fear not therefore, ye are of more value than many sparrows."

Such is the "natural theology" of Jesus—meaning by *theology* not a formal creed or theory of God, but a conception of man's relation to the unseen—an attitude of mind and heart towards the Mystery of the world's creative and sustaining Power; and by *natural* theology, the conception which may form itself in the human soul, independently of tradition and established beliefs—the faith of the reason and the heart, when subject to the free play of the influences of actual life, in presence of the loveliness and bountifulness of the actual world.

The ideal religious faith of Jesus is expressed in those utterances which belong to the earlier months of his ministry, before the hostility of the formalists and priests met him and darkened all the ways of life. It is of this early period that I am thinking now. In a land of which it has been said that the climate and scenery are the "nearest approach to perpetual spring," a pure and gentle and thoughtful spirit attained to this attitude of serene trust and resignation, in relation to the Unseen Power by which life is. This may not carry conviction to our own minds as to the vital significance of such attitude; it may not go far to meet the doubts or solve the problems of serious and devout thinkers to-day. To recall these things may not render it more possible for us to enter into that peace of heart which Jesus knew, or into that passion of sympathy with things human and divine which made him so heroic, alike in faith and love, alike in resignation and in service. Yet we shall not dismiss them lightly. And there are times when, in face of all that seems to conflict with his happy confidence in the wise graciousness of That Which rules the Universe, we feel that he could not have been mistaken or deceived. The insight of one endowed and circumstanced as this beautiful prophet was must have reached far into the heart of things. Much has been revealed since his time. Many facts of life and the world, of which he knew nothing, are taught in every school in Europe to-day. But these things belong, for the most part, to the "Religion of Time"; they are concerned with the world of "Appearance" and the life of change and progress. But the "Religion of Eternity," the faith of man in relation to the Unchanging Reality of things—may not this Seer and Lover be nearer to that than we often are? This modern world, with its strain and conflict, its eagerness to master nature and improve her methods, its fret and fuming over the mere ownership of what can be seen and touched, has doubtless achieved wondrously in the realm of knowledge and artifice, and even art. Yet concerning the great Life and Reality of things it may have much to learn of one who, while mingling freely with men and profoundly caring for them, could, under those Syrian skies, and among the hills at night, be alone with the silence and mystery of God. In the slow calm life of the East, with few physical needs, it may have been more possible for the human spirit to know that long and intimate communion with the Reality which hides within all appearance, and to see the truth which busier souls see not. To one who was at home in that land—to whom the climate and surroundings were native and not oppressive, the profoundest reveries of thought might come, and the vision be granted wherein truth would be discerned as by an intense gaze, and the "Light Eternal full of Love" be clearly seen. And so one feels that the mind of Jesus, unfolding there in innocence and simplicity, amid scenes of beauty and peace, may have found that which the clever, busy intellects of a different age and clime can so easily miss, or fail to grasp, without his aid.

And our confidence in the truth and depth of his inspiration is made more strong when we remember that he who found this faith of quiet trust and filial love, in times of peace and happiness, *did not lose it* in the days of darkness and defeat and sorrow. For he who said so joyously in the early time, "I must be about my Father's business," "Be not anxious for your life," "Consider the lilies how they grow," said also, in the hour of betrayal, "Ye shall leave me alone, and yet I am not alone, because the Father is with me"; said also, when they were nailing him to the cross, "Father, forgive them, for they know not what they do," said, indeed, in the moment of awful physical agony, "My God, my God, why hast Thou forsaken me"; yet with the last breath of exhausted nature, said, "Father, into thy hands I commend my spirit."

This, surely, is religion; this is the very life and heart of religion, and this may still be the simple yet profound faith of the soul which meets the dark and the bright realities of experience calmly, reverently, and with dauntless resignation of will.

W. J. JUPP.

CHRISTMAS, 1904.

"THE Prince of Peace is born to-day!"
Our carols loud proclaim;
While myriad voices lowly pray
In his belovèd name.
And Christmas song and Christmas cheer,
And children's happy mirth,
In every land with accents clear
Salute Messiah's birth.

"The Prince of Peace!" yet lo! afar
The shuddering earth records
Not Angels' song nor Magi's star,
But clash of vengeful swords.
The smoke of cannon, reek of blood,
And groans of dying men,
Mid icy blast and frozen flood,
Scoff at the Christ again!

Fierce armies stand with flags unfurled
And challenge loud they fling;
"Not Christ, but Mammon, rules the world!
Not Love, but Hate is King!"
Dumb, driven peasants on the sod
Gasp out the breath of life;
While Christian Priests call on their God
To bless th' unholy strife!

Shame on the nineteen hundred years
That leave us beasts of prey!
Shame on the Church of Christ that stirs
The fury of the fray!
Shame on the nations that are built
On force and murderous war,
And mock by prayers that brand their guilt
The Saviour they adore!

Meek Prince of Peace! appear again
In hearts of love and truth!
Once more be heard th' angelic strain
That tells of heavenly ruth!
If all unheard by men of might
Mid warfare's turmoil drear,
Let shepherds keeping watch by night
The blessèd greeting hear.

H. W. HAWKES.

WERE not our humanity itself an Emmanuel, there could be no Christ to bear the name.—*Martineau.*

The December *Cornhill* has an article by Mr. E. V. Lucas on "Charles Lamb's Commonplace Books," and in the Provincial Letter, Urbanus Sylvan tells of "A Holiday in Wensleydale."

SIR JOHN ROBINSON'S MEMOIRS.*

It is the chief defect of this attractive book of gossip, and sometimes more valuable historical material, that it ought to have been simply "Sir John Robinson's Memoirs," but is not. The amount of "compiling and editing" that has been given to the original matter is conjecturally considerable; for the compiler and editor, Mr. F. Moy Thomas, admits that his own "recollections," during nearly a quarter of a century's acquaintanceship with Sir John, have furnished materials for this book. To anyone who has no special personal interest in the celebrated journalist's life and character the volume will doubtless come in welcome hour—at least if the reader's object is to while away the time with good stories about men and women of note; and, if he is content occasionally to be patient with patches of pleasantry about things and people of no importance whatever, his end will be well served.

But the wide circle of Sir John Robinson's friends can hardly be satisfied with so indeterminate a reflex of his mind and temper. The mere record of events in such a career as his is of comparatively small interest; and in any case they were sufficiently well known to most who knew him at all. Born in a little Essex town (Witham), the son of a Congregational minister; apprenticed to a bookseller and printer at Shepton Mallet, Somerset; reporter and sub-editor at Bedford, afterwards in London on THE INQUIRER and other journals, and finally connected with the *Daily News*, of which he was manager and subsequently editor during a very long period—such are the chief notes of his personal history. Mr. Thomas might well shrink from the attempt to make much of such a simple story; and all who knew Sir John must be quite sure that he of all men would not wish such an attempt to be made.

But what we who knew him wanted was a fuller insight into the moods and judgments of one whose shrewdness, urbanity, and rich warmth of feeling were as evident as his intercourse with public men and his share in moulding public opinion were far beyond what falls to ordinary people. He had taken pains to record his opinions, and to preserve copious notes of what he had seen and heard. In his later years it was not unusual for him in conversation to refer to his memoranda in the tone of one who, with a half-century's experience of high-class journalism to guide him, considered them likely to be valued as a contribution to the history of the inner side of politics in his day. His own view was certainly that the most important parts of his memoranda could not be published for some time; and we cannot believe that the present date would have received his sanction as appropriate.

Of course, a rejoinder may be made either that Sir John, like some of his predecessors in literature, over-estimated the significance of his work, or that, all things considered, it was better, even at some sacrifice of special passages, to make a marketable book at once than to defer indefinitely the complete publication. Be the explanation what it may, we are left in a dubious mood. Whole pages and almost chapters occur in which no distinct indication of the writer's personality is given; in fact, we do not know whose material confronts us, Sir John's or his Editor's. The latter handsomely says he himself may be debited with any dulness in the book, while Sir John shall have credit for its brilliance. All very well; but we who care more, after all, for a man than for a joke or an anecdote, would prefer to have our friend, dulness and all, unadulterated.

Our growl being over, though our chagrin must remain, it is only fair to repeat that in addition to telling the story of the *Daily News* (that was), the volume abounds in interesting incidents. "Good stories" are given by the score, and excellent thumb-nail sketches are here of statesmen, orators, writers, divines, actors, musicians, royal personages, and others who were prominent in the life of the latter half of the nineteenth century. The mere list of the celebrities referred to would take up an unreasonable space, and if (for that vexing doubt will obtrude) Sir John knew them all, or nearly all, his round of personal acquaintance must have been enormous. Probably, however, in addition to the present Editor's matter, there were preserved in the original memoranda records of tales heard as well as of events witnessed, such as the experienced journalist keeps in store.

There is, of course, a special interest in Sir John Robinson's references here and there to Unitarians. Although he was content to remain behind the front rank in their public functions, he was none the less a sincere adherent of the faith—his introduction to which was due to the Rev. Henry Solly; and glimpses are given here of several old worthies. He found reason for a good humoured chuckle in what he gathered to be Lord Beaconsfield's private opinion of the orthodoxy which in the person of the bishops that politician so zealously supported. What share the Jewish ancestry and the Unitarian school, which Disraeli attended as a boy, respectively had in stamping his mind in regard to these things must be left to conjecture.

We must not proceed to quote. If the reader can get the book from the library or afford himself a modest Christmas-box he may assure himself of many a smile, and perhaps something broader, as he reads these easily-read pages. They preserve the memory of a good and able man, and if the mental portrait is blurred somewhat, the frontispiece is a capital likeness. It is seasonable—why not always so?—to reflect that one who was so much behind the scenes, who saw and heard men in their unguarded and most self-revealing moments, evidently regarded his fellows without cynicism, without despair. His comments may be keen, but they are never bitter; and nothing was more abhorrent to his mind than the tendency to make "good copy" at the expense of other people's reputation. He was himself a workman in his craft needing not to be ashamed; and on the whole he seems not to have been ashamed of humankind at large.

W. G. TARRANT.

* *Fifty Years of Fleet Street, being the Life and Recollections of Sir John R. Robinson.* Compiled and edited by Frederick Moy Thomas. (Macmillan; 1 vol., pp. 404; 14s. net.)

EDNA LYALL.*

WITH a word by way of caution that the volume before us must be read in the perspective afforded by independent acquaintance with her books, we commend this biography of Edna Lyall to all who desire further knowledge of the circumstances and events in and through which she became what she was. Hers was eminently the kind of influence in literature we associate with such metaphors as "sweet, wholesome, vitalising." The literary expert may pull us up short in mid-career of praise, with indications of "impossible" forms; even humdrum daily experience may affirm the inadequacy of such solvent to the complexities of life's puzzlements.

But howsoever the letter may kill and be killed, here is witness of the present spirit giving life. Surely this is that we need above all things in current literature of the sort called "popular"—the water of life held out to thirsty souls, accrediting the veriest gourd consecrated to the office of a goblet.

But the literary form of Edna Lyall was no rude goblet. Neither as personality, philosopher, nor artist can we think of her in terms we should use perforce of George Eliot or Charlotte Brontë. Yet her style was characterised by grace, force, vitality, and humour. It had a certain charm of directness and lucidity, together with that tenderness and sympathetic insight with which womanhood, speaking from the heart, qualifies all utterance. In her "public" she would probably be best classified as a writer of "girls' books." Would that there were more such, that one might need no apology for the seeming slight of the phrase.

Miss Escreet has given us a pleasing portraiture. It is scarcely Edna Lyall; but we may accept it as Edna Lyall so far as it goes; and for the rest a picture of real value for its grace and graciousness. The background is sufficiently sketched in, and the usual indispensable data of times and places are carefully tabulated. Brief appreciations by other friends make an interesting appendix.

The book is a labour of love; and sufficiently condoned are its shortcomings in the thought, "She hath done what she could." It would be unjust to the authoress to say less; to say more would scarcely be just to the memory of her subject. We possess no better portrait; and we thank Miss Escreet for this.

H. A. R. J.

The Golden Windows: a Book of Fables for Young and Old, by Laura E. Richards, author of "Captain January," "Joyous Story of Toto," &c., is an American book, of which an English edition is most welcome. The fables are all quite short, and, though all printed together, some are distinctly only for the elders, while others for the children are very charming. Whoever reads "The Pig Brother" will want to get the book: "The Golden Windows," "To-morrow," and "The Coming of the King" are also among the best. (Allenson. 2s. 6d. net.)

* "The Life of Edna Lyall (Ada Ellen Bayly)." By J. M. Escreet. With two Portraits. (Longmans, Green & Co. 5s.).

CORRESPONDENCE.

SUGAR.

SIR,—I am very grateful for Mr. Frank Preston's letter to you dated December 14, but should have been more so had chapter and verse been given for that quotation from Mr. Gladstone, viz.: "unfair and entirely inconsistent with free trade." Along with Mr. Preston I recognise the authority of Mr. Gladstone, but I do not recognise the occasion from which the remark is quoted. Could you perhaps enlighten me?

It is consoling to have Mr. Preston's word for it that "now for the first time for about thirty years there is practically Free Trade in Sugar." Other people seem to believe, that at present we in the United Kingdom are paying a duty upon sugar, and also, that imports of sugar from Russia and Argentine are, by the Brussels Convention, excluded. So perhaps the Free Trade he refers to is elsewhere than in the United Kingdom.

OTTO LEVIN.

Westover, Gosforth, Newcastle-on-Tyne, December 18.

A CORRECTION.

SIR,—An unfortunate mistake has got into the new Essex Hall Directory. It is there stated that our old chapel at Bradwell is closed. I am glad to say the chapel is not and has not been closed; that, on the contrary, it is very much open and alive. Under its devoted honorary lay pastor, Mr. C. A. Smith, it is doing as good work and attracting as large congregations as at any time during the 20 years I have known it—congregations which would be considered good in towns many times the size of this Derbyshire village.

CHARLES PEACH.

COMMON-SENSE PHILOSOPHY.

SIR,—The "Conflict of Philosophies," referred to in your last number by Prof. Upton, is of more than usual interest to us "men-in-the-street." We seem to-day to be threatened with a revolution in Philosophy no less profound than the revolution effected by Darwinism in Zoology, and the battle is likely to be keener, as the service done to mankind bids to be greater.

As one might expect, the new philosophy is closely connected with the Darwinian revolution, and indeed seems to be its topical development within the realms of psychology. Every organism, says the Darwinian, puts forth its energy in its own peculiar way, experimentally, and its objective environment either encourages this peculiarity (even unto thousands of generations) or discourages it with the penalty of extermination. So, says "Humanism," our conceptions of our environment, or truth, are mental energies that either still are, or once were, experimental. The idea of an outside world for instance has been elaborated,* corrected, and tested by practical use for countless generations, and its wonderful adaptation to the objective realities (whatever they may be, or "not be") is so practically valuable that we can no more go back upon it now, than we can decide to adopt compound eyes as preferable to the vertebrate variety. We are, in fact, committed by our line of descent to certain fundamental ways of thinking, as of digesting and reproducing.

Our conception of "time," for instance, has many and obvious defects, which the voyager into higher realms of thought and feeling is continually being hampered by. It is vain, however, to lament the inevitable past—for though it may be true that the dim consciousness of our palæozoic ancestry *might* conceivably have happened on a line of "time-conception" that should prove in its latest development still more broadly serviceable to us than the one we actually have—yet as a matter of fact it *did* not, and perhaps *could* not, have done.

All we know is that that germinal conception of "time" (whatever it was like), matured into our present conception because of the objective facts which it had to deal with and which conditioned it, and that it has been improved and extended all along the line at the venture of individual and specific life. The organism which had not *some* explanation of change and "flux" could not advance at all; that one which had the best (that is, best of those on the field) must, other things being equal, predominate.

But all this, say the humanists, does not limit the future. We are vertebrates, for good or for ill, both physically and mentally. But there are important varieties amongst vertebrates and even amongst civilised men and philosophers. And we have yet to decide, by processes as stern as that of natural selection in the physical world, what shall be the future character of our outlook upon life. The developments now open to us, though necessarily of smaller extent, are of continually increasing consequence—just as the difference between a lobster and a frog may be greater in extent but is certainly less in consequence than the difference between a frog and a man or chimpanzee. And these higher developments of faith and attitude towards life, though capable in their initial stages of being spread by eclectic discussion and propagandism rather than mere organic propagation, must ultimately make their appeal to objective facts, as truly as the tentative organic or psychic developments of our forbears, and at the same great venture of life itself. Our beliefs indeed are still largely experimental, some of our most important beliefs almost entirely so—and *the* religious question for every man to-day, whether he aspires merely to guide his own life aright or to help the advance of humanity, is something like this:—"Is my belief in the truth of this doctrine (the fundamental justice of the universe or what not) so rooted in my nature that I am willing, nay obliged, gladly and even exultantly to stake my own life and hopes, and those of such as I can influence, by living as though it were true?" But even so, the answer of the universe is sometimes strangely ambiguous and mysterious, and cannot be read by a single life. Jesus in living out his faith wrecked his own young life and probably saved the Western world.

JOSEPH H. WICKSTEED.

Hampstead, Dec. 19.

* And very elaborate it is when examined. There is no simple or logical interpretation of our belief in "other" *selves*.

NEWS FROM THE CHURCHES

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Bootle.—At the Free Church, Stanley-road, a performance of the Messiah was rendered on Sunday afternoon by a combined choir and orchestra of 80 performers, drawn from several neighbouring orthodox churches. Three of the soloists were from Myrtle-street Baptist Church, St. Michael's, Liverpool, and St. Nicholas', Blundellsands, respectively. Mr. Th. Rimmer, organist of the Myrtle-street Church, presided at the organ, and Mr. A. H. Jefferies, organist and choirmaster at the Free Church, conducted. The performance throughout was admirable. At the evening service special music was also rendered, and an appropriate address delivered by the minister—Rev. J. Morley Mills—on "The Music of Orphans and the Song of the Angels." On both occasions the congregations were good.

Edinburgh.—An interesting course of lectures, in which several representatives of different forms of faith took part, was brought to a close at St. Mark's Chapel on Sunday evening, December 11. The pulpit of the chapel had been offered as a free platform to one minister of the Church of Scotland, Dr. Glasse, who accepted the invitation, to three ministers, in succession, of the United Free Church, to two Congregationalists, one Baptist, two Episcopal clergymen, one Roman Catholic priest, and the Jewish Rabbi, all of whom, however, for various reasons, declined, but not without in many cases expressing their appreciation of the liberality of the offer. The course of lectures as finally arranged was the following:—"The Sympathy of Religions": Rev. R. B. Drummond. "Spiritual Independence in Theory and in Fact": Rev. Felix Taylor. "Social Regeneration and City Environment": Professor Patrick Geddes. "The Swedenborgian Faith": Rev. Charles A. Hall. "Unitarianism": Rev. James Forrest. "John Knox and Scottish Presbyterianism": Rev. John Glasse, D.D. "Theosophy": Mr. G. R. S. Mead. Rev. R. A. Armstrong was to have lectured on "The Permanent in Religion," but as he was prevented by illness from fulfilling his engagement, the concluding lecture was given by Rev. R. B. Drummond. The lectures were attended by large congregations.

Evesham (Appointment).—The Rev. G. Leonard Phelps has accepted the unanimous invitation of the Oat-street congregation to fill the pulpit recently vacated by the Rev. Rudolf Davis. Mr. Phelps was recently minister at Devonport. He enters on his new charge with the New Year.

Horsham.—The congregation of the Free Christian Church mourns the loss of Miss Ida Nailard, who passed peacefully away on Friday, Dec. 16, at the residence of her parents. Heavily handicapped all through her life by physical infirmity, her brave and cheerful spirit remained unbroken to the end. For thirteen years, as a wreath laid upon her grave bore witness, she was the "wise and careful treasurer" of the Band of Mercy; some of her happiest hours were spent with a Sunday-school class, who, with her fellow-teachers, laid similar affectionate tributes on her grave.

Kidderminster (Appointment).—The Rev. J. E. Stronge, of Kilburn, has accepted a unanimous invitation to the pulpit of the New Meeting, in succession to the Rev. E. D. Priestley Evans, now of Bury.

Knutsford.—The December Calendar contains a list of members who have promised donations amounting to £388 2s. towards the Jubilee Memorial Fund of the Unitarian Home Missionary College. It also refers to the East Cheshire Christian Union Bazaar, recently held, towards which the Knutsford congregation contributed £120.

Liverpool.—The Rev. H. W. Hawkes, having declined to voluntarily pay the rate levied for the Waterloo sectarian schools, was distrained upon, a gold watch being taken. This was sold for the amount of rate and 12s. 6d. costs, the auctioneer (a Unitarian) taking no remuneration as a mark of sympathy.

London: Highgate (Appointment).—The Rev. Addison A. Charlesworth, late of New Hall Hill Chapel, Birmingham, has accepted the unanimous invitation of the members to the pastorate of the Highgate Unitarian Christian Church.

London: Kilburn (Resignation).—The Rev. J. E. Stronge has resigned the pulpit of the Quex-road Church after a ministry of ten years, having accepted an invitation to Kidderminster.

London: Portland-street.—On Saturday last, Dec. 17, the Christmas Party was held at the Portland Institute, Little Titchfield-street, W. During the course of the evening, Mr. T. Bagley, assistant-superintendent, presented the Rev. H. S. Perris, who is retiring from the superintendency after five years' service, with a number of volumes, on behalf of the members of the Social Club, which was founded by Mr. Perris. The books were inscribed as "a token of appreciation and affection from the members."

Newport, Isle of Wight.—On Wednesday, December 7, a two days' sale of work in aid of the funds of the Unitarian Christian Church was opened in the schoolroom adjoining the church by Mrs. Leslie Chatfeild-Clarke. The sale was completely successful. Not only was the sum raised larger than had been anticipated, but the work for a common object fostered a spirit of unity and cordial agreement. A most gratifying result was the help received from members of other denominations. Members of the Church of England, Methodists, and Congregationalists were present, and proved how false was the statement that they would not attend a Unitarian sale of work. The proceeds of the sale, without including a number of subscriptions, amounted to more than £50.

Scarborough.—On Peace Sunday Mr. Joshua Rowntree, formerly member of Parliament for the borough, preached in the Westborough Unitarian Church, at the evening service, which was conducted by the Rev. O. Binns. Mr. Rowntree took for his subject "The Song of the Sword," and for text Gen. iv. 23, 24. Had we yet, he asked, got beyond the conditions pictured in that ancient "Song of the Sword." Surely we were called by the very elementary understanding of justice between man and man, life and life, to something better than this old call out from the darkness of vaunting and revenge. Might we not ask that men should recognise moral responsibilities to one another, and advance to the recognition of these responsibilities between community and community, nation and nation? The anthem, "How lovely are the messengers," was sung, and the service throughout was of a most impressive and helpful character.

Torquay.—A highly successful series of lectures and concerts has been held in Unity Hall during the autumn session. Lectures were given on "Handicraftsmen," "Ferns and Mosses: How they Grow," "The Human Telegraph System," and "A First Visit to Ireland," and the public showed their appreciation by attending in increasing numbers. The concerts were of the same high-class character as hitherto.

Walthamstow.—A sale of work, organised by the Church Aid Society, was held on Wednesday and Thursday, December 7 and 8, to raise a sum in aid of the building fund. The iron structure erected seven years ago through the efforts of the Rev. Robert Spears is now in need of considerable repair which would entail a large expense, and in view of this fact the congregation have considered the advisability of endeavouring to secure a permanent building of some kind. Mr. John Harrison, who was to have opened the sale, was prevented by the weather and the state of his health from being present. The Rev. W. H. Rose, the minister, officiated. A resolution of sympathy with Mr. Harrison, moved by Mrs. Salt, seconded by Mr. H. G. Ball, and supported by the Rev. H. W. Perris, was unanimously passed. The second day's proceedings were opened by Mr. W. H. Withall, of Highgate, the Rev. W. G. Tarrant presiding. The Rev. T. E. M. Edwards was also present. The various stalls, which were tastefully arranged, were well patronised each day by a fairly good number of friends, among whom were several from Highgate, Stepney, Stratford, and Forest Gate. The result was considered very satisfactory.

To CORRESPONDENTS:—Letters, &c.; received from G. A. A.; H. B. B.; J. E. C.; C. H.; J. H.; P. V.; H.; R. J. J.; W. K.; S. H.; M.; J. R.; J. T.; C. B. U.; S. W.

All the great principles of morals and religion may be illustrated and confirmed, like the great laws of nature, by what falls under the child's own consciousness and experience. Indeed, great moral and religious truths are nearer to him than the principles of natural science. The germs of them are in the soul. All the elementary ideas of God and duty and love and happiness come to him from his own spiritual powers and affections. Moral good and evil, virtue and vice, are revealed to him in his own motives of action, and in the motives of those around him. Faith in God and virtue does not depend on assertion alone. Religion carries its own evidence with it more than history or science. It should rest more on the soul's own consciousness, experience, and observation. To wake up the soul to a clear, affectionate perception of the reality and truth and greatness of religion, is the great end of teaching.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 25.

Acton, Central Auction Room, Market-place, High-street, 11, Rev. J. H. WICKSTEED, M.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. FRANK K. FREESTON. No Evening Service.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7, Mr. T. ELLIOT.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

Little Portland-street Chapel, 11.15, Rev. H. S. PERRIS, M.A.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.

Peckham, Avondale-road, 11, Rev. G. CARTER, and 6.30, Rev. T. E. M. EDWARDS.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.

Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. J. THOMPSON.

Stepney Green, College Chapel, 11 and 7, Mr. C. A. GINEVER, B.A.

Stoke Newington, The Green, 11.15 and 7, Rev. W. WOODING, B.A. Musical Services. Communion after the Morning Service.

Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Rev. GEORGE CARTER.

Wandsworth, Unitarian Christian Church, East hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.

BOURNEMOUTH, Unitarian Church, West-hill-road, 11 and 7, Rev. C. C COE.

BRADFORD, Chapel Lane Chapel, Town Hall-square, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. F. ALLEN.

BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. S. BURROWS.

GUILDFORD, Unitarian Christian Church, 11 and 6.30, Rev. E. RATTENBURY HODGES.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A., "The Holy Family." Special Musical Service.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. S. SIDAWAY BRETTELL, M.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. C. T. POYNTING.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. CLEMENT E. PIKE.

OXFORD, Manchester College, 11.30, Rev. F. H. VAUGHAN, B.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Mr. C. F. DEAR.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 7, Rev. OTTWELL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11 and 6.45, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, Norfolk-street, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30. Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. C. TATTERSHALL DODD, and 6.30, Mr. J. FLETCHER DODD.

IRELAND.

DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11, Supply.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTH PLACE ETHICAL SOCIETY, SOUTH PLACE, FINSBURY.—December 25.—No Service.

MARRIAGE.

CARTER—EVERSHED.—On December 15th, at the General Baptist Chapel, Billingshurst, Sidney, son of the late William E. Carter, of Woking, to Mary, daughter of the late Thomas Evershed, of Billingshurst.

DEATHS.

MARLES-THOMAS.—On December 3rd, at the Royal Naval Hospital, Hong Kong, Surgeon Theodore Marles-Thomas, R.N., H.M.S. *Robin*, second son of the late Rev. William Marles-Thomas, M.A. (Gwilym Marles), of Llwynrhydowen and Bwlchyfadfa, Cardiganshire, and Mrs. Marles-Thomas, late of 14, South Marine-terrace, Aberystwith, aged 32 years.

WRIGHT.—On December 15th, at 87, Wellesley-road, Croydon, Robert William Wright, formerly of Hackney.

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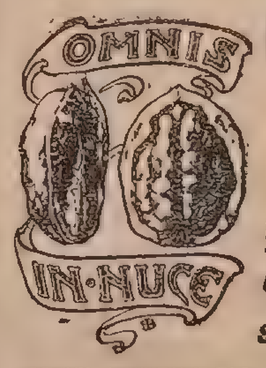
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The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.] [REGISTERED AS A NEWSPAPER.

No. 3262. NEW SERIES, No. 366.] *LONDON, SATURDAY, DECEMBER* 31, 1904. [ONE PENNY.

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NOTES OF THE WEEK.

ON the eve of a New Year silent wishes go forth from friend to friend, and silent prayers for renewed consecration and strength for better service.

THE keen and widespread distress resulting from the aggravated condition of unemployment which it required no special insight to forecast some months ago, is at last striking the imagination of the benevolent. Something has been done for the London unemployed by the committee inaugurated by Mr. Long, but what is being attempted is sadly small as compared with what is needed. And the evil effect of treating as a London question what in reality is of national significance is strikingly illustrated in the case of West Ham. This huge, and at all times poor, population is for social purposes a part of London, and is at the present one of the most distressed districts. But, officially, it is not London, and the London scheme does not apply to it. Some of the London daily papers have made known the suffering existing there, and large subscription lists are the response—over £5,000 in one case, 188,148 shillings (£9,407) in another, up to Thursday morning.

THIS money is for immediate relief, for food and firing. All possible precautions are being taken to ensure that the funds shall benefit the right people. Be the precautions what they may, it will be pointed out that emergency relief funds are not good things. Certainly they are not good, but biting hunger and cold despair are worse. And we may not complain of this rough-and-ready remedy until as a nation we are prepared to prevent the horrors of industrial distress. Had the people, acting through its Parliament, only taken the matter in hand last month! But it did nothing of the kind, apparently did not care enough. In lack of more thorough measures, we can only record with thankfulness the partial relief afforded by the *Daily News* and the *Daily Telegraph*.

A SCHEME for co-operation between the Poor Law Guardians and philanthropic individuals which leapt into popularity a generation ago, and which has been the means of some useful work in the interval, is now languishing because philanthropic energy has grown languid or has reached its highest limit. We refer to the system of boarding out orphan and deserted children in cottage homes under peasant foster parents. They are admittedly superior homes to the large poor law schools. But they are only good under proper supervision. This work of oversight has to be done in the first place by volunteers, and it is very largely woman's work. It is proving more and more impossible to obtain the services of suitable women to form the needed committees, and for want of them the system is unduly checked.

MISS MASON, the senior inspector of boarding out under the Local Government Board, has repeatedly drawn attention to this, and in her last report she writes: "I must continue to repeat that the real reason for the non-extension of the boarding out system is the insufficiency of the supply of good committees, homes, and foster parents." There are still districts where suitable homes and foster parents may be found. And surely there must be women possessed of leisure and willing to do this work. Possibly some of our readers may be disposed in this way to serve these unfortunate little ones. The homes are wanted in country districts; the children would come from the crowded town centres.

IN Manchester a great amount of attention has been given to the problem of the unemployed, and a scheme was brought forward before a conference at the Town Hall on Saturday week by Mr. Arthur Smith, chairman of the Unemployed Committee, the general lines of which were accepted, and a resolution moved by the Lord Mayor was passed asking the Government to bring forward a Bill immediately dealing with the unemployed in the manner suggested. It is proposed that labour bureaus should be established in every industrial centre, and that the committee of the bureau should be responsible to its council for the feeding, clothing, and housing of all employable persons and their dependents. The principle is accepted that a person who cannot obtain work is a just charge upon society; that the administration must be local; that acceptance of help from the labour bureau shall not involve disfranchisement; that those who desire employment shall register their names, and the giving of false data shall be a criminal offence; and that the labour bureau committee shall hand over to the Boards of Guardians the care of those who cannot be classed as employable.

THERE would be for each bureau a manager, and an organisation of all the beaureaus in connection with each other. So far as possible work would be found in the ordinary channels. The remaining surplus labour would be used under national supervision in such works as afforestation, draining marshes, levelling ground, diverting rivers, reclaiming foreshores, draining, &c.—such beneficial enterprises as do not compete with ordinary trades and commercial undertakings. Each person under the protection of the labour bureau would be registered, and receive a card giving his number, date of signing on, trade, &c., and on his obtaining employment this card would be returned to the bureau. Until employment was found relief would be granted at such a rate as to prevent starvation, but not to tempt a man to avoid work. The expense should be borne half from imperial and half from local taxation. The details were explained and discussed. It was recognised by many that the scheme would inevitably lead to the establishment of labour colonies. A Free Trade Hall meeting is to be held at an early date, with the Lord Mayor in the chair, to bring the matter before the general public.

THE latest annual report of the Howard Association is evidence of the useful work performed by the Society. The report refers to the visit paid to American prisons in the spring by the secretary, Mr. Edward Grubb, an account of which has already appeared in our columns. We have also a review of what has been done or attempted in prison reform in this or other countries. The section on legislation required points to valuable, if not heroic, reforms, such as separate courts for

children; probation officers to supervise young offenders not sentenced to prison; an improvement in the system of licenee whereby prisoners may be released on parole before the expiry of their sentence if they appear to be fit for liberty, and the appointment of suitable parole officers to take the place of present very imperfect and often mischievous police supervision.

THE most hopeful fact noticed in the report is the success of the "Borstal" system. It is too early to speak positively, but whereas the ordinary prison almost always degrades, the Borstal treatment has largely succeeded in reforming. Nearly or quite half (54 out of 122) discharges are doing well—probably quite half, since a number have been lost sight of, and are not likely all to have returned to evil courses. The prisoners at Borstal are young men between 16 and 21 sentenced to rather long terms of imprisonment; their treatment is to a large extent of what is known as the "reformatory" type. To the extension of this system we look as one means of checking recidivism. Another means is to be found in the reform which the Howard Association concur with the Visiting Committee in demanding, viz., the establishment of a Government labour colony to which the youths may be sent until they are able to obtain suitable employment elsewhere.

Among the many organs of peace and international goodwill there is none so worthy of attention as our French contempary, *Le Courrier Européen* (280, Boulevard Raspail, Paris). Its committee of directors consists of such well-known men as Bjornstjerne Björnson, Jacque Novicon, Nicolas Salmeron, Gabriel Séailles, and Charles Seignobos; and it keeps its readers in touch with the social and political conditions of the various European peoples. Some of the articles which have recently appeared upon the situation in England have been marked by great insight and remarkable grasp of personalities. The reputation of its directors, and the high level of its contributions from all parts of the Continent, raise it at once above the somewhat limited outlook of the ordinary organs of the peace movement, and give it a standing which is at present unique. We note that sample copies will be forwarded on application.

The December number of *One and All* contains some remarkable accounts of the progress made and enthusiasm manifested in the Adult School Movement. Great demonstrations at Bristol and Sheffield, a record attendance in the Severn-street (Birmingham) Schools, rapid progress in Northampton, the formation of a County Union in the Far West, and the opening of another social club in York, are among the items. The record attendance at Severn-street, or rather at its 36 centres, is between six and seven thousand members: although the various London Schools are steadily increasing, their average of 2,762 for October still remains far in the rear. The movement recently sustained a severe loss in the sudden death of Mr. Ernest Grace, of Bristol, to whose devoted and statesman-like services much of the recent growth in the Bristol district is directly due.

AN "Anglican" contributed to the *Liverpool Daily Post* of December 21 some "Christmas Thoughts on Japan," in the course of which, having noted that, in spite of all external signs to the contrary, Japan is not really being Westernised at heart, he told how in the "National Church of Japan," founded in 1887, a strong native movement has arisen among the most cultured members for independence of European connection.

It is felt that the element of European ritual, phraseology, and organisation hinders development, and that in the future Church of Japan native ceremonial, habits of thought, and modes of expression should be blended with those Christian doctrines only which are of universal application and none other nor otherwise. This is the progressive reaction which is occupying the minds of our co-religionists in Japan this Christmastide.

This movement is dreaded by many advocates of missionary enterprise at home and abroad; but "Anglican" thinks the dread unreasonable. He feels it to be unworthy of the faith of a Christian in the guidance of the Master, promised to the end. And he adds:—

If Christianity rests on exotic formulæ and ritual, it is obviously inadequate for mankind as a whole. If it is not permissible to worship the Christ in Japanese phraseology as well as in Russian or Latin or English, it is defective as a cosmopolitan religion. If native modes of thought are inadaptable to its deepest truths, it is a failure so far as the larger part of the human race is concerned.

He reminds us how on the conversion of our forefathers many of the old heathen customs and names of Easter and Yuletide were Christianised, and regards it as perfectly legitimate that the same thing should happen in Japan.

"ANGLICAN'S" parable was taken up by the Rev. H. W. Hawkes, from whom the *Daily Post* published the following letter:—

SIR,—The broad-minded article by "Anglican" entitled "Christmas Thoughts on Japan" in to-day's issue strikes a high note. May I supplement it by a piece of history?

About sixteen years ago the American Unitarian Association sent out, at the earnest request of many thoughtful Japanese, a missionary, afterwards joined by a colleague. Somewhat later it was my privilege to work with them as a volunteer. From the very outset the keynote of this mission was identical with the view "Anglican" puts forth. We only professed to offer information as to another aspect of Christian teaching which we believed to be more in harmony with modern knowledge and thought, but we deprecated all idea of establishing another foreign sect in Japan. On the contrary, we urged that the great need was that of a Japanese form of Christianity, which should combine with the great ideals of the latter all that was best and most helpful in their ancient faiths. While a great conference of foreign and Chinese and Japanese ministers held in Shanghai totally condemned what is called Ancestor worship, we pointed out the beauty and educative power of reverence for those into whose labours we have entered, and only urged a lofty Theism as including all the good of past and present. Thus ancestor worship would become thanksgiving for ancestors. This position attracted much attention, and helped greatly to leaven the native converts of the various sects. Even before I returned home, the native ministers in a large synod outvoted their foreign teachers, and abolished all formulas but the Apostles' Creed, so-called, while even this was too dogmatic for some.

If such a movement as that described by "Anglican" is an established fact, I feel I may safely claim that the mission of the American Unitarian Association has had much to do with it. It is noteworthy also that when it was felt that full information had been given as to liberal Christianity the missionaries were withdrawn, and the Japanese were left to work out their own religious evolution.—Yours, &c.,

H. W. HAWKES.

Waterloo, December 21, 1904.

THE forecast of the *Christian Freeman* for 1905 promises to make a special feature of reports of elder scholars' clubs and guilds, which will be a piece of very good service. The Sunday-school lessons are not to be continued, and teachers who require such help are referred to the *Monthly Notes* issued by the Sunday School Association. There will be a new serial story by the author of "Ivy," for which, after this year's experience, we shall look with much interest. Other good features lead us to hope for the *Freeman* a continued career of real usefulness in the interest especially of the young people, as they grow out of the *Young Days* circle.

WAR.

AN EPISODE.

[In the hand of a French Captain, who died on the field of Wörth, was found crushed a letter from his little daughter Marguerite.]

FIELD of battle! though historian tell
thy triumph, count thy gain,
Strikes on countless hearts thy glory an
ever-echoing chord of pain.

It is well, amid thy glories, we should
view thy sadder side;
Wörth shall give one glimpse what war is,
with what thoughts one warrior died.

Did he fear defeat's dishonour? Did he
curse the conquering foe?
Weep, as faint he sank upon her sacred
soil, his country's woe?

Look! what clasp those firm-clenched
fingers? weapon-weary, yet they
cling,
Clutching close the love that lingers round
his dear one's pencilling.

Hand that canst not yet forget her, what
sweet constancy is thine!
Let me take thy crumpled letter, reverent
read the loving line:

"Dearest Father,—Since we parted, ceaseless do I think of thee,
Dream we meet and am glad-hearted; wake to weep it may not be.

"O come quick, and kiss thy daughter, who lives but to hope and pray
Safe return for him that taught her: 'God hears even what children say.'

"I am very good and trying—mother bids me send thee word—
Hard to comfort her sad sighing till thy voice once more is heard.

"Feel my arms around thee clinging, feel the thousand kisses sweet
Which this little letter's bringing from thy loving—Marguerite."

End of all their expectation widow's anguish! orphan's grief!
Who can paint their desolation? What can give their pangs relief?

G. W. B.

LITERATURE.

DR. HASTINGS' DICTIONARY OF THE BIBLE.*

EXTRA VOLUME.

Two years ago we were able to congratulate Dr. Hastings on the completion of a great work by the publication of the fourth and concluding volume of his "Dictionary of the Bible"; but then already we were promised the extra volume which is the subject of the present notice.

Two hundred pages are devoted to elaborate indexes to the whole work, the index of subjects, in large type, being particularly welcome, and a capital guide to all that the Dictionary contains. But this essential addition is by no means all that the extra volume contains. It is a further contribution of the highest value to the study of the Bible. There are 37 more articles, several of which are complete treatises which, if printed in ordinary type and size of page, would make substantial volumes by themselves. This is especially true of the article on the Religion of Israel, by Professor Kautzsch, of Halle, which fills 120 pages of the Dictionary and is a most valuable and admirably arranged survey of the whole subject, from the primitive origins and the time of Moses down to the Priestly Code and the Wisdom literature, and ending with "Ecclesiastes," "a final demonstration of the insufficiency of the Law and the need of Christ." A separate article of thirty pages by the Rev. W. Fairweather, of Kirkcaldy, deals with the "Development of Doctrine in the Apocryphal Period," as it is found in the Jewish literature of the last two centuries B.C. and the first A.D. Side by side with these are placed articles on "The Religion of Greece and Asia Minor," by Professor Ramsay (with a special section on the "Worship of Apollo," by Dr. L. R. Farnell), "The Religion of Egypt," by Professor Weidemann of Bonn, and "The Religion of Babylonia and Assyria," by Professor Morris Jastrow, Jr., of the University of Pennsylvania, who also writes on the "Races of the Old Testament." Thus the comparative study of religion finds here full acknowledgment.

The weakest article in this extra volume, we should say, is that on the Trinity, by the Rev. Hugh M. Scott, D.D., of the Chicago Theological Seminary. If students have patience to read it, and following its guidance consider all the astonishing old assumptions and inferences, we should imagine that it would make hundreds of Unitarians. Consistency demanded, no doubt, an article on this subject, but it is significant that the author's final note on "Literature" should begin:—"There is no recent literature on this subject." From the modern apologetic point of view we imagine that the editor would have been wiser to be content with what Professor Sanday had already written in the Dictionary in his articles on "Jesus Christ" and on "God (in the New Testament)." In Dr. Scott's view the Jewish teaching concerning God "was comprehensive but confused. It had elements of the Trinity in it, but did not know what to do with them." "Judaism, in spite of particular workings of the Spirit, did not have the Holy Ghost." But when Christ came, at the Incarnation, "It seems clear that, while the Spirit acts as a Person, the parentage is ascribed to the Father." In the next column we are informed that Jesus "was baptized for service in the name of the Father, Son, and Holy Ghost"; and the paragraph concludes:—

> The Synoptists add that the Father spake from heaven, when the Spirit descended, saying, "Thou art My beloved Son" (Matt. iii. 17, Mark i. 11, Luke iii. 22). The objective dove symbol was an indication that the Spirit was distinct from the Father who spoke, and from the Son who heard the Father's voice and beheld the dove descend (Mark i. 10).

That is sufficient to indicate the quality of this article. But if this appears to be retrograde compared with what has already appeared in the Dictionary, we note in another instance an advance, at any rate in thoroughness of treatment, for there is here one duplicate article on English Versions of the Bible. To the fourth volume the Rev. G. Milligan contributed an article on this subject, beginning with Wiclif and coming down to the Revised Version, but it only occupied five and a half pages; in the extra volume we have another article under the same heading by Dr. J. H. Lupton, filling 36 pages, and beginning with Caedman, Bede, and Alfred. It gives a very elaborate account both of the "Authorised" and "Revised" Versions.

Among the most valuable of the new articles are those dealing with the "Agrapha," the sayings attributed to Jesus not found in our Canonical Gospels, by Professor J. H. Ropes, of Harvard; the "Code of Hammurabi," by the Rev. C. H. W. Johns, of Cambridge; and the "Diaspora," by Professor Schürer, of Göttingen, with its survey of the Jewish people as scattered over the Empire, and a study of the conditions of their life, political, social, and religious.

The article on Philo is by Dr. Drummond, of Manchester College, Oxford, who has made that subject his own, while Dr. Schechter, of New York, writes on the Talmud. Two other articles, by Professor Ramsay, must be mentioned, the one on "Numbers, Hours, Years, and Dates," the other on "Roads and Travel (in the New Testament)," one of the most elaborate and valuable in the whole work.

The articles are not arranged alphabetically in this volume, as in a Dictionary, but there is an alphabetical list, so that any article can be quickly found. This extra volume is to be as warmly commended as the four volumes of the Dictionary itself, and we congratulate Dr. Hastings once more on what he has accomplished.

* "A Dictionary of the Bible, dealing with its Language, Literature, and Contents, including the Biblical Theology." Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D. Extra volume, containing Articles, Indexes and Maps. (Edinburgh: T. & T. Clark. 1904. 28s.)

TO CORRESPONDENTS:—Letters, &c., received from G. A. A.; W. H. D.; E. P. G.; J. O. H.; E. M.; J. N. M. (Calcutta), W. G. P.; L. E. R.; E. S., E. L. T.; J. W.

HOLTZMANN'S LIFE OF JESUS.

THE last generation of scholars was eagerly occupied with attempts to reconstruct the life of Jesus. In this country the apologetic efforts of Farrar, Geikie, and Edersheim have had no successors, save for the well-known article contributed by Professor Sanday to Hastings' Dictionary of the Bible. From another side came such works as "The Jesus of History," which frankly discharged the miraculous from the Gospel narratives. Meanwhile the literary investigation of the Gospels has been prosecuted with unremitting zeal; and the study of the Apocalyptic books has engaged continuous attention with results that are as yet by no means exhausted. It is natural, therefore, for younger workers to attack this great problem afresh. Dr. Holtzmann entered the field seventeen years ago with a book on the fourth Gospel (1887). He contributed the section on Jesus to the second volume of Stade's "History of the People of Israel" (1888). He wrote an excellent manual on "New Testament Times" for a well-known German series (1895); he has published various learned dissertations and lectures of a more popular kind. His familiarity with the vast literature illustrating his subject is extensive. By scholarship and erudition he has every right to be heard; and the volume now offered to the public deserves serious consideration.*

In such an effort success must, of course, be doubtful. The writer may, like Strauss, deliberately apply to the Gospel stories a mythological key which has been found available elsewhere. Or, like Renan, by a brilliant exercise of sympathetic imagination, he may endeavour to present a human Jesus in the glow of his first triumphs or the gloom of later failure. Or, with Keim, he may pile around the central figure a vast mass of archæological and critical detail, pouring on to his page the contents of a cyclopædia. These things have been done, and do not need to be repeated, from the same points of view. What seems to us to be really needed is a modern "Vie de Jesus," with the added knowledge of the last forty years, and the same firm grip of the human side of the story, minus some of the effusive sentiment and unctuous patronage which disfigured for so many readers some of the pages of that wonderful book. But such a work it is not in Dr. Holtzmann's power to give us. No competent and earnest-minded student can essay the task undertaken in this substantial volume without throwing incidental light on particular sayings, suggesting some fresh grouping, awakening some new admiration. In this the author does not fail. But his treatment seems sometimes so arbitrary, even so feeble, that it is difficult to follow it with any measure of assent.

The inevitable chapter on the sources follows the current lines of synoptic criticism, and selects Mark as the oldest evangelic record. The fourth Gospel is the delineation of a later age, in which the central figure has been completely remodelled; but it contains some correct historical data, such as the true day of the

* "The Life of Jesus." Translated by J. T. Bealby, B.A., and Maurice A. Conney, M.A. (London: A. & C. Black. 1904.)

crucifixion. Noteworthy is the author's use of the fragments of the Gospel according to the Hebrews, which are effectively employed on several occasions. These views determine the chief elements in the chronological scheme. The appearance of John the Baptist is placed early in 28 A.D.; Jesus begins to preach some time before Pentecost in the same year; the crucifixion is assigned to 29. Further, Jesus is not publicly known as Messiah till after Peter's declaration at Cæsarea Philippi. The translators have done their best for Dr. Holtzmann, but they cannot lift him above the level style in which he plods along his way. Here is the approach to the avowed turning-point of the whole story :—

> Whilst travelling along the road in this district, it occurs to Jesus to ask his disciples what opinions the people hold regarding him. It may very well be that before this they had sought to comfort him by pointing to the high opinion in which he was held by the multitude. Jesus now wishes to learn further particulars. (P. 319.)

Following Mark, then, the author argues that Jesus held his function in reserve from his disciples till this crisis. But it had been clear to his own mind from his baptism. This corresponds, in his view, to a real spiritual event in his inner history. The temptation which follows was also an actual experience. The form may be due to pictorial imagination, but the trials beset him in the first glow of his Messianic consciousness; just—so Dr. Holtzmann is confident—when he was engaged in a deep study of Deuteronomy.† This kind of affectation of precision is irritating to some readers, perhaps misleading to others. It is one thing, with the author of "Philochristus," artistically to invent suitable occasions for sayings which seem gathered from various traditions, and are only accidentally located side by side upon the Gospel page. That is by way of illustrating their spiritual force. But Dr. Holtzmann transposes parables into fresh connections without any warrant. Thus the story of the two sons is detached from the Jerusalem series, and assigned (with a little apology for such positiveness) to a most unlikely position—the scene at Capernaum, when his kinsfolk come to take him home on the ground that he is out of his senses. What can be its application in such a connection? The relatives of Jesus had been moved by the Baptist's appeals, and promised repentance and reform, but afterwards returned to their familiar ways.

"Jesus, on the other hand, said at first, No"—(this seems to be founded on the story in the Gospel according to the Hebrews)—"but afterwards not only went to John, but from the moment that he did so placed his whole life at the service of the Gospel which John was the first to preach." The reader will, however, remember that the reluctance of Jesus (according to the Gospel of the Hebrews) does not arise from unwillingness to do the heavenly will, but from such inward superiority that he does not need John's baptism of repentance. The cases are in no way analogous. To what seems to us a late and awkward apology for the submission of the sinless Messiah to a baptism of forgiveness Dr. Holtzmann ascribes a historical value which it cannot, in our judgment, possess, and then misinterprets it to justify, by a kind of *tour de force*, a violent rearrangement of the narrative.

In other cases the author tries to save some historical reality, with the result that the whole story becomes unintelligible. The feeding miracles are "popular exaggerations of occurrences felt to be wonderful" (p. 76). But what actually happened? Who can extract any consistent picture from the following sentences:

> Having once succeeded in feeding the multitude in this way, it was, of course, only natural that Jesus should come forward and help in the same way on another occasion. Such a person as he, knowing all the needs and exigencies of life, never forgetting the man who stood or sat before him, may well have felt really heartfelt joy in thus feeding the hungry. On the other hand, the numbers given cannot be accepted as historical. . . . We are to understand that the bread increased whilst passing through Jesus' hand. But if this were so, it would mean the accomplishment of an extremely remarkable interference with Nature for a relatively slight purpose; the only effect of it would probably have been to divert attention from Jesus' preaching of repentance, and direct it towards the great miracle-worker. No; in these, as in other cases, Jesus simply desired to help.

In this cloud of words there is no clear idea of what was really done. If the author thinks something took place, but he cannot tell what, he should frankly say so, instead of enveloping the whole in a fog. Here, as elsewhere, when he narrates the shrivelling of the fig tree under the curse of Jesus (which he accepts on the ground that it was only a tree), his treatment seems to depend on the assumption that the historian must accept the earliest form of a Gospel story. He is justified in choosing among the Synoptists; but he must not try to get behind what he regards as the primitive type. The Transfiguration, however, he cannot literally receive. It is transformed into an inner experience of Peter after his avowal, "Thou art the Messiah."

These instances must suffice as samples of the author's treatment. The chapter entitled "Amongst the Heathen" brings clearly into view the often-neglected fact that after the final breach with the Pharisees over the question of purifications and defilements Jesus was driven to seek temporary safety in flight. In regard to the doctrine of the "last things," the author holds that this was a part of Jesus' original preaching, as it had been of that of John. The announcement "The kingdom of heaven has come nigh" meant from the outset that the Messianic judgment would shortly take place. In technical language, Dr. Holtzmann's whole interpretation of Jesus' preaching is *eschatological*. The judgment, with his own share in it as Messiah, is in his mind from the outset, and he was from the first confident that it would take place in his own generation. This explanation is persistently carried through all the parables, spite of every difficulty. Dr. Holtzmann wholly ignores the existence of any other form of the doctrine of the kingdom; and he pays surprisingly little attention to the varieties of Apocalyptic doctrine about the functions and appearance of the Messiah. He treats the conception as if it were quite clear and universally accepted. This precision again seems unwarrantable; at any rate, it needs some justification instead of being taken for granted. The final interpretation of the person of Jesus consequently shows some wavering: the events which he predicted did not come to pass; in what light, then, are we to view him? In so many passages the limitations of his humanity are frankly enforced (p. 302) that we read with surprise in a note (p. 133): "When we see that he was dependent, as we are, upon God's providence, we experience for the first time a true feeling of the overpowering greatness of his Godhead." At the close this claim is dropped. Jesus is presented (p. 507) as "one who trusted in God with unreserving boldness, as one who laboured with increasing and unfaltering faithfulness in the service of others," &c. What, then, becomes of the Messiahship? It was a pledge that "by the grace of God each and everyone who belonged to the Messiah might some day win eternal happiness in the holiness of perfection." Can anything be more perverse? The Messiahship as Jesus held it is admitted to be an illusion; yet the credit of the church must be saved. The destiny of the believer depends on adherence to an idea which has no historic reality, and to promises which were never fulfilled; and the grace of God is slipped in to make the transaction trustworthy. When will theologians have the courage to abandon the creeds which they have emptied of their ancient validity, and rely for "salvation" on the creative and redeeming purpose of the Eternal Love?

J. E. C.

† Similarly out of the parable of the houses built on rock and sand, Paul's references to "edification," &c., it is argued that Jesus was a working builder. In the same style he might have been a farmer, a vineyard keeper, a travelling merchant; just as Shakespere must have filled a dozen or more different occupations.

THEOLOGICAL TRANSLATION LIBRARY.*

MR. CARPENTER'S review of the second volume of Wernle's "Beginnings of Christianity," in Messrs. Williams & Norgate's Theological Translation Library, appeared in THE INQUIRER of December 10. Three other volumes of the highest value have been published during the present year in the same series, the titles of which are noted below.

The late Dean Sabatier's masterly work on "The Religions of Authority and the Religion of the Spirit" was left by him practically complete, although it did not receive his final revision. It is a sequel to his "Outlines of a Philosophy of Religion based upon Psychology and History," published in 1897, and in two successive

* "The Religions of Authority and the Religion of the Spirit." By the late Auguste Sabatier, with a Memoir of the Author by Professor Jean Réville, and a Note by Madame Sabatier. (Williams & Norgate, 10s. 6d.)

"Christian Life in the Primitive Church." By Ernst von Dobschütz, Professor of New Testament Theology in the University of Strassburg. Translated by the Rev. George Bremner, B.D., and Edited by the Rev. W. D. Morrison, LL.D. (Williams & Norgate, 10s. 6d.)

"The Expansion of Christianity in the First Three Centuries." By Adolf Harnack, Professor of Church History in the University of Berlin. Translated and Edited by James Moffatt, B.D., D.D., Vol. i. (Williams & Norgate, 10s. 6d.)

books, with his well-known lucidity and wide grasp of the subject, traces the history and presents a criticism of the Roman Catholic and the Protestant Dogma of Authority, passing thence in a third and concluding book to his own interpretation of the Religion of the Spirit, of which Jesus Christ was the founder, and which is now to be possessed by those who learn to share the secret of his religious life. This work the author speaks of in his final words as "only a preliminary essay," which he hopes may attract "new labourers, stronger and more able than himself," into the field. Certainly it will attract many grateful readers, who will be thankful indeed for such guidance.

Professor Réville's Memoir presents a welcome picture of the author, and of the manifold devoted labours which he crowded into the twenty-five years of his service in Paris, from the establishment of the Protestant Theological Faculty in 1875. Sabatier's position as a teacher M. Réville thus describes:—

> The solid ground of our religious and moral life is experience: the individual experience of the modern man, confirmed by the similar experience revealed by the history of the past, or by the observation of other people around us. For the Christian it is, above all, the experience of Jesus Christ.
>
> Hence it is easy to understand how he is able, with perfect freedom, to apply historical criticism to the text of the Bible, and to the dogmas of the Church. His piety does not rest upon these, but upon the inner witness of the Spirit. For him the Word of God is not the letter of an historical writing, or of an ecclesiastical decree, but the voice of the Spirit speaking to men in their religious and moral experiences, and only intelligible to those who themselves pass through the same experiences. In other words, they alone understand the voice of the Spirit in the past who understand it in the present.

Professor von Dobschütz, who has recently passed from Jena to Strassburg, as successor to the veteran Holtzmann in the Chair of New Testament Theology, says in the Preface to the English edition of his work on "Christian Life in the Primitive Church," that the most remarkable feature of modern development is that all differences of dogma and creed disappear before the great practical tasks of the day. "These tasks all endeavour to accomplish. This is just what we observe in Primitive Christianity It is the true spirit of Christian life." The object of this book is to give a picture of early Christian life on its moral side. In this he finds the most effective proof of the truth of Christianity, the essence of which he holds to be "faith in God through Jesus Christ, His only begotten Son," which faith must be given by revelation. That was the force which led to the triumph of Christianity in the world.

His study covers the first century of the Christian Church, beginning with an elaborate examination of the condition of the Pauline Churches, then dealing more briefly with the Jewish Christendom, and passing to the later Christianity among the Heathen, down to the transition to Catholicism. The last work examined is the *Shepherd of Hermas*, which gives a picture of the life of members of the Roman Church at the end of the period. It is not an altogether edifying picture, and yet there was a force in Christianity which was destined to conquer. It was not to superiority of dogma, Professor Dobschütz declares, that Christianity owed its final victory. Neo-platonism was superior in speculative power and logical completeness, nor was it to higher moral teaching, for that was also found in Stoicism and Neo-platonism; it was to the personal force which appealed to people of every class, issuing from Christ himself, giving mere "reliance on God's grace in Jesus Christ." This "begot in Christians a matchless delight in doing good," and so they conquered the world.

An English translation of Professor Harnack's elaborate work on "the Expansion of Christianity in the First Three Centuries," from the very capable hands of Dr. James Moffatt, is sure of a cordial welcome in this country. Only the first volume is as yet published. Of the work as a whole, in its original form, published two years ago, Dr. Moffatt wrote a review in the *Hibbert Journal* for April, 1903. He there spoke of it as a sequel to Harnack's own lectures in "What is Christianity?" and Weizsäcker's "Apostolic Age." To complete the study Harnack's "History of Dogma" must be also read.

PUBLICATIONS OF THE A.U.A.

We have received from the American Unitarian Association a number of new publications, which are a welcome testimony not only to great energy in this most important department of its work, but also to successful effort in producing really beautiful books. In the matter of printing, of artistic title-pages, and decorated binding, these books set a high standard of excellence.

The volume by Dr. M. J. Savage, "Pillars of the Temple" (90 cents net), to which Robert Collyer stands god-father, is a re-statement in eight sermons of the fundamentals of the Liberal Faith; that by Dr. J. H. Crooker on "The Supremacy of Jesus" (80 cents net) reproduces in book form the articles he contributed some little time ago to the *Springfield Republican*. To these volumes we hope to return before long for fuller notice.

"The Touch of Nature," by A. M. Lord (1 dollar net), is a volume of stories prompted by a happy thought and happily illustrated by Edith Barry. Fourteen stories of as many nationalities tell once more some popular legend or story of the various countries, beginning with the American Indian and ending with Norway. The English story is of the White Thorn of Glastonbury, the Irish of St. Patrick.

"The Wandering Host," by David Starr Jordan, President of the Leyland Stanford University, is an allegory, reprinted from an earlier Californian edition, representing, under the guise of a journey over a rugged mountain and across a dreary plain, to the great river from the further side of which no traveller returns, the various ways in which truth is pursued and the Christian Gospel interpreted. The final lesson is the old word, "Thy neighbour as thyself." The author's ideal is expressed in some introductory lines. When man rises to his full destiny, each one shall find the holiest of holies in the secret chamber of his own heart,

> Each man must kindle his own altar fires
> Each burn an offering of his own desires,
> And each, at last, his own High Priest shall be.

We cannot honestly say that the allegory has taken hold of us, but the book, with decorated borders for every page, is beautifully produced.

"John Gilley," by Charles Eliot (60 cents net), which reproduces a magazine article, is the first volume in a new series of "True American Types." It is the simple record of a Maine farmer and fisherman, whose father settled on a hitherto uninhabited island off the coast, to make his home there, and who himself lived a long and honourable life of humble enterprise and diligence. We shall look with the greatest interest for further volumes in the series.

PROFESSOR KNIGHT'S RETROSPECTS.*

PROFESSOR KNIGHT has been fortunate in the wide circle of his friends, and is thus enabled, in his Retrospects, to bring us into close touch with many of the chief Englishmen of the last century. This first series tells of Carlyle, Tennyson, Browning, Gladstone, Maurice, Martineau, Stanley, Matthew Arnold, and others. The second series is to include Ruskin, Newman, Watts, Lowell, Spencer, Lecky, Jowett, Seeley, Rossetti, and others. The notes on Gladstone are slight, and some of the most interesting of the Retrospects deal with comparatively unknown men, such as William Davies, of Warrington, James Smetham (the artist), and Whitwell Elwin (for fifty years rector of Booton in Norfolk, and from 1854 to 1867 editor of the *Quarterly Review*). The last two chapters tell of Miss Anna Swanwick and J. H. Shorthouse.

Professor Knight has plenty of good stories, and quotes a number of interesting letters from many of his friends, while his own observations serve to cast welcome light on well-known characters.

Of Tennyson, he says:—

> There was a wonderful simplicity allied to his clear vision, and his strength. He was more childlike than the majority of his contemporaries; and, along with this, there was—as already mentioned—*a great reserve of power*. His appreciation of other workers belonging to his time was remarkable. Neither he nor Browning disparaged their contemporaries, as Carlyle so often did when he put them in the pillory. From first to last Tennyson looked sympathetically on all good work, and he had a special veneration for the strong, silent, thinkers and workers.

There is a most interesting record of a long talk with Tennyson, at the beginning of a two days' visit to Farringford in May, 1890, in the course of which we find this note as to the poet's method of work.

> He added that *his* chief work was done, not as Wordsworth's had been, in the open air, but in his library, and in the evenings. It seemed as if he needed the quiet of the close of day, and the meditative reverie to which it led, to start him productively.

* "Retrospects." By William Knight, Emeritus Professor of Philosophy in the University of St. Andrews. First Series. (Smith, Elder & Co. 9s. net.)

Of Browning also there are very pleasant glimpses, with an instructive comment on printers' errors (p. 91). Browning once declared to Professor Knight that all the unintelligibility of *Sordello* was due to them, because they would change his punctuation, and not print his own commas, semicolons, dashes and brackets! Poets, he remarked, were special sufferers from the dropping out of stops at the end of lines, after proofs had been finally revised.

We turned with special interest to the section on James Martineau, from whom Professor Knight has already published the valuable letters in *Inter Amicos*. What is here added of correspondence, after the appearance of the "Life and Letters," is not a great deal. There is more repetition of letters from the "Life" than Professor Knight seems to have noticed, from the remark in his preface, and the letters as to the "Spinoza" though interesting, do not complete the story. The letter as to Sabatier (on p. 139)) should be dated 1897, not 1891. (*cf.* Life, ii., p. 228). In his preface Professor Knight notes that the originals of the 109 letters he received from Dr. Martineau are now at Manchester College, Oxford.

One of the most interesting of the letters which are new is that dated Jan. 31, 1874 telling of a visit to the Master of Balliol, "one of the wisest and most attractive of men," with this comment on the Broad Churchmen: "Intellectually I am at one with them; personally, they win me; but morally, they perplex me." But most valuable of all appears to us the first letter quoted, dated from Scotland, July 11, 1871. Readers of Mr. Armstrong's summary of the "Study of Religion," published as one of Clarke's "Small Books on Great Subjects," may remember that in the preface Mr. Armstrong recorded how in the last conversation he had with Dr. Martineau, he had acknowledged that the argument from the intuition of the Sublime and Beautiful, as bearing witness to God, was equally valid with the arguments from Causation and the Moral Law, which are the great subject of the "Study of Religion," and here, in this letter, nearly thirty years earlier, we find a similar admission. Dr. Martineau writing with approval of the constructive part of an essay by his correspondent, hesitates, "as a matter of form, to treat the apprehension of God as an immediate intuition," and adds:—

> Rather does it seem to me the necessary interpretation of two or three confluent intuitions—of Causality, of Obligation, and of Beauty—of which it finds the unity and repose. This is rather a difference of statement than of thought, and I do not know that there is anything to choose between the two modes of putting the case. But I fancy that the recognition of a plurality of sources enables one to give a better account of the broken lights of faith which gleam upon us in imperfect religions, short of the vision of the Living God.

We have only one further criticism to offer on this chapter. Professor Knight says that in Dr. Martineau's essay on "A Way Out of the Trinitarian Controversy," he "admitted a metaphysical doctrine of the Trinity." But in the essay itself we find no such admission. It is true, as Professor Knight says, that Martineau there pointed out that "in what constitutes the pith and kernel of both faiths" (Trinitarian and Unitarian) "the two are agreed." But the point of the argument is that the "Father" of Unitarian worship is identical with "the Son" of the Trinitarian (and to some extent also, with "the Spirit"), so that, as a matter of fact, they worship the same living God. The "way out" to which he pointed was along the lines of a higher, spiritual Unitarianism.

We should have been glad to linger over the personal aspects of this book, and particularly to quote some beautiful touches in the chapter on Dean Stanley, whose last letter was written to Dr. Martineau, but we must refrain, and can only thank Professor Knight for the great pleasure we have derived from his record, of which we are very glad that a further instalment is to come.

TWO VOICES.*

Two little books we link together in this notice, by independent writers, unknown to one another, but neither of them unknown to readers of THE INQUIRER, since verses of both have appeared in these columns.

The Tribal Lays "Suspiriosae Cogitationes," are published anonymously, save that they are by the author of "Poems and other Verses," which were published in 1896 by "H. A. R. J."; and some of the verses in this new volume are to be found over the same initials in the columns of THE INQUIRER, so that our friend cannot be altogether concealed. As a reminder of his manner, we will quote at once these lines on "Private Baptism":

"Just in time! ah! God is good;
For the infant died as I marked his brow
With the blessed sign of the Holy Rood,
And his spirit is with the angels now."

"Just in time! And suppose you late—
Not every parson could run that race;
Were the infant damned?" "We leave his fate
To God's uncovenanted grace."

"Dare you to tell me, Reverend Friend,
Heaven's crowns hang on your vestry pegs?
And the covenant mercies of God depend
On the length and strength of a parson's legs?"

Mr. Betham's quaint little book is, most of it, new to us, though we have already had the pleasure of publishing a few of these, and other of his verses. The book is quaint and original in manner, a mixture of verse and prose, and its meaning will not always be clear to the ordinary reader. A man "of mid-years" tells how he escaped from the city and started "in a worm coat along the highway," to follow his own bent. He declares himself "a pilgrim called Growth, bound for the hope of the future," and falls in with "Humor," in whom he finds plenty of sound wisdom and wholesome temper and common sense. The record of their pilgrimage is in fragments, and often enigmatical, but it is pictured by a poet's imagination, and by a man who determines to be true to himself, and delights in natural things and people, and the open country. Those who will take the trouble to understand Mr. Betham may find stimulus and wisdom in his pages. One section, less obscure than some, we will quote as an example:—

> Quoth Humor:
> "Behold!"
> On pavement stood one in a frock coat,
> His hat shining like a nimbus,
> His cheeks fresh of hue,
> His person plump,
> His heels unworn;
> Behind him his family, comforting to the eye of the hosier, the tailor, and the maker of stays.
> Thus Humor:
> "This is he who thinks all's well with the world;
> Who would alter nothing:
> Who surveys the universe from his suburb,
> From the summit of his morning paper,
> And purrs:
> He would alter nothing.
> He believes the wall-paper upholds the house,
> And says, 'It has always been so'!
> Behold him! chief of earth's idolaters,
> The man who would alter nothing!"

That is perhaps the least poetical of Mr. Betham's visions, but it shows his temper. Here is another fragment, given as a separate section, with a page to itself.

> O, up and away in the morning!
> Out of the street,
> Out of the town,
> There's a path, and a hill, and eyes I know,
> Fresh and fair at morning.

"H. A. R. J." is also one who has determined to be true to himself, and through adversity has learnt wisdom. The *Times*, we notice, has said of him that he "has a leaning for philosophy and a genuine poetic impulse to say what he thinks and feels." We may learn from this little book of verse that he is a man of University training, who has had the experiences of an invalid at Davos, and has been in Australia, probably in search of health, and that ten years after leaving Oxford he went back, with the lesson of renunciation deeply engraven on his heart:—

> For tho' in joy one cry "Send me!"
> When rings the challenge "Who will go?"
> 'Tis folly chides his destiny
> Who hears inexorable "No!"
>
> A strong, sure peace is mine; content
> Derived of failure won in strife;
> And on each spire and battlement
> I spell the legend "great is Life."
>
> Mortals shall have their Mercuries;
> His Ganymedes be found for Jove;
> It is of sound Philosophies
> To know self-pity masks self-love!

Of the longer pieces in this book two of the most striking are "A Moonlight Ride in Tasmania" and "A Winter Walk in Switzerland"; of the shortest, this epigram from the Greek:—

> A Pauper in ways and a Crœsus in pelf;—
> How rich for your heirs, and how poor for yourself.

There is abundant variety in these pages, keen insight, true feeling, and always a brave spirit. The author is one who

> "fain would sing to a humble heart the song of a trustful hope;"

but not on the lines of any orthodox scheme of salvation, nor in compliance with any worldly standard of success: His hope is that "with some small spud of homely wit," he may help to make a

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* "Suspiriosae Cogitationes": Tribal Lays. By the author of "Poems and other Verses." (Kegan Paul, 1s. 6d. net).

"Humor and the Man." By Ernest Betham. (David Nutt, 6d.)

plain path in these modern days for a living faith.

Let those who may their Revelation find
In words no better than a man could write:
Be mine the impress of Eternal Mind
On a world worthy of the Infinite.

We are tempted to quote further, but must be content to refer readers of this little book (and we hope they will be many) to the "Song of Jubilee," strong in its patriotism as in its discontent, to the lines on "Poetry," on "Traditionalism," and on "Qui miser esse potest," as among the best examples of the variety and the power to be found in these poems. And in conclusion we will add the author's "L'Envoi."

Tho' the world be dark with pain;
Steeped with tears the bread we gain;
Tho' the anguish of man's strife
Close but with the close of life;

Faith is ours (no wavering mood
Vanquishes) that God is good.
Hope is ours that Man must climb
Far beyond his sordid prime.

Love is ours, to light our way
Thro' the darkness to the day;
Present Guerdon, future Hope,
Urging Faith to boundless scope.

Love that fills domestic claims;
Love inspiring social aims;
Love, unbound by race or creed,
Asking nought of man but need.

Glad of heart, may all who move
Thro' life's darkness lit with love
Grudge no ray of warmth and light,
Where their brethren toil thro' night.

OBITUARY.

MR. R. W. WRIGHT.

OUR obituary column briefly announced last week the death on December 15 of Mr. Robert William Wright, at his residence in Wellesley-road, Croydon. Mr. Wright, who was in his eighty-seventh year, was formerly well-known in connection with the Gravel Pit Congregation, Hackney, of which he was treasurer for an unbroken period of twenty years, retaining his seat on the Committee to the end of his life. His father, the late Mr. R. J. P. Wright, of Clapton-square (manager of the Imperial Insurance Company), and his grandfather, were also connected with the same congregation, so that the Wright family were members for nearly the whole of the nineteenth century. Mr. Wright was an architect in early life, but was subsequently engaged in other occupations. On removing from Hackney to Croydon he took an active part in the Oakfield-road congregation, and was especially interested in the Dennett Hall Domestic Mission, presiding for some time as Chairman of the Committee. For several years he was a member of the Committee of the British and Foreign Unitarian Association, and, to the time of his death, of the Council, although, on account of increasing infirmities, he had been unable for some years to attend the meetings. The funeral took place on Monday week at the Croydon cemetery, Rev. Gordon Cooper officiating in the absence of the Rev. W. J. Jupp.

A LAW of Nature has no existence of its own. It cannot carry itself into effect any more than an Act of Parliament can.—*H. W. Crosskey.*

THE CHILDREN'S COLUMN.

"WE ALWAYS MAY BE WHAT WE MIGHT HAVE BEEN."

BESSIE often had hard times, but it was not for want of a happy home and all that a child could wish for; her troubles came from herself, for though she was a loving and generous girl, she was very passionate. She tried to control herself, but often she failed sadly; and then, when the fit of passion was over, she was deeply sorry and penitent. Many a resolve she made, but still she was not cured.

Bessie was the eldest of the family, and the three brothers who came next were away at school. One day she was left to take care of and amuse the two youngest little children; and for a time they were all very happy; then suddenly their mother heard loud screams, and quarrelsome voices, and crying. On going to see what was the matter she found Bessie in a violent passion, and Mary and little Jack crying with all their might in a corner, and looking frightened. They had been obstinate, and not done what Bessie told them, and she had got angry, and shaken and slapped them well. Their mother gently put Bessie out of the room, and said, "Go to your room, Bessie; I will come to you presently." Then she soothed and quieted the little children, and set them to play together alone.

When she opened the door Bessie was still in the passage, but crying bitterly. Her mother took her hand to lead her upstairs, but she hung back, and cried, "Oh, don't send me away, mother; I'll be good. They were naughty, mother. It wasn't my fault; *they* ought to be punished." Her mother led her up to her room, and, though she cried bitterly, she left her there, saying, "When you are quiet, Bessie, I will come back to you; lie down now and quiet yourself." The mother's face was very gentle, but very grave and sad.

She left her for some time, but listened often to hear if she were quieter; and before very long all was so quiet that her mother went in and found that she had dropped asleep.

When Bessie awoke, her mother was sitting in the room with her work. They looked at each other, but neither spoke. Then Bessie turned her face away, and her eyes were full of tears. "Oh, mother," she said, "I shall never, *never* be any better!"

Her mother laid down her work, and took up a book. "When I was a girl at school, Bessie, about your age, I did something very naughty, and when I came to myself and saw how naughty I had been I felt as you do, that I should never get over it; but something which I found in this book helped me as nothing ever did before. It was this sentence: 'To-morrow morning, if you choose to take up a spirit of such power, you may rise like a soul without a past, fresh for the future as an Adam untempted yet—with every link of guilty habit shaken off.'"

Bessie sat up on the bed, and looked straight at her mother. She gasped out, "Oh, mother! *did you?*"

"I failed again and many times, but I never forgot those words and those hopes. They were my greatest help."

"Read it again, mother," she said; and when she finished there was a long silence, but Bessie's face was aglow with a new hope.

After a little while her mother said, "Do you remember what to-morrow is, Bessie? It will be New Year's day, when we all begin a new year. We leave the dear old year behind, with all that it held of joy and sorrow, sin and goodness, pain and pleasure." Bessie stood very still, thinking.

"Shall we begin a true New Year to-morrow morning, Bessie? Shall we leave all old faults and sins behind, and 'rise up like a soul without a past, with every link of guilty habit shaken off'?"

"To-morrow morning?"

Bessie looked up with a face beaming with resolve and longing. "Mother, *I will*," she said; and they kissed each other with an earnest kiss.

Then her mother prepared to go, and Bessie said, sadly, "Am I to stay here, mother?"

"Yes, to-night, dear; the children are having their tea, and I will send you yours; and then you must all go to sleep, and awake to a new and better day to-morrow."

She was going away, but Bessie caught her hand and held her back. Very gently and pleadingly she said, "You'll trust me with Mary and Jack again, mother, won't you?"

"In a little while, dear, when I see that I can trust you." Seeing that she looked very much distressed, she said, "Dear Bessie, listen:—

Your place is kept, and it will wait,
Ready for you to fill it, soon or late;
No star is ever lost we once have seen,
We always may be what we might have been.

Your place is kept," she repeated, and with another kiss she left the room.

Bessie sank down on her pillow with the words ringing on in her ears, "Your place is kept. You always may be what you might have been," and "To-morrow morning." She hid her face and said, "I will; dear God, help me."

She hid the words in her heart, and did not speak of them again, but they helped her through many a hard time. They were a treasure that nothing could take from her, and they supported her till she was again trusted with the little children; and then she felt that her happiness was complete.

GERTRUDE MARTINEAU.

WE grieve, as the year draws to a close, to receive news of the death of the Rev. John White Chadwick, of Brooklyn, N.Y., one of the most distinguished of American Unitarian ministers. Mr. Chadwick is well known in this country also, as a strong preacher, the biographer of Theodore Parker, and more recently of Channing, and as the author of some charming poems and hymns. To the American section in the last edition of Chambers' *Encyclopædia of English Literature* he contributed the articles on Longfellow, Whittier, Hawthorne, Lowell, Whitman, and others. Forty years ago he succeeded Samuel Longfellow at Brooklyn, and was in active service when the summons, somewhat suddenly, came to him.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

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LONDON, DECEMBER 31, 1904.

ON THE EVE OF ANOTHER YEAR.

THIS number of THE INQUIRER completes the sixty-third year of its service, and the seventh year during which the present editor has borne the yoke. Of the memories of the past those that are happy and full of encouragement remain the most vivid, and to them at any rate he will hold with great thankfulness at this moment of passing into a new year.

With this number the Programme for 1905 is again sent out as a Supplement, and we would ask of all friends their best endeavour to make it known to others, and thus to extend THE INQUIRER'S opportunities of usefulness. We so often hear of friends in lonely places or in uncongenial surroundings, both in this country and abroad, to whom our paper comes as a helpful and most welcome visitant, that we are doubly anxious that the range of its ministry should be extended, both in reaching more of such solitary ones, and in appealing more directly and urgently to the members of our churches. To this end the help of others in extending the circulation is essential, and the constant effort, which we hope never to relax, so long as this service is required of us, to furnish in these columns matter that shall appeal to mind and heart alike, that shall bring fresh insight into the deeper meanings of life, and touch with living power the affections and aspirations which make its truest worth.

It will be seen that we have promises of help for the New Year which will furnish matter of the highest interest and value, but we hope also to have room for many other contributions. It is our constant desire to make THE INQUIRER a true organ of our Free Churches, to let it be a meeting place for friendly counsel and a source of genuine inspiration and encouragement, to which all may have free access, and in which any friend who has a strong true word to speak may have the opportunity of speaking it. We appeal once more to our friends in confidence and good hope for the New Year.

RETROSPECT OF THE YEAR 1904.

A YEAR darkened by the lurid clouds of war, touched to the quick by its actual horrors, though for us on a distant horizon in the Far East, yet brought home to us by the very grave responsibilities of our alliance with Japan, and incidents in the matter of our shipping, especially of the North Sea outrage, which compelled our people to realise what war between two nations of Europe must now mean.

The horrors of the conflict between Russia and Japan, still dragging out its miserable course, have been on a stupendous scale, marked by a heroic recklessness of self-sacrifice and a dreadful carnage, which we, it is to be feared, have only faintly pictured to ourselves, but which must yet prove to Europe a comment ghastly in its realism on that notable saying of Mr. Secretary Hay's, repeated by Lord Lansdowne at the Lord Mayor's banquet, that war is "the most futile and the most ferocious of human follies."

On every ground we must be thankful that the North Sea incident, when our harmless fisher-fleet was fired upon by Russian war-ships under the delusion of Japanese torpedo boats, ended as it did. The agreement to submit the matter to an international inquiry under the terms of the Hague Convention was a triumph of self-restraint which can hardly fail to make powerfully for a similar wisdom and moderation in the future, when international complications arise.

From this point of view the year had been of good promise, and we have rejoices over the treaties of arbitration signed between this country and France and Germany, and other similar treaties accomplished or on the way to accomplishment, especially that between this country and America. We rejoice also over the suggestion by President Roosevelt, who was re-elected by a great majority to his high office, of a second Peace Conference at the Hague, and over the marked success of the International Peace Congress held in the autumn at Boston. The first meeting of a National Peace Congress at Manchester should also be recorded, and the act of Mr. W. R. Cremer, earlier in the year, in devoting the £7,000 of the Nobel prize, awarded to him for distinguished services in the cause of Peace, to the interests of the International Arbitration League.

We could wish that the record of this country had been all of a similar strain, but we may not forget the British Expeditions into Somaliland and Tibet, the latter a "peaceful" mission, stained by slaughter, and making claims, the issue of which are as yet by no means clear.

Within the borders of the Empire there has been the sinister admission of indentured Chinese labour to the Transvaal mines, in face of the strongest protest both here and in South Africa, while for home legislation the most prominent achievement has been the Government's Licensing Act, with its huge endowment of "the trade." Passive resistance to the Education Acts has been steadily maintained, and the Fiscal controversy has continued to trouble the land. The position of the Government has been subjected to the severe comment of a number of bye-elections. One hopes that before long a general election may help to clear the air.

The problem of the unemployed has been again brought into painful prominence, and schemes for the more effectual meeting of a chronic difficulty are under consideration. The experiment of farm colonies has promised considerable alleviation, and suggestions of national undertakings for re-afforesting and reclaiming waste lands have been made. The project of a "Garden City," for which a site has been secured at Letchworth, near Hitchin, has made marked progress.

Aptly in the midst of the Fiscal controversy came the celebration of the centenary of Cobden's birth. The year brought also the centenary of the deaths of Immanuel Kant and Joseph Priestley, and of the birth of Nathaniel Hawthorne.

ECCLESIASTICAL AFFAIRS.

Among the Churches there have been notable events. Most startling was the judgment of the House of Lords in the case of the United Free Church of Scotland, declaring that a conservative remnant, which was represented in the General Assembly of the Church by a minority of 27 against 643, had alone remained true to the foundation trusts, and was entitled to the whole property, which, with churches and colleges, is valued at millions, while the majority, which claimed the right not only of union, but of theological advance, was dispossessed. The situation is impossible, for the responsibilities of churches, colleges, and missions cannot be met by those who are now declared to be the Free Church, and some method of readjustment, either by agreement or fresh legislation, must be found. The judgment has been a very severe lesson on the danger of theological trusts, further enforced within a smaller area, by the difficulties of Cheshunt College, debarred by its dogmatic trust from a union and readjustment of forces which the managers desired. It will, no doubt, lead to a thorough reconsideration of the whole subject, in which the several Methodist bodies, which are considering plans for re-union, will take a very practical interest. The overtures of the Methodist New Connexion, the United Methodist Free Churches, and the Bible Christians for union have shown fair promise, which the attitude of the Wesleyan Methodists was not permitted to disturb; but the question of trusts may now present unexpected difficulties.

For the Church of England the year has brought the laying of the foundation-stone of the Liverpool Cathedral by the King and the creation of the new Bishopric of Birmingham, to which Bishop Gore goes from Worcester. The visit of the Archbishop of Canterbury to America was regarded as an event, and in the same category may be included the publication of a new and radically revised edition of "Hymns Ancient and Modern." This was preceded by a new edition of the Methodist Hymn-book.

Due to the Church was also the conservative vote of the Oxford Convocation,

which refused by an overwhelming majority to open examinerships in the Honour Theological School to laymen, as recommended by Congregation. What was really refused was the right of distinguished Nonconformist scholars to a place upon the board of examiners.

In contrast may be mentioned here the establishment of a Free Theological Faculty in the Victoria University of Manchester, in which prominent members of various religious bodies, including the Principal of the Unitarian Home Missionary College, have an active part.

Among the events of the year must be noted the Centenary of the British and Foreign Bible Society, one welcome act of which, in connection with the celebration, was the publication for the first time of several cheap editions of the Revised Version.

Midsummer saw a remarkable international gathering of the Salvation Army in London, when General Booth was sympathetically received by the King. The closing weeks of the year have brought a religious Revival in South Wales of great spontaneity and fervour, the permanent results of which have yet to be declared. Quite apart from this, the American Revivalist, Dr. Torrey, has been active in his own way, which has included preposterous attacks on the character of Unitarians. These have been met by indignant rebuke not from Unitarians alone, but from many other liberal Nonconformists.

In the field of apologetics there has been great activity directed against the attacks of Mr. Robert Blatchford and his *Clarion* upon Christianity. One of the most effective popular replies, which has been warmly commended by orthodox Nonconformists and the *Church Times* alike, has been Dr. Warschauer's "Anti-Nunquam," a sixpenny book which has been very widely read.

We have regretted during the year the departure from London of Dr. John Hunter, of the King's Weigh House Church, to return to his old congregation in Glasgow.

OUR FREE CHURCHES.

The year's events have been so various that it is not easy to determine their proper grouping.

The British and Foreign Unitarian Association has steadily continued its efforts of enlarged work rendered possible by the large increase of its income, and perhaps the first place may be given to the mission undertaken by the Rev. Charles Hargrove, of Leeds, as representative of the Association, to visit the Unitarians of Australasia. Mr. Hargrove left home early in April, and was absent for more than nine months, returning home by way of America. He started from London on April 6, and reached Leeds again on Dec. 17. Going first to Perth in Western Australia, he visited the Unitarian churches in Adelaide, Melbourne, Sydney, and Auckland, New Zealand, going also to Brisbane, Hobart, and other places in Tasmania and New Zealand, where there were no churches, delivering his message of sympathy from the home country and in sermon and lecture bearing the testimony of a Liberal Faith. The response, though nowhere very great in point of numbers, was very cordial, and the mission was thoroughly justified by the result.

Two other visits of sympathy and brotherly encouragement may be noted, that of the Rev. R. A. Armstrong in the spring to Copenhagen, and on behalf of the British and Foreign Unitarian Association; to the new Liberal Congregation established in Christiania, with the Rev. M. Haugerud as minister; and the holiday visit of the Rev. C. J. Street to the Unitarian Churches of Hungary.

Manchester College, Oxford.

It has been a momentous year for Manchester College. At the annual meeting in January the Rev. H. Enfield Dowson resigned the office of secretary, which he had held, in succession to the late Charles Beard, for twenty-four years. He was succeeded in the office of Clerical Secretary by the Rev. Henry Gow, and was himself elected by the new committee as their chairman. The Rev. S. A. Steinthal succeeded Mr. W. Colfox as President.

In response to a requisition of forty-five of their number, a special meeting of the Trustees of the College was held at Oxford, on November 29, to consider a resolution declaring, after a long preamble, that "the historical principle of the College is that it is a non-subscribing Protestant Dissenting Institution," and an amendment moved, on behalf of the Committee, declaring after a counter preamble that "the Trustees will do nothing to limit for themselves and their successors the freedom the College has inherited and has enjoyed for nearly a century and a quarter." The fear of the moving trustees was that the administration of the College was being diverted from fidelity to its trust in allowing any funds to be used for the benefit of a student who had declared his intention of entering the ministry of the Church of England, and also in having an avowed Churchman among its teachers. The contention of the Committee was that the trust of the College was open, and must be strictly so maintained, and that its benefits were for all who accepted the principle and desired training under such conditions. This latter view had received the powerful legal support of Mr. Haldane, K.C., to whom a case had been submitted, and the Committee's amendment was passed by a majority of 113 to 29.

Home Missionary College Jubilee.

Early in July the Jubilee of the Unitarian Home Missionary College was celebrated with great enthusiasm in Manchester. On the suggestion of the old students of the college, enforced by their promise to contribute a collective £1,000 towards the object, the celebration took the form of securing for the college a building of its own. A memorial, very influentially signed, had deprecated this step, on the ground that it was unwise permanently to duplicate our colleges, but this was powerless before the enthusiasm with which the scheme was taken up, and an admirable residence in Victoria Park was secured. The confidence of the friends of the College in its future was greatly strengthened by the new prospect opened by the establishment of a Free Faculty of Theology in the Manchester University. The Jubilee scheme required a sum of £20,000, and more than half of this amount was quickly promised: Deputations subsequently visited London and Ireland, to plead the cause of the College, and met with a very cordial reception and substantial financial support.

Priestley Centenary.

The centenary of the death of Dr. Joseph Priestley on Feb. 6 was celebrated by commemorative meetings at Leeds and Birmingham, two of the chief scenes of his ministry and scientific work in this country; and in Birmingham it was determined to mark the occasion by raising a fund of £5,000 for the benefit of the churches in the Midland Christian Union, which now represent the religious principles of which Priestley in his day was so faithful a confessor. A large part of this amount was given in donations, and a further large addition was made by a Centenary Bazaar held in the Birmingham Town Hall, but the whole £5,000, so far as we have heard, is not yet raised.

At the same time the East Cheshire Christian Union was endeavouring to raise £5,000 for the churches in its district, and a big bazaar to that end was held in Manchester, but although much was done the total was far from being reached.

Other Celebrations and Memorials.

Two church jubilees of special interest have been celebrated, that of the Church of the Divine Unity, in Newcastle-on-Tyne, which represents one of the oldest of our foundations, and that of the Fitzwilliam-street Church in Huddersfield, which was opened by Dr. Martineau. Gratifying personal celebrations were those of the forty years' ministry of the Rev. R. J. Jones at Aberdare, and John Davies at Alltyplaca, and of the twenty-five years' service of the Rev. F. and Mrs. Summers at George's Row Domestic Mission in London.

During the year a memorial tablet has been erected in the Mill-street Domestic Mission to the Rev. John Hamilton Thom, and memorial windows to Miss Lamport, in the Lancaster Chapel, the Rev. P. W. Clayden, in the High Pavement Chapel, Nottingham, and the Rev. C. H. Well-beloved in the Southport Unitarian Church.

New Buildings, &c.

The London District Unitarian Society has made an appeal for £7,500 towards building churches for the three vigorous young congregations at Kilburn, Lewisham, and Plumstead. The new chapel at Lampeter has been opened, an iron church at St. Helens, and enlarged school buildings at Bradford, Manchester, while a similar extension is in progress at Padiham. Services have been inaugurated at Nelson, through the activity of the Burnley congregation, and at Cambridge, especially for students of the University.

Literature and Lectures.

The Unitarian Association has been active in the publications department, and has entered the field with sixpenny reprints, the first volumes issued being

Mr. Armstrong's "God and the Soul," and Mr. Carpenter's "First Three Gospels" (in a revised edition, with a new chapter of great importance). F. W. Newman's "Soul" and other volumes are to follow. Mr. Carpenter's course of lectures on "The Christ of the Creeds and of Experience" was given in the spring at Cardiff, Aberystwyth, and Manchester, and in the autumn at Plumstead, Hampstead, and Bournemouth. A new course of lectures by Mr. Armstrong on "Agnosticism and Theism in the 19th Century," was given in the autumn at Northampton and Nottingham. Both courses were attended by most appreciative audiences, and this is felt to be some of the best educative work done by the Association. Two lectures were also given in Brussels by Mr. Carpenter in French, on "How to Read the Gospels in the Light of Modern Criticism," and these were subsequently published by Fischbacher of Paris.

Two other lectures of the greatest interest were delivered during Whit-week by Professor H. H. Wendt, of Jena, the Essex Hall Lecture, on "The Idea and Reality of Revelation," and a lecture at Manchester College, Oxford, on "Typical Forms of Christianity," afterwards published together in book form.

Another most welcome publication, which came to us from Leiden, was the volume of Proceedings of the International Council of Unitarian and other Liberal Thinkers and Workers, at Amsterdam in 1903, under the title "Religion and Liberty."

Under the heading of Lectures we may also record the very pleasant and helpful Summer Session for Sunday-school Teachers held at Manchester College, Oxford, early in July.

Ministerial Changes.

There have been many ministerial changes during the year. The Rev. S. Farrington has resigned his charge at Richmond, and has retired from the active ministry after fifty years of service in America and this country. The Rev. E. Allen, of Walmsley, the Rev. W. Harrison, of Stalybridge, and the Rev. J. K. Smith, of Belper, have also retired, after long terms of service. New comers into our ministry are the Rev. F. B. Mott, of Southport, who had been in America, and the Rev. C. Craddock, of the Ancient Chapel Toxteth, Liverpool, who was formerly a Congregational minister; also, coming as students from college, the Rev. Gertrud von Petzold, of the Narborough-road Church, Leicester (the first woman in our connection to receive the full charge of a congregation in this country), the Revs. E. Lockett, of Pudsey, F. Hankinson assistant, Essex Church, Kensington, H. Dawtrey (assistant), Upper Chapel, Sheffield, Simon Jones, Pontypridd, and W. A. Weatherall, Crumlin.

Other ministerial changes have been: The Rev. J. Collins Odgers from Bury to Ullet-road, Liverpool, the Rev. W. J. Jupp from the Ancient Chapel of Toxteth, Liverpool, to Croydon, J. H. Weatherall from Carmarthen to Bolton, E. D. Priestly Evans from Kidderminster to Bury, Rudolf Davis from Evesham to Bridgwater as District Minister to the Western Union, the Rev. R. H. U. Bloor from Hackney to Reading, the Rev. N. Anderton from Preston to Pendleton, the Rev. C. Travers from Carlisle to Preston, the Rev. W. G. Price from Hinckley to Stalybridge, the Rev. W. L. Tucker from Flowery Field to Stamford-street, London, the Rev. J. Ellis from Mansford-street to be District Minister of the Yorkshire Union, the Rev. Gordon Cooper from Kensington to Mansford-street, Bethnal-green, the Rev. H. Fisher Short from Aberdare to Crewe, the Rev. R. McGee from Colne to Blackpool, the Rev. J. M. Whiteman from Dewsbury to Burnley. The Rev. Philemon Moore has returned to Carmarthen, the Rev. G. A. Ferguson has settled at Gateshead, H. Rylett at Tenterden, T. Paxton at Newhall Hill, Birmingham, W. R. Shanks at Holbeck, E. S. L. Buckland at Derby, F. W. Turland at Flowery Field, while the Rev P. Prime has resigned his charge at Heaton Moor, H. M. Levins at Brighton, R. H. Greaves at Highgate, H. S. Perris at Little Portland-street, H. Rawlings at Denton, J. M. Connell at Exeter, J. E. Stronge at Kilburn (to go to Kidderminster), and J. H. Wicksteed as District Minister in London.

OBITUARY.

The year's obituary includes the names of the Duke of Cambridge, President Kruger, Bishops Ridding of Southwell, Bardsley of Carlisle, and Perowne, formerly of Worcester, Dean Hole, Canon Ainger and Dr. Mackennal of Bowdon, Sir William Harcourt, Sir Edwin Arnold Sir Leslie Stephen, Sir Henry Thompson, and George Frederick Watts, Maurus Jokai (the great Hungarian novelist and patriot), Verestchagin (the famous Russian painter of war scenes, who went down with Admiral Makaroff in the *Petropavlovsk*, at Port Arthur), Dvorak, Dr. Herzl (the Zionist leader), Professor York Powell and Dr. Fowler, of Oxford, Mr. C. H. Hopwood, Samuel Smiles, Senator Hoar, of Massachusetts, Frances Power Cobbe, Ellice Hopkins, Antoinette Sterling, and Lady Dilke.

From our own roll of ministers we have lost the Revs. Joseph Freeston, J. R. Wilson, T. R. Elliott, H. McKean, and John Davies; and from the immediate circle of our friends many bearers of honoured names, such as Harry Rawson, George Stanley Darbishire, William C. Jolly, J. T. Preston, William Thornely, Richard Enfield, Alfred Paget, Thomas Gladstone, Sir Thomas Frost, Messrs. J. P. Thomasson, James Arlosh, Henry Green, Humphrey Wood, Dr. Polley and Dr. Hyndman of Belfast, Mrs. R. D. Darbishire, Mrs. Joseph Buckton, Mrs. Elam, Mrs. Mabyn Read, Mrs. Weir, Mrs. Jenkin Davies, Miss Edith Lupton, and Mrs. Charles W. Jones. These are but a few of those who have passed on from the fellowship of our churches, but not out of that communion in which is our abiding strength, and the benediction of our deeper life.

COPIES FOR FREE LIBRARIES.—A large number of copies of THE INQUIRER are sent each week to free libraries all over the world, and each year friends have kindly come forward to defray the cost. This year we are glad to say all the copies were paid for in this way, and we trust we shall be able to secure as good a response for 1905.

THE RELIGIOUS LITERATURE OF 1904.

IT is an impossible task to give, even in outline, an account of the religious literature of the year. Books issue in a ceaseless stream from the press, and many of them, fortunately, do not survive more than a few weeks. We can only refer to a few that have come under our own notice, which may be of special interest to our readers and have some claim upon continued life. Occasionally it happens that a year is notable for the appearance of a book which is read widely and debated keenly, either on account of its real greatness or because it hits the popular mood of the moment. "Lux Mundi" was a book of this kind, and so, in a less degree, was F. W. H. Myers' work on "Human Personality and its Survival after Bodily Death." 1904 has not been remarkable in this way. Perhaps it has reached a fairly high average of excellence in some departments, but we have had no book which marks an epoch or foreshadows a crisis. While the propaganda of the protectionist is rampant in other directions, the policy of protection against German theology is breaking down apparently all along the line. It is true that we still hear faint echoes of the old suspicion and dislike, but on the whole our theology is not quite so insular as it used to be. It belongs less to ecclesiastical coteries, who measure everything by their tradition, and more to the world of educated men. Among the foreign products presented to us in native dress during the past year we may mention Jülicher's "Introduction to the New Testament," adorned with a preface by Mrs. Humphry Ward; a voluminous "Life of Jesus," by Professor Oscar Holtzmann; the second volume of the "Beginnings of Christianity," by Professor Paul Wernle, conspicuous for its confident and rather slashing judgments; "Faith and Morals," by Dr. Wilhelm Herrmann, an able piece of controversial writing by one of the leaders of the Ritschlian school; and, perhaps most important of all, the first volume of Harnack's "Mission und Ausbreitung des Christentums"; the "Expansion of Christianity," translated by Dr. James Moffatt The appearance of Réville's "Liberal Christianity" and "The Religions of Authority and the Religion of the Spirit," by the late Auguste Sabatier, show our rapidly increasing indebtedness to the school of liberal thinkers in France. The latter is a posthumous work, which never received the author's final revision, but it has all the clearness of style, the breadth of intellectual vision, and the deep religious feeling of his other books. Fortunately, the English books which we have to range beside these products of German and French scholarship have nothing to fear from the competition. Canon Driver has published a commentary on the Book of Genesis, in which he makes good use of the results of the study of anthropology and folk lore to illustrate the patriarchal narratives. It reveals how decisive is the change in the study of the Old Testament literature. It has emerged at last for most educated people into the clear daylight of humanistic culture. Dr. A. B. Davidson's "Theology of the Old Testament" covers a much larger canvas.

It has been prepared from his manuscript, not without difficulty, by Principal Salmond of Aberdeen. Its point of view is that of a gradual unfolding of religion and its ideas through a long process of historical development. Among books dealing with the New Testament we may mention the first part of a work by Professor V. H. Stanton on "The Gospels as Historical Documents," which has been planned upon a large scale. Its exact and varied scholarship reflects fresh lustre upon the Cambridge Divinity School. Dr. Drummond's volume on "The Character and Authorship of the Fourth Gospel" attracted considerable attention upon its appearance, on account both of i s scholarly defence of the Johannine authorship and its deep religious insight. Quite recently Professor Ramsay has issued a very interesting volume entitled "The Letters to the Seven Churches." It is far more than a commentary upon a section of the Book of Revelation, for the author uses all the resources of his knowledge of topography and antiquities to give a vivid picture of the cities of Asia Minor with their curious mingling of Greek and Oriental civilisation. The fifth or supplementary volume of Hastings' "Dictionary of the Bible" contains a number of articles of importance to the student. Thus, Professor Schürer writ s on the Diaspora, Professor Kautzsch on the Religion of Israel, Principal Drummond on Philo, Dr. Rendel Harris on the Sibylline Oracles, and Professor Ramsay on the "Religion of Greece and Asia Minor" and "Roads and Travel in the New Testament." The volume is, in fact, a collection of valuable monographs rather than part of a book of reference in the ordinary sense. Among other books dealing with semi-Biblical subjects we should like to call attention to Mr. Bevan's series of admirable lectures on Jerusalem under the High Priests. It is the most vivid popular description of the period between Nehemiah and the New Testament with which we are acquainted, and at the same time it is the work of a scholar who has a wide and accurate knowledge of the original authorities. Mr. R. T. Herford's "Christianity in Talmud and Midrash" has been noticed at length already in these columns. It stands in a class apart, appealing probably only to a select circle of readers, but securing for its author the reputation of a sound scholar and the position of an authority upon his special subject.

When we leave the Biblical field the task of selection and classification becomes more difficult. We must not omit to mention Professor J. E. Carpenter's small book on "The Place of Christianity among the Religions of the World," in which he has republished a series of articles written originally for the INQUIRER. It is valuable specially on account of the admirable survey which it contains of the growth of the study of Comparative Religion.

We are beginning to look forward to the yearly volume of the St. Margaret's Lectures with special interest. Last year Canon Henson gave us his volume on "English Religion in the Seventeenth Century." This year Mr. F. C. Burkitt takes us into the much less familiar field of "Early Eastern Christianity." The importance of the Syriac-speaking Church, as embodying an interpretation of Christian truth independent, for the most part, of the orthodox Western tradition, has been hardly recognised sufficiently. At a time when we are learning to distinguish between an original experience or revelation and its interpretation, a book like Mr. Burkitt's has a special significance. Many readers will be attracted also by the pleasant novelty of the subject. The noble translation of the "Hymn of the Soul," which is placed before the year A.D. 224, is perhaps the most striking thing which the book contains. In the more familiar periods of church history a number of books of merit have appeared, but the year, on the whole, has been a rather barren one. Mr. Frere has published his volume on the "English Church in the Reigns of Elizabeth and James I."; Abbott Gasquet has given us an admirable account of English Monastic Life in a new series of Antiquary's Books issued by Messrs. Methuen; and "The Old Service Books of the English Church," in the same series, is of importance for English liturgiology in the Middle Ages. Several Franciscan books of interest to the ordinary reader or the special student have been published. The Temple Classics has enlarged its delightful section of Franciscan translations by the addition of the "Sacrum Commercium," translated by Canon Rawnsley, and St. Bonaventura's "Life of St. Francis," translated by Miss Salter. After an interval of about two years the "Collection d'Etudes et de Documents" has made progress with the publication of the Latin text of two lives of St. Anthony of Padua, edited by M. Léon de Kerval. The first volume of the "Opuscules de Critique Historique" has been issued, and two numbers of Vol. II. have reached us. But we must not allow the wiles of a favourite study to entice us further into the thicket of French and German monographs.

In modern religious biography we can allow ourselves only to mention two or three books at the most. We have had the "Letters of Bishop Stubbs," "The Life of Liddon," and the "Life and Letters of Bishop Creighton." Of these the latter will attract by far the largest number of readers. It is an admirable piece of work, with the right touch of intimacy and hero-worship, and at the same time candid and human. Dr. Barry's appreciation of Cardinal Newman is of special interest because it is written from the Roman Catholic point of view. The brief autobiography, delicate in insight and exquisite in style, in which F. W. H. Myers has told the story of his spiritual life, is the most beautiful human document of the year. It is to be found in his "Fragments of Prose and Poetry."

Into the voluminous literature of the pulpit we cannot enter here. Sermons, good, bad, and indifferent, come from the press in a full and continuous stream. We suppose that some of them find readers. Here and there, however, there is a voice which speaks with real life and power through the printed page. This has been the case pre-eminently with the successive volumes of Phillips Brooks' sermons. The tenth series has been published recently with the title "Seeking Life, and other Sermons." Accompanying it is an editorial note to the effect that no more will be issued. The decision is probaby a wise one, for it is desirable to have only the best to represent a man when he is gone. It is the opportunity to express our gratitude. These are volumes full of stimulus and vitality upon which the dust is not allowed to settle. They belong to the same class as Robertson of Brighton's, the "Parochial and Plain Sermons" and the "Endeavours after the Christian Life."

Sixpenny books have invaded the market in a veritable flood during the past year. They are not always pleasant to tired eyes or lovers of ample margins, but they are welcome evidence of the popular interest in serious religious questions. The Rationalist Press Association has maintained its activity, and many of the other sixpenny volumes are intended evidently to counteract the influence or answer the arguments of its publications. Evidently for the present the true policy for those who wish to find readers is to issue sixpenny books and get them into the shops and on to the bookstalls through the ordinary channels. Dr. Warschauer's "Anti-Nunquam" is a case in point. It was observed recently in an Oxford bookseller's between two volumes of very orthodox theology. Apart from its intrinsic merits as a vigorous piece of thinking expressed in popular language, it has had a fair chance of making a wide popular appeal, and we commend, as worthy of imitation, the wisdom of avoiding special labels and denominational publishers.

The foregoing rapid and imperfect sketch of the religious literature of the year has impressed us once more with its defective side. There is a striking and lamentable absence of really constructive work in religious thought. We excel in criticism and literary study and half-hearted apologetic. We can trace the evolution of doctrines which we have ceased to believe, and of symbolism which has become too artificial for our use; but for a real co-ordination of the facts of religious experience and the Christian revelation with modern knowledge we look in vain. The signs of its coming are not yet. Our age, with all its learning, cannot produce anything comparable in theological significance to Calvin's "Institutes" or the "Summa" of St. Thomas Aquinas. We are good critics; but it is doubtful whether we have much claim to be considered good thinkers.

W. H. D.

THE many friends in this country of the Rev. W. H. and Mrs. Fish will be interested to hear that after his two years' ministry at Salt Lake City they are returning to their old home in Boston. Mr. and Mrs. Fish endeared themselves to large circles of friends during their stay in this country, both in London and at Kidderminster, and good wishes will follow them in their new sphere of activity.

IF we never teach the astronomy or the chemistry of our fathers, why should we be so anxious to foreclose the growth of religious life by the imposition of the creeds of our fathers?—*Frank Walters.*

TWO CHAPEL HISTORIES.*

Two well-printed histories, one English, one American, which have been waiting some time for notice are now before us. The one deals with upwards of two centuries of religious life and work at Dob-lane, Failsworth, near Manchester; the other with a century of village Unitarianism at Trenton, in the State of New York. Both serve to show how a particular type of religious feeling tends to persist in any locality in which it has once been well rooted. The sturdy independence and self-reliance of the Puritan inhabitants of Newton in the 17th century are reflected in the general attitude towards religious matters of successive generations at Dob-lane, in spite of doctrinal change. The broad outlook of Van der Kemp and other founders of the church at Trenton, and their distrust of complex doctrinal formularies, determined the subsequent course of this society in the Unitarian direction.

Mr. Gordon, in his account of Dob-lane Chapel, clears up much that was hitherto obscure in the early history of the place. He shows how the roots of this religious society go back into the Puritan period, and regards as significant the fact that the press from which the Marprelate Tracts issued was run to earth in Newton-lane in 1589. He has made good use of material rendered more accessible by the publications of the Chetham Society bearing on the early history of Nonconformity. Although John Walker, M.A., the incumbent of Newton chapelry (in which Failsworth was included) gave up his living when the Act of Uniformity came into force, his followers did not immediately form a separate religious society. This is explained by the fact that Walker's successor, Thomas Lawton, "though a Conformist, was a minister of the Puritan type." His services were acceptable to the Puritans of Newton, and they waited on his ministry, but at the same time held occasional services at their own houses. Lawton died in 1688, and then, under the leadership of Nathaniel Scholes, one of Frankland's students, the Nonconformists of the neighbourhood set about providing a religious home of their own. Land was conveyed to Scholes and four others in 1698, on which a building "containing three bays" was put up. The trust deed was not drawn up till 1706, and its defining words are simply to "permit the edifice to be used for a place of meeting of Protestant Dissenters, for the public exercise of religious worship according to the liberty of the Toleration Act."

The subsequent history of Dob-lane follows much the same lines as that of other chapels in the district. Mr. Gordon is happy in the manner in which he links on events in the history of Dob-lane with the general movement of Nonconformity, thus illustrating one by the other. When feeling ran high during the Jacobite rebellion in 1715, "the Chappell was Broken" by a mob. In 1738 the building of a "Chapel House" was begun. The accounts of disbursements for the work and for the refreshment of the workers are full of interest. The list of ministers and ministerial supplies is a long one, containing no less than thirty names. Of the ministers, Robert Robinson, Pendlebury Houghton, and William Hawkes made perhaps as great a mark as any in the list. There were two periods in the history of the chapel in which the services were taken by supplies. From 1790 to 1803 the tutors and students of the Manchester Academy had charge of Dob-lane, and from 1864 to 1867 the pulpit was supplied by students of the Unitarian Home Missionary Board. In the first period the services of such eminent ministerial supplies as Lewis Loyd, William Stevenson, and George Walker, F.S.A., revived the drooping congregation. One of the lessons to be learnt from the history of this chapel is the value of holding on to a place. If the congregation had been disbanded when it was reduced to three or four families, all the splendid work of recent years in the day school, Sunday-school, and chapel would not have been done, and many lives would be the poorer. The account of the Sunday-school and the publication of the Register of Baptisms and Burials, 1691-1807, greatly enhance the local interest of the book. The volume is enriched by illustrations, those of the New Chapel (1879) and the schools are rather small, the portraits are a better size. We do not see any reference to the Communion vessels and bowl belonging to this chapel. The accession of several members from the Methodist New Connexion, followers of Joseph Barker, about the middle of the last century, introduced a freshening strain to which we are indebted for the ministry amongst us of Edward Allen, who joined the Dob-lane congregation at that period. Mr. Gordon tells us all this in his usual entertaining manner, and unravels the tangled skein of history with ease.

Turning to the history of the Reformed Christian (Unitarian) Church of Trenton, by Mr. Graves, we have a pleasantly-written account of a church already known to English Unitarians from the references made to it in Belsham's "Memoirs of Theophilus Lindsey." Mr. Graves might indeed have supplied some further details by a larger use of the materials in those memoirs. The church at Oldenbarneveld, or Trenton, as it came to be called, kept in touch with English Unitarians for many years. Pamphlets and tracts were supplied to it from the Old Country, and the Misses Prime, of St. Albans, sent £10, through Mr. Belsham, "for the use of the chapel." According to a statement dated November 20, 1822, this money appears to have been spent in paying off arrears due to "the Register" and in buying a stove. This church owes its origin to Colonel Mappa and Francis Adrian Van der Kemp, both exiles from Holland owing to their efforts "to substitute for the oligarchical constitution a representative government which would secure to their country the blessings of civil liberty." Van der Kemp had been minister of a Baptist church in Leyden, where he declined to subscribe to "a creed which all former ministers had complied with." We need not wonder, then, that the church they founded placed the principle of religious liberty in the forefront; the wonder to Englishmen is that more such churches were not planted up and down the land in which the political atmosphere appeared to be so favourable. But the prevailing type of religion in the States was strongly orthodox and in New York State strongly Calvinistic, so this little church was isolated. As Mr. Graves puts it, "they had to go it alone from the start." Their first regular minister was John Sherman, who settled with them late in 1805 or early in 1806. Mr. Graves does not tell us that it was through an attentive perusal of the works of Lindsey and Priestley that Sherman had become "a sincere and zealous convert to the doctrine of the proper Unity and sole Supremacy of God, to the simple humanity of Jesus Christ, and to the appropriation of religious worship to the Father only," but such was the case. He says: "There is little on record concerning the ministry of Mr. Sherman." There is, however, a vivid account of his work in a letter of Van der Kemp to Mrs. Lindsey, dated November 5, 1807, which might well have been included. Sherman's ministry did not last many years; there was difficulty in raising his stipend. But the members were not to be daunted; a few of them read sermons in turn, and at length, in 1814, the Rev. Isaac B. Pevice was called to the ministry. During his twenty-seven years' service the church was built, and the congregation consolidated, and since his day has continued to hold its own.

Difficulties arising from the migration of population and the need of raising funds seem to be pretty much the same in country congregations on both sides of the Atlantic. In one point this American church contrasts strongly with Dob-lane. Till recently the latter was entirely administered by the trustees; in the former there was a regularly constituted "church," which had supreme power, according to the customary Congregational method. The "Bond of Union," subscribed as a covenant by the members of this Reformed Christian Church, appears to us sensible and helpful.

The book is rendered more attractive by its capital illustrations and the plan of the pews, reminding one of an English Meeting House. These two histories show that our churches on both sides of the Atlantic are capable of producing men and women full of interest in the welfare of the general community.

W. H. BURGESS.

* *Historical Account of Dob-lane Chapel, Failsworth, and its Schools.* By Alexander Gordon, M.A. (Manchester: H. Rawson & Co. 190

A Century of Village Unitarianism, 1803-1903. By Charles Graves. (Ellis & Co., Boston. 1904.)

SHORT NOTICES.

A NEW and cheaper edition, in one volume, of the *Life of Frances Power Cobbe, as told by Herself*, has been issued since her death, with additions by the author, and an Introduction by Blanche Atkinson (her literary executor). Miss Cobbe's own additions were made in 1898. The most substantial are at the end of Chapter 17, on "London in the Sixties and Seventies," telling of Gladstone and Froude. At the end of Chapter 20, on "The Claims of the Brutes," the foundation of the British Union is recorded, and to the last chapter some brief final notes are added, with some touching verses addressed in 1873 to her friend, Miss Lloyd. Miss Atkinson's Introduction tells more of the last years, and is a warm tribute of admiration from one who worked with Miss Cobbe, and was admitted to a close

intimacy during those years. The great success of her autobiography, when it was first published in 1894, was an unexpected pleasure to Miss Cobbe. This new edition will bring it within the reach of a much larger circle of friends. (Sonnenschein. 7s. 6d.)

Poems of 1848 *and Earlier Days*, translated by E. Robinson. In this volume Mrs. Richard Robinson has collected translations she has made of poems by Victor Hugo, Béranger, Heine, Chamisso, and others, including the words of a number of well-known Beethoven, Schubert, and Schumann songs. She speaks modestly of the work which employed "many hours of enforced idleness during the past twenty years," and commends to others "the fascination of the puzzle how to find the exact equivalent for the words" to be translated. She has felt the fascination of Heine, and has attempted nearly a hundred of his poems; but the magic of his verse will hardly go into English. The three Heine poems in Mr. Thomas's "Hortulus Pastoris" are here also, and it is interesting to compare the renderings. One charming little poem, "Zwei Kammern hat das Herz," Mrs. Robinson has hardly dealt with so literally as is her wont. Her version "Two tremors share the heart" misses the point of the two separate chambers in the heart, wherein joy and sorrow dwell apart. The lines are given as by "Kühnen," but in Buchheim's *Deutsche Lyrik* the original appears as by H. Neumann. At the end of the book is an interesting rendering of the "Hâvamâl," the Book of Proverbs of the Icelandic Edda, from which we will quote two sentences:—

No worse wayfarer hath a man with him
Than drunkenness,
Not so good as some may deem
Is ale to the sons of men,
For the more a man drinketh, the less
Hath he the might of his mind.

* * * *

The worthless man meaneth to live for ever,
When he flyeth from fight;
Yet age at last no peace granteth,
Though the spear spare him.

The old alliterative manner furnishes an exercise as interesting for the translator as modern rhyme. (Manchester: Sherratt & Hughes. 3s. 6d. net.)

Blessed be the Thorn-bearer, and other Papers, by William C. Gannett, is issued in a little shilling volume, a companion to the previous issue of "Blessed be Drudgery." The other papers are "Of Faces and their Making" and "The House Beautiful," all three being taken from the well-known little volume, "On making Oneself Beautiful," published by the Author in America in 1899. "The House Beautiful" should be in every home. (Glasgow: David Bryce.)

A cheap re-issue in paper-covered booklets of George Macdonald's Fairy Tales is sure of a warm welcome by those who have long known the fascination of these stories, and will be glad to make them known to the new children. There are five volumes, *The Light Princess, The Day Boy and the Night Girl, Cross Purposes and the Carasoyn, The Shadows and Little Daylight, The Giant's Heart and the Golden Key*. (A. C. Fifield. 6d. net each.)

The Hungry Forties, Life under the Bread Tax, edited with an introduction by Mrs. Cobden Unwin, gathers up many testimonies of those trying times, and is dedicated "to those who in his native village of Heyshott have known and loved Richard Cobden." (Fisher Unwin. 6s.)

Four volumes of sermons by representative Nonconformist ministers, such as Principal Adeney, Dr. Alfred Rowland, the Revs. J. G. Greenhough, and T. Rhondda Williams, on *Men of the Old Testament* (two vols.); *Men of the Bible* (*Some Lesser-known Characters*); and *Women of the Bible* (*Rebekah to Priscilla*), are issued by Mr. James Robinson, Bridge-street, Manchester. 3s. 6d. net each.)

Courses of Study, edited by John M. Robertson, is an elaborate work, which aims to guide the reading of the ordinary man in history, philosophy, theology, morals, economics, and the arts and sciences. The matter is clearly arranged, and there are indexes of subjects and authors. (Watts & Co.)

A new issue of *First Principles*, by Herbert Spencer, in pleasant binding, and with a fine reproduction of the bust by Onslow Ford, will be welcomed by those who wish to acquire the volumes of the "Synthetic Philosophy." (Williams & Norgate. 7s. 6d.)

The Divine Presence, by Martin R. Smith.—The title of this small volume hardly prepares us for its contents. The writer describes his aim as an attempt to commend the conception of an Omnipotent God, Infinitely Righteous, Infinitely Loving. It seems a pity that he should begin with the confident expectation that many readers will regard his ideas as "the dreams of an excited imagination," for he has allowed it to communicate a certain truculence to his attitude and some excitement to his style. Where he is developing his own thought without reference to dissimilar opinion he has much to say that deserves attention, and he is always very earnest, but a great deal of his space is devoted to criticism of what he calls the Christian religion, and here he often shows himself unable to understand what he is attacking. His chapter on "Mediation" is singularly perverse and superficial. Here is an instance—"The one great ineradicable error and evil of Christianity is that it interposes Christ between God and man; interposes the figure of Jesus hiding all the glory of God, as the moon hides the face of the sun in a total eclipse." He thinks it "an insult to the Divine Love that man should approach God through a Mediator." But the problem is, of course, not so much how man approaches God, but how God approaches man, and still more what are the facts which have convinced men that God has approached them.

In another place he argues that the expression, "The Forgiveness of Sin" does much to confuse the relations between man and his Maker. His own thesis scarcely relieves the confusion, inasmuch as it presents "sin and folly" as "the means which Omniscient Wisdom sees to be necessary for the education of human spirits." "They are the steps he lovingly provides for them." He adds the hazardous prediction that when man comes to take this view of his sins they "will cause him a remorse and shame never before experienced." That is a very astonishing statement. (Longmans. 2s. net.) A. B.

We have also received the following among other books:—

The Modern Pilgrimage from Theology to Religion, by Robert Locke Bremner. (Constable. 6s.)

Life and Energy. Four addresses by Walter Hibbert, F.I.C. (Longmans. 2s. 6d. net.)

Matter and Life: What are They? A Suggested Solution, by William Naismith. (Watts.)

A Philosophical Introduction to Ethics, by W. R. Boyce Gibson, M.A. (Sonnenschien. 2s. 6d. net.)

Christus in Ecclesia, Sermons on the Church and its Institutions, by Hastings Rashdall, D.Litt. (T. & T. Clark. 4s. 6d net.)

Bible Work and Warfare: A Practical Manual of Bible Class Work, by the Rev. Frank Swainson. (Longmans. 2s. net.)

The Practice of Self Culture, by Hugh Black. (Hodder & Stoughton. 3s. 6d.)

A Backward Glance: The Story of John Ridley, a Pioneer. (Jas. Clarke. 5s.)

Some Old Stories Retold: Being Modern Studies in Sundry Passages of the Gospel, by Frank W. J. Daniels, M.A. (Eliot Stock. 2s.)

Great French Preachers. I. Lent and Holy Week. Sermons by Bourdaloue, Bossuet, and others. Translated and edited by the Rev. C. H. Brooke. (Grant Richards. 3s. 6d. net.)

The Doctrine of the Atonement, and Religion and Modern Culture. By the late Auguste Sabatier. (Williams & Norgate: Crown Theological Library. 4s. 6d.)

A Popular History of the Free Churches. By C. Silvester Horne. (James Clarke & Co. Cheaper Edition. 2s. 6d. net.)

The Children's Book of Moral Lessons: By F. J. Gould. Third Series. (Watts. 2s.)

A Teacher's Handbook of Moral Lessons. Arranged by A. J. Waldegrave. Issued for the Moral Instruction League. (Sonnenschein. 1s. 6d.)

The Captive City of God; or, the Churches seen in the light of the Democratic Ideal. By Richard Heath. (A. C. Fifield. 2s. 6d. net.)

Ten Sermons. By F. W. Robertson, of Brighton. (Allenson. 6d.).

NEWS FROM THE CHURCHES

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ainsworth.—On Sunday, Dec. 18, special sermons were preached in the Presbyterian Chapel by the Rev. Dr. Warschauer, as representative of the British and Foreign Unitarian Association. The subject of the afternoon discourse was, "Only Believe," and the evening, "Agnosticism and Religion." There were good congregations, and special anthems were sung. A collection was taken on behalf of the mission. On Monday evening Dr. Warschauer gave a very interesting and humorous lecture in the schoolroom, on "The Light Side of Oxford," Alderman Thos. Holt presiding.

Colne (Appointment).—The Rev. John Evans, B.A., of Bolton, has accepted the invitation of the congregation to the pastorate of this church.

Derby.——Friargate has had many happy and prosperous bazaars, but none happier or more successful than that held on December 1-3, when the proceeds amounted to nearly £230. The result attained meant sheer hard work, great self-sacrifice, a spirit of religious benevolence, and a unitedness and common friendship amongst the members of the congregation, most encouraging to all who have the cause at heart. The bazaar was opened upon the three successive days by Lady Roe, Mrs. Charles Wibberley, and Mrs. J. C. Warren, of Nottingham. The respective chairmen were Mr. W. J. Piper, the editor of the *Derby Daily Telegraph*, a very old member of Friargate, whose influence in the public life of Derby is second to none; on the second day Mr. Alderman Ann, J.P.; and on the third Mr. Wibberley, who was taught in the Sunday school at Friargate, has held all the official chapel positions, and though now residing in Rhodesia, does not forget his old friends and his religious home. Among those who took part in the proceedings were the Hon. Frederick Strutt, who followed the chairman on the opening day, and the Rev. Howard James, minister of the leading Baptist chapel in Derby, who made a cordial and sympathetic speech, in which he referred in appreciative terms to the social work and the literary labours of his former near neighbour at Nottingham, the Rev. R. A. Armstrong, and of his indebtedness to the works of Channing and their influence upon his life, for more and more in private conduct and religious revealing, he made that sainted author his constant guide, philosopher, and friend.

Exeter.—On Tuesday, December 13, the Rev T. W. Chignell celebrated his eightieth birthday, having been minister of George's Chapel since 1862. The local *Echo* of the following Saturday published some notes of congratulation, in which many friends will cordially join, and recalled some old Exeter memories, including that of the connection of Sir John Bowring with the chapel.

Flowery Field, Hyde. (Welcome Meeting).—The annual congregational gathering was held on Saturday week (December 19, 1878, being the day on which the church was opened), and the opportunity was taken to welcome the Rev. W. F. Turland, the newly appointed minister. Mr. Aaron Cresswell presided, and, in offering a welcome to Mr. Turland, expressed their great regret at the absence of the Rev. H. E. Dowson, who was abroad, on account of ill-health. Mr. Mark Barnes, on behalf of congregation and school, spoke in terms of cordial welcome, recalling the ministries of the Revs. J. Kertain Smith, Harold Rylett, and W. L. Tucker, and looking forward hopefully to the future. Mr. Whyatt followed, and then the Rev. W. Harrison, on behalf of the East Cheshire Union, and the Rev. H. S. Tayler, on behalf of the S.S. Union. The Rev. W. Dinning, of another religious connection, expressed his pleasure at being invited to be present and his good wishes, and was followed by the Revs. A. R. Andreae and Lawrence Scott. Mr. Turland gratefully acknowledged the welcome accorded to him, referring with special pleasure to Mr. Dinning's presence, and impressing it upon his hearers that their success must depend on minister and people together.

London: Peckham (Resignation).—The Rev G. Carter having resigned the Avondale-road pulpit, stating his decision to be irrevocable, the following resolution has been passed at a special meeting of the congregation: "That this congregation accepts the Rev. G. Carter's resignation with great regret, and while thanking him for past services, trusts that he may long be spared to enjoy good health and continued usefulness." Mr. Carter will close his long ministry in Peckham at the end of February.

Manchester: Pendleton.—At the Sunday School Christmas Party on Monday evening the Rev. Neander Anderton, in his "Christmas Greeting" said that it was very gratifying to note the steady increase in the Sunday-school attendances during the last month or to, especially in the morning school, and he hoped this increase would be maintained in the coming year. Messrs. J. Milner and J. Wigley, as superintendents, also spoke a few words of encouragement to the children, and the prizes for regular attendance were distributed by Mrs. Anderton.

Trebanos.—On Christmas evening a very successful sacred concert was held at the Unitarian Church, the Rev. T. J. Jenkins presiding. The present religious revival in Wales has created quite an awakening in this church. The young people are always ready to do all they can to promote the good cause. Last Sunday morning, at 7.30, a women's prayer meeting was held. Many availed themselves of the opportunity, and very heartily took part by reading portions of the Bible and praying. Every Sunday evening at 5 p.m. a meeting for the young people is held, when many come forward on each occasion to read, pray, or to give short addresses. During the week a Christian Endeavour is held on Tuesday evenings, women's meeting on Wednesday evenings, a prayer-meeting on Thursday evenings, and a Band of Hope on Friday evenings; and it is hoped that the good seed sown will produce an abundant harvest.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 1.

Acton, Central Auction Room, Market-place, High-street, 11, Rev. FELIX TAYLOR, B.A.

Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.

Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. L. TUCKER, M.A.

Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.

Child's Hill, All Souls' Free Church, corner of Weech-road, Finchley-road, 11.15 and 7, Rev. EDGAR DAPLYN.

Croydon, Free Christian Church, Wellesley-rd., 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting-hill-gate, 11 and 7, Rev. FRANK K. FREESTON; 12, Communion; 3.15, Children's Service, Rev. F. HANKINSON.

Forest-gate, corner of Dunbar-road, Upton lane, 11 and 6.30, Rev. H. W. PERRIS.

Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. J. PAGE HOPPS.

Hampstead, Rosslyn-hill Chapel, 11.15 and 7, Rev. H. GOW, B.A.

Highgate Hill, Unitarian Christian Church, 11 and 7.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. G. CRITCHLEY, B.A.

Kilburn, Quex-road, 11 and 7, Rev. J. E. STRONGE.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. CHYNOWETH POPE.

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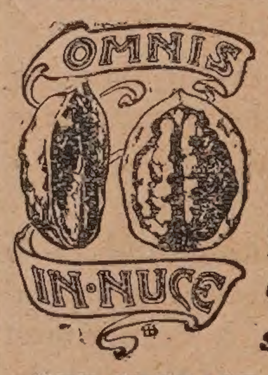
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DUBLIN, Stephen's Green West, 12, noon, Rev G. H. VANCE, B.D.

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DEATHS.

SMITHELLS.—On Christmas Day, at Rivington, Lancashire, Sarah Smithells, in her 80th year.

TYNDALL.—On December 22nd, suddenly, at 55, Islington-row, Birmingham, in her 95th year, Emma, widow of the late Henry Wilton Tyndall, solicitor. Cremated at Perry Barr, near Birmingham, on the 26th inst.

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